

THE  
GOSPEL OF  
JOHN

## THE GOSPEL OF JOHN

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## INTRODUCTION

This book was written as a gift to whomever will truly consider it. One hundred hours per chapter have gone into its creation - maybe more. The reason? To help give any and all seekers of truth a better contextual understanding of the relationship between YAHAVAH Almighty and Yeshua, His only human Son. We also hope to offer a macroscopic vision of all that has been done by YAHAVAH to fully reconcile the world to Himself. Most things take time to adjust to and this version of the Gospel of John will be no exception. Our advice is to read everything in the order that it is given. Start with all the preface material, look up (or put your cursor over) all the references included, read the footnotes as they present themselves and read the End Notes when they are referenced. It takes work but it will create for you a “cadence” of thought that will help you the reader to adjust to the way in which the abundance of this information is given. Of course, you are free to skip around and look up different passages as inclined but the Yeshua’n approach to the faith will not be fully understood in this way but instead requires study. (*2<sup>nd</sup> Timothy 2:15*)

It is our hope that this volume will be seriously considered by individuals or used as an outline for groups gathering in His Name. We acknowledge that faith, like maturity, is a work in progress for all of us, and that there are ideas and perspectives included herein that are errant and should be ignored. When led by the Spirit, please forgive us, ignore the error, and move on. And if you have the time, let us know where we are wrong!

## SPECIAL ACKNOWLEDGMENTS

We would like to thank all the scholars, commentators, believers, disciples and lovers of God whose insights we have borrowed from to create this unique volume. There are too many to name them all, but the King knows who they are and their hearts. We would be failing in proper gratitude if the following people however, we not cited for their invaluable support, knowledge and love in helping in one way or another to create this work -

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Grady and Cheryl Risely

Mallory Lundkvist

Cassidy Bublitz

Delaney McCraney

Mary Marguerite McCraney

## OBSERVATIONS

1. The footnotes contain a reference **PO** which represents, *Point Outs*. These are extra-biblical explanations of what is being said in the text above to the best of our understanding.
2. We call this volume, *the Yeshuan Translation* because that is what we consider ourselves to be, Yeshuan's (or disciples of Yeshua the Messiah). We reject the name Jesus because that is not His name and names are important to God (*Matthew 1:21; Luke 1:31*), and we reject the title *Christian* because it has become so pregnant with ludicrous doctrines, practices, attitudes and associations in the world today that have no basis in scripture. "Our Kingdom is not of this world" (*John 18:36*) and we have zero interest in the way much of the religious world has used and abused the names and aims of YAHVAH and His Son.
3. There are three colors to consider in the Yeshuan version of John – black, red and blue. Black represents narrative and dialogue from or between anyone other than Yeshua. Red are Yeshua's words to all non-apostles and blue represent His words to His specific Apostles alone.
4. A special acknowledgment of the founding members of the Yeshuan' family, including and not in any particular order, The Michael and Stephanie Anderson family, the Grady and Cheryl Risely family, the Adnan and Natalie Albeitawi family; the Oswaldo Cruz family, the Michael and \_\_\_\_ Lake Family, the Joe and Sarah Young family, Kathy "Maggie" Hansen, Danny Larsen, the constant love and support from our dear friends, Steve and Venessa Darnell and their family and the Shawn and Mary McCraney family including Mallory, Cassidy and Delaney.
5. Unlike most believers today, we do not subscribe to the man-made concept known by the titled, *sola scriptura*. We do put the written word in a place of primacy as a second witness in our walk but suggest the following order for spiritual guidance and insight over the idea of sola scriptura:
  1. The Spirit and its fruit are primary and preferential.
  2. The written scripture is secondary and deferential.
  3. Religious histories and traditions are tertiary and referential, and
  4. Organized brick and mortar religious authority is unessential and inconsequential.

These points demand further explanation...

*"The Spirit and its fruit are primary and preferential."*

We maintain the impetus of *Jeremiah 31:31-34* where God Himself states that the time was going to come when His new covenant would consist of "Him writing His law on the hearts and minds," of human beings and time where "no man would say know the Lord . . . for all would know Him." We maintain that since Pentecost, believers on earth have progressively been placed in the hands of the Spirit once everything of the former material age of religion was fulfilled. We maintain that by and through the fruit of the Spirit all scripture ought to be interpreted meaning that that if any interpretation of scripture lends to or leads to attitudes or actions of non-love then we suggest that such interpretations are faulty. We further suggest that if or when any believers disagree on scriptural interpretation that agape love should abound between them, or again, the written scripture has been wrongly understood.

*"The written scripture is secondary and deferential."*

Yeshuan's submit to the words of Christ to the Samaritan woman when He stated, "*God is spirit and they that worship must worship in spirit and truth.*" (*John 4:24*) We suggest that these two ideas – spirit and truth – speak to the Holy Spirit and the written word which are two witnesses all believers today possess in their attempts to rightly worship YAHVAH. We believe that the written word is a repository history that when read by the Spirit has the ability to confirm spiritual truths. We do not hold the written version of scripture up as infallible but instead place the infallibility of understanding its contents on the Spirit and the maturity of the reader. We reiterate that the Spirit determines interpretation and that the fruit of the Spirit is love – which must abide.

*"Religious histories and traditions are tertiary and referential."*

We suggest that what some call, the early Church Fathers (or Patristic Fathers) and early church history and traditions are unreliable, maladjusted and often stand contradictory to one another. We therefore see most esteemed resources as deferential at best.

*"Organized brick and mortar religious authority is unessential and inconsequential."*

Because of our eschatological stance, we suggest gently that Yeshua has returned as promised to take His holy and spotless Bride, that this event brought to a completion all material application to doing church, and that the sacred faith is in the hands of the Spirit, has no relation to brick and mortar empires, and is subjectively lived and understood. We renounce all material attempts to play church or any human-beings claim to possessing the authority of God or Christ. We maintain that the only reason like-minded believers might choose to freely congregate is to consider the scripture together and/or to fellowship without cultural, spiritual or doctrinal mandates.

## YESHUAN DISTINCTIVES

### THE FIVE ASCENDING TRAITS

#### PRIMARY

- Yeshuan's are individuals of all races, colors, creeds, genders, doctrines and lifestyles who reject the material applications of Christianity that have been imposed on the world in the name of "Jesus Christ" and include, but are not limited to, a rejection of all brick and mortar religious empires, any claimed authority of Man to speak for God, most religious traditions, all demands for money, any forms of so-called religious discipline, and/or any political activities, allegiances, party's or platforms that borrow from, use, or appeal to the name (or cause) of God, Jesus, Jesus Christ, Christ or so-called "Christianity."

#### SECONDARY

- are individuals who place their faith on the finished work of Yeshua.
- are individuals who promote and practice selfless, sacrificial, insufferable love toward all people, all the time, and in every place as empowered by Him.

#### TERTIARY

- are individuals who believe in One God, the Father, and One Lord, Yeshua of Nazareth, and seek their Spirit in their respective daily lives.
- are individuals who believe that Yeshua has had the victory over sin, death, Satan and hell and no such things remain in operation today as God has been reconciled to the world.
- are people who believe that Yeshua returned (as promised) in 70AD with reward for His pure and holy Bride (which He took) and with judgment on all who rejected Him of His own.

#### QUATERNARY

- are individuals who appeal to the Bible contextually for insights and principles for understanding YAHAVA and His Son.
- are individuals who believe all people have the right to believe and live how they choose and that all should be received with unconditional love irrespective of their choices.
- are individuals who refuse to "war against flesh and blood" but instead seek peace.
- are individuals who believe in the importance of genuine humility before God and Man and that acts and attitudes of arrogance and pride are detrimental to the eternal soul.

#### QUINARY

- are individuals who believe that YAHAVA is now "all in all;" that we live under a "new heaven and a new earth," and that as a result saving faith is entirely subjective, in the hands of every person by the leading of the Spirit, and expressed through faith and love alone.
- are individuals who promote liberty and personal responsibility.
- are individuals who encourage discourse, seeking, questioning, and using our respective minds to consider and to test all things.
- are individuals who believe that the Spirit (and its fruit) is primary in our lives today.
- are individuals who seek to make peace with all souls on earth in His Name.

## THE YESHUAN CHALLENGE!

If you are interested in taking the Yeshuan Challenge

1. Read the Gospel of John Yeshuan Translation
2. Go to [Yeshuan.faith](http://Yeshuan.faith) and register for free.
3. Take the Yeshuan Challenge
4. Join the Yeshuan Family of Believers!



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THE GOSPEL<sup>1</sup> OF JOHN<sup>2</sup>

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<sup>1</sup> John states his purpose for writing this Gospel in *John 20:31*. Because a great percentage of his writings are not found in the other Gospel accounts it seems like he wrote to “fill in the gaps” he felt were lacking. This may be a conjecture. After the prologue (*John 1:1-5*), the historical part of the book begins with verse 6 and consists of three parts. The first part (chapter 1 verse 6 through chapter 12) contains the history of Yeshua’s public ministry beginning with John the Baptist until it’s close. The second part (chapters 13-17) presents Him privately teaching his immediate disciples and the last chapters (18-21) give an account of his passion and His appearances to the disciples after his resurrection. This account, unlike those of Matthew and Mark especially, was certainly written to believes in that day (especially non-Jews) and it seems to be an attempt to directly confront rumors propagated by the Gnostic community that were infiltrating the tiny church/bride. As a result, John repeatedly speaks of Yeshua in relationship to His Father. This will be a subtext to this version – amplifying not only what John writes in general but focusing especially on the passages that speak to Yeshua’s identity, origin and relationship with YAHAVAH. The date of this gospel is said by tradition to have been after the destruction of Jerusalem (circa AD 70) but we are of the opinion that John was taken in that day as part of the rapture of the Church-Bride and suggest that this Gospel, his epistles and Revelation were written before.

CHAPTER 1 <sup>3</sup> <sup>4</sup>

<sup>2</sup> John the Beloved/revelator/disciple was the brother of James the "Greater." (*Matthew 4:21; 10:2; Mark 1:19; 3:17; 10:35*) He was probably the younger of the sons of Zebedee (*Matthew 4:21*) and Salome (*Matthew 27:56*) and was born at Bethsaida. His father was apparently a man of some relative wealth (*Mark 1:20; Luke 5:3; John 19:27*) and John was a Jew who was probably trained like most Jewish boys in the Tanakh (Old Testament). At some point he became a fisherman on the Sea (lake) of Galilee. When John the Baptist began his ministry in the wilderness of Judea, John the beloved, along with many others, followed him and he was influenced by his teachings. In that setting he heard the announcement from the Baptist, "*Behold the Lamb of God,*" and on the invitation of Yeshua, became a disciple and he appears to have been among His followers for a while (*John 1:36-37*) before he and his brother returned to their former vocation of fishing for some undetermined amount of time. It seems that Yeshua called them thereafter (*Matthew 4:1; 21:1-46; Luke 5:1-11*) and it was then that they "left all" and permanently attached themselves to Him as His disciple's full time. John became one of Yeshua's inner-circle. (*Matthew 17:1; 26:37; Mark 5:37; 13:3*) He became known as "*the disciple whom Yeshua loved,*" but there is some question on this which will come forth later in this account. Due to his zeal and intensity of character he was a "boanerges" or son of thunder. (*Matthew 20:20-24; Mark 3:17; 10:35-41; Luke 9:49,54*) At the betrayal of Yeshua, both he and Peter followed Him from aways off while the other apostles took flight (*John 18:15*). At His trial, John followed Christ into the council chamber, and then to the hall of judgement (*John 18:16,19,28*) He then finally went to the place of His crucifixion (*John 19:26,27*) where Yeshua placed His own mother in His care. Mary Magdalene took the tidings of His resurrection to him (*John 20:2*) and he and Peter are the first male apostles to go and see what she was talking about. After the resurrection, he and Peter returned to the Sea of Galilee where the Lord reveals himself to them. (*John 21:1,7*). We find Peter and John together on occasion after this (*Acts 3:1; 4:13*) and he apparently remained in Jerusalem as a leader of the church established there. (*Acts 15:6; Galatians 2:9*) It does not seem like John was in Jerusalem at the time of Paul's last visit (*Acts 21:15-40*) but it is believed that he retired to Ephesus and was the last apostle to die or be taken up at the promised return of the Lord. He suffered persecution and was at some point banished to Patmos (*Revelation 1:9*). Many suggest that this banishment and his recording of Revelation was sometime around AD 90 but we maintain, based on the internal evidence of Revelation and the secular evidence from several reputable historians that it was composed well before the destruction of Jerusalem in AD 70. (see, End Note #1, *On The Internal Evidence for the Dating of Revelation*).

<sup>3</sup> Chapter one opens up with one of the most oft-cited passages among believers today. The theological heft of the chapter is significant. As you consult this particular version of this unique Gospel account, understand two things about it from the start – the black letters contain both narrative and words spoken by people other than Yeshua. The red lettered words reflect what Yeshua said to non-apostles, Jewish leaders and/or the masses, and the blue letters reflect the words Yeshua said only to His chosen disciples. You will also notice that we do not use the name Jesus, nor do we typically use the term, God. Instead, we write, Yeshua and YAHVAH respectively. (See, End Note #2, *Name of God and Christ – A&B*)

<sup>4</sup> CHAPTER ONE *John introduces the pre-incarnate Messiah; rebirth through YAHVAH alone; the Ministry of John the Baptist; the water baptism of Christ, and His meeting several who would become His apostles.*

In the beginning<sup>5</sup> was the Word,<sup>6</sup> and the Word was with YAHAVAH<sup>7</sup>, and the Word was YAHAVAH.<sup>8</sup> 2 The same was in the beginning with YAHAVAH.<sup>9</sup> 3 All things were made by him; and without him was not

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<sup>5</sup> PO John taps into Genesis here (*Genesis 1:1*) and His own epistle (*1<sup>st</sup> John 1:1-2*) when He introduces the incarnation of Yeshua of Nazareth as a means to unquestionably prove His pre-mortal existence with YAHAVAH. This beginning reference is to show that what became flesh was not from any sort of creative period prior and this is proven by the fact that John (verse 3) will write, “all things were made by Him.” The Word then, or the Greek *logos*, was and is in fact YAHAVAH proven by the latter part of this passage. (see also, *Proverbs 8:22-23,30; John 17:5; Philippians 2:6; Colossians 1:17; 1<sup>st</sup> John 1:1-2; 5:7; Revelation 1:2; 19:13*)

<sup>6</sup> PO As mentioned, “the Word” is an English translation of the Greek term, *logos* (law-gos, not low-gos). In its most basic form it means, *something said*. In a larger application *logos* includes reason, intent, computation, and some suggest mind, heart, will and essence. It is vital to see this term as it was intended – describing what was in the beginning (words) and to describe what it became (flesh). The flesh was not in the beginning, the Word of YAHAVAH was in the beginning. This Word was uncreated, eternal but not flesh and not a person (contrary to the man-made teachings called, the Trinity). John plainly tells us what this Word was in the beginning in the languages that follows, and He calls the Word, without any hesitation, God.

<sup>7</sup> PO God, who has the personal pronoun name of YAHAVAH, has the incomprehensible ability to speak without a mouth as He is not a man. (*1<sup>st</sup> Samuel 15:29*) Because He is Spirit (*John 4:24*) His Words are spirit; because He is personal, His words, in the beginning, were with Him. Just as a person’s words represent them in a court of law, God Word represents Him; He owns them; they proceed from Him (Greek, *exerchomai; John 13:3*).

<sup>8</sup> PO We could read this as, “*and God was the logos*,” meaning, “the *logos* was not a subordinate being, not second to the Most-High, not inferior to God, but the supreme eternal YAHAVAH.” This is how to properly identify what was in Yeshua of Nazareth – it was God’s words, which because they came from Him, they are Him in every way.

<sup>9</sup> PO John merely reiterates that these Words of YAHAVAH were uncreated because they were with God in the beginning. (see also, *Genesis 1:1*)

anything made that was made.<sup>10</sup> 4 In him<sup>11</sup> was life; and the life was the light of men.<sup>12</sup> 5 And the light shined in darkness;<sup>13</sup> and the darkness comprehended it not.<sup>14</sup> 6 There was a man sent from YAHAVAH, whose

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<sup>10</sup> PO Who is the Him of whom John speaks? YAHAVAH, not the man who was named and called Yeshua of Nazareth. Consider the proceeding verse, “*And the Word was God,*” which is followed by, “*all things were made by Him.*” God is therefore, the Him. And how did God create all things? With, by and through His very Words when He spoke all things into existence. God said, “*Let there be light, and there was light!*” (*Genesis 1*) By and through His commands, His Words, which are His and Him, all things were created. Therefore, He created all things by what would become His incarnate Son. Many people make the mistake of seeing the Him in these passages as a pre-mortal person with the name Jesus. But that is not what John says. YAHAVAH created all things in the beginning with His Words! That is what was in the beginning with Him. His logos – uncreated, eternal, and completely God. It is at this point (verse 4) that John begins to associate the logos of YAHAVAH with the man who was then called Jesus of Nazareth. (see also, *Psalm 33:6; John 1:10; Ephesians 3:9; Colossians 1:16; Hebrews 1:2; Revelation 4:11*)

<sup>11</sup> PO John now introduces us to the promised Messiah, born Yeshua of Nazareth and entered in as “the life” and “the light of the world.” As YAHAVAH’s actual words made flesh, He literally describes YAHAVAH, (*Colossians 1:15; Hebrews 1:3*) He speaks for YAHAVAH, (*John 8:28,38*) He reveals YAHAVAH, (*Luke 10:22*) He glorifies YAHAVAH, (*John 17:4*) and does His will exclusively (*Luke 22:42; John 5:30*). Problems arise in the minds of many people when they try and take the human being, named Jesus of Nazareth, and have Him, again, the person or the man, present in the beginning. What was present in the beginning was not Yeshua, born of a woman, born under the Law (*Galatians 4:4; Hebrews 2:9*) but what was in Him, the very Word of YAHAVAH Himself. This is a very different view than Creedal Trinitarianism which claims that the One God consists of an uncreated Father-person, an uncreated Son-person and an uncreated Holy Spirit-person and that these three persons, separate and distinct from each other, are what make up the one Being called God. The scripture certainly supports three, and the three are all expressions of YAHAVAH, but we suggest that they are not eternal, co-equal “persons.” There is One God – YAHAVAH and He speaks words (logos) and breathes spirit (pneuma) and what what John is telling His audience is about what, not who, became flesh.

<sup>12</sup> PO Whatever comes from YAHAVAH will be YAHAVAH and the scripture plainly teaches that YAHAVAH is spirit (*John 4:24*), love, (*1<sup>st</sup> John 4:8*) light, (*1<sup>st</sup> John 1:5*) and a consuming fire (*Deuteronomy 4:24*). All of these attributes can readily be seen in the life of Yeshua the Messiah, His Word made flesh. (see also, *John 5:26; 8:12; 9:5; 12:35,46; 1<sup>st</sup> John 5:11*)

<sup>13</sup> (see, End Note #3 *On Darkness*)

<sup>14</sup> PO Because of the fall of human-kind, the world was shrouded in spiritual Darkness. In and through His only human Son, YAHAVAH was able to shine His light to give the Dark void life (*Genesis 1:2-5*). Because of spiritual blindness and ignorance, many could not comprehend this Light and therefore many could not receive Him. But the Light prevailed, and had the ultimate victory over sin, death, Satan, hell and the grave. g(see also, *John 3:19; Ephesians 5:8; 2<sup>nd</sup> Peter 1:19*)

name was John.<sup>15,16</sup> 7 The same came for a witness, to bear witness of the Light, that all might believe<sup>17</sup> through<sup>18</sup> him.<sup>19</sup> 8 He was not that Light, but came to bear witness of that Light,<sup>20</sup> 9 Who was the true Light, that lights every man that comes into the world.<sup>21</sup> 10 He was in the world, and the world was made through him,<sup>22</sup> and the world knew him not.<sup>23</sup> 11 He

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<sup>15</sup> PO John now brings us into the very life and ministry of the Word of God made flesh and introduces us to the one prophesied to come before the Great and Terrible day of the Lord. His name was John the Baptist, and he was the one who would prepare the way for the promised Messiah. (*Malachi 4:1*) It is noteworthy that Malachi said that in that day there would not be left “root nor branch,” and that the Baptist opens the Apostolic Record with the words that the “axe was laid at the root of the tree,” meaning, the end of the former economy of material religion was going to come down once and for all. (see also, *Malachi 3:1; Matthew 3:1,10; Luke 3:2,9; 7:27; John 1:33*)

<sup>16</sup> (see, End Note #4, *On John the Baptist*)

<sup>17</sup> PO One of the most oft used terms used by John in this Gospel is “believe,” which he uses forty-six times while Matthew, Mark and Luke use it only half as much combined. This was the point of John the Baptists ministry (*John 1:7; 19:4*); it was the point of the Lord’s ministry (*John 14:6*); it was why YAHAVAH sent Him (*John 3:16*); it was His will for the Jews (*John 6:28-29*); and it was the reason John wrote this Gospel in the first place (*John 20:31*). Through belief on Him in that day, all could be saved from sin, death, and hell and to believe on Him since the destruction of Jerusalem saves any and all to the Kingdom above. (*Revelation 21:27*) (see also, *Luke 1:41; Acts 19:4*)

<sup>18</sup> PO Some translations have “by Him” here.

<sup>19</sup> PO The “him” referred to here is John the Baptist, who is spoken of as the intermediate agent of bringing the Jews to receive their Messiah.

<sup>20</sup> (see also, *John 1:29-36*)

<sup>21</sup> PO Unlike those who embrace Reformed Theology, the Quakers appeal to this phrase to support their belief that every human being possessed an inner light; the passage itself has been called, the Quaker’s text. The text is debated however in terms of meaning. Many suggest it speaks to conscience; others think it is referring only to those who believe. (see also, *Isaiah 49:6; John 1:4; 9:5; 12:46; 1st John 2:8*)

<sup>22</sup> PO Remember, John is writing in retrospect (see verse 11), and he knows Yeshua the Messiah personally so his references to Yeshua speak of “him” – even when he writes of YAHAVAH creating all things by speaking words in the beginning. This fact confuses many people as they read the scripture because “him” automatically describes in their minds a “male person creating all things,” when (again) it was YAHAVAH speaking all things into existence and later His words became flesh and became a personal “him.”

<sup>23</sup> PO John’s use of the term *kosmos* here (world) refers to “that” world of the Jews, their heaven and earth, and not the whole world (see also, *Psalms 33:6; John 1:3, 10; Ephesians 3:9; Colossians 1:16; Hebrews 1:2; 11:3; 1st John 1:3; Revelation 4:1*)

came to his own, and his own received him not.<sup>24</sup> 12 But as many as received him, to them he gave power<sup>25</sup> to become the sons of YAHAVAH, meaning to them that believe on his name:<sup>26</sup> 13 Who were born, not of blood,<sup>27</sup> nor of the will of the flesh,<sup>28</sup> nor of the will of man,<sup>29</sup> but of YAHAVAH.<sup>30</sup> 14 And the Word was made flesh,<sup>31</sup> and dwelt among us, (and

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<sup>24</sup> PO Yeshua would engage with some gentiles in His ministry, but He came to “that church” (the Nation of Israel) of that day as a means to pull out of it new Church which would be His Bride that the gates of hell would not prevail against and that He would come back and rescue from promised destruction of AD 70. (see also, *Matthew 27:18; Mark 15:10; Luke 19:14; Acts 3:26; 13:46*) (see, End Note #5 *Diagram of the Ages*)

<sup>25</sup> PO This is an important clause; individuals do not automatically become the sons and daughters of God simply because they believe. Belief or faith opens the door welcoming all into the kingdom but continuing in His Word and becoming His disciples indeed enables and equips such to know the truth and the truth, according to Jesus, will ultimately set them free. Becoming sons and daughter is therefore a process of maturation in the Word, read by the spirit. (*John 8:30-32*) Because someone has submitted themselves to this process, YAHAVAH will ultimately give them the Spirit of His Son. (*Galatians 4:6*) This event seems to somehow transcend initial belief, spiritual rebirth and maturing in the faith but is bestowed in the face of (or as a result of) someone having become a son or daughter by the power that YAHAVAH affords them.

<sup>26</sup> PO The power to become the sons and daughters of God seems to be something very different from being a babe in Christ. Sons and daughters will mature and once equipped with the power of God given in the spirit of His Son, they, in many ways, become Yeshua to all they meet. (see also, *Isaiah 56:5; Romans 8:15; Galatians 3:26; 2<sup>nd</sup> Peter 1:4; 1<sup>st</sup> John 3:1*)

<sup>27</sup> PO “*Not of blood*” seems to refer to people of genetic or blood ties (like the Children of Israel were relative to Abraham, Isaac and Jacob).

<sup>28</sup> PO “*Not of the will of the flesh*,” seems to be referring to self-will, meaning nobody can become a son or daughter of God by their own strength, desire or will.

<sup>29</sup> PO “*Nor of the will of man*,” seems to speak of religion or other man-made systems or self-help groups.

<sup>30</sup> PO “*But of God*,” meaning the only way to receive birth from above is by and through YAHAVAH bestowing it upon a person. (see also, *John 3:5; James 1:18; 1<sup>st</sup> Peter 1:23*)

<sup>31</sup> PO Notice the language – “*the logos was made flesh*.” Not God the Son was made flesh; nor Jesus was made flesh; but the word – YAHAVAH’s Word, by which He created all things – was what was made flesh. This gives us one of the clearest explanations of the ontology of the pre-incarnate Christ and refutes the Trinitarian claim that Jesus was a pre-incarnate person co-existing as God the Son with God the Holy Spirit and God the Father which together make the One God.

we beheld his glory, the glory as of the only begotten<sup>32</sup> of the Father,) full of grace and truth. 15<sup>33</sup> John bore witness of him,<sup>34</sup> and cried, “This was he of whom I said, He that comes after me is preferred before me:<sup>35</sup> for he was before me.”<sup>36</sup> 16<sup>37</sup> And from his fulness have we all received,<sup>38</sup> 39 grace for

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<sup>32</sup> PO John is describing the post-resurrected Lord here as He was never referred to as “*the only begotten of the Father*” until after His resurrection. Therefore, the fullness of His grace and truth was only completely known then. This is not to suggest that the fullness of God came into Him incrementally (*John 3:34*) but it is to say that He needed to learn to overcome His flesh before He could fully impart His grace and truth. (*Luke 2:52*) (see also, *Psalms 2:7; Acts 13:33; Hebrews 1:5; 5:5.*)

<sup>33</sup> PO Verse 15 appears to be somewhat of a parenthetical reference thrown in by John as verse 16-17 seem to be a continuation of the thought presented in verse 14.

<sup>34</sup> PO John was writing to an audience to confirm his personal witness of Yeshua. He does something similar in his epistles (*1st John 1:1-2*) which appears to be in direct response to a growing gnostic movement in the church at that time. (see, End Note #6 Gnosticism)

<sup>35</sup> PO John the Baptist was prophesied to identify the Messiah (*Isaiah 40:3; Malachi 3:1-2*) “*Preferred before me*” is another way to say, ‘*Is superior to me.*’ (see also, *Matthew 1:16,20; 17:2; Luke 1:31,35; 2:7; John 2:11; 11:40; Romans 1:3; Galatians 4:4; Colossians 1:19; 2:3,9; 1st Timothy 3:16; Hebrews 2:11,14,16-17; 2nd Peter 1:17*)

<sup>36</sup> PO While John the Baptist was born before Yeshua, Yeshua came before him by virtue of His pre-mortal existence with Him as the Word of YAHAVAH.

<sup>37</sup> PO Verse sixteen naturally flows from verse 14. Notice how John says that “*they have received,*” again highlighting the past-tense experience of the apostles with the Lord; the, “*we all,*” could refer to either/ or the apostles alone or all that were part of the church-bride in that day.

<sup>38</sup> PO (see also, *John 3:34; Ephesians 1:6-8; 23; 3:19; Colossians 1:19; 2:9-10*)

<sup>39</sup> PO Note the past-tense nature of this statement and the anachronistic placement of the claim. John is witnessing to his reader of all that Yeshua was and did before either His apostolic witnesses and/or believers in that day too; this is not a narrative that is speaking in real time. Because of this, John will describe Yeshua in ways that are after the fact at times, and these things he would not have written them in the way he does if this was a real time account.



grace.<sup>40</sup> 17 For the law was given by Moses,<sup>41</sup> but grace and truth came through Yeshua the Christ.<sup>42</sup> 18<sup>43</sup> No one has ever seen YAHAVAH; the only begotten Son,<sup>44</sup> who is in the bosom of the Father,<sup>45</sup> he has declared him.<sup>46</sup> 19 And this is the record of John,<sup>47</sup> when the Jews sent priests and

<sup>40</sup> PO “*grace for grace*” is another way of saying, “*abundant undeserved favor*.” Under the law of Moses, such mercy and love were not always extended. (see next verse, 17) (see also, *Matthew 3:11; Mark 1:7; Luke 3:16; John 1:27,30,32; 3:31-32; 5:33; 8:58; Colossians 1:17*)

<sup>41</sup> PO Moses was the one through whom YAHAVAH gave the Law to the Nation of Israel on Mount Sinai. Generally speaking, “the Law” was the whole body of the Mosaic legislation (*1<sup>st</sup> Kings 2:3; 2 Kings 23:25; Ezra 3:2*) It is called the Law by way of eminence among the people of God (*Deuteronomy 1:5; 4:8,44; 17:18-19; 27:3,8*). It is a written code found in what is also called the “book of the law of Moses” (*2<sup>nd</sup> Kings 14:6; Isaiah 8:20*) and the “book of the law of God” (*Joshua 24:26*) This Law was perfect (meaning it was not faulty in representing YAHAVAH’s desires for that Nation) but human beings were incapable of keeping it (*Acts 15:10; Hebrews 7:19*), and since keeping all of it was required to be considered holy by God (*Galatians 3:10; James 2:10*) all under the Old Testament covenant were made sinners (*Romans 3:20; 5:13*) and therefore the Law was used by God to bring His people to their need for a Messiah (*Galatians 3:23-24*). All of this was applicable only to the Jews of that day – of which John the Revelator belonged. Gentiles have never had a law to govern them and so the application of all of this was limited to them/then.

<sup>42</sup> PO As the Law of God came via Moses, Yeshua the Messiah brought YAHAVAH’s unmitigated grace and truth not only to the Nation but the world by and through His very life, death and victory over all things on behalf of every human creation. (see also, *Deuteronomy 4:44; 5:1; 33:4; John 8:32; 14:6; Romans 3:24; 5:21; 6:14*)

<sup>43</sup> PO Aside from *1<sup>st</sup> John 5:7*, there is probably no more heavily debated passage in the Apostolic Record than verse 18. (see, End Note #7 On *John 1:18*)

<sup>44</sup> PO The big debate in this verse is whether “*only begotten Son*” should be, “*only begotten God*,” or just “*only begotten*” without son or God being added.

<sup>45</sup> PO When John writes that Yeshua is in the “*bosom of the Father*” this was the Lord’s location at that time when John wrote as Yeshua had already ascended into heaven (*Luke 24:51; Acts 1:9; Ephesians 4:8*). In the interim (between the time of His ascension and His promised return) He was like the Nations High Priest of old, having entered into the Holy of Holies and they awaited Him to exit to prove that YAHAVAH accepted the blood offering. The marked difference with Yeshua, however, is He entered in with His own blood and only once and forever more. (see also, *Hebrews 5:3; 9:7,12,28; 10:12*) It was with tremendous anticipation that His Bride, who were the ones truly under the second covenant looked for the Messiah to return out of the Holy of Holies (above) which would wrap up the former age of material religion by saving all who placed their faith on Him and destroying the rest. (see also, *Matthew 16:28; 24:30; 26:64; Mark 9:1; 13:26; 14:62; Luke 9:27; 1<sup>st</sup> Thessalonians 4:17; Revelation 1:7*)

<sup>46</sup> PO Words explain, words describe, and words reveal. Yeshua, the Word made flesh, came, in part, to describe who scripture says is “invisible.” (*Colossians 1:15; 1<sup>st</sup> Timothy 1:17; Hebrews 11:27*) (see also, *Exodus 33:20; Deuteronomy 4:12; Matthew 11:27; Luke 10:22; John 1:14; 6:46; 1<sup>st</sup> Timothy 6:16; 1<sup>st</sup> John 4:9,12,20*)

<sup>47</sup> PO At this point, John the Beloved begins to tell the story of Yeshua the Messiah from his own perspective via inspiration of the Holy Spirit.

Levites from Jerusalem to ask him, “Who are you?”<sup>48</sup> 20 And he confessed, and did deny, saying, “I am not the Christ.”<sup>49</sup> 21 And they asked him, “What then? Are you Elijah?” And he said, “I am not.”<sup>50</sup> “Are you that prophet?” And he answered, “No.”<sup>51</sup> 22 Then they said to him, “Who are you? that we may give an answer to those who sent us. What do you say about yourself?” 23 He said, “I am<sup>52</sup> the voice of one crying in the wilderness,<sup>53</sup> Make straight the way of the Lord, as the prophet Isaiah said.”<sup>54</sup> 24 And they that were sent were from the Pharisees.<sup>55</sup> 25 And they

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<sup>48</sup> PO John the Baptist had remarkable fame. (*Matthew 3:5*). It spread from the region of Galilee to Jerusalem and the surrounding areas. It seems that nation wondered if he was the promised Messiah, (*Luke 3:15*). The great council of the nation, called the Sanhedrim, were the overseers of religion. They felt it to be their duty to inquire into the character and claims of John, and to learn his true identity.

<sup>49</sup> PO This is a great insight into the character of the Baptist. (*Luke 3:15; John 3:28; Acts 13:25*)

<sup>50</sup> PO Many manuscripts have Elias here which is the Greek way of writing Elijah. The Jews expected that Elijah would appear before the Messiah came. (*Malachi 3:1; Matthew 11:14*). They thought that it would actually be the same Elijah that scripture describes as being taken into heaven. (*2<sup>nd</sup> Kings 2:1*) In was in this sense that John denied that he was Elijah. But he certainly conveyed that he was the Elijah which the prophet Malachi intended (*Matthew 3:2-3*).

<sup>51</sup> PO The question about “that prophet” could refer to a prophecy of Moses (*Deuteronomy 18:15,18*) or they may have been referring to a lesser-known belief that the prophet Jeremiah would also return. (see also, *Malachi 4:5; Matthew 17:10*)

<sup>52</sup> PO Many Trinitarian scholars suggest that John’s heavy use of the English translated couplet, I Am is indicative of Yeshua claiming that He is God. Here we see that in verses 20,21 and 23 that John the Baptist uses the English translated couplet, “I Am,” toward himself showing that John’s language does not quite support this view. (see, End Note #8, *The I Am of the Apostolic Record*.)

<sup>53</sup> PO Note that the Baptist would be crying “in” the wilderness; that he would not be someone that would be crying in Jerusalem or another city. We also know that the religions leaders came to him in the wilderness. Perhaps this is a type for true seekers? (see also, *Isaiah 40:3; Matthew 3:3; Mark 1:3; Luke 3:4*)

<sup>54</sup> PO The phrase, “*make straight*,” speaks of the ancient practice of men going before Kings when they traveled, making sure that the path was clear of obstacles. (see also, *Isaiah 40:3; Matthew 3:3; Mark 1:3; Luke 1:76; 3:4; John 1:23; 3:28*)

<sup>55</sup> (see note on *John 3:1*)

asked him, “Why are you baptizing,<sup>56</sup> if you are neither the Christ, nor Elijah, neither that prophet?” 26 John answered them and said, “I baptize with water but there stands one among you whom you do not know,<sup>57</sup> 27 He who is coming after me is preferred before me, whose sandal laces I am not worthy to untie.”<sup>58</sup> 28 These things took place in Bethany<sup>59</sup> beyond the Jordan, where John was baptizing.<sup>60</sup> 29 The next day John saw Yeshua coming toward him, and said, “Behold the Lamb of YAHAVAH,<sup>61</sup> who

<sup>56</sup> PO John’s baptism was not Christian baptism. John’s baptism bound its subjects to repenting, and not because they had faith in Yeshua the Messiah. The Nation was under the Mosaic Law, and they needed to repent to prepare for the arrival of the Messiah. Water ablutions were common among the Nation of Israel however it was not customary to baptize Jews but only heathens who were converting. For this reason, it seems that the religious leaders were wondering why the Baptist was baptizing Jews, especially if he was not the Messiah or Elijah. All who were baptized by John were re-baptized by Paul (*Acts 18:24; 19:7*) proving that his baptism has no relation to the believer’s baptism which would follow; that baptism was in response to having saving faith and was not done as a means to save anybody.

<sup>57</sup> PO Some suggest that Yeshua of Nazareth was there among the crowd around John but remained anonymous and virtually non-distinct up to this point and then the day after this setting (*John 1:29*) He came forth and was identified by John. The reality is what we are reading here happened after John the Baptist had baptized Yeshua (*Matthew 3:15*) and therefore he was able to identify Him as the Lamb of God to those questioning him. (*John 1:29*) (see also, *Malachi 3:1; Matthew 3:11*)

<sup>58</sup> PO Again, John the Baptist humbly compares himself to the promised Messiah showing that there is little comparison between the two. (see also, *John 1:15,30; Acts 19:4*)

<sup>59</sup> PO Almost all the ancient manuscripts and other versions have Bethany, and this appear to be the right interpretation. And while there was a Bethany that was only about two miles east of Jerusalem (*Matthew 26:6; Mark 11:1; 11-12; Luke 19:29; John 11:1,18; 12:1*) it is believed that there was another that was on the east side of the river Jordan. This is the place that John was most likely baptizing.

<sup>60</sup> (see also, *Judges 7:24; John 10:40*)

<sup>61</sup> PO For the Nation of Israel, lambs have long had great significance. A male lamb from the first to the third year was offered daily at the morning and the evening sacrifice (*Exodus 29:38-42*), on the Sabbath day (*Numbers 28:9*) at the feast of the New Moon (*Numbers 28:11*) at the feast of Trumpets (*Numbers 29:2*), and of Tabernacles (*Numbers 29:13-40*) on Pentecost (*Leviticus 23:18-20*) and of the Passover celebration (*Exodus 12:5*) along with many other occasions (*1<sup>st</sup> Chronicles 29:21; 2<sup>nd</sup> Chronicles 29:21; Leviticus 9:3; 14:10-25*). Additionally, young “sucking lamb” was also mentioned for special use (*1<sup>st</sup> Samuel 7:9; Isaiah 65:25*) In scripture, the lamb is often used as an emblem of meekness and innocence (*Isaiah 11:6; 65:25; Luke 10:3; John 21:15*) and here John the Baptist applies this long historical association the Nation of Israel had with lambs to the promised Messiah, Yeshua of Nazareth, which is reiterated in scripture (*Genesis 4:4; Exodus 12:3; 29:38; Isaiah 16:1; 53:7; John 1:36; Revelation 13:8*). Here John specifically calls Yeshua, “the Lamb of God” because He would be the great sacrifice for sin for which all the former sacrifices were only types or *symbols* (*Numbers 6:12; Leviticus 14:12-17; Isaiah 53:7; 1<sup>st</sup> Corinthians 5:7; John 19:36; 1<sup>st</sup> Peter 1:19*).

takes away the sin of the world.<sup>62</sup> 30 This is he of whom I said, After me came a man which ranks above me: for he was before me.<sup>63</sup> 31 And I did not know him;<sup>64</sup> except that he would be revealed in Israel, so I have come baptizing with water.”<sup>65</sup> 32 And John bore witness, saying, “I saw the

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<sup>62</sup> PO Yeshua paid the price of all sin for all people once and forevermore – believer and not. (*1<sup>st</sup> Timothy 4:10*; *1<sup>st</sup> John 2:2*) Because the wages for sin have been paid in full (*Romans 6:23*) sin has been overcome, along with death (*1<sup>st</sup> Corinthians 15:25*) the entire world has been fully reconciled to YAHAVAH (*2<sup>nd</sup> Corinthians 5:18*; *Colossians 1:21*) and what people claim about the need for brick and mortar religion is over (*Jeremiah 31:31-34*; *Hebrews 12:26-27*). Therefore, the world has returned to the state of the Garden of Eden spiritually, where all human-kind is like Adam and Eve, choosing to seek and do the will of YAHAVAH (to eat of the tree of life) or do their own will (to eat of the fruit of the tree of knowledge of good and evil) and abide in Darkness. (see also, *Exodus 12:3*; *Isaiah 53:7,11*; *John 1:36*; *Acts 8:32*; *1<sup>st</sup> Corinthians 15:3*; *Galatians 1:4*; *Hebrews 1:3*; *2:17*; *9:28*; *1<sup>st</sup> Peter 1:19*; *2:24*; *3:18*; *1<sup>st</sup> John 2:2*; *3:5*; *4:10*; *Revelation 1:5*; *5:6*)

<sup>63</sup> (see also, *John 1:15,27*; *3:31*; *8:23*)

<sup>64</sup> PO Up to his ministry, John had lived primarily in the hill country of Judea. Yeshua had been employed as a carpenter with his step-father Joseph in Nazareth, which was about 100 miles away. Their mothers were related, and they could have easily talked of their respective sons, but it does not seem they ever met – at least as adults. Until Jesus came to be baptized (*Matthew 3:13,14*) either John had never met him, or wouldn't have known him if he saw Him. The thinking is that this lends to their being no collusion between them.

<sup>65</sup> (see also, *Malachi 3:1*; *Matthew 3:6*; *Luke 1:17,76-77*; *3:3-4*; *John 1:32-34*)

Spirit<sup>66</sup> descend like a dove from heaven and it rested on him.<sup>67</sup> 33 And I did not know him, but he that sent me to baptize with water, the same said to me, "Upon whom you will see the Spirit descending, and remaining on, the same is He who baptizes with the Holy Spirit."<sup>68</sup> 34 And I have seen,

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<sup>66</sup> PO Spirt (in Hebrew *ruab*; in Greek, *pneuma*) means wind or breath. In *2<sup>nd</sup> Thessalonians 2:8* it means "breath," and in *Ecclesiastes 8:8* it speaks of the very life in Man. It can also speak to the rational, immortal soul by which man is distinguished (*Acts 7:59; 1<sup>st</sup> Corinthians 5:5; 6:20; 7:34*) and the soul in a separate state (*Hebrews 12:23*). Spirit can also describe an apparition (*Job 4:15; Luke 24:37,39*), an angel (*Hebrews 1:14*) and even a demon (*Luke 4:36; 10:20*) The term can also be used metaphorically (*Zechariah 12:10; Luke 13:11*). In the Apostolic Record, Spirit can refer to the divine nature (*Romans 1:4; 1<sup>st</sup> Timothy 3:16; 2<sup>nd</sup> Corinthians 3:17; 1<sup>st</sup> Peter 3:18*) There is a great deal of misunderstanding among believers between the notions of spirit and soul relative to the human race and an enormous amount of complete misinformation regarding what is called, the Holy Spirit, the Spirit of God and/or, the Spirit of Christ. (see End Note #9 *On the Spirit*)

<sup>67</sup> PO Doves, among the Jews, was the symbol of purity or harmlessness, (*Matthew 10:16*), softness, (*Psalms 55:7*.) and peace (*Genesis 8:11*) The form John appeals to her seems to be emblematic of the innocence and meekness of the Lord. Yeshua had lived perfectly according to the Law and His Father's will and other accounts have His Father here proclaim, This is my beloved Son in whom I am well pleased. (*Matthew 3:17*) This was the washing and anointing of Yeshua the promised Messiah in the similar vein as that of the Kings and Priests in ancient Israel. (*2<sup>nd</sup> Samuel 12:20; Ezekiel 16:9*) Because He proved Himself a beloved Son, YAHAVAH poured His Spirit upon Him (*Galatians 4:6*) in preparation for His earthly ministry and His becoming a King and Priest. The gift of the Holy Spirit descending and resting upon Him was the sign for John that He was the one true Messiah who had solemnly been approved to do the work for which He was appointed. (*John 18:37*) (see also, *Isaiah 11:2; 42:1; Matthew 3:16; Mark 1:10; Luke 3:22; John 5:32*)

<sup>68</sup> PO The Baptism of the Holy Spirit is what the Messiah was to bring. This is not water baptism nor has it anything to do with such as the Messiah baptized nobody in water (*John 4:2*). His baptism was exclusively said to be, 1, of the Holy Spirit and 2, with fire. (*Matthew 3:11; Mark 1:8; Luke 3:16; Acts 1:5*). This baptism has several expressions in scripture, including what happened on the day of Pentecost, (*Acts 2*) an occasional addition to water baptism (*Acts 8:16*) by the mouth of the resurrected Lord (*John 20:22*) and as an emblem of tribulation (*Matthew 20:22*) Some suggest that the baptism of the Holy spirit occurs the moment a person believes; others teach that it only arrives in conjunction with water baptism but scripture proves otherwise (*Acts 10:44*). Scripture evidence suggests that while there are various expressions of the Spirit/Holy Spirit/Spirit of Christ working on people in different ways and times, but the baptism of the Holy Spirit appears, relative to believers, to be when God bestows the Spirit of Christ upon them – which could occur incrementally or perhaps at specific times in a believers life (*Galatians 4:6*) The notion that the Spirit/Holy Spirit or Spirit of Christ is a co-eternal person uncreated and is distinct from the Father and Son is rejected herein with the Holy Spirit instead being seen as the very Spirit of YAHAVAH. (see also, *Matthew 3:11; Acts 1:5; 2:4; 10:44; 19:6*)

and bare record that this is the Son of YAHAVAH.”<sup>69</sup> 35 The next day John was standing with two of his disciples; 36 And he watched Yeshua as he walked, and he said, Behold the Lamb of YAHAVAH!<sup>70</sup> 37 And when the two disciples heard him say this they followed Yeshua.<sup>71</sup> 38 Then Yeshua turned, and saw them following, and said to them, what<sup>72</sup> do you seek? And they said to him, Rabbi, (which means, Teacher,) where do you dwell? 39 He said to them, **Come and see.**<sup>73</sup> They came and saw where he dwelt,<sup>74</sup> and stayed with him that day for it was about the tenth hour.<sup>75</sup> 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.<sup>76</sup> 41 He first found his brother Simon, and said to

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<sup>69</sup> PO Notice that nowhere in scripture is Yeshua ever called by the man-made Trinitarian name, God the Son, but always and only, the Son of God or by His preferred title, the Son of Man, which He uses eighty-one times in the Gospel accounts and the Son of God (see also, *John* 3:18; 5:25; 9:35; 10:36; 11:4; 20:31)

<sup>70</sup> (see also, *John* 1:29 above with note)

<sup>71</sup> PO One of these two disciples of the Baptist was Andrew (*John* 1:40) and the other is traditionally believed to have been John.

<sup>72</sup> PO The “what” here is purposeful. He did not ask them who they sought but what, suggesting that truth seekers do not pursue a respective God first but rather the truth allowing the source of the truth to ultimately reveal itself. (see also, *John* 1:17; 3:21; 4:24; 5:33; 8:32; 14:6; 15:26; 16:13; 17:17; 18:37).

<sup>73</sup> PO This is the universal call of YAHAVAH – “come and see,” meaning, proceed forward and be aware; it may be closely linked to seek, search, look, understand in some cases. These are the first words from the Word of God to His future disciples and while they were merely an invitation for them to come see where He lived, they remain the first words of YAHAVAH to all souls everywhere. (*John* 4:23; 8:30-32; *Hebrews* 11:6); (see also, *Psalms* 66:5; *Isaiah* 66:18; *John* 1:46; 11:34; *Philippians* 1:27; *Revelation* 6:1,3,5,7)

<sup>74</sup> PO This was probably at the home of a friend as His home was in Nazareth.

<sup>75</sup> PO The Jews divided their day into twelve equal parts, beginning at sun-rise. If John used their way of telling time, it was about four o'clock in the afternoon. The Romans divided time the way we do today, beginning at midnight. If John used their method, it was about ten o'clock in the evening.

<sup>76</sup> PO A more formal call of Andrew and Simon, James and John, will happen later (*Matthew* 4:18; *Mark* 1:16; *Luke* 3:1-11). (see, End Note #10 *On the Apostles*) (see also, *Matthew* 4:18)

him, We have found the Messiah, (which means, the Christ.)<sup>77</sup> 42 And he brought him to Yeshua. And when Yeshua looked at him, he said, **So you are Simon the son of John? You will be called Cephas, which means, a stone.**<sup>78</sup> 43 The next day Yeshua went forth to Galilee, and found Philip, and said to him, **Follow me.**<sup>79</sup> 44 Now Philip was from Bethsaida, the city of Andrew and Peter.<sup>80</sup> 45 Philip found Nathanael, and said to him, We have found him, of whom Moses in the law, and the prophets wrote, Yeshua of Nazareth, the son of Joseph.<sup>81</sup> 46 And Nathanael said to him, Can there any good thing come out of Nazareth?<sup>82</sup> Philip said to him, Come and see.<sup>83</sup> 47 Yeshua saw Nathanael coming to him, and said of him, **Behold an**

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<sup>77</sup> PO Both Messias (Hebrew) and Messiah (Greek) mean the same as Christ – anointed. The Jews speak of the Messiah; Christians speak of him as the Christ. Anciently, when kings and priests were set apart to their office, they were anointed with oil, (*Leviticus 4:3; 6:20; Exodus 28:41; 29:7; 1<sup>st</sup> Samuel 9:16; 15:1; 2<sup>nd</sup> Samuel 23:1*). Those set apart are often said to be anointed, or the anointed of God. For this reason, the name is given to Yeshua prophetically (*Daniel 9:24*) who was set apart by God to be the King, High Priest, and Prophet of his people. Anointing with oil was, moreover, supposed to be emblematic of the influences of the Holy Spirit; and as God gave him the Spirit without measure, (*John 3:34*) so he is called peculiarly the Anointed of God. The anointing of the Holy Spirit, which is often represented symbolically as oil, is also described in verse 33 above).

<sup>78</sup> (see, End Note #11 *Peter*) (see also, *Matthew 16:18*)

<sup>79</sup> PO Where the synoptic gospels (Matthew, Mark and Luke) appear to convey information about how Yeshua called His chosen disciples into ministry (*Matthew 4:18*) John's account seems to be describing Him meeting them and them having a witness of Him as the anointed one with their actual calling to follow Him being described in the other accounts.

<sup>80</sup> (see also, *John 12:21*)

<sup>81</sup> (see also, *Genesis 3:15; 49:10; Deuteronomy 18:18; Isaiah 4:2; 7:14; 9:6; 53:2; Micah 5:2; Zechariah 6:12; 9:9; Matthew 2:23; Luke 2:4; 24:27; John 21:2*)

<sup>82</sup> PO In that day there was a prejudice against being from Nazareth or Galilee. (*John 7:52*). Nathanael was essentially expressing this attitude prevalent in that day.

<sup>83</sup> PO Philips response (to come and see) is excellent for people of every age as seekers refrain from presuppositional opinions or bias and examine all facts before making a judgement. (see also, *John 7:41-42,52*)

Israelite indeed, in whom is no guile!<sup>84</sup> 48 Nathanael said to him, How do you know me? Yeshua answered him, and said, Before Philip called you, when you were under the fig tree, I saw you.<sup>85</sup> 49 Nathanael answered and said to him, Rabbi, you are the Son of YAHAVAH;<sup>86</sup> you are the King of Israel.<sup>87</sup> 50 Yeshua said to him, Because I said to you, I saw thee under the fig tree, you believe? You will see greater things than this.<sup>88</sup> 51 And he said to him, Truly, truly, I say to you, after this you will see heaven open,<sup>89</sup> and

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<sup>84</sup> PO Here we are introduced to a concept of true Israel, which Yeshua suggests is found in Nathaniel because he is without deceit or fraud (guile) which suggests that true Israel was not by blood, but was a condition of the heart and soul of each individual. This point of view would incense the Jews who put great emphasis on bloodlines and genealogies. Paul will further explain this concept in Romans 9. The same thinking might be considered when we consider “true Christians” today – are they true because of the church they attend or even the doctrines and practices they support or are they true in the sense of the condition of their individual heart and soul? (see also, *Psalm 32:2; 73:1; John 8:39; Romans 2:28-29; 9:6*)

<sup>85</sup> PO We have no record of what Yeshua witnessed relative to Nathaniel when he was under the fig tree, whether it was a spiritual witness of his soul or some outward act or spoken words proving his heart.

<sup>86</sup> (see End Note #12 *The make-up of YAHAVAH and YESHUA.*)

<sup>87</sup> PO The promised Messiah was expected to come from the kingly line of David; unfortunately, many Jews believed that he would reign materially over the Nation instead of spiritually over the heart. For this reason, many could not receive Him as the anointed one. (see also, *Matthew 14:33; 21:5; 27:11,42; John 18:37; 19:3*)

<sup>88</sup> PO In addition to the things Yeshua points out in the next verse, these special witnesses of the Lord Jesus Christ would witness Him changing water into wine, casting out demons, multiplying fishes and loaves, healing men born blind, the lame and a woman with a long-standing ailment with her menstrual cycle; He will walk on the sea and raise the dead and above all things overcome His own death via His resurrection from the grave.

<sup>89</sup> PO The term, “heaven open” is a figurative expression describing God conferring favors from above. (*Psalm 78:23,24*) These favors would include all the miracles mentioned in the note above. The reference to the “angels ascending and descending” is a direct reference to what Jacob saw in a dream/vision (*Genesis 18:12*).



the angels of YAHAVAH<sup>90</sup> ascending and descending<sup>91</sup> upon the Son of man.<sup>92</sup>

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<sup>90</sup>PO Angels of God references heavenly creations that are employed as ministering spirits to our world, (*Hebrews 1:14*). Scripture suggests that good human beings are under their protection (*Genesis 28:12; Psalm 91:11,12*). They are also described as the agents by which God may express his will to us on earth (*Hebrew 2:2; Galatians 3:19*). They are represented as strengthening the Lord and ministering to him in times of trial. They are said to have aided him in the wilderness (*Mark 1:13*), and in the garden of Gethsemane (*Luke 22:43*). Two were also present when he rose from the dead (*Matthew 28:2-4; John 20:12,13*). (see also, *Matthew 4:11; Luke 2:9,13; 22:43; 24:4; Acts 1:10*)

<sup>91</sup> PO The reference to the “angels ascending and descending” is a direct reference to what Jacob saw in a dream/vision (*Genesis 18:12*).

<sup>92</sup>PO In the Apostolic Record the title, Son of man, is used forty-three times as a title of the Yeshua, also called the Son of God. In the Old Testament it rarely used in this way but for a couple of times (*Psalm 80:17; Daniel 7:13*). When applied to Him, it is a title of supreme humility. (*Philippians 2:8*) Contrary to critical belief, the Word of YAHAVAH made flesh had a physical body (*Hebrews 2:14; Luke 24:39*) and possessed a will separate from His Father (*Luke 22:42*). He was born of a woman and was born under the law (*Galatians 4:4*). He learned obedience through the things He suffered, (*Hebrews 5:8*) and grew in wisdom and stature (*Luke 2:52*). He was God with us (*Matthew 1:23*) who after living perfectly out of Love for His Father and the World (*Hebrews 5:9*) gave surrendered Himself over on behalf of the world (*Galatians 1:4*) as a means to reconciled the world to His Father (*2nd Corinthians 5:19*) and after His death and resurrection, He rose again (*Romans 14:9; 1st Corinthians 15:4*) proving that He had had the victory over sin, death, Satan and the grave (*1st Corinthians 15:55*) and having deified His surrounding flesh and soul (*Acts 13:33*), He ascended into the heavenly holy of holies above (*Hebrews 9:12*), taking His own blood into the presence of His Father once and for all (*Hebrews 10:10*) with the Nation anxiously awaiting for Him to come out and return to rescue His pure and holy church-bride (*Ephesians 5:27*) as promised to them/then (to the New Jerusalem above (*Matthew 16:28; 24:34; Luke 9:27; Mark 14:62; 1st Peter 4:7; 1st John 2:18; Revelation 1:1; 22:6*)) heaping judgement on those of His own who rejected Him (*Romans 2:5; Colossians 3:6*). (see also, End Note #13 *Right Eschatology*)

CHAPTER 2<sup>93</sup>

On the third day<sup>94</sup> there was a marriage in Cana of Galilee;<sup>95</sup> and the mother of Yeshua<sup>96</sup> was there. 2 And both Yeshua and his disciples were invited to the marriage.<sup>97</sup> 3 And when they ran out of wine, the mother of Yeshua said to him, “They have no wine.” 4 **And Yeshua said to her, “O woman,<sup>98</sup> what have you to do with me? My hour has not yet come.”**<sup>99</sup> 5 His mother said to the servants, “Whatsoever he tells you, so do.”<sup>100</sup> 6 Now, there were six waterpots of stone standing there for the Jewish purification and each could hold two or three firkins apiece.<sup>101</sup> 7 Yeshua said to them, **“Fill the waterpots with water.”** And they filled them up to the brim.<sup>102</sup> 8 And he said to them, **“Now draw out and take it to the governor of the feast.”** And they took it. 9 When the steward of the feast had tasted the

<sup>93</sup> CHAPTER TWO *Yeshua turns water into wine; clears the temple of the money-changers.*

<sup>94</sup> PO Meaning on third day after the event with Nathanael.

<sup>95</sup> PO The place was called Cana of Galilee to distinguish it from another Cana that according to Joshua 16:9 was in the tribe of Ephraim. According to John 21:2 this was the native home of Nathanael.

<sup>96</sup> PO (see, End Note #14 *On the Mother of Yeshua and the other Mary's*)

<sup>97</sup> PO These were Peter, Andrew, Philip, and Nathanael who were not yet officially called to be His apostles, but they had come to believe that he was the promised Messiah. This miracle that He was about to perform would add to their belief. It is thought that either Yeshua, His mother, and/or one or more of these four apostles knew people in the wedding party. (See End Note #15 *Was Yeshua Married?*)

<sup>98</sup> PO The wording here sounds harsh, but honoring His mother was unquestionably part of the Law (*Exodus 20:12*). However, it appears that Yeshua intended to distinguish Himself at this point from being a son to being the Messiah, and so He seems to speak to her from the latter position.

<sup>99</sup> PO Perhaps a better reading would be, “*What is this to us?*” (*Judges 11:12; 2<sup>nd</sup> Samuel 16:10; 1<sup>st</sup> Kings 17:18; 2<sup>nd</sup> Kings 3:13; 2<sup>nd</sup> Chronicles 35:21; Matthew 8:29; 27:19; Mark 1:24; 5:7; Luke 8:28*) (see also, *2<sup>nd</sup> Samuel 19:22; John 7:6*)

<sup>100</sup> PO There are some questions about what is happening here that truly cannot be answered, like, *Why did Yeshua's mother impose upon Him here? And why did He first refuse her with the comment, My time has not yet come? Then why does she pursue those around Him to do whatever He says? And then why does He then do what He initially said He would or could not do?* Many will supply answers, but they all fall under the title of conjecture.

<sup>101</sup> PO These pots were there for the ceremonial cleansing of the hands (*2<sup>nd</sup> Kings 3:11*) It is believed that each held approximately twenty-gallons of water a piece. (see also, *Mark 7:3*)

<sup>102</sup> PO This act appears to be a way to prove that nothing was in the pots at this point but water for washing.

water that had become wine, and did not know where it came from (though the servants who drew the water knew), the steward of the feast called the bridegroom,<sup>103</sup> 10 And said to him, “every one sets the good wine out first; and when others have well drunk, then that which is inferior: but you have kept the good wine until now.”<sup>104</sup> 11 This was the first of miracles Yeshua did in Cana of Galilee, and manifested forth his glory;<sup>105</sup> “and his disciples believed in him.”<sup>106</sup> 12 After this he went down to Capernaum with his mother and his brethren and his disciples: and they continued there not many days.<sup>107</sup> 13 And the Passover of the Jews was at hand,<sup>108</sup> and Yeshua

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<sup>103</sup> PO In all of the Apostolic Record the term *nymphios* is translated as *bridegroom* and always refers to Yeshua – except here. This has caused some commentators to suggest that this setting was Yeshua’s own wedding which has been conjectured to have been to Mary Magdalene. (see, End Note #15 *Was Yeshua Married?*) Had this been the case, then Yeshua must have cast out the seven devils from before marrying her (*Mark 16:9*) which would redefine his first stated miracle (*John 2:11*) and is therefore doubtful that she would have been the bride.

<sup>104</sup> PO The meaning of this appears to be that most hosts put out their best wine first so when the guests consume it with fresh palates it would be recognized as such then after the guests have consumed to the point that their senses have been dulled by the alcohol a host would traditionally put out the inferior wine as few would notice any difference. Central to this story, however, is the message given to those Jews in that day which was where they would customarily cleanse their hands through ceremonial washings, the Messiah was introducing them to cleansing their hearts (internally) by consuming His blood (wine) (*John 6:53-56; 1st Corinthians 11:25*)

<sup>105</sup> PO This appears to reference John’s first-hand witness of the glory manifested in the word made flesh. (*John 1:14*)

<sup>106</sup> PO Better put, His disciples believed more on Him due to witnessing this miracle. Those present at this wedding were Andrew, Peter, Philip, Nathaniel, and John. Some suggest a sixth was also present. (see also, *John 1:14; 2:23; 7:31; 12:37; Acts 8:13*)

<sup>107</sup> PO It seems that Yeshua hung around that area as a means to observe Passover. (see next verse *John 2:13*) (see also, *Matthew 12:46*)

<sup>108</sup> PO This is the first of three Passover festivals mentioned by John. (*John 6:4; 11:55*)

went up to Jerusalem,<sup>109</sup> 14 And in the temple<sup>110</sup> he discovered those that sold oxen and sheep and pigeons and the changers of money sitting.<sup>111</sup> 15 And he had made a whip of small cords, then drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said to them that sold pigeons,<sup>112</sup> **“Take these things away for you will not make my Father's house an house of merchandising.”**<sup>113</sup> 17 And his disciples were reminded that it was written, **The zeal of thine house hath eaten me up.**<sup>114</sup> 18 The Jews then said to him,

<sup>109</sup> PO From wherever one is in Judea, going to Jerusalem is always up. On the Passover, the name is assigned to three annual festivals of the Jews. It was kept in remembrance of the Lord's “passing over” the houses of the Israelites (*Exodus 12:13*) when the first born of all the Egyptians were destroyed. It is called also the “feast of unleavened bread” (*Exodus 23:15; Mark 14:1; Acts 12:3*) because during its celebration no leavened (yeasted) bread was to be eaten or even kept in the household (*Exodus 12:15*) In the Apostolic age, the term described the actual lamb that was slain at the feast (*Mark 14:12-14; 1st Corinthians 5:7*). To the Jews, the primary purpose of Passover was to remind them of their being delivered from death, but in Christ the meaning has application of Him, as the Lamb of God, slain for the sins of the world and delivering His people from death and bondage because of sin, which was far worse than Egyptian bondage (*1st Corinthians 5:7; John 1:29; 19:John 2:32-36; 1st Peter 1:19; Galatians 4:4-5*). (see also, *Exodus 12:14; Deuteronomy 16:1,16; John 2:23; 5:1; 6:4; 11:55*) Yeshua clearly repurposes the Passover meal to Himself (*Matthew 26:26-30; Mark 14:22; 1st Corinthians 11:24*)

<sup>110</sup> PO Biblically speaking, there have been five material houses of God in existence (between *Exodus 25:8* and the last chapter of *Revelation 11:1-2; 11:19*;) and one spiritual temple; the four material temples/sanctuaries/tabernacles include the first tabernacle (*Exodus 25:8*), Solomon's temple (*1st Kings 6:1*); the second temple (*Ezra 3:8*) and then Herod's temple (where construction began about 18 BC and ended around AD 65). The heavenly temple resides above (*Revelation 3:12; 7:15; 14:15-17; 15:5-8; 16:1; 17; 21:22*) and the temple of our respective bodies (*John 2:21; 1st Corinthians 6:19*) are also described as temples. (see, End Note #16 *The Temples of the Bible*)

<sup>111</sup> PO Yeshua's ministry opens up with a cleansing of the temple and ends with the same (see also, *Matthew 21:12; Luke 19:45*) showing the unchanged hearts of those first driven away (*Amos 8:5*). When needed, His presence was intimidating though not through size or physical power (*Isaiah 53:1-12*) but through the power of God exuding from Him (*John 18:5-6*). Money changers were there to convert the various currencies of the foreigners who sought to buy animals for sacrifice. This trade carries a tendency for corruption. (*Exodus 23:8; Deuteronomy 16:19; Proverbs 1:19; Isaiah 1:23; 56:11; Jeremiah 5:27,28; Ezekiel 13:19; 16:33; 22:12; Micah 3:11; Malachi 1:10; Matthew 13:22; 23:14; Mark 10:23-24; Luke 18:24; Acts 1:16-19; 1st Timothy 6:10; Titus 1:11; Revelation 18:13*)

<sup>112</sup> (see also, *Leviticus 12:2,6,8; Luke 2:24*)

<sup>113</sup> PO Turning sacred things profane is easily accomplished when people try and serve both God and money. (See, End Note #17 *On Tithes in the Faith Today*) (see also, *Luke 2:49*)

<sup>114</sup> PO The meaning of this is that the disciples remembered, looking back, that this reference was applicable to the actions of Yeshua. He had a great love for the pure things of His Father and could not contain Himself in the face of it being cheapened by merchandizing and money. (see also, *Psalms 69:9*)

What sign do you have to show us for doing these things?<sup>115</sup> 19 Yeshua answered them, saying, “**Destroy this temple, and in three days I will raise it up.**”<sup>116</sup> 20 Then the Jews said, “Forty and six years was this temple in building, and you will raise it up in three days?”<sup>117</sup> 21 But he spoke of the temple of his body.<sup>118</sup> 22 When therefore he was raised from the dead, his disciples remembered that he had said this and they believed the scripture and the word which Yeshua had spoken.<sup>119</sup> 23 Now when he was in Jerusalem at the Passover feast, many believed in his name<sup>120</sup> when they saw the

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<sup>115</sup> PO The religious leaders (Sadducees and Pharisees) were in all probability paid by the money-changers and animal sellers for their access to the temple mount. Yeshua’s actions hit them right in the pocketbook and they wanted to know where He obtained the right to act in that manner; for them, verification of His authority would happen through a sign or wonder proving that He acted with the authority of YAHAVAH. Instead of faith, the constant seeking for signs wearied the Lord (*Matthew 16:4*) and he appears to have considered the hearts that requested them as wicked. (see also, *Matthew 12:38; Mark 8:12, 14-21; Mark 16:6-12; John 6:30*) (see End Note #18 *The Dangers of Signs*)

<sup>116</sup> PO This response was confusing to all present as the conversation had been in the temple and with respect to activities in the temple, but the leaders, seeking a sign of his authority, were informed by Him that (apparently) the only sign that they would actually believe was His resurrection. In many ways this was both an invitation and a prophecy and His own disciples did not understand it until later (see verse 22 below) (see also, *Matthew 26:61; 27:40; Mark 14:58; 15:29*) The “I” He references here speaks not to His flesh, but to God in Him. (*Matthew 1:23*) (see also, *Acts 2:24,32; 3:15,36; 4:10; 5:30; 10:40; 13:30,33,37; Romans 10:9; 1st Corinthians 6:14; 15:15; Galatians 1:1; Colossians 2:12; 1st Peter 1:21*)

<sup>117</sup> (see, *Matthew 27:63*) (see also, *Genesis 40:12-13, 18-19; Exodus 10:22; 15:22; Joshua 9:16; Judges 14:14; 1st Samuel 30:12; 1st Kings 12:5; 2nd Chronicles 10:5; Ezra 8:32; Ester 4:16; Jonah 1:17; 3:3; Matthew 12:40; 27:63; Mark 8:31; 15:29; Luke 2:46; Acts 9:9; Revelation 11:9-11*)

<sup>118</sup> (see also, *1st Corinthians 3:16; 6:19; 2nd Corinthians 6:16; Colossians 2:9; Hebrews 8:2*) (see, End Note #19 *The Four Houses of God*)

<sup>119</sup> PO The specially chosen Apostles of the Lord, who existed then to personally be trained and taught by Him, to witness His miracles and resurrection, to reach out to that Nation with what they saw and then give up their lives for their very witness, often had a difficult time understanding the teachings and prophecies of Yeshua. (*Luke 24:8; John 12:16; Acts 11:16*) But Yeshua told them that He would send them the Holy Spirit who would “bring all things to their remembrance.” It was by this Spirit that they were able to interpret His teachings and remember them when they wrote. (*John 14:26*) (see also, *Luke 24:8*)

<sup>120</sup> (see, *John 8:30-32*)

miracles which he did.<sup>121</sup> 24 But Yeshua did not commit himself to them<sup>122</sup> 25  
As he knew all men and needed no one to testify from them for he knew  
what was in man.<sup>123</sup>

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<sup>121</sup> PO The promised Messiah for the Nation of Israel was prophesied to come doing miracles. (*Isaiab* 35:5-6; *Matthew* 9:5; *John* 3:2) This was in an age where the people had very little recourse with their mental, physical and/or emotional issues. (*Mark* 9:22; *Luke* 8:35,43) When He offered them such through supernatural powers from above, they were convinced that He came from YAHAVAH as His very miracles testified of Him, fulfilling prophecy. For His apostles (who were going out in His name as witnesses of Him) these same signs and wonders followed them for the very same reasons – they were proving who He was. (*John* 14:12). Interestingly, the same was expected for believers of that day (*Mark* 16:17-18). All of these signs, wonders and miracles were pointed at those people in that time to convince them that their Messiah had come and if they received Him and believed on Him they would be saved from the coming great and dreadful day, from a trip to hell at death and to His Kingdom above which He went to prepare for them. (see, End Note #13 *Right Eschatology*)

<sup>122</sup> PO The word translated, commit has the same meaning as believe, trust or put confidence in. He was not willing to allow the men of His age to dictate His actions. The reason is given in the next verse.

<sup>123</sup> PO Just as Yeshua was able to discern what was in all men, those who put their trust in God are of a similar opinion – human beings are fallible creations of the dust and not worthy of our honor nor allegiances in realms of the Spirit. (see also, *1<sup>st</sup> Samuel* 16:7; *1<sup>st</sup> Chronicles* 28:9; *Jeremiah* 17:9-10; *Matthew* 9:4; *Mark* 2:8; *John* 6:64; 16:30; *Acts* 1:24; *Revelation* 2:23)

CHAPTER 3<sup>124</sup>

Now, there was a man of the Pharisees,<sup>125</sup> named Nicodemus, a ruler of the Jews.<sup>126</sup> 2 He came to Yeshua by night,<sup>127</sup> and said to him, Rabbi,<sup>128</sup> we know that you are a teacher come from YAHAVAH: for no man can do these miracles that you do unless YAHAVAH is with him.<sup>129</sup> 3 Yeshua answered

<sup>124</sup> CHAPTER THREE *Yeshua meets with Nicodemus; Rebirth explained; John the Baptist testifies of Christ.*

<sup>125</sup> PO The name, *Pharisee* comes from the Hebrew word, which means, "to separate". It seems that they originated from a time (167 BC) when a man named Antiochus Epiphanes defiled the Second Temple by slaughtering a pig upon its altar and promoted his heathen policies to the Nation. A party of Jews called the Assideans (which means, *the pious*) revolted against such and these became the Pharisees of Yeshua's day. The first mention of them is in a description by Josephus where he describes the three sects (or schools) into which the Jews were divided. The other two sects were the Essenes and the Sadducees. In Yeshua's life, the Pharisees were the popular party (*John 7:48*). They were extremely accurate in all matters appertaining to the Law of Moses (*Matthew 9:14; 23:15; Luke 11:39; 18:12*) and while they were sound in their understanding of the Law, they completely missed its purpose and intent of it and by the time Yeshua started His ministry John the Baptist labels them (along with the Sadducees), "*a generation of vipers.*" (*Matthew 3:7*) Yeshua lays into their mindset and ways without reservation in *Matthew 23*. They were most particularly known for their pride due to self-righteousness (*Matthew 9:11; Luke 7:39; 18:11-12*). From the beginning of Yeshua's ministry, they proved to be His ardent foes and they tried at every turn to destroy His reputation (*John 8:41*) his teachings and mission. (*John 7:20*) Paul professed himself to have been a Pharisee (*Philippians 3:5*) and used this history to divide a group in Jerusalem intent on putting him to death. (*Acts 23:6-8; 26:4-5*) Some suggest that it was the very "Pharisaical spirit" in Paul that led him to persecute Christians, and even agree to their deaths (*Acts 7:58; 8:1*) and that this very same Spirit abides in many committed five point Calvinists on earth today, who, in the spirit of their founder, also seek to ruin reputations of devout Yeshuan's and to put people who love Him to death.

<sup>126</sup> PO The Great religious council of the Nation was called, the Sanhedrim of which Nicodemus was a member. He is mentioned twice after this meeting as being friendly to the Lord by both advocating his cause and even defending him (*John 7:50*) and then coming to help in embalming his body (*John 19:39*). These references to him show that some Pharisees were of YAHAVAH and pursued Him in spirit and truth.

<sup>127</sup> PO Only inferences can be made as to why Nicodemus came to Yeshua by night, but wisdom suggests that He was being cautious due to the zealous nature of some of his contemporaries. (*Galatians 2:2*) (see, End Note #20 *A Caution against Religious Zeal*).

<sup>128</sup> PO The title Rabbi was one of great respect in that day but interestingly, Yeshua strictly instructed His apostles to refuse such titles. (*Matthew 23:7-8; 2<sup>nd</sup> Corinthians 1:24; James 3:1; 1<sup>st</sup> Peter 5:3*) (see also, End Note #21 *Titles and Honors*)

<sup>129</sup> PO Note the confession is that He "*came from God*" which concurs with His own profession and the descriptions of Him. (*Matthew 1:21-23; John 8:42; 13:3; 16:28*) (see also, *John 9:16,33; 19:39; Acts 2:22; 10:38*)

him and said, “Truly, truly, I say to you,<sup>130</sup> unless someone is born from above, they cannot see the kingdom of YAHAVAH.”<sup>131</sup> 4 Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?”<sup>132</sup> 5 Yeshua answered, “Truly, truly<sup>133</sup> I say to you, unless someone is born of water and of the Spirit, they cannot enter into the kingdom of YAHAVAH.”<sup>134</sup> 6 That which is born of the flesh

<sup>130</sup> PO This statement, delivered with great emphasis show by the “*Truly, truly,*” expression, seems to come from nowhere. But Nicodemus has already shown and interest by coming to Him, and has acknowledged Him as a Rabbi, and a great teacher who could only do miracles if He came from God, and so the Teacher now teaches.

<sup>131</sup> PO The word translated here to *born-again* means better means to be *born from above* or even more literally, “*born a second time from heaven.*” This idea was foreign to Nicodemus as proven by verse 4. Our natural births, through water, introduces us to choose which in the case of every human being (but one) will lead to sin - usually very early in life. The imagination of our thoughts are evil from very young. (*Genesis 6:5; Job 14:4; Psalm 58:3; 81:12; Jeremiah 13:10; Romans 1:29-32; 3:10-20; 5:12; 8:7; Ephesians 2:3*) and this very normal condition naturally serves to blind us and separate us from YAHAVAH who is described as a consuming fire. (*Deuteronomy 4:24; 9:3; Hebrews 12:29*) Yet YAHAVAH “*so loved the world*” that He gave us His Son (*John 3:16* who victoriously and on our behalf overcame sin, death, Satan, hell and alienation and reconciled this fallen world to His Father once and for all. (*2nd Corinthians 5:19*) This vicarious work draws all men to the Father and those interested a relationship with the living God are invited to receive Him and His work by faith. (*Hebrews 6:4; Galatians 3:2,5; Ephesians 2:8*) According to Yeshua here, unless all people are born-again they cannot see the kingdom of God. Yeshua makes it clear that being a Jew by birth was not enough. Self-will is not enough. Religion is not enough. Nothing but rebirth from above which comes by faith in Yeshua of Nazareth will do. (*John 10:9; 11:25; 14:6*) This doctrine was unknown to the Jews of that day, but was prophesied of in the Tanakh (*Deuteronomy 10:16; Jeremiah 4:4; 31:4,33; Ezekiel 11:19; 36:25 Psalm 51:12*). Once born from above, a convert matures from being a babe (*Hebrews 5:13*), to becoming a child (*Galatians 4:1-5*) to being given the Spirit of His Son because of their maturing in the Spirit (*Galatians 4:6*) (see, End Note #22 *The State of the World since the Finished Work of Christ*). (see, End Note #23 *Explaining the Kingdom of Heaven*) (see also, *John 1:13; Galatians 6:15; Titus 3:5; James 1:18; 1st Peter 1:23; 1st John 3:9*)

<sup>132</sup> PO This obviously was a response in jest showing that the concept of rebirth-from-above was foreign to his understanding. Other ideas clarified by Yeshua and misunderstood by His own people included their views of what the promised Messiah would be and bring, the end of material religion, the Kingdom of God, justification before YAHAVAH by faith alone and the fulfillment of the Law of Moses.

<sup>133</sup> PO Twenty-five times in John’s gospel alone does Yeshua use the emphatic, “*truly, truly.*” The Greek way of saying this is *amane, amane* or how English-speaking people would say, *amen, amen*.

<sup>134</sup> PO The long insight to the meaning of these words is found in End Note #26 (see, End Note #24 *Understanding Baptism*) but the short answer can be seen in the next two verses (*John 3:6-8*) and their accompanying notes.



is flesh; and that which is born of the Spirit is spirit.<sup>135</sup> 7 Do not marvel that I said to you, you must be born again.<sup>136</sup> 8 The wind blows where it wants and you hear the sound of it but you cannot tell where it goes or where it came from,<sup>137</sup> so is every one that is born of the Spirit.”<sup>138</sup> 9 Nicodemus said to him, “How can these things be?”<sup>139</sup> 10 Yeshua answered and said, “Are you a Rabbi of Israel, and do not understand these things?<sup>140</sup> 11 Truly, truly, I

<sup>135</sup> PO Nicodemus has just asked Yeshua of a man is born again by re-entering his mother’s womb. Tying His response to this question Yeshua begins with, “*that which is born of flesh is flesh,*” speaking of the watery birth all humans experience, but he then strategically adds, “*and that which is born of the spirit is spirit*” referring to the way and means by which a human being is born from above a second time. This passage has nothing to do with water baptism, which is not what Yeshua came to baptize with nor is it part of the Gospel (*1st Corinthians 1:14-16*) (see also, *Isaiah 4:4; 44:3; Malachi 3:2; Matthew 3:11; Mark 1:8; Luke 3:16; John 1:15,26,33; 4:2; Acts 1:5; 2:3-4; 11:16; 19:4; 1st Corinthians 12:13*)

<sup>136</sup> PO This is a direct and forceful imperative from the mouth of Yeshua to Nicodemus. There is no equivocation. Rarely does Yeshua use “dei” (must/ought/should/meet) in the Apostolic Record relative to conditions for others, but this is one of them. The act of rebirth from above is wholly in the hands of YAHAVAH (*John 1:13*) and cannot be conjured up or bestowed on others by Man. (see, End Note #25 *Understanding Rebirth from Above*)

<sup>137</sup> PO Yeshua continues to focus on the birth from above being spiritual by likening it to earthly wind. He explains that it blows undirected and where it wishes, and though we can hear and see it through its effects on things, we are not able to tell where it comes from or where it will go. And He adds an important line that is often overlooked, saying, “*so is everyone that is born of the Spirit.*” (see next verse and note).

<sup>138</sup> PO Those who are born of God know that he or she has been thus born as the Spirit itself bears witness with ours that we are born of God (*Romans 8:16*) and, as the scripture explains, those who believe have the witness in themselves (*Galatians 4:6; 1st John 4:13; 5:10*). This Spirit is then observable in those with whom it works, manifesting itself in people who are by Him and His power, able to overcome this world. (*1st John 5:4*). (see also, *Ecclesiastes 11:5; 1st Corinthians 2:11*)

<sup>139</sup> PO Nicodemus still remains confused. Consider other “how cans” of the Apostolic Record (see also, *Matthew 12:29, 12:34; 23:33; Mark 3:23; John 3:4, 3:9, 5:44, 6:52, 9:16, 14:5; Acts 8:31; 1st John 4:20*)

<sup>140</sup> PO The traditions of Man had blinded Nicodemus to the point that even though he was seen as a leader/teacher in the Nation, he was incapable of understanding simple truths. Religious traditions have forever shrouded the heart of people in darkness. They occur for innumerable reasons including time, popular opinion, ecclesiastical deception and other purposeful and unintentional manipulations. The Word of God, read by the Spirit, by diligent seekers of truth (*Hebrews 11:6*) will shine a light on all eternal truths YAHAVAH wants all of His seeking children to know and understand. Do not look to the arm, intellect or traditions of Men – including the notes and insights made herein. Seek Him in Spirit and truth, test all things (*1st Thessalonians 5:21*) and be wary of emotionalism, signs, prophetic words, and demands from so-called religious authorities. Believers born from above have the gift of the Spirit; it can and will teach you all things. (*Isaiah 49:2; Jeremiah 23:29; 1st Corinthians 14:24-25; 2nd Corinthians 10:4-5; Ephesians 6:17; 1st Peter 1:23*)

say to you, we<sup>141</sup> speak of what we know, and testify of what we have seen;<sup>142</sup> and you do not receive our witness.<sup>143</sup> 12 If I have told you earthly things, and you do not believe, how will you believe if I tell you heavenly things?<sup>144</sup> 13 No one has ascended into heaven but he that came down from heaven, the Son of man.<sup>145</sup> 14 And as Moses lifted up the serpent in the wilderness,<sup>146</sup> so must the Son of man be lifted up;<sup>147</sup> 15 That whosoever believeth in him should<sup>148</sup> have Life of the ages.<sup>149</sup> 16<sup>150</sup> For YAHAVAH so

<sup>141</sup> PO Nicodemus speaks in the plural (*John* 3:2 above) referencing the leaders of the Nation; here Yeshua also speaks in the plural, referencing either those who had believed on Him or His Father and the Spirit.

<sup>142</sup> PO In other words, “*we have both witnessed and understand the truth.*” (1<sup>st</sup> *John* 1:1-8) “*And we share it with you.*”

<sup>143</sup> (see also, *Matthew* 11:27; *John* 1:18; 3:32; 7:16; 8:28; 12:49; 14:24)

<sup>144</sup> PO In other words, He is saying, I just explained natural birth and how the wind operates on earth therefore, “*if you can’t understand these things, it seems improbable that you will ever understand heavenly things.*”

<sup>145</sup> PO Having mentioned, *heavenly things*, Yeshua directly reveals Himself to Nicodemus as one of the “heavenly things” mentioned above. (see also, *Proverbs* 30:4; *John* 6:33,38,51,62; 16:28; *Acts* 2:34; 1<sup>st</sup> *Corinthians* 15:47; *Ephesians* 4:9-10)

<sup>146</sup> PO The reference to Moses speaks to the time when fiery serpents were biting them and bringing death through their sting (*Numbers* 21:7-9; 1<sup>st</sup> *Corinthians* 15:55-56). Moses was instructed by YAHAVAH to make a serpent of brass and to lift it up on a pole for all to see, saying, “*and it shall come to pass that every one that was bitten, when he looks upon it, shall live.*” We note that all they had to do was “look” upon the image to live – nothing more. (*Ephesians* 2:8)

<sup>147</sup> PO Having described His origins in verse 13, Yeshua now describes His mission – to “*be lifted up*” (like the brass serpent on the pole) as a means to both save all who choose to merely look upon Him (1<sup>st</sup> *Timothy* 4:10) but to also “*draw all men to himself.*” (*Philippians* 2:10) (see also, *John* 8:28; 12:32-34)

<sup>148</sup> PO Many manuscripts include at this point, “*should not perish,*” but this phrase is missing in others. The words are included in verse 16 however so they are omitted here. (see also, *John* 3:36; 6:47)

<sup>149</sup> PO The King James Translation translates the Greek terms, *aionos* and *aionios*, which mean, *age*, to either *eternal* or to *world*. This is misleading and has caused great misunderstanding of the text – especially with regard to eschatology and after-life punishment. The Greek term for *world* is *kosmos*, for *earth* is *ge*, and for *economy* or *administration*, is *oikonomia*. Repeatedly, the King James blankety translates all of them to either *world* or *eternity*. A clear Greek term for eternity is *apeiron*, which is never used in the Bible, showing that YAHAVAH works in periods of time or ages. Even when scripture appears to describe Him as eternal, or life with Him as such, the term is age-related. (see, End Note #26 *On Eternity and Everlasting in Scripture*)

<sup>150</sup> **PO At this point, through verse 21, it seems that Yeshua’s words to Nicodemus end and John the Revelator provides his own narrative as a personal witness of Him.**

loved the world,<sup>151</sup> that he gave his only begotten Son,<sup>152</sup> that whosoever believes in him should not perish,<sup>153</sup> but have age-abiding life.<sup>154</sup> 17 For YAHAVAH sent his Son into the world not to condemn the world<sup>155</sup> but

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<sup>151</sup> PO The term here is *kosmos* – YAHAVAH truly loved the world – not just those who were good, not just the believers, not just the Nation of Israel, the world. All souls from the start. We are reading about the means by which YAHAVAH saved the world - through the life, death, resurrection, ascension and return of His only human Son.

<sup>152</sup> PO The phrase, “*only begotten*” is used here by John proving that he speaks and writes of the Lord in retrospect, assigning Him titles and descriptors not given to Him when He was on earth. This is key to understanding some of the ways writers of the Apostolic Record would phrase things about Him – it was often in terms of what He had become and not what He was on earth. This led them to speaking of Yeshua ascended with words that seem to describe Him while He was incarnate, but this is a mistake. For example, John references Yeshua as “the only begotten,” five times (*John 1:14,18; 3:16,18, 1<sup>st</sup> John 4:9*) but YAHAVAH Himself does not recognize Yeshua by this title until after His resurrection (*Acts 13:33*); all the other times, YAHAVAH only refers to Him as His beloved Son (*Matthew 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35; 20:13 and 2<sup>nd</sup> Peter 1:17*) When this is overlooked it becomes very easy to assign things to Yeshua that ought to only be assigned to God His Father until He had His victory over His flesh. (see, End Note #27 *The Deification of Yeshua of Nazareth*)

<sup>153</sup> PO The term translated *perish* here, is *apollumi*, and is often believed to mean to be destroyed completely. The term seems to better mean to suffer loss, to be marred or lost, and is used in scripture most often to mean just that (appealing only to Matthew, consider *Matthew 8:25; 9:17; 10:6 39; 12:4; 16:25; 18:11;27:20*). In Yeshua’s day, *perish* most often refers to His own people losing their lives at the great and terrible day that was promised to come upon the Nation (*Isaiah 13:9-10; 34:4; Joel 2:10,31; 3:1,15; Malachi 4:1,5; Matthew 24:29; Mark 13:24; Luke 21:25; Acts 2:17; Revelation 6:12*); the call on His original Apostles lives was for them to go out and warn the Jews to believe and receive Him before this day fell upon them. When the day came, as promised and prophesied, over 1.2 million Jews who had gathered in Jerusalem for Passover were slaughtered – they perished. The scripture does not speak of people perishing forever in hell but it does speak of them suffering loss – like that of their soul (*Mark 8:36*) or the treasures that they have on earth.

<sup>154</sup> (see note on *John 3:15* above) (see also, End Note #28 *Perish the Thought*) (see also, *Romans 5:8; 1<sup>st</sup> John 4:9*)

<sup>155</sup> PO There was no reason for the Savior of the world to enter flesh condemn it – it was already condemned (*John 3:18*). How? By virtue of the Fall of the entire human race who in the beginning were Adam and Eve. Along with their actions (again, representing all of the human race) the very nature of humans thereafter stands in rebellion against YAHAVAH in some way or another (*Psalms 14:3; 53:3; Romans 3:10-12*) especially when compared with the holiness of God.

that the world through him might be saved.<sup>156</sup> 18 He who believes on him is not condemned: he who does not believe is condemned already, because he has not believed in the name<sup>157</sup> of the only begotten Son of YAHAVAH.<sup>158</sup> 19 And this is the condemnation,<sup>159</sup> that light has come into the world,<sup>160</sup>

<sup>156</sup> PO There are a number of ways that “saved” is used in the Apostolic Record. Recognizing their distinctions are important to understanding the overall message of salvation that the writings describe. One of the main meanings of saved in the scripture is to be saved from sin. This type of salvation was given to all in and through the victorious work of Yeshua on the cross as the wages of sin is death (*Romans 6:23*) and He faced, then overcame, death (spiritual and physical) for all. (*Romans 5:6-21*). Through Him all will be made alive. (*1st Corinthians 15:22*) There is also a large referencing in the Apostolic Record of the people being saved from the coming great and dreadful day. This day is frequently referenced in scripture and forms the narrative for the believers then. (*Matthew 7:22; 10:15; 11:22-24; 24:35-36; 26:29; Mark 13:32; 14:25; Luke 10:12; 17:31; 21:34; Romans 2:5,16; 1st Corinthians 1:8; 3:13; 5:5; 2nd Corinthians 1:14; Ephesians 4:30; Philippians 1:6-10; 2:16; 1st Thessalonians 5:2-4; 2nd Thessalonians 1:10; 2:2-3; 2nd Timothy 1:12,18; 4:8; Hebrews 10:25; 1st Peter 2:12; 4:7; 2nd Peter 2:9; 3:7-12; 1st John 4:17; Revelation 1:1; Revelation 22:6*). There is also references to being saved from afterlife punishment that existed for them in that day (*Matthew 8:12; 13:30,24; 5:1; 25:30; Luke 13:28; 2nd Thessalonians 1:9; 2nd Peter 2:4,17; Jude 1:6,13*) and along with concepts of being saved from demons, sin and physical ailments (*Luke 7:50; Luke 18:42*) there is the message of being saved to the Kingdom of Heaven (*John 20:31; Romans 5:10; 1st Timothy 1:16; 1st John 5:13*) In summation, all have been saved from sin, death, hell, and Satan (who has been overcome once and for all); those who believed on Yeshua in that day were saved from the great and dreadful day that was promised and expected to fall upon them; being saved from ailments was particular to that day and age (generally speaking) and being saved to the Kingdom of God comes only to those who have faith in Yeshua – His life, death, and resurrection). After Yeshua fulfilled all things on behalf of the world in that day and age, human beings have ostensibly been returned to the Garden of Eden state (spiritually) and are freely choosing to either eat from the Tree of Life (to seek and do YAHAVAH’S will) or to do their own will and eat from the Tree of Knowledge of Good and Evil. (see also, *Luke 9:56; John 5:45; 8:15; 12:47; 1st John 4:14*)

<sup>157</sup> PO To a Jew, the phrase, to believe “on the name” or “in the name” of something or someone was to believe on all that they represented; this is not a literal case for placing faith on, or calling upon, just His name alone; if such literalisms were meant, then we should be calling on His actual name (Yeshua) and no other substitute (Iesous, Jesus, for example).

<sup>158</sup> PO (see note on *John 1:14* above) (see also, *John 1:18; 3:16-18; 5:24; 6:40,47; 20:31*)

<sup>159</sup> PO In other words, “*this is why people are under condemnation.*”

<sup>160</sup> PO This passage tends to direct John’s message to those people in that day when Yeshua came into the world. One could suggest that the Light being referred to refers back to *Genesis 1* when YAHAVAH said, “*let there be light,*” so this insight is certainly debatable. (see also, *Genesis 1:3; Psalm 33:6,9; Isaiah 9:2; 60:1; Matthew 4:16; John 1:4; 2nd Corinthians 4:6*)

and men loved darkness rather than light, because their deeds were evil.<sup>161</sup>  
 20 For every one that does evil hates the light, nor comes to the light, lest  
 his deeds are exposed.<sup>162</sup> 21 But he that does what is true<sup>163</sup> comes to the  
 light,<sup>164</sup> that his deeds may be clearly seen to have been wrought in  
 YAHAVAH.”<sup>165</sup> 22 After this Yeshua and his disciples went into the land of  
 Judaea where he remained with them and baptized.<sup>166</sup> 23 And John also was

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<sup>161</sup> PO In the words of verses 19-21 a super strong case can be made for the biblical fact that human beings have a will and are, in fact, responsible for the lives they choose to live. The reason why men love the Darkness more than the life is explained in the next verse. (see, End Note #29 *On Freewill*) (see also, *John 1:4,9-11; 8:12*)

<sup>162</sup> PO There is an ongoing war, perhaps throughout eternity, between Light and Dark. We might easily label light God, life, living and love and Dark the absence of God, light, life, living and love. When people love the Dark, they hate being exposed for their deeds in the Dark, and therefore hate what exposes them, which is typified as Light, but could include truth, investigation, information, manifest, questioning, examination, exposure and revelation, (see also, *Job 24:13; Ephesians 5:13*)

<sup>163</sup> PO There appears to be a pre-requisite to discovering truth and light for most human beings, and that is there is at least a willingness within them to do the will of God before they are spiritually shown truth. This willingness appears to exist in hearts of humility, meekness, a willingness to seek, and in some cases, a fear of Him (*John 7:17*) (see also, *Psalms 25:8-9; 119:10,99-100; Isaiah 35:8; Jeremiah 31:33-34; Hosea 6:3; Micah 4:2; Malachi 4:2; Matthew 6:22; Luke 8:15; John 1:46-49; 8:31-32,43,47; Acts 10:1-6; 11:13; 17:11; Philippians 3:15-16*)

<sup>164</sup> PO This Light is Christ, (*John 1:8:12; 9:5; 12:35,46*) so the meaning seems to be that those who seek, love, pursue and do acts of Light are those who will come to know and follow Him and those who love the darkness more than the Light never will – at least not in this mortal life. (*Romans 14:11; Philippians 2:10*)

<sup>165</sup> PO The principle seems clear – those who love the light will come to the light and the deeds that they do will be proven as having been from YAHAVAH.

<sup>166</sup> PO This verse is a perfect example of how the Bible must be interpreted as a whole and not by its parts. The passage clearly states that Yeshua was baptizing and a biblical literalist, taking this passage by itself and citing it would have to agree. But another verse in the next chapter clarifies the meaning. (*John 4:2*) For this reason (supported by thousands of different examples) the Bible must be interpreted by the whole and not the parts, which proves citing chapter and verse to prove points is unreliable and an inferior way to really comprehend biblical truths. PO2 It is also significant that Yeshua never baptized anyone with water and Paul did not include water baptism in his description of the Gospel. (*1<sup>st</sup> Corinthians 1:14*)

baptizing in Aenon near to Salim, because there was much water there<sup>167</sup>: and people came and were baptized.<sup>168</sup> 24 For John was not yet cast into prison.<sup>169</sup> 25 Then there arose a question between John's disciples and the Jews about purifying. 26 And they came to John, and said to him, "Rabbi, he that was with you beyond Jordan, of whom you bore witness, behold, the same is baptizing and all are going to him."<sup>170</sup> 27 John said,<sup>171</sup> "no man can

<sup>167</sup> PO The term baptize originates from an industrial term which describes the dying or dipping of fabric of one color into a vat of another therefore bringing it forth re-colored (or with a new identity). Writers of ancient scripture borrowed from this imagery and used it to describe a person undergoing a public committed identifiable change of mind. John the Baptist method of baptizing appears to have been by immersion "unto repentance" and helped prepare the way for the Messiah who would come baptizing with the Holy Spirit and fire. Because there was lots of water in this location it was convenient to John's form of water baptism (immersion) which Paul borrows from and likens it to being buried (under the water) with Christ. (*Romans 6:4; Colossians 2:12*) Water baptism was an important rite in that day as Jews would publicly be identified with Yeshua which served to bring down all manner of trials and difficulty into their lives from the Jews who rejected Him. (*1st Corinthians 15:30*) Water baptism in many ways was a new way for true Israel to be identified (in the place of fleshly circumcision) but just as circumcision never made anyone a Jew, water baptism never makes anyone a Christian.

<sup>168</sup> PO John the Baptist is said to have had an enormous following in that day but he willingly decreased so that Yeshua could increase (*John 3:30*) (see also, *1st Samuel 9:4; Matthew 3:5-6*)

<sup>169</sup> PO John the Baptist insulted king Herod Antipas who had unlawfully married his brother's wife, Herodias. Ever bold, the Baptist called the King out on this and was jailed. Herodias then encouraged her daughter to dance before Herod Antipas for his birthday and she did so seductively that he vowed to give her whatever she desired. Instructed by her bitter mother, the girl asked for John the Baptists head on a platter. Having made a vow to give her whatever she asked, Herod Antipas was forced to see the promise through, and John the Baptist was beheaded. (see also, *Matthew 14:3; Mark 6:17; Luke 3:19-20*) A principle all Yeshuan's might consider is seen in this sad tale which plainly states that just because a person is called and used by God does not by any means suggest that they won't suffer.

<sup>170</sup> PO Most commentators suggest that the ones bringing this observation to the Baptist were his own disciples and not the Jews mentioned as being involved. The suggestion is these disciples were angry that Yeshua's followers were increasing greatly while John's were fading into obscurity and that they were envious. Yeshua makes a very important point (*Mark 9:38-40*) where He plainly tells His apostles who sought stopped a man casting out devils in His name (because he did not belong to their group), "Forbid him not: for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our side." In other words, allow all people who claim Yeshua as Lord alone, and don't divide over the popularity of others in the faith. (see, End Note #30 *Unity in the Faith*) (see also, *John 1:7,15,27,34; 1st Corinthians 12:3*)

<sup>171</sup> PO John the Baptist is quoted as speaking from this point until the end of the chapter. His words literally sound like Yeshua's when He is quoted. (see also, *1st Corinthians 12:4,8-9; 2 Corinthians 4:13; 2nd Corinthians 12:18*)

receive anything, unless it is given him from heaven.<sup>172</sup> 28 You yourselves bear witness of me that I said, I am not the Christ, but that I have been sent before him.<sup>173</sup> 29 He who has the bride<sup>174</sup> is the bridegroom<sup>175</sup> but the friend of the bridegroom,<sup>176</sup> who stands and hears him, greatly rejoices because of the bridegroom's voice: therefore, my joy is full.<sup>177</sup> 30 He must increase, but I must decrease.<sup>178</sup> 31 He who came from above is above all:<sup>179</sup> he who is of the earth belongs to the earth and of the earth he speaks; he

<sup>172</sup> PO The Baptist points out his utter faith in YAHAVAH, reminding his followers that everything that occurred in ministry was the result of God's hand and purposes. (see also, *John 3:27; Romans 11:29; James 1:17*)

<sup>173</sup> (see also, *Malachi 3:1; Mark 1:2; Luke 1:17; John 1:20,27*)

<sup>174</sup> PO This is the only time the Greek term *numphe* is translated *bride* in any book of the Apostolic record outside of Revelation (*Revelation 18:23; 21:2,9; 22:17*). In Luke, the term is translated, *daughter in law*. (*Luke 12:53*) The concept of a brides and grooms, along with marriage, husbands and wives is perhaps one of the most oft-repeated motifs in sacred script and central to comprehending the overall intentions of God dealing with humanity. (see, End Note #31 *Marriage in the Bible*) (see also, *Matthew 25:1-13*)

<sup>175</sup> PO In the motif of there being a marriage (*Matthew 22:1-14*) there is a wedding held, a groom, a bride, and wedding guests. In the Apostolic Record Yeshua is always the groom and the church, His church – glorious, without spot, or wrinkle, or any such thing; holy and without blemish – is always His Bride. He gave apostles and prophets in that day, along with the Holy Spirit, to govern, guide and grow her to ensure that “*the gates of hell*” would not prevail against it (*Matthew 16:18*) and before ascending promised that He would return and take her before judgement of the great and dreadful day would fall. (*Joel 2:31; Acts 2:16-17; Matthew 24:34*) Looking at the history of the Christian religion, the *gates of hell* – post 70 AD (when Jerusalem was obliterated) and *Jeremiah 31:31-34* was wholly fulfilled, the “*gates of hell*” have done nothing but prevail against all organized religious expressions (Roman Catholicism, Orthodoxy's, Protestants, Restorationists) and none of them can be considered, “*glorious, without spot, or wrinkle, or any such thing; holy and without blemish,*” but all have instead been tainted by corruption doctrinally, practically and/or morally. Truly today, the faith is in the hands of the Spirit and YAHAVAH writes His laws on the hearts of those who are His by faith.

<sup>176</sup> PO Meaning, John the Baptist, who is speaking of himself.

<sup>177</sup> PO Here the Baptist tells his own followers that in the face of Yeshua's popularity, he rejoices. (see also, *Matthew 22:2; 2<sup>nd</sup> Corinthians 11:2; Ephesians 5:25-27; Revelation 21:9*)

<sup>178</sup> PO This statement shows the heart of the Baptist toward the promised Messiah for whom he was sent to prepare the way, to baptize, and to identify. (*Isaiah 4:4; 44:3; Malachi 3:2; Matthew 3:11; Mark 1:8; Luke 3:16; John 1:15,26,33; Acts 1:5; 2:3-4; 11:16; 19:4; 1<sup>st</sup> Corinthians 12:13*)

<sup>179</sup> PO While on earth, Yeshua claims to have originated, “from above” (*John 6:33; 8:23*) and not being of this world. He also clarifies that those around him were from beneath or of this world (*Genesis 2:7; 3:19*) and John the Baptist adds his origins to this latter list of earthlings.

who came from heaven is above all.<sup>180</sup> 32 And what he has seen and heard,<sup>181</sup> he bears witness yet no one receives his testimony.<sup>182</sup> 33 He who receives his witness has set this seal on this: that YAHAVAH is true.<sup>183</sup> 34 For he whom YAHAVAH hath sent speaks the words of YAHAVAH: for YAHAVAH gives not the Spirit by measure.<sup>184</sup> 35 The Father loves the Son, and has given

<sup>180</sup> PO The last declaration of this verse clearly identifies the universal reign Yeshua of Nazareth has over all of heaven and earth which was given Him of His Father. As the Word of YAHAVAH all things were created by Him (*Genesis 1:3; Psalm 33:6; John 1:3,10; Ephesians 3:9; Colossians 1:16; Hebrews 1:2; Revelation 4:11*) then the logos was made flesh (*John 1:14; Romans 1:3*), and what is often overlooked is that while in flesh and as God with us (*Matthew 1:23*) the man, Yeshua of Nazareth, literally earned His place and His reign by perfect obedience to the will of His Father. (*Luke 2:52; Acts 13:33; Philippians 2:8; Hebrews 4:15; 5:8-9; 1 Peter 3:18*) and as a direct result, YAHAVAH put all things in His hands (*Matthew 11:27; John 13:3; 17:2*) and He would remain at His Father's side (*Psalm 45:6-7; Matthew 22:44; 26:64; Mark 12:36; Luke 20:42; Acts 2:34; 1st Corinthians 15:25; Ephesians 1:22; Hebrews 1:13; 1st Peter 3:22*), before returning in the clouds to His own (as promised) with judgment and reward (*Daniel 7:13; Matthew 16:27; 24:30; 25:31; Luke 21:27; John 1:51; Acts 7:55; Romans 14:10; 1st Thessalonians 4:16; Revelation 1:7*) and then YAHAVAH would be "all in all" (*Psalm 45:6-7; Matthew 22:44; Mark 12:36; Luke 20:42; Acts 2:34; 1st Corinthians 15:25; Ephesians 1:22; Hebrews 1:13*) This is the age in which we now live and have lived since Yeshua returned out of the Holy of Holies above, rescued His Bride, and obliterated that former economy under the Law (*Hebrews 9:8*) The world has now been forever reconciled to YAHAVAH due to what He has done in and through Yeshua of Nazareth (*2nd Corinthians 5:18*) (see also, *Matthew 28:18; John 1:15,27; 3:13; 6:33; 8:23; Romans 9:5; 1st Corinthians 15:25,47; Ephesians 1:21; 6:24; Colossians 1:15-19; Philippians 2:9; Hebrews 1:1-2; 1:4-14; Revelation 9:5*)

<sup>181</sup> PO Meaning, from His Father. (*Matthew 26:39; John 4:34; 5:19,30; 6:38; 8:14*)

<sup>182</sup> PO Even though many multitudes came to Him, they often sought what He could do for them materially through healings and providing them food (*John 6:26*). When He spoke, He spoke the Truth, and that appears to mean that rarely was He able to speak openly or freely because if He had He would have been utterly incomprehensible to their narrowed, biased human minds. He was the very Word of God made flesh, and the onus to speak only what His Father gave Him appears to cause Him to be greatly misunderstood most of the time. The result was few became His true disciples (*Matthew 26:56; 7:22*) as few "continued in His Word" (*John 8:30-32*) because few could understand (*Matthew 13:14; 16:11; Mark 4:12; 8:21; Luke 8:10; John 8:43*) Him entirely. (see also, *John 3:11; 8:26; 15:15*)

<sup>183</sup> PO Yeshua came to bear witness of YAHAVAH, who sent His only human Son to reveal Him, the invisible God (*Colossians 1:15; 1st Timothy 1:17; Hebrews 11:27*) Believers are given the spiritual witness whereby they are sealed (*John 3:3; 5:38; 10:30; 1st John 5:10*) and are called to bear witness too, that YAVAHA is true/real/alive. (see also, *Romans 3:4; 1st John 5:10*)

<sup>184</sup> PO In other words, YAHAVAH does not hold back the Spirit of truth to His only human Son. He was created by the very spirit of God (*Matthew 1:18-20*) and was subsequently baptized of the Holy Spirit in preparation for His ministry (*Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32*) and therefore was fully empowered to understand, speak and teach the truths of YAHAVAH as His very Word made flesh. (*John 1:16; 7:16*)



all things into his hand.<sup>185</sup> 36 He who believes on the Son has age-abiding life<sup>186</sup>; and he that believes not the Son will not see life;<sup>187</sup> but the wrath of YAHAVAH rests upon him.”<sup>188</sup>

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<sup>185</sup> PO This is John again speaking of post-ascension Yeshua and not Yeshua as an infant, teen or prior to His death and resurrection. In flesh, He was certainly empowered over the material and spiritual realms, but had not yet overcome His flesh and therefore was not yet gloried and completely empowered (*Matthew 24:36; Mark 13:32*) (see also, *Matthew 11:27; 28:18; Luke 10:22; John 5:20,22; 13:3; 17:2; Hebrews 2:8*)

<sup>186</sup> PO The King James version writes, “everlasting life,” here. The Greek term, however, is *aionious zoe*, which is better understood as being related to *eons* of time or related to a particular economy or dispensation. This is not to suggest that YAHAVAH is not eternal, but it is to suggest that everything the eternal YAHAVAH does can be attached to period of time or special dispensations. Here, it appears that this promise to them was in relation to that former age of material religion called, Judaism.

<sup>187</sup> PO The life that those in that day would not see was a), the Spirit of while on earth as a means to see and understand, b), escape from certain death at the great and dreadful day, c), Abraham’s bosom if they died before Yeshua’s return to rescue the faithful Bride, and d) existence in the Kingdom of Heaven once it was established.

<sup>188</sup> PO (see End Note #32 *The Wrath of God*) (see also, *Habakkuk 2:4; John 1:12; 3:15-16; 6:47; Romans 1:17; 1<sup>st</sup> John 5:10*)

CHAPTER 4<sup>189</sup>

Now when the Lord knew that the Pharisees<sup>190</sup> had heard that Yeshua was making and baptizing more disciples than John,<sup>191</sup> 2 (Although Yeshua himself did not baptize but only his disciples<sup>192</sup>,) 3 He left Judea, and departed again into Galilee.<sup>193</sup> 4 And he had to pass through Samaria.<sup>194</sup> 5 So he came he to a city of Samaria, called Sychar, near a field that Jacob gave to his son Joseph.<sup>195</sup> 6 And Jacob's well was there<sup>196</sup> and Yeshua, being weary from his journey,<sup>197</sup> sat on the well and it was about the sixth hour.<sup>198</sup> 7 And

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<sup>189</sup> CHAPTER FOUR *Yeshua departs from Judea; the Samaritan Woman at the well; He heals the nobleman's son.*

<sup>190</sup> (see note on *John 3:1*)

<sup>191</sup> (see also, *John 3:22,26*)

<sup>192</sup> (see note, *John 3:22*)

<sup>193</sup> PO This distance was about 40 miles.

<sup>194</sup> PO In the time of Yeshua, what is called Western Palestine was on the south of Gaza and was only about forty miles in width measuring from the Mediterranean Sea to the Dead Sea. It was divided into three provinces, Judea, Samaria, and Galilee. Samaria occupied the very center of Palestine (*John 4:4*) and in the Talmudic writings is called the "land of the Cuthim" and was not regarded as a part of the Holy Land in any way whatsoever. This is because of a long history of its people interbreeding with non-Israelites. That said, the Samaritans followed the Law of Moses. On Israel's return from the Exile, the Jews refused to let the Samaritans participate in the worship at Jerusalem. This caused the Samaritans to break all fellowship with them and to build their own temple on Mt. Gerizim which was in direct opposition to the Nations temple on Mt. Moriah. Their "unauthorized" temple was razed around one hundred BC. The Samaritans then instituted worship similar to the Jews, which was founded on the Law but only relative to the Pentateuch and no other books. This led to even deeper bitterness toward them as a people by the Jews which existed even in Yeshua's day.

<sup>195</sup> PO The historical significance of this city, once called Shechem and now renamed Sychar, cannot be overstated. (*Genesis 33:19; 48:22; Joshua 24:32; Isaiah 28:1; Habakkuk 2:18*)

<sup>196</sup> PO This is not a well recorded in scripture as having been dug by Jacob but tradition in that day supposed it to have once been his since scripture does confirm that he purchased the land. (*Genesis 33:19*)

<sup>197</sup> PO We note that Yeshua was not a man-made superhero nor did He even possess Samson-like strength. Of all the physical bodies God could have given Him, the choice was one that was not attractive in appearance (*Isaiah 53:2*), not wealthy (*Mark 6:3; Matthew 8:20*), not mighty in strength (*Matthew 27:32; Mark 15:21*), not of a good reputation (*John 9:34*) and not hard to kill (*John 19:32-33*). Instead, He was a man of sorrows, acquainted with grief, who willingly surrendered the whole of His life over to the will of His Father – for us.

<sup>198</sup> PO The sixth hour was about noon which is why His disciples had gone to get food. (*John 4:8*)

there came a woman of Samaria<sup>199</sup> to draw water and Yeshua said to her,<sup>200</sup> **Give me a drink.**<sup>201</sup> 8 For his disciples had gone away into the city to buy food. 9 Then the Samaritan woman said to him, How is it that you, being a Jew, asks for a drink from me, who is a woman of Samaria? For the Jews have no dealings with the Samaritans.<sup>202</sup> 10 Yeshua said to her, **“If you knew the gift of YAHAVAH,<sup>203</sup> and who it is that has said to you, Give me a drink, you would have asked him<sup>204</sup> and he would have given you living water.”**<sup>205</sup> 11 The woman said to him, “Sir, you have nothing to draw with, and the well is

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<sup>199</sup> PO Note that this was a female, that she was a hated Samaritan, and that they were apparently alone. Verse 27 below informs us that upon His disciples return from getting food they were greatly surprised that he talked with her as such a conversation would have been seen as highly inappropriate. But Yeshua did not obey the man-made extrapolations of the Law but cared for her very soul.

<sup>200</sup> PO We have a fulfillment here of when Jacob asked the same of Rebecca. (*Genesis 24:43-46*).

<sup>201</sup> PO There might be a tendency to read His request (due to the manner it is read in English, which is, “give me a drink,” but that is an example of eisegetical interpretation of the scripture (meaning, reading into it, rather than taking out from it (exegetical). Exegetically, what Yeshua actually did cannot be ignored. First of all, He recognized her as a human being worthy enough to speak to first. In love, He engaged her. So, while the culture from which He came considered her a mongrel, perhaps unclean and certainly not worthy of a conversation, Yeshua, by requesting water from someone there to actually get water, was respectful and purposeful.

<sup>202</sup> PO (see End Note #33 *Further insights into the Jewish/Samaritan World*) (see also, *2<sup>nd</sup> Kings 17:24; Luke 9:52-53; Acts 10:28*)

<sup>203</sup> PO This could refer to either her opportunity to know the truth and be saved or to Yeshua Himself (*John 3:16; 2<sup>nd</sup> Corinthians 9:15*). We aren't sure which because of the added line “and who it is that has said to you.”

<sup>204</sup> PO Here we see the notion of knowing and asking, identifying and requestion, as Yeshua plainly explains to her that if she had been able to identify who was before Him and what He offered, she would have requested to receive from Him “living water.” Many people are blinded by their religious upbringing, their education, their bias or love for this world and/or the Dark. (*Isaiah 6:10; 32:3; Jeremiah 5:51; Matthew 13:15, 13:16; Mark 8:18*) Eternal life comes by knowing YAHAVAH and Yeshua (*John 17:3*) therefore, a heart that desires for truth, wisdom and light is central to a person seeing, hearing and knowing.

<sup>205</sup> PO Water is of enormous import to people in arid lands. To the Jews, the expression “living water” meant anything but stagnant water and included running rivulets, streams, rivers and fountains of flowing wells. Yeshua appeals to water to describe Him and His teachings which were opposite to the stale stagnant teachings of the Jews and the Samaritans in that day. (*John 4:14*). (see also, *Isaiah 12:3; 44:3; Jeremiah 2:13; Zechariah 13:1; 14:8*)

deep; from where have you this living water?<sup>206</sup> 12 Are you greater than our father Jacob,<sup>207</sup> who gave us the well, and drank from it himself, and his children, and his cattle?” 13 **Yeshua said to her, “Whosoever drinks of this water will thirst again:<sup>208</sup> 14 But whosoever drinks of the water that I will give him will never thirst; the water that I will give him will become in him a well of water springing up into age-abiding life.”<sup>209</sup> 15** The woman said to

<sup>206</sup> PO Like Nicodemus, who wondered if a man was to re-enter his mother’s womb to be born-again (*John 3:3-4*) this woman also took Yeshua’s words literally.

<sup>207</sup> PO Even though YAHAVAH Himself renamed Jacob Israel, (*Genesis 35:10*) the name is referenced in the Apostolic Record typically to describe the Nation or Children who have descended from him while Israel the man is referred to by his first given name. The Samaritans, who embraced the Pentateuch alone, also saw Jacob as their father. The way the woman phrased this question it appears she expected Him to submit himself to Jacob as being His superior.

<sup>208</sup> PO That water in the well is symbolic of all material refreshments and pleasures. Human beings must consume much of them to stay healthy and alive physically, but because they are material, there is a constant need to replenish them. Some pursue pleasures (sex, substances, foods, excitement, knowledge and information, money, materialism, power, fame) but in most cases, all of them need to be constantly fed, replenished or continually pursued. Because of the Fall and our spiritual deaths, there appears to be a gap in every person on earth that cannot be filled by material means or experiences. Many people, programs, and pursuits offer themselves up as the thing that can fill this gap. Here, Yeshua claims that if He provides the substance (grace, love, wisdom, peace) a person will never “thirst” again (with thirst representing the constant need to replenish the source). Interestingly, once someone has received the living water Yeshua offers, their thirst will be for more and more of Him, so we might understand that “thirst,” in this setting represents “seeking for something” to fill the gap we all possess. This editor maintains that there is no substitute for Yeshua the Christ.

<sup>209</sup> PO There are two promises being subtly made to this woman. The first is that “*whosoever drinks of the water that I will give him will never thirst.*” This speaks of an individual receiving new life and being born (*John 3:3-5*) from above that comes by faith in Him – meaning on His life, death and resurrection. Many refer to this as justification, meaning being forgiven and received by YAHAVAH in and through the finished work of His Son. This was vital to people in that day as they had been promised a Messiah and in order to be saved to the Kingdom of Heaven and from approaching destruction and hell, receiving Him was non-negotiable. Today, all human beings have been justified by Him and His victorious work for the world. However, to be born from above, the necessity of believing in Him remains in place today. The second part of this verse is described when Yeshua says, “*and the water that I will give him will become in him a well of water springing up into age-abiding life.*” This speaks to what some call, sanctification, which means the good that people who have believed on Him begin to do because He is in them. (*John 15:1-8*) This living water that becomes a “*well springing up into age-abiding life,*” is best understood as a believer allowing Him to work in and through us by His Spirit, and not labors we do from our own human strength. These fruits are selfless, sacrificial and often insufferable love that a believer learns to do over time as they mature in the Word by the Spirit. (*Hebrews 5:10-6:3*) (see also, *John 6:35,58; 7:38*)

him, “Sir, give me this water, that I may not thirst nor come here to draw.”<sup>210</sup> 16 Yeshua said to her, “Go, call your husband and come here.”<sup>211</sup> 17 The woman said, “I have no husband.”<sup>212</sup> Yeshua said to her, “You are right in saying, I have no husband.<sup>213</sup> 18 For you have had five husbands; and he whom you now have is not your husband: in this you have spoken truth.”<sup>214</sup> 19 The woman said to him, “Sir, I perceive that you are a prophet.”<sup>215</sup> 20 Our

<sup>210</sup> PO She was still under the impression that the water was literal and physical. (see also, *John 6:34; 17:2-3; Romans 6:23; 1st John 5:20*)

<sup>211</sup> PO Up to this point the woman was missing all the hints Yeshua had given her to His identity and what He offered her. Because she was still thinking materially Yeshua does what the Word of God does – He exposes her through spiritual insights which will help to open her spiritual eyes and see herself in the face of it. Whether Yeshua Himself (*John 1:1*) or the written word of God read by the Spirit (*Hebrews 4:10*), both will shine a light into the soul exposing whatever deeds, nature or heart in relation to Him and His Truth. (*Psalms 119:1-176*) For this reason believers pursue or continue in His Word, to become disciples indeed, and to know the truth because the truth will set all people free. (*John 8:29-31*). When a person has secrets, unresolved sin, or attitudes contrary to YAHVAH, they are in bondage and cannot experience the freedom and liberty Christ offers all. (*John 8:34*) Yeshua came to set the captives free (*Luke 4:18-19*).

<sup>212</sup> PO In this the woman spoke the truth – she had no husband, meaning she was not married.

<sup>213</sup> PO Perhaps meaning, the man you are now associating with has not become your husband according to the Law. This suggests that she was the concubine to the man she was with but had no legal rights in this relationship like a wife would in that day.

<sup>214</sup> PO Interpreting this passage is difficult and many postulations have been made. It seems that she was a woman with some influence in her town (*John 4:39-42*) and therefore was not likely a prostitute nor an adulteress because under the law adultery was punishable by death through by stoning. (*Deuteronomy 22:22*) She was obviously still alive. There is the chance that she had been divorced by five men who were her husband as it was very common in that day for men to put their wives away (divorce them) for almost any reason. The likely reason she had been put away was because she was barren and unable to provide each man children. Interestingly, a noted Hebrew historian wrote of himself and his divorce, “About this time I put away my wife, who had borne me three children, not being pleased with her manners.” Two schools of thought on divorce existed among the Jews in that day, one liberal (School of Hillel) and one only for adultery (School of Shammai) but whether these views had any power among the Samaritans remains unknown. Because the woman had not be stoned, and because she had a reputation in Samaria among the people suggests that she was a good woman and not a prostitute or whore as Christian tradition perpetuates. In other words, she had had five legal marriage contracts (ketubah’s) with five other men to whom she had been faithful (as adulterers were stoned to death) and she was now legally and lawfully with a man without any marital rites. We know her character must have been sound as no man would have ever married her if she was an adulterer. In her case, five had, and it seems she was probably quite attractive for this to have been the case.

<sup>215</sup> PO Having been exposed to information that appears to have been unavailable to Him, she is now open to seeing Him as more than just a man. We note that she does not receive His revelation about her as an insult, but instead sees it as a sign of Him being inspired. (see also, *Luke 7:16; 24:19; John 6:14; 7:40*)

fathers worshipped on this mountain; and you say that in Jerusalem is the place where men ought to worship.”<sup>216</sup> 21 Yeshua said to her, “Woman, believe me, the hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.”<sup>217</sup> 22 You worship what you do not know:<sup>218</sup> we worship what we know, for salvation is of the Jews.<sup>219</sup> 23 But the hour is coming,<sup>220</sup> and now is,<sup>221</sup> when the true worshippers will worship the Father in spirit and in truth for the Father seeks such to worship him.<sup>222</sup> 24 YAHAVAH is Spirit and those who worship him must worship him in

<sup>216</sup> (see, End Note #34 *Mt. Ebal, Gerizim and Moriah*) (see also, *Deuteronomy 12:5,11; Judges 9:7; 1<sup>st</sup> Kings 9:3; 2<sup>nd</sup> Chronicles 7:12*)

<sup>217</sup> PO It had been a matter of great dispute between the Jews and Samaritans where the real temple mount was supposed to be located. (see note on *John 4:20* above). Yeshua explains that the controversy was going to soon be unimportant because everything from the former dispensation was about to end – the temple itself (*Mark 13:2*), animal sacrifice (*Hebrews 10:4*), priesthood (*Hebrews 7:11-19*), genealogy (*John 1:11-13; 1<sup>st</sup> Timothy 1:4*), dietary (*Acts 10:15; 1<sup>st</sup> Timothy 4:4; Titus 1:15*), the Law (*Hebrews 7:19*), the sabbath day (*Mark 2:27-28*), circumcision (*Romans 2:28-29*) – all of it was going to end and be replaced with YAHAVAH being accessed and known in the heart and minds of individuals. (*Jeremiah 31:31-36; 32:40; 33:14; Ezekiel 37:26; Hebrews 8:8-12; 10:16-17*) So much so, that as long as the temple remained standing the new dispensation promised could not exist in full effect. (*Hebrews 9:8*) (see also, *Malachi 1:11; 1<sup>st</sup> Timothy 2:8*)

<sup>218</sup> PO Though the Samaritan’s accepted the five books of Moses, they rejected the prophets which would lead to not comprehending all YAHAVAH had said. Also, they had begun to worship of idols instead of the true God. (*2<sup>nd</sup> Kings 17:26-34*). Without authority they built their own temple and conducting sacrifices there. On all of these ways Yeshua is pointing out how they had lost their way. By redirecting her He showed her these side-issues between the two groups were unimportant.

<sup>219</sup> PO Ironically, salvation – and the only form of it – was sitting before her and He was of the Jews in every way. The line seems to be saying that Israelites indeed possessed the truth and provided the world the Messiah. (see also, *2<sup>nd</sup> Kings 17:29; Isaiah 2:3; Luke 24:47; Romans 9:4-5*)

<sup>220</sup> PO It would fully come in 70 AD at the obliteration of Israel by the Roman Armies. (consider, Revelation on Revelation study by clicking here).

<sup>221</sup> PO Meaning, “*there is enough present here and now, in His life and teachings*” for this state for true worshippers to exist.

<sup>222</sup> PO True worshippers of YAHAVAH are those who do so from the heart (*Romans 6:17; Ephesians 6:6*) by the spirit (*Romans 8:2,14; Galatians 5:18*) according to revealed truth (*John 14:6; Acts 26:25*) Religious practices, rites and rituals do not equal true worship; paying tithes, volunteering, repeating prayers, singing loudly or getting a degree in biblical studies does not replace worshipping YAHAVAH in spirit and truth. The very words, “in spirit and truth” stand in direct opposition to material religion which is often done materially (instead of spiritually) and through tradition (instead of by truth). (see also, *John 1:17; Philippians 3:3*)

**spirit and in truth.**<sup>223</sup> 25 The woman said to him, “I know that Messiah is coming (which is called Christ) and when he comes he will tell us all things.”<sup>224</sup> 26 Yeshua said to her, **“I who speaks to you am he.”**<sup>225</sup> 27 Then his disciples came and marveled that he talked with a woman,<sup>226</sup> but none said, What is it you seek or why do you talk with her? 28 And the woman then left her waterpot,<sup>227</sup> and went into the city, and said to the people, 29 “Come, see a man, who told me all that ever I did! Is not this the Christ?”<sup>228</sup> 30 Then they went out of the city, and came to him. 31 Meanwhile his

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<sup>223</sup> PO YAHAVAH is not material or human; He is invisible, a consuming fire and in every way, pure and holy. The scripture makes clear that He does not exist in temples made with hands (*Acts 7:48*), neither is He worshipped with men's hands as though He needs anything as He Himself is the source of all life (*Acts 17:25*) Being spirit and truth, He can only be worshipped by and through the Spirit in true things. He cannot be worshipped rightly in falsehoods, lies, deceptions or religious traditions. In the end, true worshippers offer Him their mind, will and emotions, and become living sacrifices (*Romans 12:1*) dedicating themselves to producing fruits of love in His name and cause. Gone are the days of brick-and-mortar religion; gone are the days of pleasing God through our feeble works or allowing others to stand between us and Him. Yeshua came and invited the world to look to Him in faith and to live. (see also, *2<sup>nd</sup> Corinthians 3:17*)

<sup>224</sup> PO Yeshua had remarkably told her about her husbands. It seems that at this point He has broken through her resistances, and she is realizing who He might be. Interestingly, as a Samaritan, she shows that they believed, according to Moses, that a Messiah was coming. The Samaritans, however, thought that the Messiah was going to come through the line of Joseph rather than David. In a round-about manner, even this was fulfilled in their ears through the mouth of Philip. (*John 1:45*) (see also, *John 4:29,39*)

<sup>225</sup> PO This is the first time Yeshua admits to being the Messiah. He has not yet done so with His own. Some translations (like the Modern King James version) take liberty in emphasizing Yeshua's reference to Him being, I AM, as though He was telling her that He was YAHAVAH (*Exodus 3:14*) This is not to say that Yeshua was not I AM in the flesh – He was (*John 8:58*); He will bring this forth in other discussions, just not here. Some research shows that the emphasis here is a manipulation. (see, End Note #35 *Curious Conclusion – “I Am”verses “Ego Eimi” verses “Ho On.”*) (see also, *Matthew 26:63-64; Mark 14:61-62; John 9:37*)

<sup>226</sup> (see note on verse 7 above)

<sup>227</sup> PO Perhaps an example of her forgetting the world and focusing on the things of the Spirit.

<sup>228</sup> PO This is a classic example of Hebrew exaggeration. (*Romans 1:8*) All He exposed was her marital life – but it was enough to convinced her that He could tell her all that she had ever done. (see also, *John 1:46; 4:25*) PO<sup>2</sup> In this Gospel only do we find the story of the Samaritan woman. Prior to this event it seems that the Apostles have yet to be sent out. Therefore, the very first person in John's gospel to share the Gospel was a Samaritan woman! Interestingly, the very first person sent with the news of Yeshua's resurrection was another woman, Mary Magdalene (*Matthew 28:7-10*)

disciples petitioned him, saying, “Rabbi, eat.”<sup>229</sup> 32 But he said to them, I have food to eat of which you do not know.<sup>230</sup> 33 And the disciples said to one another, has anyone brought him food? 34 Yeshua said to them, “My food<sup>231</sup> is to do the will of Him that sent me, and to finish his work.<sup>232</sup> 35 Don’t say, there are yet four months<sup>233</sup> until the harvest.<sup>234</sup> I say to you, Lift up your eyes, and look on the fields; for they are white and ready to harvest.<sup>235</sup> 36 And he that reaps receives wages, and gathers fruit to life eternal:<sup>236</sup> that both he that sows and she that reaps may rejoice together.<sup>237</sup>

<sup>229</sup> PO Apparently, the apostles have procured food in the city and brought it back to the Lord. This act allows for Him to teach them where His focus lied. (see verse 32.)

<sup>230</sup> PO Here is an example of Yeshua taking an earthly item (food) and to spiritualize it as a means to teach a concept. The disciples, like Nicodemus (*John 3:9-10*) were slow to understand (see verse 33) (see also, *Job 23:12; Luke 12:23; John 4:34; 6:27; 6:55*)

<sup>231</sup> PO “My food” is another way for him to say, “my life’s work, what drives me, or I do not live by bread alone but by every word that proceeds from the mouth of God which I am here to share and make known.” Yeshua does nothing on His own. (see also, *Luke 22:42; John 6:38; 17:4; 19:30*)

<sup>232</sup> (see, *John 19:30*)

<sup>233</sup> PO Generally speaking, and relative to Judean agriculture, there was about four months between the time a farmer sowed seed and the crop was ready to harvest or reap. Yeshua was instructing His apostles to avoid seeing their efforts in this way because the gestation period of the Word sown and the reaping of the harvest of souls was very quick (as evidenced by the Samaritan woman).

<sup>234</sup> PO Central to the apostles’ job was sharing the message of salvation with the lost sheep of the House of Israel before the great and dreadful day. (Harvest) Yeshua is trying to emphasize the importance of sowing and reaping quickly in preparation of that time. Note: In the faith today, when everything necessary to reconcile the world to YAHVAH has been accomplished, and the Victory of Christ has overcome death, hell, Satan and the grave, the urgency of an approaching harvest is only pertinent to individuals as a means to bring them peace, hope and relationship with God here and before they die. The gates to the kingdom above never close (*Revelation 21:25*) as the invitation for all to enter appears to be eternal. (*Revelation 22:17*). (see also, *Matthew 3:12; 9:37-38; 13:28-41; 24:31; Mark 13:27; Luke 3:17; 10:2; 13:34; John 11:52; 15:6; Ephesians 1:10; Revelation 14:15-18; 19:17; 20:8*)

<sup>235</sup> PO He appears to be speaking of the Samaritans at that moment.

<sup>236</sup> PO The Apostles were repeatedly told by Yeshua that they would be rewarded for their labors in the harvesting of souls. (see also, *Isaiah 66:22; Matthew 16:27; 19:28; 20:21; Luke 22:28-30; Revelation 21:12-14*)

<sup>237</sup> PO He is speaking to the team effort present in the things of the Kingdom. All do their respective part and rejoice together in the fruit. No person is greater than any other – all contribute to the cause. All parts of the body are vital to its healthy existence with the less attractive and unseen members playing even more significant roles than the parts that are seen and praised. (*1<sup>st</sup> Corinthians 12:23-24*) (see also, *Proverbs 4:18; Matthew 13:43; 1<sup>st</sup> Corinthians 15:41-42*)



37 And herein is that saying true, One sows and another reaps.<sup>238</sup> 38 I have sent you to reap<sup>239</sup> that which you did no labor: others have labored, and you will enter into their labor.”<sup>240</sup> 39 And many of the Samaritans of that city believed on him because of the woman’s witness saying, He told me all that ever I did.<sup>241</sup> 40 So when the Samaritans came to him, they asked him to stay with them and he stayed two days. 41 And many more believed because of his word;<sup>242</sup> 42 And they said to the woman, We believe now not because of your words for we have heard for ourselves, and we know that this is indeed the Savior of the world.<sup>243</sup> 43 After two days he departed to Galilee.<sup>244</sup> 44 For Yeshua himself testified, that a prophet has no honor in

<sup>238</sup> PO According to Hugo Grotius, this was a Greek saying that was perhaps commonly cited by Jews in that day.

<sup>239</sup> PO Because John’s account is written in retrospect and does not include His sending the apostles out yet and because the account of the Samaritan woman at the well is only included here, we cannot be sure if Yeshua has sent His apostles out yet and this might need to be written, “*I will send you to reap.*”

<sup>240</sup> PO The others who have labored so that the Apostles could reap were the prophets who came before them including John the Baptist. (see also, *Matthew 2:23; 5:12; 5:17; 11:13; 13:17; 22:40; 23:29,31,34,37; 26:56; Mark 1:2; Luke 1:70; 10:24; 11:47,50; 13:34; 16:16,29; 18:31; 24:25,27,44; John 1:45; 6:45; Acts 3:18,21,24-25; 7:42,52; 10:43; 13:40; 15:15; 24:14; 26:22,27; 28:23; Romans 1:2; 3:21; 11:3; 16:26; 1st Corinthians 14:32; Ephesians 2:20; 4:11; Hebrews 1:1; 11:32; James 5:10; 1st Peter 1:10; 2nd Peter 3:2; Revelation 10:7)*

PO<sub>2</sub> A careful review of the passages above help center the purpose of Yeshua’s mission at that time; the prophets of old prophesied of Him to that Nation (sowed) and Yeshua and His apostles came to reap from their labors as a means to gather a Bride for Him (the Bridegroom) that was holy, pure and without spot. (*Ephesians 5:26-27*) Once He came and took His bride as promised, rescuing her from eminent destruction, the faith entered into the age of fulfillment, and the words of the prophet Jeremiah (31:31-34) have been in operation ever since. This put an end to all material religious authority and placed the children (or product) of that marriage between Yeshua the bridegroom and His Holy bride in a subjective relationship with God directly and governed by His Spirit. (*1st Corinthians 15:20-28*)

<sup>241</sup> (see also, *John 4:29*)

<sup>242</sup> (see also, *Matthew 7:28-29; Luke 4:32; John 6:63; 7:46; Romans 10:17; 1st Corinthians 2:4-5; Hebrews 4:13*)

<sup>243</sup> PO This declaration of the Samaritans is important. Many people are raised with religion and/or taught principles by others. But as with the Samaritans, everyone must come to their own beliefs and witness of Yeshua before YAHAVAH. Nobody is exempt from the need for this personal discovery. (Re-read *John 4:23-24*) (see also, *Isaiab 45:22; 52:10; Luke 2:10-11,32; John 4:29; 1:29; 3:14-18; 6:68; 11:17; 17:8; Acts 4:12; Romans 10:11-13; 2nd Corinthians 5:19; 1st John 4:14*) PO<sub>2</sub> Note that He is declared by these Samaritans as the Savior of the kosmos (world) not just the Jews.

<sup>244</sup> PO Where He was initially intended to go. (see *John 4:3*)

his own country.<sup>245</sup> 45 And when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast.<sup>246</sup> 46 And Yeshua came again into Cana in Galilee, where he made the water wine. And there was a nobleman in Capernaum whose son was sick.<sup>247</sup> 47 When he heard that Yeshua had come out of Judaea into Galilee, he went and begged him to come down and heal his son, for he was at the point of death.<sup>248</sup> 48 Then Yeshua said to him, **“Unless you see signs and wonders, you will not believe.”**<sup>249</sup> 49 The nobleman said to him, **“Sir, come down before my child dies.”**<sup>250</sup> 50 Yeshua said to him, **Go your way, your son lives.** And the man believed the word that Yeshua said to him<sup>251</sup> and he went his way. 51 And as he was now going down, his servants met him, and told him that his son was alive. 52 And he asked them the hour when he began to mend, and they said to him, yesterday at the seventh hour the fever left him. 53 And the father knew that was the same hour when Yeshua said to him, **Your son will live** and he believed and his whole

<sup>245</sup> PO This line is troubling as the very next verse (45) appears to suggest that the Galileans did, in fact, receive Him. To remedy this confusion, some commentators believe that the words, *“but not to Nazareth”* should be attached between verse 44 and 45 as this is where Yeshua is said to have made the declaration. (see also, *Matthew 13:54-57; Mark 6:4; Luke 4:24*)

<sup>246</sup> (see also, *Deuteronomy 16:16; John 2:23; 3:2*)

<sup>247</sup> PO It appears that he was of the royal family and therefore connected by birth with one of the Herod's or another who was in a place of power. His residence seems to be at Capernaum which was about a day's journey from Cana. (see also, *John 2:1,11*)

<sup>248</sup> PO Is this not what every good parent does when their children are sick or lost and at the point of death? They seek out, not matter how strange or out of character the promised solution may be, whatever offers hope.

<sup>249</sup> PO This may have been said to a crowd of Galileans who often sought for signs before believing on Him instead of just to the nobleman.

<sup>250</sup> PO The nobleman appears to have been under the impression that Yeshua needed to be in his sons presence to heal him. Here Yeshua offers a glimpse into His deity just as God heals some from a distance.

<sup>251</sup> PO Herein is the first step in walking with Yeshua – to believe Him. (see also, *Matthew 9:22; 8:2; 13:58; Mark 9:23-24; John 11:26,40*)

house.<sup>252</sup> 54 This was now the second miracle that Yeshua did, when he was come from Judaea into Galilee.

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<sup>252</sup> PO The nobleman, desperate to save his son, humbled himself, though of a noble heritage, and pursued the Messiah. When Yeshua told him that his son was healed, he believed him and building on that belief went to his home. Upon confirmation that he believed rightly, all doubts were removed from his mind and he and his whole family converted. This story reflects the idea that YAHAVAH calls to all. When some believe, He responds. When their belief is validated, faith enters in and the individual enters into a relationship with Him. (see also, *1<sup>st</sup> Samuel* 12:14; *Matthew* 24:13; *John* 6:66-71; 15:4-9; *Acts* 13:43; 14:22; 26:22; *Romans* 2:7; 11:22; *Colossians* 1:23; *1<sup>st</sup> Timothy* 2:15; 4:16; *2<sup>nd</sup> Timothy* 3:14; *Hebrews* 3:14; 8:9; 10:38-39; *James* 1:25; *1<sup>st</sup> John* 2:19,24)

CHAPTER 5<sup>253</sup>

After this there was a feast of the Jews; and Yeshua went up to Jerusalem.<sup>254</sup>  
 2 Now there is in Jerusalem by the Sheep Gate<sup>255</sup> a pool, called Bethesda in the Hebrew tongue, and having five porches. 3 In these lay a great multitude of impotent folk, of blind, halt and withered. (*waiting for the moving of the water.* 4 *For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.*)<sup>256</sup> 5 And a certain man was there, who had been ill for thirty-eight years.<sup>257</sup> 6 When Yeshua saw him He knew<sup>258</sup> that he had been there a long time and He said to him, **Do you want to be healed?**<sup>259</sup> 7 The sick man answered him, Sir, I have no one, when the water

<sup>253</sup> CHAPTER FIVE *Yeshua heals the lame man, the Jews seek His death, He explains His relationship to YAHAVAH*

<sup>254</sup> PO No matter where one is in Judea Jerusalem is always considered up. It is not by mistake that the New Jerusalem is also described as “above” (*Galatians 4:26*) and that the former, made of brick and dust was leveled once and for all along with the temple, the Law, the genealogy and everything about the former age. (see, End Note #36 *The New Jerusalem*) (see also, *Exodus 23:14-17; Leviticus 23:2; Deuteronomy 16:1-16; Matthew 3:15; John 2:13*)

<sup>255</sup> (see also, *Nehemiah 3:1; 12:39*)

<sup>256</sup> PO We have included all of verse three and four which is included in the King James version but believe it is a scribal addition and not original to the text. The earliest manuscripts that we possess do not contain all of verse 3 and none of verse 4. Additionally, this portion includes writing that are not a good match for the way John wrote. I suggest that they ought to be excluded from other translations but have left it here for the reader to decide. (see, End Note #37 *On the Authenticity of John 5:3-4*) PO2 It seems, however, that perhaps these disabled souls did believe that when these waters sprang up there was medicinal benefits available to them (via warmth and minerals) and attributed it all the hand of God through angels.

<sup>257</sup> PO We have no idea what caused this longstanding condition but it apparently inhibited the man’s mobility. (see also, *Mark 9:21; Luke 8:43; 13:16; John 5:14; 9:1,21; Acts 3:2; 4:22; 9:33; 14:8*)

<sup>258</sup> PO How He knew was either from previous observation or He had the prescience of God. (see also, *Psalms 142:3; John 21:17; Hebrews 4:13,15*)

<sup>259</sup> PO God respects the will of every individual, and this question is revelatory as some people prefer to remain disabled or incapable and choose to exist in sickness and inability rather than in the liberty (and the responsibility) that comes with health and wholeness. Spiritually speaking, many prefer spiritual Darkness more than the emancipation that comes from Light (*John 3:19*) and when it is offered, they refuse it all together. YAHAVAH will not force anyone to see, believe or love. All decide and choose these things for themselves. (see also, *Isaiah 65:1; Jeremiah 13:27; Matthew 23:37; Luke 18:41*)

is troubled, to put me into the pool: but while I am going another steps down before me.<sup>260</sup> 8 Yeshua said to him, “Rise, take up your bed, and walk.”<sup>261</sup> 9 And immediately the man was healed,, and he took up his bed, and walked. And it was the sabbath day.<sup>262</sup> 10 The Jews therefore said to him that was cured, “It is the sabbath day: it is not lawful for you to carry your bed.”<sup>263</sup> 11 But he answered them, the man who healed me said to me, “Take up your bed and walk.”<sup>264</sup> 12 Then they asked him, “What man said to you, Take up your bed and walk?”<sup>265</sup> 13 And the healed man did not know who it was for Yeshua had withdrawn as there was a multitude in that place<sup>266</sup>. 14 Afterward Yeshua found him in the temple,<sup>267</sup> and said to him, “Look, you have been healed! Sin no more so nothing worse will come

<sup>260</sup> PO A perfect picture of the self-centeredness of the suffering world and the reason we all need a Savior in some way or another as no person can truly and constantly walk alone.

<sup>261</sup> PO This healing is an illustration of what Yeshua offers all people today – not physically, but spiritually. By and through His very command the disabled soul was able to do three things that were apparently out of his range before – to rise, to take up his bed, and to walk. All of them were now made possible by and through the command of Christ. People today, ailing in soul, trapped in sin, bound up in the dark chains of errant philosophy are able to stand, take up their bed (the place they found comfort) and to walk on their own two feet. This is the application to the present day. Here, and notably before those looking on, Yeshua instructed the man to ostensibly break the sabbath as it was interpreted in that day for the Law plainly states that no person should work or bear a burden on that day of the week. (*Numbers 15:32-36; Jeremiah 17:21*) Yeshua was able to command this because the Sabbath was made for man and not man for the Sabbath (*Mark 2:27*); that God was merciful to man’s needs on the sabbath (*1<sup>st</sup> Samuel 21:6; Matthew 12:3*); and that there were situations that permitted exceptions (*Luke 14:15*) (see also, *Matthew 9:6; Mark 2:11; Luke 5:24, Acts 9:34*)

<sup>262</sup> PO The Sabbath day was only to the Jews under the Law (*Exodus 16:29*) and the result for breaking it was death (*Numbers 15:32-36*) There is no Sabbath day any longer as the Law was fulfilled (*Matthew 5:17*) and the covenants of it were literally nailed to the cross (*Colossians 2:14*) Instead of a day of the week Yeshua has become our rest every day of the week. (*Matthew 11:28*) (see also, *Matthew 12:10-13; Mark 3:2-4; Luke 13:10-16; John 5:10-12; 7:23; 9:14*)

<sup>263</sup> (see also, *Exodus 20:8-11; Nehemiah 13:15-21; Isaiah 58:13; Jeremiah 17:21; Matthew 12:2; Mark 2:24; 3:4; Luke 6:2; 13:14; 23:56*)

<sup>264</sup> PO People healed by Yeshua follow Yeshua in spirit and truth (*John 4:23-24*) and never again allow religious traditions or the people who try to enforce them to have a say in their lives. (*Romans 14:2,4,5,14,22-23; 1<sup>st</sup> Corinthians 10:29; 2<sup>nd</sup> Corinthians 3:17; 1<sup>st</sup> John 3:21*) (see also, *Mark 2:9-11; John 9:16*)

<sup>265</sup> (see also, *Matthew 21:23; Romans 10:2*)

<sup>266</sup> (see also, *Luke 4:30; 24:31; John 8:59*)

<sup>267</sup> PO The man could have gone to offer up sacrifice as he would not have been able to do so when immobile. Going to the house of God was of ultimate import to a Jew.

to you.”<sup>268</sup> 15 The man departed, and told the Jews that it was Yeshua, which had healed him.<sup>269</sup> 16 Therefore did the Jews persecute Yeshua, [and sought to slay him]<sup>270</sup> because he had done these things on the sabbath.<sup>271</sup> 17 But Yeshua answered them, “My Father<sup>272</sup> continues to work, and I am working.”<sup>273</sup> 18 This is why the Jews sought all the more to kill him, because he not only broke the sabbath, but also called YAHAVAH his Father, making himself equal with YAHAVAH.<sup>274</sup> 19 Then answered Yeshua and

<sup>268</sup> PO The direct implication from Yeshua was the man had sinned in some way that contributed to his ailment. The wages of sin is death (*Romans 6:23*). Simply put, anything that is contrary to YAHAVAH will lend to the detriment of living. It might be said that all disease, malignancy, fear, anxiety could be traced to whatever is contrary to the will of God for human beings. Interestingly, the only one without sin (*Hebrews 4:15*) was the only one who did not deserve death but gave His life for the sins of the world. (*Galatians 1:4*; *1<sup>st</sup> John 2:2*) (see also, *Leviticus 26:23-24,27*; *2<sup>nd</sup> Chronicles 28:22*; *Ezra 9:13-14*; *Nehemiah 9:28*; *Matthew 12:45*; *John 5:5*; *8:11*; *1<sup>st</sup> Peter 4:3*; *Revelation 2:21-23*)

<sup>269</sup> PO Under the Law, breaking the Sabbath was punishable by death (*Exodus 31:15*; *35:2*; *Luke 6:7*; *11:1-54*; *13:14*) but the Jews failed to see the overriding rule of mercy in His actions (*Hosea 6:6*) (see also, *John 9:15,25,30,34*)

<sup>270</sup> PO This line is missing from some of the oldest manuscripts, but it is supported as true in other places (like the King James version). (see also, *John 6:18 below*; *Matthew 12:13*; *Mark 3:6*; *Luke 6:11*; *John 7:19-20*; *10:39*)

<sup>271</sup> PO (See note on verse 15 above.)

<sup>272</sup> PO This passage begins a marvelous treatise on the Father and Son present until the end of the chapter. It seems that YAHAVAH begins to be referred to as Father once Yeshua, His only human Son, was born. Rarely is YAHAVAH associated with being “the Father” (with a capital F) before this time, and one of the only times where Father is distinctly used in the Old Testament is paradoxically in passages that are describing the Son! (*Isaiah 9:6*) Paul distinctly delineates between the Father and the Son (*1<sup>st</sup> Corinthians 8:6*) and his description ought to be the template for the way people describe God and His only begotten Son. That said, we cannot overlook the fact that God was in His Son reconciling the world to Himself (*2<sup>nd</sup> Corinthians 5:19*).

<sup>273</sup> PO Yeshua opened up a new line of thinking here to people who were critical of Him healing on the Sabbath day by proclaiming that both His Father was working (in the Greek this is written in the linear present middle indicative which means that His Father has never stopped working) and so was He. In other words, the Sabbath was made by YAHAVAH for human beings (under the law) but His Father was not subject to it and neither was He. The implication was that He was YAHAVAH. (see next verse; see also, *Genesis 2:1-2*; *Psalms 65:6*; *Isaiah 40:26*; *Matthew 10:29*; *John 9:4*; *14:10*; *Acts 14:17*; *17:28*; *1<sup>st</sup> Corinthians 12:6*; *Colossians 1:16*; *Hebrews 1:3*)

<sup>274</sup> PO Without question, Yeshua was God with us (*Matthew 1:23*) by the fact that the very Word of God was made flesh (*John 1:1*) and dwelt with us. What was not God was His flesh neither was the person of Jesus of Nazareth in the beginning with God. But God was in the man Yeshua of Nazareth reconciling the world to himself. (*2<sup>nd</sup> Corinthians 5:19*) This proclamation caused the Jews to seek His death. (see also, *John 7:19*; *10:30,33*; *Philippians 2:6*)

said to them, Verily, truly, I say to you,<sup>275</sup> The Son can do nothing of himself, but only what he sees the Father do: for whatever he does, likewise does the Son.<sup>276</sup> 20 For the Father loves the Son, and shows him all things that he himself does; and he will show him greater works than these, that you may marvel.<sup>277</sup> 21 For as the Father raises up the dead,<sup>278</sup> and gives them life so also the Son gives life to whomever he will.<sup>279</sup> 22 For the Father judges no man,<sup>280</sup> but has given all judgment to the Son:<sup>281</sup> 23 That all<sup>282</sup> should honor

<sup>275</sup> PO To best understand the words of Yeshua relative to His Father is to consider the words YAHAVAH specifically uses in *Genesis 5:1-2* where we read: “In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created”. We know that YAHAVAH first created the male (called Adam) and then from this male He took the female (and called their name Adam. They were one then they were two, but they are one. The best material way to make sense of this is to consider “a pair of pants.” We call it (singular) “a” pair but note that the one pair has two legs. Yeshua was one with His Father. (*John 10:30*) They were one pair and whatever the one leg (Father) did, the other leg (Son) would do. The pair is God who is one (*Deuteronomy 6:4*) of two (like Adam) and they shared the very same Spirit. Contrary to the man-made Trinity, there has never been “*three uncreated persons who are co-equal, and co-eternal*” but One God who speaks “words” and breathes “breath.” These are what interact and engage with Man.

<sup>276</sup> (see also, *John 5:30; 8:28; 9:4; 12:49; 14:10; Colossians 1:16*)

<sup>277</sup> PO These greater works could include Him multiplying the bread and fish, (*Matthew 15:34-36; Mark 6:38-41; Luke 9:13-16; John 6:9-11*) casting out devils, (*Matthew 4:24*) giving sight to those born blind, (*John 9:1-32*) and even raising Lazarus from the grave (*John 11:43*) (see also, *Matthew 3:17; 11:27; 17:5; Luke 10:22; Job 1:18; 3:35; 5:21-25; 10:32; 12:45-47; 17:26; 2nd Peter 1:17*)

<sup>278</sup> (see also, *Deuteronomy 32:39; 1st Kings 17:22; 2nd Kings 4:32-35; Acts 26:8; Romans 4:17-19*)

<sup>279</sup> PO From verses 17-21 Yeshua directly equates Himself with His Father in operation. (see also, *Luke 7:14; 8:54-55; John 11:25,43; 17:2*)

<sup>280</sup> PO *Psalm 7:11* plainly states, “*God judges the righteous, and God is angry with the wicked every day.*” (*Psalm 35:24; 43:1; Psalm 50:6; 54:1; 68:5; 75:7; 82:10; Ezekiel 18:30; 34:17*) We note that in these verses YAHAVAH certainly does judge, but what Yeshua actually says is, “*the Father judges no man.*” At the incarnation of His only human Son, it seems that YAHAVAH, becoming the Father, bestowed things upon His Son (including the act of judging the world) as He had not only become flesh but would pay for the sins of the flesh for all and therefore be “qualified” to judge all via empathy and understanding.

<sup>281</sup> (see also, *Psalm 9:7; 50:3-6; 96:13; 98:9; Ecclesiastes 11:9; 12:14; Matthew 11:27; 16:27; 17:2; 25:31-46; 28:18; John 5:27; 3:35; 17:2; Acts 10:42; 17:31; Romans 2:16; 14:10-12; 2nd Corinthians 5:10; 2nd Thessalonians 1:7-10; 2nd Timothy 4:1; 1st Peter 4:5; Revelation 20:11-12*)

<sup>282</sup> PO This is a universal declaration from Yeshua’s own mouth that all should respect and receive Him, and we later learn that all would respect and receive Him (*Romans 14:11; Philippians 2:10*) and that there is no other way to the Father but by Him (*John 14:6*). Because He is YAHAVAH, any and all who have faith in God will someday realize His identity and His victory over sin and death for them.

the Son, even as they honor the Father. He that honors not the Son honors not the Father which hath sent him.<sup>283</sup> 24 Verily, verily, I say to you, He who hears my word, and believes him who sent me has everlasting life, and will not come into judgement<sup>284</sup> but has passed from death to life.<sup>285</sup> 25 Verily, verily, I say to you, The hour is coming, and now is,<sup>286</sup> when the dead will hear the voice of the Son of YAHAVAH: and those who hear will live.<sup>287</sup> 26 For as the Father hath life in himself,<sup>288</sup> so hath he given to the Son to have

<sup>283</sup>PO This is another declaration of Yeshua being one with YAHAVAH. (see also, *Psalm 2:12; Isaiah 42:8; 43:10-11; 44:6; 45:15,21; Zechariah 9:9; Jeremiah 17:5-7; Matthew 10:37; 11:27; 12:21; 22:37-38; 28:19; Luke 12:8-9; John 14:1; 15:23; 16:14; 17:10; Romans 1:17; 6:22; 8:9; 14:7-9; 15:12; 1st Corinthians 1:3; 6:19; 10:31; 16:22; 2nd Corinthians 1:9; 5:14-19; 13:14; Ephesians 1:12-13; 6:24; 2nd Timothy 1:12; Titus 2:13-14; 1st Thessalonians 3:11-13; 2nd Thessalonians 2:16-17; Hebrews 1:6; 2nd Peter 1:1; 3:18; 1st John 2:23; 2nd John 1:9; Revelation 5:8-14)*

<sup>284</sup>PO Judgement hung over the head of all of those who were present to hear Him who were under the Law as He came to call and save His own, (*John 1:11*) the lost sheep of the House of Israel (*Matthew 15:24*) as their prophesied and anointed Messiah. The salvation He offered them was from the bondage of Law (*Galatians 4:24*) from going to the prison portion of sheol (*1st Peter 3:19*), and from the great day of judgement that was coming to them/then (*Malachi 4:5; Matthew 34*). By placing their faith in YAHAVAH and on Him as their Messiah they would escape from the judgement of all three miserable realities. By and through His victorious work on their behalf, the whole world has benefited (*Ezekiel 18:23; John 1:29; 3:17; 4:42; 11:51-52; 12:47; 1st Timothy 2:4; 4:10; 2nd Peter 3:9; 1st John 2:2; 4:14*)

<sup>285</sup> PO Yeshua paid the price for the wages of sin (death) and by looking to Him in faith a Jew would pass from death (*Romans 6:23*) which was the result of the Law of Moses (*Romans 3:20*) to life. Upon belief these would automatically go from one state (death) to the other (life). Because of His victory over sin for the world, and because all non-Jews were not under the Law of Moses, His victory and gift of life are freely given to all (*Romans 5:18*) as all are freed from the consequences brought on by Adam (*1st Corinthians 15:22*) and all are resurrected (*John 5:29*). (see also, *Mark 16:16; John 3:16,18; 6:40; 8:51; 11:26; 12:44; 20:27-31; Romans 8:1, 16-17, 28-30,33-34 10:11-13; 1st Thessalonians 5:9; 2nd Thessalonians 2:13-14; 1st Peter 1:5; 1:21; 1st John 3:14; 5:1,11-13*)

<sup>286</sup> PO This is the same phrase He used with the Samaritan woman at the well. (*John 4:23*)

<sup>287</sup> PO Hearing Him leads to both spiritual life or rebirth and a glorious resurrection. (see also, *Luke 9:60; 15:24,32; John 4:23; 5:21,28; 13:1; 17:1; Romans 6:4; Ephesians 2:1; 5:14; Colossians 2:13; Revelation 3:1*)

<sup>288</sup> PO YAHAVAH is the source of all life. He is therefore called, “the living God” which stands in opposition to all idols which have no life (*Acts 14:15*) or have any ability to create life without Him. (*Joshua 3:10; 1st Samuel 17:26; Isaiah 40:18-31; Jeremiah 10:10*) The living God is not derivative. Life is derived from Him (*Genesis 2:7; Psalm 30:1-12; 104:29*) God has always been and has always existed as YAHAVAH (*Psalm 90:2*) He is unchangeable. (*James 1:17*) His very name given to Moses is translated by some to mean, “I Am He who exists,” (*Exodus 3:14*) and to others, “I will be what I will be.” That name is pronounced by many as YEHOVAH. Yeshuan’s believe His name is better pronounced, YAHAVAH (see End Note #13 YAHAVAH and Yeshua) (see also, *Exodus 3:14; Psalm 36:9; 90:2; Jeremiah 10:10; Acts 17:25; 1st Timothy 1:17; 6:16*)



life in himself;<sup>289</sup> 27 And has given him authority to execute judgment also, because he is the Son of man.<sup>290</sup> 28 Marvel not at this, for the hour is coming, in the which all that are in the graves<sup>291</sup> will hear his voice,<sup>292</sup> 29 And will come forth; those that have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgement.<sup>293</sup> 30 I can do nothing of my own authority:<sup>294</sup> as I hear, I judge: and my judgment is just; because I seek not my own will, but the will of him who sent me.<sup>295</sup> 31

<sup>289</sup> PO The Father has given this same existence to His Son, His very Word made flesh. (see also, *John* 1:4; 4:10; 7:37; 8:51; 11:26; 14:6; 17:2-3; 1<sup>st</sup> *Corinthians* 15:45; *Colossians* 3:3-4; 1<sup>st</sup> *John* 1:1-3; *Revelation* 7:17; 21:6; 22:1,17)

<sup>290</sup> PO As the Son of Man, Yeshua judges all of humanity. He did not judge nor condemn during His incarnation (*John* 8:13) but returned with judgement on the House of Israel as promised and prophesied. This was the “end of their world – the age of the Law, prophets, and all material religion. (see also, *Daniel* 7:13-14; *Psalms* 2:6-9; 110:1-2,6; *Acts* 10:42; 17:31; 1<sup>st</sup> *Corinthians* 15:25; *Ephesians* 1:20-23; *Philippians* 2:7-11; *Hebrews* 2:7-9; 1<sup>st</sup> *Peter* 3:22)

<sup>291</sup> PO The line, “*all that are in the graves*” does not speak of the material remains laying in the graves of those people in that day but simply refers to those that had died up to that point in time before His return. (1<sup>st</sup> *Corinthians* 15:35-50). (see also, End Note #38 *Understanding the Resurrection*)

<sup>292</sup> PO The resurrection of all would commence in that day of His return for His own and continues on for all at their death forevermore. (see also, *Job* 19:25-26; *Isa* 26:19; *Ezekiel* 37:1-10; *Hosea* 13:14; *John* 5:20; 3:7; 6:39; 11:25; *Acts* 3:12; 1<sup>st</sup> *Corinthians* 15:22,35-50; *Philippians* 3:21; 1<sup>st</sup> *Thessalonians* 4:14-17; *Revelation* 20:12)

<sup>293</sup> PO Those who would come forth to the resurrection of life in that day were the faithful, pure, holy members of His Bride (*Ephesians* 5:27) which the gates of hell could not prevail against due to 1, and overabundance of the Spirit poured out upon her, and 2, that living apostles were there to guide and govern her from above. After that day, “the gates of hell” have done nothing but prevail over organized religion and its claims of authority as this approach has never been the desires of YAHAVAH. (*Jeremiah* 31:31-34; *Hebrews* 12:4-29) (see, End Note #39 *A Brief Insight into the History of Christianity*) (see also, *Daniel* 12:2-3; *Matthew* 25:31-46; *Luke* 14:14; *Acts* 24:15; *Romans* 2:6-10; *Galatians* 6:8-10; 1<sup>st</sup> *Corinthians* 15; 1<sup>st</sup> *Timothy* 6:18; *Hebrews* 13:16; 1<sup>st</sup> *Peter* 3:11) PO<sub>2</sub> The Resurrection of Judgement is described most succinctly in the Book of Revelation (20:11-15) which has occurred for those who had died before His 70AD return.

<sup>294</sup> PO This statement reiterates what He has made clear (*John* 5:19) but the word judge here, translated with different meaning from the same Greek term, *krino*, appears to mean, “to determine or decide things.” In other words, Yeshua decided nothing on His own – all of His decisions were given Him of His Father just as believers decide nothing on their own, but try and operate (decide and determine) everything by the Spirit.

<sup>295</sup> (*Genesis* 18:25; *Psalms* 40:7-8; 96:13; *Isaiah* 11:3-4; *Hosea* 10:7-10; *Matthew* 26:39; *John* 4:34; 5:19; 6:38; 8:15-15,28,50; 17:4; 18:11; 14:10; *Romans* 2:2,5; 15:3)

If I bear witness of myself, my witness is not true.<sup>296</sup> 32 There is another that bears witness of me;<sup>297</sup> and I know that the witness which he witnesses of me is true. 33 You sent out for John<sup>298</sup> and he bore witness to the truth.<sup>299</sup> 34 But I do not receive the testimony from man<sup>300</sup> but say these things that you might be saved.<sup>301</sup> 35 He was a burning and a shining light:<sup>302</sup> and you were willing for a season to rejoice in his light.<sup>303</sup> 36 But the witness I have is greater than that of John: for the works which the Father has given me to finish, the same works that I do bear witness that the Father hath sent me.<sup>304</sup> 37 And the Father who has sent me has born witness of me.<sup>305</sup> You have never heard his voice and his form you have never seen.<sup>306</sup> 38 And you

<sup>296</sup> PO This statement seems to refer to two different witnesses – first, if He were to bear witness of His flesh, which is not what He operated by but more importantly, He seems to be speaking of if He bore witness of Himself alone, meaning if there was no other witness of Him and His anointing. (*Deuteronomy 17:6*) He speaks to these other witnesses of Him in the verses that follow with the first being John the Baptist, (*John 5:32-35*) the second being His miracles (*John 5:36*), the third being His Father (*John 5:37-38*) and the fourth being YAHAVAH's very Word made flesh (*John 1:1-5,14*) (which includes His written word in the Old Testament/Tanakh – *John 5:39-40*). (see also, *Proverbs 27:2*; *John 8:13-14,54*; *Revelation 3:14*)

<sup>297</sup> PO John the Baptist (see also, *Matthew 3:17*; *17:5*; *Mark 1:11*; *Luke 3:22*; *John 5:36*; *1:33*; *8:17*; *12:28-30*; *1st John 5:6-9*; *12:50*)

<sup>298</sup> (see *John 1:19*)

<sup>299</sup> (see also, *John 1:6-8*; *15-18*; *19-27*; *27-34*; *3:26-36*)

<sup>300</sup> PO Meaning that He, personally, did not look for validation from other human beings, including John the Baptist. (*John 2:25*)

<sup>301</sup> PO He was speaking to them/then. He came unto His own (*Matthew 15:24*) who could only be saved from sin (*Ephesians 2:5*), the prison portion of sheol (*Matthew 8:12*), the promised coming of the Great and dreadful day (*Malachi 4:5*; *Matthew 24*; *Mark 13:20*; *Romans 5:9*) and to the Kingdom of heaven (*1st Corinthians 3:15*; *5:5*; *2nd Corinthians 2:15*; *1st Timothy 2:4*) by believing on Him. (*Romans 10:4*) (see also, *Luke 13:34*; *19:10,41*; *24:47*; *John 5:41*; *8:54*; *20:31*; *Romans 3:3*; *10:1*; *12:21*; *1st Corinthians 9:22*; *1st Timothy 2:3*; *4:16*)

<sup>302</sup> (see, *Matthew 21:26*; *Mark 6:20*)

<sup>303</sup> PO This is the first witness that Yeshua presents that witnessed of Him to them. (see also, *Ezekiel 33:31*; *Matthew 3:5-7*; *11:7-11*; *13:20*; *21:26*; *Mark 6:20*; *Luke 1:15-17*; *7:28*; *John 1:7-8*; *6:66*; *Galatians 4:15-16*; *2nd Peter 1:19*)

<sup>304</sup> (see also, *Matthew 11:41*; *John 3:2;5:32*; *9:30-33*; *10:25,37*; *11:37*; *14:10*; *15:24*; *17:4*; *Acts 2:22*; *1st John 5:9,11-12*)

<sup>305</sup> PO This is the second witness Yeshua presents that witnessed of Him to them.

<sup>306</sup> (see also, *Exodus 20:19*; *Deuteronomy 4:12*; *Matthew 3:17*; *17:5*; *John 1:18*; *5:32*; *6:27*; *8:18*; *14:9*; *15:24*; *1st Timothy 1:17*; *6:16*; *1st John 1:1-2*; *4:12,20*)

do not have his word<sup>307</sup> abiding in you; for whom he has sent, you have not believed.<sup>308</sup> 39 You search the scriptures;<sup>309</sup> for in them you think you have eternal life: and they are they which testify of me.<sup>310</sup> 40 And you will not come to me, that you might have life.<sup>311</sup> 41 I do not receive glory from men.<sup>312</sup> 42 But I know that you do not have the love of YAHAVAH in you.<sup>313</sup> 43 I have come in my Father's name and you do not receive me: if another

<sup>307</sup> PO Yeshua is YAHAVAH'S very Word made flesh. He was not a pre-incarnate person called the Son but was the preincarnate Word of God by which YAHAVAH created all things – this is what became flesh, and it was by this Word in the flesh of Yeshua of Nazareth that He was deified and became YAHAVAH'S only begotten Son. (*John 1:1-5, 14; Revelation 19:3*) (see also, *Acts 13:33*)

<sup>308</sup> (see also, *Deuteronomy 6:6-9; Joshua 1:8; Psalm 119:11; Proverbs 2:1-2; 7:1-2; Isaiah 49:7; 53:1-3 John 1:1; 3:18-21; 5:42-46; 8:37,46; 12:44-48; 15:7; 3:18-21; Colossians 3:16; James 1:21-22; 1<sup>st</sup> John 2:14*)

<sup>309</sup> PO These scriptures is the Hebrew Bible/Tanakh/Old Testament. They contained the Law and the Prophets and spoke of Him. When Yeshua and the Apostolic writers speak of the scripture it is almost always a reference to these ancient writings and not to the writings of the apostles published hundreds of years later and made available and readable to the masses. Yeshua is the Word, and we reference the Old and Apostolic writings as a means to better see and understand Him, but it is His Spirit that governs and guides as our Law (*Jeremiah 31:31-33*) and not what has been written. (see, End Note #40 *Why the Spirit over the Written Word today*)

<sup>310</sup> PO While the written word was vital to them/then, the Scribes and Pharisees became scholars and lawyers by it instead of lovers of YAHAVAH and others which are the two great commandments of His Word made flesh to which the written word of Old pointed. (see also, *Deuteronomy 11:18-20; 17:18-19; 18:15; 32:47 Jos 1:8; Psalm 1:2; 16:11; 21:4; 36:9; 133:3; 119:11,97-99; 133:3; Proverbs 6:23; 8:33-34; Isaiah 8:20; 34:16; Daniel 12:12; Jeremiah 8:9; Matthew 19:16-20; 22:29; Mark 12:10; Luke 10:25-29; 16:29,31; 24:27-24; John 5:32, 46; 7:52; Acts 8:32-35; 17:11; 26:22-23,27; Romans 1:2; 3:2; Colossians 3:16; 2nd Timothy 3:14-17; Hebrews 11:16,25; 1st Peter 1:10-11; 2nd Peter 1:19-21; Revelation 19:10*)

<sup>311</sup> PO Yeshua calls Himself, “*the way, the truth and the life.*” (*John 14:16*) They thought that life came through the Law, genetic and genealogical ties, and personal righteousness. His message was that righteousness and access to the Father came only through Him, YAHAVAH'S living Word, and Him alone. (see also, *Psalm 81:11; Isaiah 49:7; 50:2; 53:1-3; Matthew 22:3; 23:37; John 1:11; 3:19; 5:44; 6:27,37,40,68; 7:35; 8:45; 11:25-26; 12:37-41; Romans 6:23; 1st John 5:11-13; Revelation 22:17*)

<sup>312</sup> PO Meaning, I am not here to boost my ego through your attentions. (see also, *John 5:34; 6:15; 7:18; 8:50,54; 1st Thessalonians 2:6; 1st Peter 2:21; 2nd Peter 1:17*)

<sup>313</sup> PO Having proven His relationship to His Father and the witnesses of Him, Yeshua now embarks on His ability to read and discern hearts. This was something they reserved only for God (*1st Samuel 16:7; 1<sup>st</sup> Chronicles 28:9; Psalm 7:9; 139:1; Jeremiah 11:20; 17:10; 20:12*) but was present in Him (*Matthew 9:4; Luke 5:22; 24:38*) (see also, *John 1:47-49; 2:25; 5:44; 8:42; 15:23; 21:17; Luke 16:15; Romans 8:7; Hebrews 4:12-13; 1st John 2:15; 3:17; 4:20; Revelation 2:23*)

comes in his own name, him you will receive.<sup>314</sup> 44 How can you believe those who receive honor one of another and do not seek the glory that comes from YAHAVAH only?<sup>315</sup> 45 Do not think that I will accuse you to the Father: it is Moses who accuses you, in whom you trust.<sup>316</sup> 46 For if you believed Moses, you would have believed me, for he wrote of me.<sup>317</sup> 47 But if you do not believe his writings, how will you believe my words?<sup>318</sup>

<sup>314</sup> PO False teachers always come in their own name or misrepresent the will and ways of YAHAVAH. (see also, *Ezekiel 23:21; Matthew 24:5,24; John 3:16; 6:38; 8:28; 10:25; 12:28; 17:4-6; Acts 5:36; 21:38; Hebrews 5:4-5*)

<sup>315</sup> PO A fantastic question for all ages. (see also, *1st Samuel 2:30; 2nd Chronicles 6:8; Jeremiah 13:23; Matthew 23:5; 25:21-23; Luke 19:17; John 3:20; 8:43; 12:43; Romans 2:7,10,29; 8:7-8; 1st Corinthians 4:5; 2nd Corinthians 10:18; Galatians 5:19-21; Philippians 2:3; Hebrews 3:12; James 2:1; 1st Peter 1:7*)

<sup>316</sup> (see also, *Matthew 19:7-8; John 7:19; 8:5,9; 9:28-29; Romans 2:12,17-29; 3:19; 7:9-14; 10:5-10; 2nd Corinthians 3:7-11; Galatians 3:10*)

<sup>317</sup> (see also, *Genesis 3:15; 12:3; 18:18; 22:18; 28:14; 49:10; Numbers 21:8; 24:17-18; Deuteronomy 18:15,18-19; John 1:45; 5:39; Acts 26:22; Romans 10:4; Galatians 2:19; 3:10,13; 4:21-31 Hebrews 7:1-10:39*)

<sup>318</sup> PO Moses writings and Yeshua's words are one and the same – the very Word of God. (see also, *Luke 16:29,31*)

CHAPTER 6<sup>319</sup>

After this Yeshua went over the sea of Galilee, which is called Tiberias.<sup>320</sup> 2 And a great multitude followed him, because they saw the miracles he did on those who were diseased.<sup>321</sup> 3 And Yeshua went up on a mountain,<sup>322</sup> and sat with his disciples. 4 And the Passover,<sup>323</sup> a feast of the Jews,<sup>324</sup> was at hand. 5 When Yeshua looked up and saw a great company<sup>325</sup> coming to him, he said to Philip, [Where can we buy bread so that these may eat?](#)<sup>326</sup> 6 And

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<sup>319</sup> CHAPTER SIX *Yeshua multiplies the bread and fish; walks on the sea; teaches that He is the bread of Life; speaks of eating His flesh and drinking His blood; shows foreknowledge of Judas Iscariot's actions.*

<sup>320</sup> PO The Sea of Galilee is also known as Lake Tiberias or Lake Kinneret. It is surrounded by low rolling hills over which the wind blows in from all directions often making the lake a body of violent turbulent water. (see also, *Numbers 34:11; Joshua 12:3; Matthew 4:18; 14:13,15-21; 15:29; Mark 6:31-32,34-44; Luke 5:1; 9:10-17; John 6:23; 21:1*)

<sup>321</sup> PO Again, the physical miracles of Yeshua then were to 1, identify Him to the Nation (*Matthew 11:5*) and 2, to serve as types for the spiritual miracles He accomplishes in the lives of those who receive Him by faith today (e.g., helping blind souls see spiritual truths, helping deaf souls hear Him, helping lame souls walk with Him, etc. Physical miracles today, while still a result of YAHAVAH's love, are typically through modern science. (see also, *Matthew 4:24; 8:1; 12:15; 13:2; 14:14; 15:30-31; Mark 6:33*)

<sup>322</sup> PO Mountain could also be translated, *hill*. (see also, *Matthew 14:23; 15:29; Luke 6:12; 9:28; John 6:15*)

<sup>323</sup> PO This is the second Passover (of three) mentioned in John's account (*John 2:13; 11:55*). The Passover was celebrated to remind the Jews of their liberation from Egyptian bondage which is a type for sin. It also celebrates the fact that YAHAVAH protected their firstborn while the firstborn of the Egyptians perished (*Exodus 12:1*). The name "Passover" was used because the LORD passed over the houses of the Israelites without slaying their firstborn (*Exodus 12:13*). (see also, *Exodus 12:6-14; Leviticus 23:5,7; Deuteronomy 16:1; John 2:13; 5:1; 11:55; 12:1; 13:1*)

<sup>324</sup> PO Because John chooses to clarify that this was "a feast of the Jews" informs us that he wrote to non-Jews, and this suggests that his gospel was written after Peter opened the door of the Gospel to Gentiles. (*Acts 10:34*)

<sup>325</sup> (see also, *Matthew 14:14-15; Mark 6:34-35; Luke 9:12*)

<sup>326</sup> PO Yeshua is the Bread of Life (*John 6:32-58*) Where He would feed the masses with physical food while incarnate His ultimate purpose was to provide spiritual sustenance to all who seek it as He obviously ascended into heaven without solving world hunger, disease or human suffering. To view Him as a material Savior in our day is to miss the point of His incarnation and the salvation He offers. (see also, *Matthew 15:33; Mark 8:2-4; Lu 9:13; John 4:35*)

he said this to test him, for he knew what he would do.<sup>327</sup> 7 Philip answered him, Two hundred denarii<sup>328</sup> of bread is not enough for each of them to even take a little.<sup>329</sup> 8 And one of his disciples, Andrew, Simon Peter's brother,<sup>330</sup> said to him, 9 There is a lad here, who has five barley loaves<sup>331</sup> and two small fishes: but what are they among so many?<sup>332</sup> 333 10 And Yeshua said, “[Have the people sit down.](#)”<sup>334</sup> Now there was much grass in the place.<sup>335</sup> So the

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<sup>327</sup> PO Yeshua extended to Philip an opportunity to express faith and reliance on Him. Instead, Philip will resort to his own thoughts on how to fix the problem. (verse 7) In the economy of YAHAVAH, there is always an exchange occurring between Him offering and extending, and His creation responding and receiving. He is never despotic, and we are never without the liberty to choose. (see, End Note #41 *On the Freewill Give and Take of Life*) (see also, *Genesis 22:1; Deuteronomy 8:2; 13:3; 33:8; 2<sup>nd</sup> Chronicles 32:31*)

<sup>328</sup> PO Philip looked to how money could fix the problem before them, which is generally how most people unfortunately approach not only life but also matters of faith. (*Psalms 49:6; 52:7; 73:12; Proverbs 11:4,28; 30:8; Jeremiah 9:23; Matthew 6:24; 3:22; Mark 10:23-24; Luke 18:24; 1<sup>st</sup> Timothy 6:10*) (See also, *Numbers 11:21-22; John 12:5; Matthew 18:28*)

<sup>329</sup> (see also, *Numbers 11:21-22; 2<sup>nd</sup> Kings 4:43; Mark 6:37*)

<sup>330</sup> PO There is John does not distinguish between "apostles" and "disciples." There were two pairs of brothers among the original twelve Apostles: Peter and Andrew, the sons of Jonas (*John 1:42*) and James and John, the sons of Zebedee. Three of these (Peter, James and John) were included in Yeshua's inner circle and the fourth (Andrew) would occasionally join them. (*Matthew 24:3; Mark 13:3*) (see also, *Matthew 4:18; 10:2; 20:20; 26:37; Mark 3:17; 10:35; John 1:40-44; 6:8*)

<sup>331</sup> PO Barley is a grain cultivated in Egypt (*Exodus 9:31*) and in Palestine (*Leviticus 27:16; Deuteronomy 8:8*). It was used to feed horses (*1<sup>st</sup> Kings 4:28*) and became, therefore, a bread of poorer people (*Judges 7:13; 2<sup>nd</sup> Kings 4:42*) It was the first crop ready for the harvest by the time of the Passover which fell in the middle of our April (*Ruth 1:22; 2<sup>nd</sup> Samuel 21:9*) (see also, *Deuteronomy 8:8; 32:14; 1<sup>st</sup> King 4:28; 2<sup>nd</sup> King 7:1; Psalm 81:16; 147:14; Ezekiel 27:17; Revelation 6:6*)

<sup>332</sup> (see also, *Matthew 14:17; 16:9; Mark 6:38; 8:19; Luke 9:13*)

<sup>333</sup> PO Dozens of Old Testament passages speak to the Nation looking to YAHAVAH in faith to provide for them (*Exodus 17:6; Exodus 15:16; Numbers 11:31*). This setting could have been Yeshua seeing if His apostles viewed Him as just as capable of doing the same. Andrew, like Philip, appears to have missed the opportunity. (see also, *2<sup>nd</sup> Kings 4:42-44; Psalm 78:19,41; John 11:21,32*)

<sup>334</sup> (see also, *Genesis 37:25; Matthew 14:18; 15:35-36; Mark 6:39-41; 8:6-7; Luke 9:14-16*)

<sup>335</sup> PO This little addition lends to authenticity as it was the time of the Passover which was in their spring (*John 6:4*) and therefore there would be plenty of green grass on the hillside.

people sat down in number about five thousand.<sup>336</sup> 11 And Yeshua took the loaves, and when he had given thanks, he gave them to the disciples, and the disciples gave to them that were set down; and likewise of the fishes as much as they wanted.<sup>337</sup> 12 And when they were full, he said to his disciples, “Gather up<sup>338</sup> the fragments that remain, that nothing is lost.”<sup>339</sup> 13 Therefore they gathered the fragments together, and filled twelve baskets with pieces from the five barley loaves which remained after they had eaten.<sup>340</sup> 14 When the people saw the miracle that Yeshua had done they said, This is truly that prophet who is to come into the world.<sup>341</sup> 15 But when Yeshua perceived<sup>342</sup> that they were about to come and take him by force to

<sup>336</sup> PO This is the first (and only) instance in John where Yeshua would feed the multitude. The five thousand appears to refer only to the men present (*Matthew 14:15-21*) so adding the females and or children would have greatly increased this number. Only Matthew and Mark include the second accounting where Yeshua fed 4,000 in a similar way. (*Matthew 15:38; Mark 8:9*)

<sup>337</sup> PO YAHAVAH will feed every person as much as they desire. (see also, *1<sup>st</sup> Samuel 9:13; Luke 11:11; 24:30; Acts 27:35; 1<sup>st</sup> Corinthians 10:31; 1<sup>st</sup> Thessalonians 5:18; 1<sup>st</sup> Timothy 4:4-5*)

<sup>338</sup> (see also, *Leviticus 19:10; Deuteronomy 24:21; Jeremiah 6:9; Matthew 14:20; 15:37-38; Mark 6:42-44; 8:8-9; Luke 1:53; 9:17*)

<sup>339</sup> PO Many believers today think that YAHAVAH loses souls to Satan, their own will and His inability to redeem them but He is not willing to lose any (*2<sup>nd</sup> Peter 3:9*) and sending His Son reconciled the world to Himself once and for all. (*2<sup>nd</sup> Corinthians 5:19*) The fact that Yeshua had His disciples gather up all that was left over of bread and fish that He multiplied exemplifies this heart even of inanimate things. It also shows the import of not wasting material blessings. (see also, *Proverbs 18:9; Luke 15:13; 16:1; 2<sup>nd</sup> Peter 3:9*)

<sup>340</sup> PO These twelve baskets were ostensibly for the twelve Apostles who were free to live off the things of the ministry. (*Deuteronomy 18:1*) (see also, *2<sup>nd</sup> Kings 4:2-7; 2<sup>nd</sup> Chronicles 25:9; Proverbs 11:24-25; 2<sup>nd</sup> Corinthians 9:8-9; Philippians 4:19*)

<sup>341</sup> PO Yeshua filled all offices that individuals were before Him. He was called a prophet (*Matthew 21:10-11; Luke 24:17-21*) an Apostle (*Hebrews 3:1*) a Pastor (*Ezekiel 34:11-16; John 10:11; 1<sup>st</sup> Peter 2:25*) a teacher (*Matthew 13:54; Mark 1:22*), an evangelist (*Matthew 4:17*) and personally embodied all these things Himself to bring in the promise of YAHAVAH (*Jeremiah 31:31-34*). Before the end of that Age, Paul would also be many of these things in bringing the Gospel to the Gentiles (*Ephesians 3:7-8; 2<sup>nd</sup> Timothy 2:7; 2<sup>nd</sup> Timothy 1:11*) (see also, *Genesis 49:10; Deuteronomy 18:15-18; Matthew 11:3; 21:11; Luke 7:16; 24:19; John 1:21; 4:19,25; 7:40; Acts 3:22-24; 7:37*) PO<sub>2</sub> In our day, none of these positions are necessary as YAHAVAH has plainly said that there would be no need for such in an official capacity for He would do the writing of His laws on the hearts and minds of those who are His through the Spirit which reigns.

<sup>342</sup> PO A distinguishing trait of YAHAVAH, and therefore, Yeshua, is the ability to perceive and read thoughts. (*Job 4:21; Psalm 33:13-14; 90:8; 139:11-12; Proverbs 15:11; Matthew 9:4; Mark 2:8; John 2:24-25; 6:64; 16:30 Hebrews 4:13*)

make him a king,<sup>343</sup> he departed again into a mountain by himself.<sup>344</sup> 16 And when evening came his disciples went down to the sea,<sup>345</sup> 17 And entered a boat, and traveled over the sea toward Capernaum. And it was now dark, and Yeshua had not yet come to them.<sup>346</sup> 18 And the sea arose by reason of a great wind that blew.<sup>347</sup> 19 And when they had rowed<sup>348</sup> about three or four miles,<sup>349</sup> they saw Yeshua walking on the sea and drawing near to the boat: and they became afraid.<sup>350</sup> 20 But he said to them, “It is I; be not afraid.”<sup>351</sup> 21 Then they happily received him into the boat and quickly the boat was at the land where they went.<sup>352</sup> 22 The next day, when the people on the other side of the sea saw that there was no other boat there, except the one his disciples had entered, and that Yeshua did not enter into that boat but his disciples had gone away alone;<sup>353</sup> 23 However, other boats from Tiberias

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<sup>343</sup> PO The Jews mistook Yeshua’s Messiahship and anticipated that He would emancipate the Nation physically and that He would sit on a material throne to reign over them. This was never the case as His mission was to free them from the yoke and bondage of sin, the Law and Satan. While He admitted that He was born to be a King (*John 18:37*) His Kingdom was not of this world then (*Galatians 4:6*) and never would be observable (materially) here (*Luke 17:20-21*). Upon this foundation, the Christian faith today is not political nor is it ever involved in political matters. We note that even in the days of Roman governance, neither Yeshua nor His disciples ever spoke against the Government around them. (see also, *Mark 11:9; Luke 19:38; John 7:3; 12:12-13*)

<sup>344</sup> (see also, *Matthew 14:22; Mark 6:46-52; John 5:41; 18:36*)

<sup>345</sup> PO It is really more like a lake. (see also, *Matthew 14:23; Mark 6:47*)

<sup>346</sup> (see also, *Mark 6:45; John 6:24; 2:12; 4:46*)

<sup>347</sup> PO (see footnote on *John 6:1*) (see also, *Psalms 107:25; 135:7; Matthew 14:24*)

<sup>348</sup> (see also, *Ezekiel 27:26; Jonah 1:13; Mark 6:47,48*)

<sup>349</sup> PO According to Josephus, (*War, book iii. chapter 25*) the sea of Galilee is forty furlongs (five miles) in breadth and one hundred and forty furlongs (or eighteen miles) in length. (see also, *Luke 24:13; John 11:18; Revelation 14:20; 21:16*)

<sup>350</sup> (see also, *Job 9:8; Psalm 29:10; 93:4; Matthew 14:25-26; Mark 6:49; Luke 24:36-39; John 14:18*)

<sup>351</sup> PO John does not tell that the disciple’s thought Yeshua was an apparition (*Mark 6:49; Matthew 14:26*), nor does he give the account of Peter walking on the water (*Matthew 14:28-31*). (see also, *Psalms 35:3; Isaiah 41:10; 43:1; 44:8; Matthew 14:27-31; Mark 6:50; 16:6; Revelation 1:17-18*)

<sup>352</sup> (see also, *Matthew 14:32-33; Mark 6:51; Revelation 3:20*)

<sup>353</sup> PO In other words, the people were careful to watch the movements of Yeshua and His disciples and knew that the disciple left by boat, but that Yeshua did not go with them. (see also, *Matthew 14:22; Mark 6:45*)



came near the place where they did eat bread<sup>354</sup> after the Lord had given thanks. 24 So when the people therefore saw that Yeshua was not there, neither his disciples, they got into their boats and came to Capernaum, seeking Yeshua.<sup>355</sup> 25 And when they found him on the other side of the sea, they said to him, Rabbi, when did you come here? 26 Yeshua answered them and said, **Verily, verily, I say to you, You seek me, not because you saw miracles, but because you ate the loaves and were filled.**<sup>356</sup> 27 **Do not labor not for food which perishes<sup>357</sup> but for food that endures unto age-abiding life<sup>358</sup> which the Son of man will give to you for YAHAVAH the Father has sealed him.**<sup>359</sup> 28 Then they said to him, What must we do, that we might

<sup>354</sup> PO This line seems to have been added because they supposed that Yeshua got in another boat instead of the one with His disciples. (see *John 6:25*) (see also, *John 6:11-12*)

<sup>355</sup> (see also, *Mark 1:37; Luke 8:40; John 7:11; 18:4; 20:15*)

<sup>356</sup> PO Had the miracle opened their eyes they would have sought to find Him and learn of Him as the Messiah. Instead, they were driven by their own fleshly satisfactions. Any and all who seek YAHAVAH and His Son in spirit and truth pursue them not merely because of how they can benefit them but also out of love, devotion and spiritual need and healing. These souls may have been feigning love for the way, truth and the life all as a means to get another meal (see also, *Psalm 78:37; 106:12-14; Ezekiel 33:31; John 6:15,64,47; 3:3,5; Acts 8:18-21; Romans 16:18; Philippians 2:21; 3:19; 1st Timothy 6:5; James 4:3-4*)

<sup>357</sup> PO This is a central principle taught by Yeshua when He walked the earth – do not place too much of ones focus on temporal and/or ephemeral things in life. Here He includes food but He also mentions or alludes to the ephemerality of wealth and riches (*Matthew 19:24*) and/or sumptuous living, (*Luke 16:19*) bodily exercise, (*1st Timothy 4:8*) notoriety, the praise of men or the arm of the flesh (*Psalm 147:10*) indulgences in the flesh, (*Matthew 7:22*) loving this world, (*1st John 2:16*) loving family more than Him (*Matthew 10:37*) or anything other thing more than YAHAVAH. (*Deuteronomy 6:5; 10:12; 13:13; 30:6; Matthew 22:37; Mark 12:30; Luke 10:27*)

<sup>358</sup> PO The Greek words often erroneously translated *eternal* or *everlasting* include *aion* (eon) and *aionos* which better speak to *ages* or *eons* and not *eternality*. This has resulted in many passages (especially in the King James line) wrongly describing both dispensations and economies on earth as eternal or everlasting as well as hell, heaven and even YAHAVAH as eternal when the fact of the matter is, they are all described in terms of age-abiding periods of time. (see, End Note #41 *Aion and Aionos*)

<sup>359</sup> PO The line, “*has set His seal*” might be read, “*for YAHAVAH has set upon Him His seal of approval.*” In other words, “*focus on what the Son of Man will feed you*” (words of eternal life – *John 6:63*) “*for the Father has approved of Him.*” (see also, *Proverbs 2:2-7; 40:7; Ecclesiastes 5:11-16; 6:7; Isaiah 11:1-3; 42:1; 55:2; 61:1-3 Jeremiah 15:16 Habakkuk 2:13; Matthew 3:17; 6:19,31-33; 17:5; Mark 1:11; 9:7; Luke 3:22; 4:18-21; 9:35; 10:40-42; John 1:33; 5:36; 8:18; 10:37; 11:42; 15:24;4:13-14; 6:28-29; 40, 51-58; 10:28;11:25; 14:6; 17:2; Acts 2:22; 10:38; Romans 6:23; 1st Corinthians 6:13; 7:29-31; 9:24-27; 2nd Corinthians 4:18; Galatians 5:6; Philippians 2:13; Colossians 1:29; 2:22; 3:2; 1st Thessalonians 1:3; Hebrews 4:11; 12:16; James 1:11; 1st Peter 1:24; 2nd Peter 1:17; 3:11-14*)

work the works of YAHAVAH?<sup>360</sup> 29 Yeshua answered and said to them, **This is the work of YAHAVAH, that you believe on him whom he hath sent.**<sup>361</sup> 30 So they said to him, What sign do you show that we might see and then believe you? What work do you perform?<sup>362</sup> 31 Our fathers<sup>363</sup> ate manna<sup>364</sup> in the wilderness, as it is written, He gave them bread from heaven to eat.<sup>365</sup> 32 Then Yeshua said to them, **Truly, truly I say to you, it wasn't Moses who gave you that bread from heaven; but my Father gives you the**

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<sup>360</sup> PO In other words, “*what can we do of which YAHAVAH will approve?*” Having been under the Law of Moses, doing (working, in terms of obedience to the Law through their own labors) was everything. Yeshua has just told them that He would give them the food that they should seek and so they have asked Him, since YAHAVAH has given Him His seal of approval, what does He say they should do to work the works of God? (see also, *Deuteronomy 5:27; Jeremiah 42:3-6,20; Micah 6:7-8; Matthew 19:16; Luke 10:25; Acts 2:37; 9:6; 16:30*)

<sup>361</sup> PO This message was incomprehensible to most Jews for salvation to them was of their own righteousness, labors and obedience to the Law. Yeshua was introducing to them the reality that only through faith on Him, the Son of the living God, could they please YAHAVAH for only He could and would keep all of the Law while being free from sin. Therefore, only by looking to Him in faith could a person please God. (*Hebrews 11:6*) (see also, *Deuteronomy 18:18-19; Psalm 2:12; Matthew 17:5; Mark 16:16; John 3:16-18; 5:39; Acts 16:31; 22:14-16; Romans 4:4; 9:30; 10:3-4; Hebrews 5:9; 1st John 3:23; 5:1*)

<sup>362</sup> PO Because the masses had witnessed a sign from Him the day before it is believed that these questions were coming from the religious leaders of that day who were constantly asking for Him to do a miracle or sign (*Matthew 12:38-41; Mark 8:11; Luke 9:29*) (see also, *Exodus 4:8; 1st Kings 13:3,5; Isaiah 5:19; 7:11-14; Matthew 12:38; 16:1-4; Mark 8:11; 15:32; Luke 11:29-30; John 2:18; 4:8; 6:36; 10:38; 12:37; 20:25-29; Acts 4:30; 1st Corinthians 1:22; Hebrews 2:4*)

<sup>363</sup> PO Their forefathers who were led out from Egyptian bondage by Moses.

<sup>364</sup> PO This was what the Jews called the food that was furnished to them by God in the Exodus through the wilderness desert. It literally means, “*What is this?*” which was the question asked when they first saw it, (*Exodus 16:14,15*) It fell in great quantities for forty years and is regarded by the Jews as proof of YAHAVAH's favor on them as a people and as a witness that Moses was of truly His prophet.

<sup>365</sup> PO The “He” who gave the manna was YAHAVAH but by and through this miracle the people could say that Moses was legitimately of or from Him. Here, the Jews were suggesting the principle of Yeshua. (see also, *Exodus 16:4-15,35; Numbers 11:6-9; Deuteronomy 8:3; Joshua 5:12; Nehemiah 9:15-20; Psalm 78:24-25, 105:40; 1st Corinthians 10:3; Revelation 2:17*)

true bread from heaven.<sup>366</sup> 33 For the bread of YAHAVAH is He which came down from heaven, and gives life to the world.<sup>367</sup> 34 Then they said to him, Lord, evermore give us this bread.<sup>368</sup> 35 And Yeshua said to them, I am the bread of life: he who comes to me will never hunger; and he that believeth on me will never thirst.<sup>369</sup> 36 But I said to you, that you have seen me and yet do not believe.<sup>370</sup> 37 All that the Father gives to me will come to

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<sup>366</sup> PO This is a very difficult passage to understand. In verse 31 the Jews admitted that YAHAVAH is the one who provided them manna in the wilderness but what is not stated there is implied – that bread was given through Moses. This is why Yeshua then remarks in verse 32 that it wasn't Moses who gave them “that bread” from heaven but that it is His Father who gives it – and this seems to be speaking of Himself because He says directs the comment to them/then saying, “*it wasn't Moses who gave you*” (meaning, not their Fathers, but them. Note that in verse 31 they reference their “fathers,” but in Yeshua's response to them He uses “you” three times.) (see also, *Exodus 16:4,8; Psalm 78:23, John 1:9; 6:33,35,41,50,55; 15:1; Galatians 4:4; 1st John 5:20*)

<sup>367</sup> PO Where the manna given in the wilderness sustained the physical lives of their forefathers, Yeshua makes clear that His purposes, through the very giving of His life, would bring spiritual life to the world. This He would do by overcoming all forms of death – physical and spiritual. (*1st Corinthians 15:26; 2nd Timothy 1:10; Revelation 20:14*) (See also, *John 3:13; 6:38; 8:42; 13:3; 16:28; 17:8; 1st Timothy 1:15; 1st John 1:1-2*)

<sup>368</sup> PO It is likely that they were still under the impression that Yeshua was speaking of material bread which would be similar to the Samaritan woman at the well interpreting His words about living water in the same way. Yeshua plainly explains His meaning emphatically and beautifully in the next verse. (see also, *John 4:15; 6:26*)

<sup>369</sup> PO All of the imagery of manna and water from rocks in the Tanakh along with His feeding the five thousand the day before came together in this moment as He clearly associates spiritual sustenance with them coming to Him in faith. (*John 6:28-29*) (See also, *Exodus 16:15; 17:3; Isaiah 49:10; 55:1-3; Matthew 11:28; Luke 6:25; John 4:13; 5:40; 6:37, 41-58; 7:37-38; 1st Corinthians 10:16-18; 11:23-29 Revelation 7:16; 22:17*)

<sup>370</sup> PO He didn't say this directly but more in substance (*John 6:26*). Though they had seen and had full proof of his divine mission through the miracles done, they still did not believe. Yeshua proceeds to explain that even though they did not believe on him His labors were not in vain because others would come to Him and be saved. (see also, *Luke 16:31; John 6:26,30,40; 12:37; 15:24; 1st Peter 1:8-9*)

me<sup>371</sup> and those who come to me I will in no wise cast out.<sup>372</sup> 38 For I came down from heaven,<sup>373</sup> not to do mine own will, but the will of him that sent me.<sup>374</sup> 39 And this is the will of him who sent me, that of all which he hath given me I should lose nothing, but will raise it up again at the last day.<sup>375</sup> 40 And this is the will of him that sent me, that everyone who sees the Son, and believeth in him will have age-abiding life<sup>376</sup> and I will raise him up at

<sup>371</sup> PO This passage, along with a handful of others, are used by Reformed believers (aka, Calvinists) to suggest that all souls that come to Yeshua do so as a direct result of YAHAVAH electing them and that if YAHAVAH did not elect people nobody would come to faith. The doctrine of election does appear to have some application in scripture but almost exclusively to 1) prophets of old (*Jeremiah 1:5*) the apostles (*John 17:6-7*) and to those of the House of Israel in Yeshua's day who would make up His Bride (*Ephesians 1:1-14*; NOTE1: *Ephesians 1:15* shows that others who "also" believed who were not part of the elect mentioned in the first fourteen verses). NOTE2: (*John 6:67*)

<sup>372</sup> PO Being "cast out" is a reference often used to describe those who seek, sought or have even entered into the Kingdom of YAHAVAH but do not belong. (*Matthew 8:12;13: 42-50; 22:13; 24:51: 25:30; Luke 13:38*) It speaks to being unfruitful branches too (*John 15:1-8* especially 6) and therefore is referencing those of the Nation of Israel that would not be saved from the destruction of the coming promised day which arrived on April 14<sup>th</sup> and ended on September 8<sup>th</sup> 70AD in the hands of the Roman armies. This was the end of their world under the Law, of that age and would fully launch a new economy under a new heaven, a new earth and a new Jerusalem. (see also, *Psalms 102:17; 110:3; Isaiah 1:18; 41:9; 42:3; 55:7; Matthew 11:28; 24:24; Lu 23:40-43; John 6:39-44; 9:34; 10:28-29; 17:2,6,8-9,11,24; Romans 5:20; Ephesians 2:4-10; Philippians 1:29; 2nd Thessalonians 2:13-14; 1st Timothy 1:16; 2nd Timothy 2:19; Titus 3:3-7 Hebrews 4:15; 7:25; 1st John 2:19; Revelation 22:17*)

<sup>373</sup> PO Of all human beings, only Yeshua the Anointed came down from heaven. (*John 8:23*) All the rest came from below (or from the earth). He was the preincarnate Word of YAHAVAH (*John 1:1*) was made flesh. (*John 1:14*) and was therefore what (as YAHAVAH'S Word) or who (as YAHAVAH Himself) created all things (*Genesis 1:3,6,9,11,14,20,24,26,28,29; John 1:3; Colossians 1:16*) He was not a person separate from YAHAVAH but was YAHAVAH.

<sup>374</sup> (see also, *Psalms 40:7-8; Isaiah 53:10; Matthew 20:28; 26:39-42; John 4:34; 5:30; 6:33; 3:13,31 Romans 15:3; Ephesians 4:9; Philippians 2:7-8; Hebrews 5:8; 10:7-9*)

<sup>375</sup> PO The application of Him raising up these on the last day speaks to the last day of that former age (and not the end of the world) and then has two applications - His raising them up from first the grave (*Matthew 24:30-31; Acts 1:11; 1st Corinthians 15:52; 1st Thessalonians 4:16;*) and then Him raising them up from the destruction into the air (*1st Thessalonians 4:17; 2nd Thessalonians 1:7*). This has happened exactly how Yeshua said it would in Matthew 24 and the Book of Revelation. In all of the Gospel of John, the terms "last day" is referred to by Yeshua six times (*John 6:39,40,44,54*) four times more than any other chapter. (*John 7:37; 11:24; 12:48*) (see also, End Note #14 The Right Eschatology from Chapter One) (see also, *1st Samuel 25:29; Matthew 18:14; Luke 12:32; John 5:28; 6:37-44; 10:27-30; 11:24-26; 12:48; 17:12; 18:9; Romans 8:11-31; Philippians 3:20-21; Colossians 3:3-4; 2Th 2:13-14; 2Ti 2:19; 1st Peter 1:5; Jude 1:1*)

<sup>376</sup> PO (see note on *John 6:27* above)

the last day.<sup>377</sup> 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.<sup>378</sup> 42 And they said, Is not this Yeshua, the son of Joseph, whose father and mother we know? How is it then that he said, I came down from heaven?<sup>379</sup> 43 Yeshua therefore answered them and said, Do not murmur among yourselves. 44 No one can come to me unless the Father who sent me draws him:<sup>380</sup> and I will raise him up at the last day.<sup>381</sup> 45 It is written in the prophets<sup>382</sup>, And they will be all taught of YAHAVAH. Everyone who has heard and learned from the Father comes to me.<sup>383</sup> 46 Not that any one has seen the Father except he who is

<sup>377</sup> PO (see note on *John 6:39* above) (see also, *John 3:15-16; 4:14; 6:27,47,54*)

<sup>378</sup> PO The Greek term translated to *murmured* is the onomatopoeia, *gogguzo*, which means to grumble. (see also, *John 6:33*)

<sup>379</sup> PO Having zero understanding of His conception by the Holy Spirit (*Matthew 1:18-20*) and knowing of His origins from Nazareth where He lived and worked for the first thirty years of His life with His stepfather Joseph, these scoffers were greatly offended by His claim to have “come down from heaven.” They were oblivious to what was in Him and could only assess what they saw – which was surrounded in flesh and history. (see also, *Matthew 13:55; Mark 6:3; Luke 4:22*)

<sup>380</sup> PO The word draw here in the Greek is *helkuo* and can literally mean the forceful act of dragging. As with verse 37 above, the Reformed Christians assert that YAHAVAH must drag people into the Kingdom, or none would choose to enter-in freely if left to their own devices. While it may be said that unless YAHAVAH calls and reveals Himself through various means to the human population that no self-serving soul would come to faith, the numerous witnesses He makes available (through nature – *Psalms 19:1; 50:6; 97:6; Romans 1:18-21*), conscience (*John 1:9*), frightening manifestations (*Romans 1:18*); His written scripture (*Hebrews 4:12*) and the verbal witnesses of believers (*Romans 10:14-15*) leave all souls who reject Him without excuse. Therefore, in contrast to Yeshua saying that in the instance of His prophets, apostles and Bride, YAHAVAH may have drawn them, all are invited to come to faith. This proves that the drawing of the world is not compulsory, and every person has the ability to accept or reject His Son. (*John 6:67 (Romans 1:18-21)*) (see also note on *John 6:37* above) (also see, End Note #29 *On Freewill* from chapter 3 above)

<sup>381</sup> (see note on *John 6:30* above) (see also, *John 6:65*)

<sup>382</sup> PO Of the Old Testament or Tanakh (see also, *Isaiah 54:13; Jeremiah 31:34; Micah 4:2*)

<sup>383</sup> PO The catch here seems to be who can hear and who will learn from the Father? Yeshua plainly explains this in *John 3:19* where He says, “*And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*” From this we might be able to suggest that those who hear and learn of the Father do not love the Dark more than the Light but loving the Light more are able and willing to both hear the Father and learn of Him. These are those who will, not must, but will diligently seek Him (*Hebrews 11:6*)

from YAHAVAH, he has seen the Father.<sup>384</sup> 47 Verily, verily, I say to you, He that is believing in me<sup>385</sup> has age-abiding life.<sup>386</sup> 48 I am the bread of life.<sup>387</sup> 49 Your fathers did eat manna in the wilderness, and are dead.<sup>388</sup> 50 This is<sup>389</sup> the bread which came down from heaven, that a man may eat thereof, and not die.<sup>390</sup> 51 I am the living bread which came down from heaven: if any one eat of this bread, he will live forever: and the bread that I will give is

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<sup>384</sup> PO YAHAVAH is invisible (*Colossians 1:15*; *1<sup>st</sup> Timothy 1:17*; *Hebrews 11:27*); a spirit (*John 4:24*) and holy (*Psalms 99:9*) and the only one to ever come from Him is Yeshua the Messiah. Note that He came from Him (*John 8:42*) (see also, *Matthew 11:27*; *Luke 10:22*; *John 1:18*; *5:37*; *7:29*; *8:19*)

<sup>385</sup> PO The Greek shows this to be an ongoing continual belief and not a single event. (*John 8:30-31*)

<sup>386</sup> (see note on *John 6:36*) (see also, *John 3:16,18,36*; *6:40*)

<sup>387</sup> PO This is a reiteration of verse 35 above to which the Jews did not well receive (*John 6:41*). At this point in the discourse Yeshua begins to turn up the volume on His claims. The surrounding circumstances are profound. He had miraculously fed some of them the day before bread and fish; He challenged their pursuit of Him for more material sustenance. He corrected their valuation of the manna given their forefathers and redirected their minds to seeing Him as “the bread that came from heaven.” He has plainly explained that He came from YAHAVAH and from this point forward He is going to steadily increase the intensity of His claims on who He is, what He offers and how He offers it – through the sacrifice of His flesh and blood for the world. (verse (see also, *1<sup>st</sup> Corinthians 10:16*; *11:24-25*)

<sup>388</sup> PO This was a gut-punch on the value of all material fortifications in the eternal scheme of things. YAHAVAH can give us food and drink endlessly but in the end, all humans will die. Yeshua was there to give them life age-abiding which continues on once they took their last physical breath, and He will explain to them what that looks like or entails in the verses to come. It will not be well received.

<sup>389</sup> PO It’s possible that He was literally pointing to Himself here.

<sup>390</sup> PO At this point in the discussion Yeshua introduces the idea of eating or consuming Him. (see further discussion at *John 6:56*) (see also, *John 6:58*; *8:51*; *11:25-26*; *Romans 8:10*; *1<sup>st</sup> Corinthians 11:26*)

my flesh, which I will give for the life of the world.<sup>391</sup> 52 The Jews therefore strove among themselves,<sup>392</sup> saying, How can this man give us his flesh to eat?<sup>393</sup> 53 Then Yeshua said to them,<sup>394</sup> Verily, truly, I say to you, unless you eat the flesh of the Son of man, and drink his blood, you have no life in

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<sup>391</sup> PO The implications of this verse are important and help us better understand the need for the incarnation of YAHAVAH. Scripture makes it plain that human life is contained in the blood (*Genesis 9:4; Leviticus 17:11; Deuteronomy 12:23*) We might see human sin as the “theft of life” from others (e.g., stealing is taking what someone purchased with their life’s time (through labor) to obtain, or murder takes the entire life-time of another in the extreme by ending it all together). The only justifiable means of paying for human sin, which is the theft of life, is to pay for it with “life” (blood) itself. But that payment must have the purchasing power to cover the selfish, life-stealing acts of others. For this to be the case, such blood does not deserve the wages of sin (which is death – *Romans 6:23*) and therefore the Life it offers to make up or atone for the life lost through sin must be pure and undeserving of death. This required an offering of life (through blood) from nothing less than God incarnate for impure cannot cleanse impure. By and through the incarnation of Yeshua of Nazareth, who was tempted in all things but knew no sin, He was able to selflessly offer Himself up, His body, His flesh, His blood as an acceptable offering for sin of all – unconditionally. (see also, *Matthew 20:28; John 3:13,17; 4:42; Romans 5:8; Galatians 3:13; 2<sup>nd</sup> Corinthians 5:14; Hebrews 10:5,10; 1<sup>st</sup> John 3:16*)

<sup>392</sup> PO Strove suggests that they erupted into a divisive argument but in this case, it seems to describe anger at Him and His words.

<sup>393</sup> PO This notion, presented to these extremely literal people, was incomprehensible to their material minds. They could not comprehend any application of His words in any way other than being literal. Perhaps they were being obtuse, or perhaps they were incomprehensibly hard-headed, but the clearly mystical application of Yeshua’s words were lost on them. (see also, *John 3:9; 7:43; 9:16; 10:19; Galatians 2:20; Ephesians 3:17*)

<sup>394</sup> PO It is at this point, and in what may be a direct response to their visceral reactions, Yeshua pulls back all stops and unloads some shockingly direct teachings upon them.

you.<sup>395</sup> 54 Whoso eats my flesh, and drink my blood, hath age-abiding life and I will raise him up at the last day.<sup>396</sup> 55 For my flesh is food indeed, and

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<sup>395</sup> PO There are some important factors to consider when reading scripture and context is one of the biggest. To properly understand a passage, a reader cannot simply read what is presented. This is sort of like visiting a new country. A single stop at the airport will only reveal so much. Truly understanding the country in question truly requires a longer stay, visiting numerous locations, and even learning the language. Few passages of scripture better exemplify the import of broad and deep investigation that verses 53-58 of John 6. We have already considered the context of this specific teaching - the eating of actual bread and fish the day prior; the discussion on Moses and manna, and the fact that Jesus said plainly that their fathers ate of that bread and are dead. We've also seen where Yeshua says that He will give them food which will endure unto age-abiding life (*John 6:27*) There is an overt attempt on His part to bring them from thinking about material food and to get them to see Him as the source of spiritual nutrition. To eat something was being used in this setting for consuming what would sustain life; therefore, to eat His flesh was the way for them to sustain their spiritual lives. Spiritual sustenance does not require physical eating - it requires faith, and in this case He was making it clear that their faith had to be on Him - His life and then the very flesh and blood He was offering up. Three times Yeshua has made it clear that He was spiritual food (*John 6:35, 48, 51*) and twice He has emphasized that faith is the key to salvation: 1, "My Father's will is that everyone who looks to the Son and believes in him shall have age-abiding life" (*John 6:40*) and 2, "Very truly I tell you, the one who believes has age-abiding life" (*John 6:47*). Jesus then compares and contrasts Himself to the manna that Israel had eaten in the time of Moses: "Your ancestors ate the manna in the wilderness, yet they died. But here is the bread that comes down from heaven, which anyone may eat and not die" (*John 6:49-50*). Having established His metaphor (and the fact that He is speaking of faith in Him and nothing more) Jesus presses the symbolism even further by explicitly relating it all to Himself. To prevent being misunderstood, it is vital that readers consider His words (*at John 6:63*) where He says, "The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit and life." Adding in his instructions at the Last Supper and His use of the bread and cup in a similar way (*Matthew 26:26-28*) we understand Paul when he instructs believers at Corinth to break bread and drink the cup as a means to "proclaim the Lord's death until he comes" (*1 Corinthians 11:26*). Some of our more traditionally based brothers and sisters believe that the bread and wine of communion are somehow transformed into Jesus' actual flesh and blood or that Jesus somehow imbues these substances with His real presence. These ideas, called transubstantiation (professed by both the Catholic and the Orthodox churches and what is called consubstantiation by the Lutherans) ignore Jesus' statement that "the flesh counts for nothing" (*John 6:63*). Also important to this discussion is to remember that Paul taught the Saints at Corinth to participate in the communion of bread and wine, "until He comes," (ostensibly, for His Bride) and since He has come as promised, the physical practice of such is unnecessary. (see also, *Matthew 18:3; Luke 13:3,5; John 3:3; 13:8*)

<sup>396</sup> PO This "last day" speaks directly to the day when He would come with judgement and reward as promised and references both their resurrection and their being taken up from the destruction at that time. (See End Note #42 *The and That Day in the Apostolic Record*) (see note on *John 6:39* above) (see also, *John 4:14; 6:27,40,63*)



my blood is drink indeed.<sup>397</sup> 56 He who eats my flesh, and drinks my blood abides in me and I in him.<sup>398</sup> 57 As the living Father hath sent me, and I live by the Father:<sup>399</sup> so he that eats me will live because of me.<sup>400</sup> 58 This is the bread which came down from heaven: not as your fathers ate and died;<sup>401</sup> he who eats this bread will live age-abiding. 59 These things he said in the synagogue as he taught in Capernaum.<sup>402</sup> 60 Many of his disciples, when they heard, said, This is hard speaking; who can hear it?<sup>403</sup> 61 When Yeshua knew in himself that his disciples murmured at it,<sup>404</sup> he said to them, Does this offend you?<sup>405</sup> 62 What if you were to see the Son of man ascend up where he was before?<sup>406</sup> 63 It is the spirit that gives life; the flesh profits

<sup>397</sup> PO The words indeed here can be translated to “truly.” For His flesh and blood to be considered in the truest sense, they have to last forever as their effects and nourishment cannot ever fade. Spiritual food and spiritual drink of the Apostolic record are found in consuming the very Words of YAHAVAH as Yeshua Himself said to Satan, “Man shall not live by bread alone but by every word that proceeds from the mouth of God.” (*Matthew 4:4; Luke 4:4*)

<sup>398</sup> PO We can understand Him abiding in us by literally eating His flesh and drinking His blood but if the words were meant to be literal, we have to ask, How are individuals able to abide in Him by eating His flesh and drinking His blood? (see also, *John 15:1-8; 1<sup>st</sup> John 3:24; 4:15-16*)

<sup>399</sup> PO YAHAVAH is the source of all life. (Ava) (see note on *John 5:26*).

<sup>400</sup> PO Yeshua is alive by His Father. To eat (look and believe on Him) as the bread of life is to ingest YAHAVAH giving life to all who do. (see also, *John 5:26; 6:63; 17:21*)

<sup>401</sup> PO This is yet another gut-punch to their thinking, traditions and beliefs. (see, *John 6:48*)

<sup>402</sup> PO Capernaum isn't mentioned in the Old Testament. After Yeshua's was kicked out of Nazareth (*Matthew 4:13-16; Luke 4:16-31*) Capernaum became his second home. It was the scene of many events in his life (*Matthew 8:5,14-15; 9:2-6,10-17; 15:1-20; Mark 1:32-34*). Because of the disbelief show by its residence despite Him having done many works there He invoked some heavy judgments on the place specifically. (*Matthew 11:23*)

<sup>403</sup> PO Hearing to a Jew is synonymous with understanding, comprehending and accepting. Their ancient culture was based in oral traditions and hearing was far more important than reading. (see also, *Matthew 11:6; 13:21; John 6:66*)

<sup>404</sup> (see note on *John 6:41* above)

<sup>405</sup> PO The Greek term translated offend is “*skandalizo*” and it best means scandalize. In other words, Yeshua asks them, “*Did this teaching cause you to stumble and trip? Does it lead you to want to reject me or cause you to sin?*”

<sup>406</sup> PO Yeshua seems to be referencing that fact that He said that He had come from above (*John 6:33*) and He appears to ask, “What if you see me (the Son of Man) ascend (or go up) where He claims He was before? He may also be giving them an either/or which He is known to do as well (*Matthew 9:5; Mark 2:9; Luke 5:23*) (see also, *Mark 16:19; John 3:13; Acts 1:9; Ephesians 4:8*)

nothing: the words that I speak to you are spirit, and are life.<sup>407</sup> 64 But there are some of you that believe not. For Yeshua knew from the beginning who believed not and who it was that would betray him.<sup>408</sup> 65 And he said, Therefore said I to you, that no man can come to me, unless it were given to him of my Father.<sup>409</sup> 66 After this many of his disciples drew back, and no longer walked with him<sup>410</sup>. 67 Then said Yeshua to the twelve, Would you also go away?<sup>411</sup> 68 Simon Peter answered him, “Lord, to whom will we go? You have the words of eternal life.<sup>412</sup> 69 And we believe and are sure that you are that Christ, the Son of the living YAHAVAH.”<sup>413</sup> 70 Yeshua

<sup>407</sup> PO These words seem to have been said to reaffirm to them that they were misreading His recent teaching about eating His flesh. They also are a straight indictment against the doctrine of transubstantiation. (see also, *Jeremiah* 31:31; *John* 6:63; *Romans* 2:27,29; 3:20; 4:15; 7:6,9-11; 8:2; *1st Corinthians* 3:5; 15:10; *2nd Corinthians* 3:6; 5:18; *Galatians* 3:10; *Ephesians* 3:7; *Colossians* 1:25,29; *2nd Timothy* 1:11; *Hebrews* 8:6,8)

<sup>408</sup> PO A reference to Judas Iscariot (see also, *John* 2:24-25; 6:36; 13:11)

<sup>409</sup> PO This appears to reference His words above (*John* 6:44-45)

<sup>410</sup> PO The very life of Yeshua serves as a type or model for all who seek to truly follow Him in spirit and Truth. His ministry was at first popular (*Mark* 2:4) but as He continued to teach and important truths, more and more left Him. In the end, was abandoned by all (*Matthew* 26:56) and He was treated unjustly, beaten, stripped of His clothing and dignity, and taken outside of the city wall and hung naked and alone between two thieves. Those who seek to be His disciple, perhaps not in the exact ways but principally, may first be popular, then slowly, as they more and more choose to devote themselves to Him will lose friends and often wind up alone outside of their own community gates and treated as a leper. A true disciple cannot expect any better treatment than his or her Master. (see also, *Matthew* 16:24; *Luke* 24:26; *John* 12:25-26; *Acts* 14:22; *Romans* 8:17; *2nd Corinthians* 4:8-12; *Philippians* 1:29; *2nd Timothy* 2:10-14)

<sup>411</sup> PO There is no greater evidence of our freewill as believers than this question by Yeshua to His twelve Apostles who were certainly called of YAHAVAH but always had the liberty to walk from Him. Central to many of Yeshua’s teachings is the idea that people can believe and receive and then walk away. In that day, it meant not being saved from hell, Satan’s grasp, from the Great and Dreadful day or to the Kingdom; in our day it means losing access to the Kingdom of Heaven above. (see also, *Matthew* 13:18-23; *John* 15:1-8; *Hebrews* 6:4-6; 10:26; *2nd Peter* 2:20-21)

<sup>412</sup> PO Ten times in this chapter alone Yeshua mentions life. Now Peter adds one more instance. This is what the chapter is all about – Life through Him, the Bread of Life. (see also, *John* 6:27,33,35,40,47,48,51,53,54,63).

<sup>413</sup> PO This passage is rendered differently depending on which manuscript source was appealed to in their various translations. Where some include the Christ (as we have above, others simple read, “and we have believed, and have come to know, that you are the Holy One of God.” We are going with the above. (see also, *Matthew* 16:16; *Mark* 8:29; *Luke* 9:20; *John* 1:49; 11:27)

answered them, have not I chosen you twelve and one of you is a devil?<sup>414</sup> 71  
He spoke of Judas the son of Simon Iscariot for he being one of the twelve  
would betray him.<sup>415</sup>

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<sup>414</sup> PO In other words, it seems like He is saying, “*Peter, you are saying that I am the Messiah, the very Son of the Living God so how do you explain my choosing one of you who has a devil?*” (see also, *Luke 6:13; John 12:4; 13:27*)

<sup>415</sup> PO Interestingly, Judas Iscariot was the only Apostle not from Galilee – he was from Keriath, which was south of Jerusalem. But Galileans were considered lower than low. (See also, *Matthew 26:69; Mark 14:70; Luke 22:59; Acts 2:7*)

CHAPTER 7<sup>416</sup>

After this Yeshua walked in Galilee: for He would not walk in Judaea<sup>417</sup> because the Jews sought to kill him.<sup>418</sup> 2 Now the Jews' feast of tabernacles<sup>419</sup> was at hand.<sup>420</sup> 3 His brothers<sup>421</sup> then said to him, Leave here and go into Judaea, so your disciples also may see the works that you do.<sup>422</sup> 4

<sup>416</sup> CHAPTER SEVEN *Yeshua's siblings try to get Him to go to Jerusalem, He goes in secret; He calls the Jews out for wanting to kill Him; He calls to them and confounds them; the Pharisees and chief priests' debate over His Messiahship.*

<sup>417</sup> PO After the Babylonian captivity of the Jews the name Judea was applied to the whole of the country west of the Jordan (*Haggai 1:1,14; 2:2*) Under the Romans reign around the time of Yeshua Judea was seen as the southernmost of the three Palestinian divisions (*Matthew 2:1,5; 3:1; 4:25*) although it was sometimes also used to describe Palestine in general (*Acts 28:21*) Of a population estimated at around 50,000 to 80,000 people it is believed that about 20,000 were involved in clerical duties of some sort (priests, scribes or involved in the Pharisaical, Sadducean or Essene parties.

<sup>418</sup> PO The term, "Jews" used here speaks to the religious leaders of the Nation and not the common citizens. There is no account of any non-religious Jew seeking to harm Yeshua. (see also, *John 5:16,18*)

<sup>419</sup> PO The Feast of Tabernacles was also called, the Feast of Tents. It was celebrated around the last half of September and the first half of October (*Numbers 29:12; Deuteronomy 16:13-15*). It commemorated the Nation dwelling in tents in the wilderness (*Nehemiah 8:16-18*) and observed by tents being put-up all-around Jerusalem and the people dwelling in them. (*Leviticus 23:42-43*) The feast lasted for eight days, and the last day was called, the great day of the feast, (*Numbers 29:35; John 7:37*). On this day the Jews would bear about branches of palms, willows, and other trees (*Nehemiah 8:15*). Many sacrifices were offered on this occasion of great joy (*Numbers 29:12-39; Deuteronomy 16:14-16*) Both Philo and Josephus call it "the greatest feast," and it was one of the three feasts that every Jewish male over twelve years of age was obliged to attend. (see also, *Leviticus 23:34*)

<sup>420</sup> PO The Greek term, *eggus* (pronounced, *eng-goos*) meant that something was close or near but had not yet arrived. It is used thirty times in the Apostolic record most notably to describe the end of that age which would occur at the return of Christ for His Bride. The Revelation of Christ opens (*Revelation 1:3*) with the LORD telling John and His readers that the time of all the things written in the Revelation was "at hand;" the Revelation wraps up with a similar reiteration and the Lord telling him to not seal up that Revelation because the time (of everything written in it) was again, at hand. There is no getting around the use of this word relative to the timing of everything in Revelation to have occurred then and to them and that ever since the world has been in the Kingdom Age.

<sup>421</sup> PO Actually, they were more like his half-brothers born to Joseph and Mary after Yeshua's birth and not full brothers.

<sup>422</sup> PO *John 7:5* plainly states that his brothers "did not believe on Him." It is thought that they had possibly heard that there was a defection from following Him (*John 6:66*) and they were somewhat mocking in their words toward Him here. Yeshua had collected numerous disciples in Judea at the start of His ministry (*John 2:23; 4:1*) but had not been around Judea because of the jealousy of the Pharisees over his success (*John 4:3*). (see also, *Matthew 12:46; Mark 3:31; Acts 1:14*)

For no man works in secret if he seeks to be openly known. If you do these things, show yourself to the world.<sup>423</sup> 5 For even his brethren did not believe in him.<sup>424</sup> 6 Then Yeshua said to them, My time is not yet come: but your time is always here.<sup>425</sup> 7 The world cannot hate you; but me it hates me because I testify that its works are evil.<sup>426</sup> 8 Go to this feast yourselves: I will not yet<sup>427</sup> go up to this feast for my time has not yet fully come.<sup>428</sup> 9 When he had said these words to them, he remained in Galilee. 10 But after his brethren had gone up to the feast then went he also went up, not openly,

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<sup>423</sup> PO This line seems to support that they were mocking Him and the works He did and claims He made. (*Mark 6:4*)

<sup>424</sup> PO Some religious institutions maintain that Yeshua had no siblings but claim Mary remained a virgin all her life. The scripture makes this man-made idea impossible as it plainly shows she and Joseph had sexual relations after Yeshua was born. (*Matthew 1:24-25*) We also learn from Matthew the following, which speaks to actual brothers and sisters and not just cousins, step-brothers or other relatives. “*And His brothers James and Joses and Simon and Judas and His sisters, are they not all with us? Where then did this Man get all these things?*” (*Matthew 13:55-56*) (see also, *Matthew 13:57; Mark 3:21; 6:4; John 4:44*)

<sup>425</sup> PO Verses 6-8 are quizzical. Some interpret Yeshua as saying that His time to die had not yet come and that He was not free to move about like His brothers were. Others suppose that He was saying that He had to go about life more carefully because He had people who hated Him and for them to go on ahead of Him because if He went with them it would put Him in jeopardy. Some suggest that He was saying that if He went with them, it would have caused too much of a commotion and yet others still suggest that He straight up mislead His brothers because He knew that they were trying to get Him into trouble. We suggest that He was telling them that they were to go on ahead of Him and that when the right time appeared He would go forward alone. When He speaks of His time it appears to refer to the time when He would be free to move about without a threat on His life and this would only be after His victory over sin, death and the grave. (see also, *John 2:4; 7:8,30; 8:20*)

<sup>426</sup> PO He was the Light that shined into the Darkness and the Darkness comprehended it not (*John 1:5*). His brothers were in unity with that world and posed no opposition to it or its operations at that point in time. He came and shined a light into its recesses causing the vermin in its shadows to hate His very presence. His brothers were accordingly free to engage without fear in that world, He was not. (see also, *John 3:19; 15:18-19, 23, 24*)

<sup>427</sup> PO The word yet allows Him to go up later alone. (*John 7:10*)

<sup>428</sup> PO Again, it was neither His time to die nor was it His time to walk freely. (see also, *John 7:6; 8:20*)

but in secret.<sup>429</sup> 11 Then the Jews were looking for him at the feast, and said, Where is he?<sup>430</sup> 12 And there was much muttering among the people concerning him: for some said, He is a good man, and others said, No, he is leading the people astray.<sup>431</sup> 13 However no one spoke openly of him for fear of the Jews.<sup>432</sup> 14 Now, about the midst of the feast Yeshua went up to the temple and taught. 15 And the Jews marveled, saying, How is it that this man has learning having never studied?<sup>433</sup> 16 Yeshua answered them, and

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<sup>429</sup> PO The scripture endorses wisdom, which can be defined as “knowledge applied.” Neither the Lord nor His apostles ever promoted, personally evidenced nor encouraged overzealousness, foolhardy behaviors or tempting God. Instead, they taught being wise as serpents but harmless as doves, (*Matthew 10:16; Romans 16:19*); and in understanding to be men (*1st Corinthians 14:20; Ephesians 4:14*); but to become as little children (*Matthew 18:3*) and to be sober (*1st Peter 1:13*), fearless and of a sound mind (*2nd Timothy 1:7*) and weak in the things of the world (*1st Corinthians 1:27*). Yeshua taught (*Matthew 5:25*) to agree with opponents and adversaries quickly as a means to avoid imprisonment. In the end, and even in His day, there was great wisdom in being prudent.

<sup>430</sup> PO In this situation, as it has unfolded with His brothers, we see that Yeshua, while commanded by the law to attend this feast, took all the necessary precautions to not cause Himself trouble then did in fact attend. (see also, *John 11:56*) In this day and age of fulfillment, it is advisable for all believers to do the same in terms of travel, illness and finances – do their best to preempt all unnecessary problems, then follow the Law (written on their own hearts – *Jeremiah 31:31-34*)

<sup>431</sup> PO Yeshua himself said that He would bring division on earth which we might see as a natural result of Him introducing truth in a world of lies and deception. The phrase that he was “leading the people astray” would be another (albeit indirect) way to deny that He was the Messiah. (see also, *Matthew 21:46; Luke 7:16; John 6:14; 7:40; 9:16; 10:19*)

<sup>432</sup> PO The religious leaders had made it known that to confess Him (speak of Him, promote Him or stand with Him) would lead to their excommunication from the synagogue which meant from their family, their livelihood and even the benefits of Temple sacrifice. It was a sacrificial choice that demanded extreme courage for people to walk with Him in that day. In the end it also lead to death. (see also, *John 9:22; 12:42; 19:38*)

<sup>433</sup> PO The Jewish education was steeped in the study of their scriptures and traditions. We have no information if Yeshua ever received any training from Man but what is apparent is He was never part of any of their formally established schools, yet He was incontrovertibly astute in His understanding of the Law, prophets and traditions. This appears to have been unsettling to the religious leaders of His day. In the following verse He explains the unsettling mystery. (see also, *Matthew 13:54; Mark 6:2; Luke 4:22; Acts 2:7*)

said, My doctrine<sup>434</sup> is not mine,<sup>435</sup> but His that sent me.<sup>436</sup> 17 If any man has the will do His will,<sup>437</sup> he will know of the doctrine, whether it be of YAHAVAHA, or weather I speak of myself.<sup>438</sup> 18 He who speaks of himself seeks his own glory<sup>439</sup> but he who seeks the glory of Him who sent him is true and no unrighteousness is in him.<sup>440</sup> 19 Did not Moses give you the

<sup>434</sup> PO The Greek word translated doctrine here is *didache* and means His instructions or teachings.

<sup>435</sup> PO For Yeshua to say, “*my doctrine is not mine*” we see a clear delineation He gives between Himself and YAHAVAHA, His Father. When people claim, “Yeshua is God,” they fail to understand that His flesh was not God – in the least – and that is how He was tempted in all things, (*Hebrews 4:15*) did not know all things, (*Matthew 24:36*) and was subject to death. (*Hebrews 2:15*) What was in Him spiritually was the very Word of YAHAVAHA (*John 1:1-2*), but those around Him could not see nor understand this so He constantly pointed to and gave glory to, His only source of strength, wisdom and information – His Father who sent Him.

<sup>436</sup> PO It is natural for people, when we read that YAHAVAHA sent Yeshua to see this as a Dad sending his son to the hardware store. In this vein we are prone to see “separate persons.” But God is one, and no more. So, what He sent was Himself, perhaps in living manifestation like love (*1st John 4:7*), light, (*2nd Corinthians 4:4-6*), truth (*Deuteronomy 32:4*) and His very Words (*Psalms 33:6; John 1:1-2*) by which He created all things. (*Colossians 1:16*) (see also, *John 3:11; 5:19; 7:16; 8:28; 10:38; 12:49; 14:10,20, 24; 17:21,23*)

<sup>437</sup> PO Some versions (KJV) read, “*If any man will do His will,*” but a better reading is, “*if any one is willing or has the will to do His will,*” which is a very different statement and speaks volume on desire, freewill and a personal choice to pursue YAHAVAHA and His doctrine. The point is not the perfect ability to do (execute) His will, but to, from the heart (*1st Samuel 16:7*), be at least willing to do it. (*Matthew 23:37; Luke 13:34*) (see, End Note #29 from Chapter 3 *On Freewill*)

<sup>438</sup> PO If there is a disposition in anyone to do the will of YAHAVAHA, though they are not able to perfectly execute it, they will possess the inner disposition to yield their mind, will and lives over to His desires. This is a direct appeal of Yeshua to spiritual inner truths and insights because these desires will be met with a heavenly validation of their purity and value proving spiritually that they come from God and not Man. In sharp contrast to each individual will and ways, the doctrines of YAHAVAHA will abide, outlast and outshine and the seeker will come to see and understand Truth from the Source. This witness will be unassailable and serve to fortify the individual’s reliance and faith upon Him. (*1st John 2:3-5*) It will not be believed or understood by those operating by their natural minds (*2nd Corinthians 2:14*) In this way, all people will be responsible before YAHAVAHA for what disposition they allowed themselves to have toward Him, truth, and life. He does not punish for the results, but simply rewards accordingly. (see also, *John 5:40,46; 8:43; 18:37*)

<sup>439</sup> PO By this simple rule of thumb all people can use to ascertain the ambition of those speaking or teaching – if they glorify anyone other than YAHAVAHA/Yeshua in word, deed or demand, they are seeking to glorify themselves or the institution that they represent.

<sup>440</sup> PO This was Yeshua defending against their accusations against Him. (see also, *John 5:41; 8:50*)

law<sup>441</sup> but none of you keeps the law? Why go you seek to kill me?<sup>442</sup> 20 The people answered, you have a devil!<sup>443</sup> Who is seeking to kill you? 21 Yeshua answered and said to them, I have done one work,<sup>444</sup> and you all marvel. 22 Moses therefore gave to you circumcision<sup>445</sup> (not because it is of Moses, but of the fathers<sup>446</sup>) and you on the sabbath day circumcise a man. 23 If a man on the sabbath day receive circumcision and the law of Moses is not broken, are you bitter against me because I have made a man completely whole on the sabbath day?<sup>447</sup> 24 Do not judge according to the appearances but judge with fair judgment.<sup>448</sup> 25 Some of the people in Jerusalem said, Is not this the man that they seek to kill? 26 But, look, here he is speaking boldly and they say nothing to him. Do the rulers really know that this is the very

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<sup>441</sup>PO *John 7:19-23* are somewhat difficult to navigate. To rightly approach them we have to recall that these religious leaders sought to kill him and the reason for this was because He had healed on the Sabbath. (*Exodus 24:3; Deuteronomy 33:4; John 5:16*) But he points out that the word that they do to circumcise (*John 7:22-23*) was far more laborious than His healing a man afflicted for years! Therefore, by the Law they were much bigger sabbath breakers than He – so how could they justifiably seek to kill Him.

<sup>442</sup> (see also, *Matthew 12:14; Mark 3:6; John 1:17; 5:16,18; 10:31,39; 11:53; Acts 7:38*)

<sup>443</sup> PO This could have been said by people not aware of the leaders' desires to take His life or it could have been said by leaders to make Him appear unhinged. (see also, *John 8:48,52; 10:20*)

<sup>444</sup> PO This refers to the healing of the man on the Sabbath in chapter five. (*John 5:1-16*)

<sup>445</sup> (*Leviticus 12:3*)

<sup>446</sup> PO What Yeshua is pointing out to them is Moses may have commanded them to circumcise their children, but it did not originate with Moses but with the fathers of the faith (Abraham, Isaac and Jacob – *Genesis 17:10* – Moses only incorporated it into the Law. The same could be said of the Sabbath observance (*Genesis 2:2*) Because these two points originated before the Law was given through Moses (*John 1:17*) they were to be understood relative to their design rather than as imperative musts (Law). This was proven by the fact that the Law demanded that a newborn be circumcised on the eighth day. If the eighth day happened to fall on the Sabbath, they would forego obedience to one command (observe the sabbath) in order to keep the other (circumcise on the eighth day). (*Leviticus 12:2*) This same lee-way ought to have been given Him when He chose to heal the man on the Sabbath (*John 5:1-16*) but it wasn't. This is why they were hypocrites.

<sup>447</sup> PO He has utterly outsmarted them with their own Law and reason but will now teach them in the face of it. (see also, *John 5:8-9,16*)

<sup>448</sup> PO Herein lies the difference between laws and rules and musts verses the Spirit and its fruit (which is always acts of agape love). (see also, *Deuteronomy 1:16-17; Proverbs 24:23; John 8:15; James 2:1*)



Christ?<sup>449</sup> 27 Yet we know where this man comes from. But when Christ appears no man will know where he comes from.<sup>450</sup> 28 Then Yeshua, as he taught in the temple, cried out saying, **You know me and you know where I come from<sup>451</sup> but I do not come of myself<sup>452</sup> but He that sent me is true, whom you know not.<sup>453</sup> 29 But I know him: for I am from him,<sup>454</sup> and he hath sent me.<sup>455</sup> 30 Then they sought to arrest him:<sup>456</sup> but no one laid hands on him, because his hour had not yet come.<sup>457</sup> 31 And many of the people**

<sup>449</sup> PO It must have seemed strange for the people to know that at one point the religious rulers sought to kill Him but now, in the face of His speaking directly to them, they had backed off with their plans. This may have caused the people to suspect that something might have changed among them. (see also, *John 7:48*)

<sup>450</sup> PO According to ancient Jewish history, it appears that the common expectation of the Jews was that the Messiah would be born at Bethlehem (*Micah 5:2; Matthew 2:5*) but that afterward He would be sequestered away in some strange way or another only to reappear at a later date. This may have been the result of Moses appearing, going away and then returning to set the people free. (*Exodus 3:11*) Whatever the source of this opinion, it explains the passage and what they meant in saying it. (see also, *Matthew 13:55; Mark 6:3; Luke 4:22*)

<sup>451</sup> PO This seems to be addressing the people's statement in the verse before (*John 7:27*).

<sup>452</sup> PO Meaning, "I have not come as Yeshua from Nazareth, son of Mary and Joseph, whom you know." (*John 5:30; 8:28; 12:49; 14:10; 7:17*) "But He (YAHAVAH, my Father) has sent me and you do not know Him." (*John 8:19,55; 17:23-25*)

<sup>453</sup> PO In contradistinction from their ignorance of YAHAVAH, Yeshua states four simple words, "But I know Him." (*Matthew 11:27; Luke 10:22; John 8:55; 17:25*) The Greek term, *eido* translated *know* here includes seeing, hearing, perceiving, understanding and beholding. In the next line He explains how He knows YAHAVAH so intimately. (see also, *John 1:18; 5:32,43; 8:14,26,55; Romans 3:4*)

<sup>454</sup> PO Here Yeshua, born of a woman, born under the law (*Galatians 4:4-5*) proclaims a most important eternal truth – He came from, even proceeding forth from, YAHAVAH. (*John 16:27, 17:8,30*) The Greek term for "came forth" is *exerchomai* (exer-khom-ahee) and means as much "to come out from" as a baby comes out from His mother's womb. What came forth from YAHAVAH and was made flesh? His Word. This image is very different from the Trinitarian idea of a "God the Father, God the Son and God the Holy Spirit" co-existing as three co-equal, co-eternal persons that stand shoulder to shoulder. Paul seems to see YAHAVAH differently (*1<sup>st</sup> Corinthians 8:6*) (*Matthew 4:4; John 15:26*) (*John 1:18; 3:16; 8:55; 10:15; 13:3; 16:27; 17:18, 25-26; 1<sup>st</sup> John 1:2; 4:9,14*) (See End Note #43 *On the Trinity*)

<sup>455</sup> (see also, *John 1:18; 3:16; 8:42,55; 10:15; 13:3; 16:27-30; 17:18, 25-26; 1<sup>st</sup> John 1:2; 4:9,14*)

<sup>456</sup> PO Meaning, they sought to take him through the power of their temple guards who were Jews. The charge would most likely have been blasphemy (*1<sup>st</sup> Kings 21:10-13; Matthew 26:65*)

<sup>457</sup> PO Only He could give up His life and nobody could take it from Him (*John 10:15-17; John 13:37-38*) as He in no way whatsoever deserved to die. (*Romans 6:23*) (see also, *Mark 11:18; Luke 19:47; 20:19; John 7:19,44; 8:20,37*)

believed on him,<sup>458</sup> and said, When Christ appears will he do more miracles than what this man has done?<sup>459</sup> 32 The Pharisees heard that the people murmured these things concerning him and the Pharisees and chief priests sent officers to arrest him. 33 Then Yeshua said to them, **I will be a little while with you, then I go to him that sent me<sup>460</sup>.** 34 **You will seek me, and will not find,<sup>461</sup> and where I am, you cannot come.<sup>462</sup>** 35 The Jews said to one another, Where will he go, that we will not find him? Does he intend to go to the dispersed among the Gentiles and teach the Greeks?<sup>463</sup> 36 What saying is this that he said, You will seek me, and will not find me and where I am, there you cannot come? 37 On the last day of the great feast, Yeshua stood and cried, saying, **If any one thirst, let him come to me and drink.<sup>464</sup>** 38 **He who believes in me, as the scripture has said, Out**

<sup>458</sup> PO As a reiteration, believing on Him is only an entrance into a viable relationship leading to the Kingdom above; continuing in His Word is the requisite follow-up for all who come to faith. (*John 8:30-32; Ephesians 5:25-27; Titus 3:5; Hebrews 5:10-6:3*)

<sup>459</sup> PO In other words, “*could anyone prove themselves more as the Messiah?*” (see also, *Matthew 12:23; John 3:2; 8:30*)

<sup>460</sup> (see also, *John 13:33; 16:16*)

<sup>461</sup> PO At that moment they were seeking to kill Him; later they will seek for Him to save them from the coming promised wrath, but it will be too late. (*Joshua 7:26; Malachi 4:1; Matthew 3:7-9; 23:33; Romans 5:9; 1<sup>st</sup> Thessalonians 1:10*) (*Matthew 7:7*)

<sup>462</sup> PO The idea of seeking but it being too late is a major theme in the scripture. From Noah and the Ark (*Genesis 7:1*), to Sodom and Gomorrah (*Genesis 19:14*) to the parable of the ten virgins (*Matthew 25:1-14*) to the end of that age approaching them (*Romans 13:11; 1<sup>st</sup> Corinthians 7:29-31; 1<sup>st</sup> Peter 4:7*) the urgency of action is often prescribed in cautionary tales and warnings. Where Yeshua was going (to the right side of His Father – *Acts 2:33*) they would not have access to Him, so He was telling them to receive Him then and there before it was too late. (see also, *Proverbs 1:24-31; Hosea 5:6; Matthew 23:39; Luke 13:24-25,34; 17:22-23; John 8:21-24; 13:33-36; 14:3; 17:24*)

<sup>463</sup> PO The Jews were well aware that the Gospel was to go to all the (Gentile) nations of the earth, and this could be the reason they posited this question among themselves. (see also, *Psalms 2:8; 72:8-11; 86:9; 96:7; 98:3; 102:22; Isaiah 11:12; 45:22; 46:8; 49:6,12; Obadiah 1:21; Zechariah 14:9; James 1:1; 1<sup>st</sup> Peter 1:1*)

<sup>464</sup> PO Yeshua uses thirst here as an emblem for anyone who desires meaning, truth, freedom and/or liberation from this world and its ways. By consuming Him (*John 6:53-54*) a person will quench such wants and find inward satiation. (see also, *Isaiah 55:1; John 6:35; Revelation 22:17*)

of his heart will flow rivers of living water.<sup>465</sup> 39 (But He said this about the Spirit, which those who believed in Him would receive, but the Holy spirit was not yet given because Yeshua was not yet glorified.)<sup>466</sup> 40 When many heard these words, some of the people said, This is truly the Prophet.<sup>467</sup> 41 Others said, This is the Christ.<sup>468</sup> But some said, “will Christ come out of Galilee?”<sup>469</sup> 42 Does not the scripture say, That Christ is descended from David, and out of the town of Bethlehem, where David was?<sup>470</sup> 43 So there was a division among the people because of him.<sup>471</sup> 44 And some of them would have arrested him but no one laid hands on him.<sup>472</sup> 45 Then the officers<sup>473</sup> came to the chief priests and Pharisees, who said to them, Why have you not brought him? 46 The officers answered, No man has ever spoken like this man. 47 The Pharisees answered them, Are you also

<sup>465</sup>PO The second part of believing on Him (part I is to quench ones thirst – see *John 7:37*) is that from out of their heart living waters will flow. This is an expression to describe that fact that following Yeshua in faith not only quenches inner needs, but it will also ultimately lend to believers issuing forth life (living water) to others. (see also, *Proverbs 18:4; Isaiah 12:3; 44:3; John 4:14*) (See also, End Note #44 *It All Begins with V*)

<sup>466</sup>PO In the Old Testament, the Holy Spirit, which was the spirit of YAHAVAH before the death and resurrection of Yeshua, influenced individuals by its presence. After the death and resurrection of Yeshua this Spirit began to indwell and remain within the heart of believers by faith. At that day, beginning at Pentecost (*Acts 2*) the Holy Spirit became synonymous with both the Spirit of YAHAVAH and the Spirit of Christ. (*Romans 8:9*) (see also, *Isaiah 44:3; Joel 2:28; John 12:16; 16:7; Acts 2:17,33,38*)

<sup>467</sup>PO The Messiah was known to also be a promised prophet. When other religions claim the need for prophets, they forget that He is The Prophet and there is no need for another. (see also, *Deuteronomy 18:15,18; John 1:21; 6:14*)

<sup>468</sup>PO The Greek way to say messiah is *Christos*, translated as *Christ* in English. The Hebrew way is pronounced, *Meshiach*. Christ is not Yeshua’s last name but His title. Without that title He is known as Yeshua of Nazareth.

<sup>469</sup>PO The prophets had declared that the promised Messiah would come from the tribe of Judah, the family of David, and should be born in the city of Bethlehem. These Jews, because Yeshua was from Galilee somehow also believed that He was born there and therefore wondered if He could be the Messiah. (see also, *John 1:46; 4:42; 6:69; 7:52*)

<sup>470</sup> (See note on *John 7:41* above) (see also, *1<sup>st</sup> Samuel 16:1,4; Psalm 132:11; Jeremiah 23:5; Micah 5:2; Matthew 2:5; Luke 2:4*)

<sup>471</sup> (see also, *Matthew 10:34; John 7:12, 43; 9:16; 10:19*)

<sup>472</sup>PO Twice in this chapter John reports the desire to arrest Him. The heat on stopping Him was increasing. (see also, *John 7:30*)

<sup>473</sup>PO Not Roman officers but Temple guards in the employ of the Jews. (*John 18:3*)

deceived? 48 Have any of the rulers or of the Pharisees believed in him?<sup>474</sup>  
 49 But this crowd who knows not the law are cursed. 50 Nicodemus, who  
 was one of them and who had gone to Yeshua by night, said to them,<sup>475</sup> 51  
 Does our law judge a man, before it hears him, and knows what he does?<sup>476</sup>  
 52 They replied, Are you from Galilee too?<sup>477</sup> Search and you will see that

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<sup>474</sup> PO From verses 44-49 (*John 7:44-49*) we are shown the attitude of religious leaders who will appeal to their own authority and opinions as the standard of truth rather than having eyes and ears to see and hear the Truth in their midst. Such was the case with the religious leaders in that day and the same attitudes and arguments are used against seekers of YAHAVAH today. Religious traditions, in the hands of men and women and their wisdom and not the Spirit of Truth have the tendency to obscure and change the simple truths of YAHAVAH. Consider the modern views of Him and His Son created by religious people over the ages which include doctrines like the Trinity, eternal punishment, the second coming, the ontology of the Holy Spirit, ecclesiology and religious authority, Calvinism, Arminianism, systematic theologies, and various views on salvation (called, Soteriology) YAHAVAH plainly describes what His New Testament would be in *Jeremiah 31:31-34*, which was launched on the Day of Pentecost (*Acts 2*) before the Great and Dreadful day of the Lord wiped out all vestiges of material religion. (*Hebrews 12:18-29*) Today, the Body of genuine believers is completely individual, subjective and in the hands of the Spirit whose fruit is selfless, sacrificial, insufferable love. (see also, *John 12:42*; *1<sup>st</sup> Corinthians 1:20,26*; *2:8*; *13*)

<sup>475</sup> (see also, *John 3:2*)

<sup>476</sup> (see also, *Deuteronomy 1:17*; *17:8*; *19:15*)

<sup>477</sup> PO Within the rank and file of the religiously minded, those, like Nicodemus, who seek to defend the truth will be questioned on their allegiance to God or Christ and at times may be cautioned, ridiculed, mocked and even cast out in the end as “heretical,” “enemies of the cross” or “not Christian.” The religiously minded did it to Yeshua, Paul and others and have continued to apply these pressures over the centuries, leading even some so-called “Christians,” in the name of God, to torture and even put others to death who are willing to question and challenge the traditional teachings. Questioning of every kind is central to established genuine faith and walking in spirit and truth. Any religious authority or institution that prohibits or punishes questioning or independent thought ought to be carefully examined and abandoned if the individual so chooses. (see, End Note#45 *Errant Impositions Made by Religious Leaders and Institutions Today*).

out of Galilee arises no prophet.<sup>478</sup> 53 And then every man went to his own house.<sup>479</sup>

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<sup>478</sup>PO In this setting, we also see the manner in which the scripture is also erroneously applied using false assumptions. In their attempt to dissuade Nicodemus from defending the Messiah, they assert that He is from Galilee then tell him to search their scriptures as a means to prove that the Messiah is never said to come from Galilee. But they either assumed or purposely supported this falsehood of His birth origins to undermine His mission, ministry and Messiahship. Note that all Nicodemus had to do was ask Him if He was born in Galilee and this whole train of thought would be erased. (see also, *Isaiah 9:1-2; Matthew 4:15; John 1:46; 7:41*)

<sup>479</sup> PO In Youngs Literal Translation, this verse (*John 7:52*) includes, “*but Yeshua went to the Mount of Olives.*” In all other versions, John 8 opens with this line, but the YLT opens with, “*And at dawn He came again into the temple.*” (End Note #46 *Does the Woman Caught in Adultery Belong in the Bible? Tom Wasserman, <https://textandcanon.org/does-the-woman-caught-in-adultery-belong-in-the-bible/>*)

CHAPTER 8<sup>480</sup>

1<sup>481</sup> Yeshua went to the mount of Olives. 2 And early in the morning He came again into the temple and all the people came to Him; and He sat down, and taught them. 3 The scribes and Pharisees brought to him a woman caught in adultery and placed her in the midst. 4 They said to him, Teacher, this woman was caught in the very act of adultery. 5 Now Moses in the law commanded us to stone such but what do you say?<sup>482</sup> 6 This they said to test him, that they might have a charge against him. But Yeshua stooped down while they spoke and with his finger wrote on the ground. 7 So when they continued to ask him, he stood up and said to them, Let him who is without sin among you cast the first stone.<sup>483</sup> 8 And he stooped down again and wrote on the ground with His finger. 9 But when they heard this, being convicted by their conscience, they went out, one by one, beginning at the eldest to the least, and Yeshua was left alone with the woman standing in the midst. 10 And when Yeshua looked up and saw the woman alone, He said, **“Woman, where are your accusers? Has no one condemned you?”** 11 She said, “No one, Lord.” And Yeshua said to her, **“Neither do I**

<sup>480</sup> CHAPTER EIGHT *The Woman Taken in Adultery; Yeshua the Light of the World; He speaks of being lifted up; Many believe on Him; The Jews seek to stone Him for claiming that He is before Abraham as I Am.*

<sup>481</sup> PO Verses 1-11 (*John 8:1-11*) are considered by some to be additions to the original text. Here, we will treat the verses as if they are authentic and leave their inclusion up to each individual reader. (see, End Note# 47 *The Woman Taken in Adultery* <https://www.thegospelcoalition.org/themelios/article/text-criticism-and-the-pulpit-should-one-preach-about-the-woman-caught-in-adultery/>) (see also, (End Note #46 above, *Does the Woman Caught in Adultery Belong in the Bible? Tom Wasserman*, <https://textandcanon.org/does-the-woman-caught-in-adultery-belong-in-the-bible/>)

<sup>482</sup> (see also, *Leviticus 20:10; Deuteronomy 22:22*)

<sup>483</sup> (see also, *Deuteronomy 17:7; Romans 2:1*)

condemn you. Go and sin no more.”<sup>484</sup> 12 Then Yeshua spoke again to them,<sup>485</sup> saying, I am the light of the world.<sup>486</sup> He who follows me<sup>487</sup> will not

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<sup>484</sup>PO In our opinion, the story of the woman taken in adultery bears profound insights into the people of that day and Yeshua’s purpose and relationship among them. We will speak to them in brief while maintaining uncertainty on the validity of this beautiful tale. The principle of not casting stones unless a person is without sin is the overriding message of the story. What made the men who brought her to the Lord able was their obedience to the strictures of the Law. It is of interest that when they spoke to Yeshua He knelt down and drew in the dust, which was a by-product of eroded stone from which we know the Law was written. (*Exodus 24:12*) It is believed by some that Yeshua was writing the names of her accusers and their particular sins which resulted in them walking away one by one, leaving her alone. Yeshua certainly reminded her to go and sin no more, but He also stated that He did not condemn her for this was not the purpose of His incarnation which was to save the world. (*Luke 6:37; John 3:17*) (see also, *Luke 9:56; 12:14; John 5:14*)

<sup>485</sup>PO The Pharisees. This engagement, along with others recorded in scripture (*Matthew 3:7; 9:11,34; 12:2,14,24; 15:12; 16:6-12; 23:2-29; John 7:32-48; John 8, 9; 11:47; 12:42; 18:3*) will lead to the utter animus and determination of these leaders representing God to put Him to an unjust death.

<sup>486</sup>PO Yeshua had been called the true light of men twice in this Gospel thus far (*John 1:9; 3:19*). David states, “YAHAVAH is my light and my salvation.” (*Psalms 27:1*). Isaiah (*Isaiah 60:19*) writes that “YAHAVAH is an everlasting light,” (*Revelation 21:23; 22:5*) Apparently, Yeshua was teaching in what was called, The Court of Women in the Temple and at the feast of tabernacles in that day there was a brilliant candelabra in place to memorialize YAHAVAH being “a pillar by day and of fire by night to them”. (*Numbers 14:14*) All of this may have led to Him saying this here, which He will repeat later (*John 9:5*). By calling Himself “the Light of the World,” He did not limit His illumination and purpose to the Jews alone but to the whole world and this could have incited the Pharisees to wrath.

<sup>487</sup>PO As the light of the world, it only stands to reason that believers walk behind Him, following Him and His lead while pursuing Him in the life He lived. Believers are not the light (*John 1:6-8*) but merely shine His light out to the world around them. (*John 15:1-8*) Therefore, walking in Him is more of a believer allowing Him to shine forth to the world rather than the believer doing their own shining works as a means to bring glory to themselves. (*Romans 3:20; 9:11; 11:6; Galatians 2:16; Ephesians 2:2-9; 5:26; 2<sup>nd</sup> Timothy 1:9; Titus 3:5*)

walk in darkness,<sup>488</sup> but will have the light of life.<sup>489</sup> 13 The Pharisees then said to him, “You bear witness of yourself; your testimony is not true.”<sup>490</sup> 14 Yeshua answered, Even though I bear record of myself,<sup>491</sup> my witness is true, for I know from where I came and where I go but you do not know from where I came or where I go.<sup>492</sup> 15 You judge according to the flesh; I judge no one.<sup>493</sup> 16 And yet if I judge, my judgment is true: for I am not alone who judges, but I and the Father who sent me.<sup>494</sup> 17 It is also written in your law

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<sup>488</sup>PO Darkness in scripture typically speaks to ignorance, deception and bondage of some sort. Yeshua warned about a light that is within some people that is actually darkness (*Luke 11:35*). This seems to speak to counterfeit lights in this world that appear to illuminate the soul but only imprison. Only Yeshua of Nazareth is the Light of the World and only by and through following Him can a person truly be illuminated and set free from the bondage of this world. (see, End Note #3 from Chapter One, *On Darkness*)

<sup>489</sup>PO Thus far Yeshua has claimed to be the bread of life (*John 6:33,51*), living water (*John 7:38*) and now the light of life. All descriptions paint a wonderful picture of what He brings to the human soul which, if materially depicted might show a glorious landscape under a bright warm sun with a clear-running stream and a loaf of fresh bread on a table. These are the material images of what He offers all souls spiritually – if they desire them. In contrast, there are those who love the dark, which might be depicted as a filthy prison draped with rusty chains, dingy, damp walls and floors with a crust of moldy bread lying on a fetid floor. All souls are invited to receive Him – some prefer the Dark. (see also, *Genesis 1:3; John 1:4-5,9; 3:19; 9:5; 12:35-36,46*)

<sup>490</sup>PO This was in reference to Him saying, “*I am the light of the world.*” (*John 8:12*)

<sup>491</sup>PO Earlier in *John 5:31*, Yeshua said, “*If I bear witness of myself, my witness is not true.*” This seems to be Him speaking of Him bearing witness of His humanity and flesh. Here, in reference to testifying that He was the light of the world, He speaks not of His flesh but of His absolute divinity. In that, there was no reason for a second witness – His witness was incomprehensibly true. (compare note on *John 5:31* with this passage, *John 8:13*).

<sup>492</sup>PO Yeshua came not of Himself (*John 6:38*); nor did He come to do His own will, but the will of his Father. He came as a witness of those things which he had seen and known (*John 3:11*) and no man could speak or judge of those things for no other man had come from Him and seen Him. Because He came from heaven (*John 8:23*) He knew his Father's will and His witness was sound and from complete confidence. Since they had not seen and known these things, they were not qualified to judge or speak. (see also, *John 7:28; 9:29*)

<sup>493</sup>PO To judge after the flesh is to look on the outward appearance of another person and make assessments, true and false. This is what human beings do (*1st Samuel 16:7; Isaiah 55:8-9*). What Yeshua is saying here is that He does not judge any person by their appearance. Instead, He will judge all men based on the content of their hearts. (*John 8:16*) (see also, *John 3:17; 5:22; 7:24; 12:47; 18:36*)

<sup>494</sup>PO Yeshua will judge the world's inhabitants (*Romans 2:16; 2nd Timothy 4:1*) but with or by YAHAVAH with whom He is One. (*John 10:30*) These are the ultimate two witnesses. (see, End Note #13 *YAHAVAH and YESHUA*) (*Deuteronomy 17:6; 19:5*) (see also, *John 8:29; 16:32*)



that the testimony of two men is true.<sup>495</sup> 18 I am one that bear witness of myself and the Father that sent me bears witness of me.<sup>496</sup> 19 Then said they to him, Where is your Father? Yeshua answered, You know neither me nor my Father; if you knew me, you would have known my Father also.<sup>497</sup> 20 These words he spoke in the treasury,<sup>498</sup> as he taught in the temple and no man laid hands on him for his hour was not yet come.<sup>499</sup> 21 Then Yeshua said again to them, I go my way, and you will seek me,<sup>500</sup> and will die in your

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<sup>495</sup> (see also, *Deuteronomy 17:6; 19:15; Matthew 18:16; 2<sup>nd</sup> Corinthians 13:1; Hebrews 10:28*) (see also, Note #13 *YAHAVAH and YESHUA*.)

<sup>496</sup> (see also, *John 5:37*) (see also, Note #13 *YAHAVAH and YESHUA*)

<sup>497</sup> (see also, *John 8:55; 14:7; 16:3*) (see also, Note #13 *YAHAVAH and YESHUA*)

<sup>498</sup> PO It is believed that this treasury was located in the most publicly accessed part of the temple, abutted on the Court of the Woman and against its walls were chests placed to receive donations from the people for the operation of the temple. (see also, *Mark 12:41; Luke 21:1*)

<sup>499</sup> (see also, *Mark 12:41; John 7:8,30*)

<sup>500</sup>PO Ostensibly, after He ascends into the clouds. (*Acts 1:9*)

sin;<sup>501</sup> where I am going you cannot come.<sup>502</sup> 22 Then the Jews said, Will he kill himself? Because he said, Where I go, you cannot come? 23 And he said,

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<sup>501</sup> PO Some translations write “sins” here, but the Greek term (*harmatia*) is singular and should read, “die in your sin.” In the eyes of YAHAVAH, who is holy (*Psalms 99:5*) human beings either have sin or they don’t (*James 2:10*). It isn’t a matter of degree but an either/or that we might liken to pregnancy—either someone is pregnant, or they aren’t. There is no in-between. In that day, before Yeshua paid for the sins of the world on the cross by offering His innocent life and blood (*Colossians 1:20*), grace was extended to people according to their faith. (*Romans 4:9*) By faith, righteousness was imputed to them (*Romans 4:20-22*). If an individual in Yeshua’s day chose to look on Him in faith their sin-state would be remitted. If they didn’t, it wouldn’t. (*John 8:21* above) And if they were to die in their sin, they would go to a place known as sheol (used sixty-eight times in the Old Testament and translated grave, underworld, pit, hell). The ancient Jews saw sheol as, “a hollow covered place,” which was a destination separated from YAHAVAH. Sheol consisted of a paradise (also known as, Abraham’s bosom - *Luke 16:22; 23:43; 2<sup>nd</sup> Corinthians 12:4; Revelation 2L7*) and also a prison (*1<sup>st</sup> Peter 3:19*) which was a place of dark woe and suffering. (*Job 10:21*) Faithful souls rested in paradise awaiting the finished work of the Messiah (*Luke 16:20-25*) but the faithless went to prison and there remained until Yeshua, who ascended into the clouds and took the right hand of His Father in the Holy of Holies, would come out and return (just as He had gone - *Acts 1:11*) to both rescue His Bride from eminent destruction promised at the Great and Terrible day (*Malachi 4:5*) and allow judgement to fall on all of faithless Israel gathered in Jerusalem through the strength of the Roman armies. This would be the end of that world (of Judaism), the end of that age. (*Matthew 24:1-3*) By coming out from the Holy of Holies above Yeshua fulfilled ancient scripture where the High Priest, once a year on the Day of Atonement, would take the blood of animals on behalf of the Nation and sprinkle it on the horns of the alter therein and the glory of YAHAVAH would appear to receive it. (*Exodus 30:10; Leviticus 16:2; Hebrews 9:25*) If and when the High Priest exited the Holy of Holies, the Nation would rejoice, knowing that YAHAVAH had accepted the blood offering and their sins were temporarily covered until the following year. In the fulfillment of Yeshua over all things, He entered the Holy of Holies (above) once and for all bearing His own blood once and for all (*Hebrews 9*), then exited out from it as promised, returning in the clouds as He left, to both show His own that their sin was paid in full and that His Father had accepted His offering on their behalf. Then He rescued (took up) His faithful Bride from pending destruction and through the Roman armies, heaped judgment on the rest of the unfaithful Nation in a cataclysmic onslaught never known before or since. (*Matthew 24:21*) For a Jew to die in their sin in that day meant that they were going to the prison portion of hell, where there was weeping and wailing and gnashing of teeth. (*Luke 13:28*) Once Yeshua overcame all things in that day, having victory over sin, death, Satan, and hell and placing them all under His feet and authority (*1<sup>st</sup> Corinthians 15:25-27*) the world has since been reconciled to YAHAVAH, (*2<sup>nd</sup> Corinthians 5:18*) Satan and hell have been cast into the Lake of Fire, (*Revelation 20:10-14*) and YAHAVAH is all in all. (*1<sup>st</sup> Corinthians 15:27*) Today, all souls go to a heavenly realm (*Revelation 20-22:5*) with people of faith entering into the New Jerusalem above as children of God and the rest existing outside it’s walls that has gates that are open all day. (*Revelation 21:25*) This exchange between Yeshua and the Jews, contextually speaking, was specifically to them/then and in and through His victorious work, has little application to an individual today.

<sup>502</sup> PO There is no accessing the Father but by faith in Him. (see also, *John 7:34; 8:24; 13:33; 14:2; 16:10; 20:17*)

You are from below, I am from above;<sup>503</sup> you are of this world,<sup>504</sup> I am not of this world.<sup>505</sup> 24 I said therefore to you that you will die in your sin;<sup>506</sup> for if you do not believe that I am He<sup>507</sup> you will die in your sins.<sup>508</sup> 25 Then said they to him, Who are you?<sup>509</sup> And Yeshua said to them, Even what I said to

<sup>503</sup> PO Only Yeshua came from above or down from heaven. This makes Him very different than just a good man or prophet. (*John 3:13; 6:41-42,51-58*)

<sup>504</sup> PO To be of this world suggests a few things. First, that we have Adam as our father, not YAHAVAH, therefore from birth we bear an affinity for sin. (*1<sup>st</sup> Kings 8:46; 2<sup>nd</sup> Chronicles 6:36; Job 9:2; 15:14; 25:4; Proverbs 20:9; Ecclesiastes 7:20<sup>1st</sup> John 1:8*). Second, it suggests that we are of the dust (Genesis 3:19) and therefore, earthy and natural in our inclinations and desires. (*1<sup>st</sup> Corinthians 2:14*) Finally, it suggests that if we are to have access to Holy God, we need to be born from above spiritually. (*John 3:3-7*) This rebirth is given by YAHAVAH through His Spirit and according to His desires and wisdom. (*John 1:11-13*)

<sup>505</sup> PO Not of this world, meaning “not from.” Yeshua had a material human body, but His Father was YAHAVAH, and He came from above, was conceived of the Holy Spirit and had no sin. Nothing about Him was of this world save His physical body but His eye was single to the glory of YAHAVAH, His Father whom He came to glorify. (see also, *John 3:31; 14:2; 15:19; 17:16; 18:36; 1<sup>st</sup> John 4:5*)

<sup>506</sup> (see note on *John 8:21* above)

<sup>507</sup> PO “Unless you come to believe that I am He,” is perhaps the better way to read this. When He says, “that I am He,” the Greek (*hoti egô eimi*) suggests and indirect discourse, but with no word in the predicate after the copula eimi. (*Robertsons Word Pictures*) Therefore Yeshua could mean that he was I am “from above” (*John 8:23*), or “that I am the one sent from the Father,” or that, “I am the Messiah” (*John 7:18,28*); or “that I am the Light of the World” (*John 8:12*), or “that I am the Deliverer from the bondage of sin” (*John 8:28,31,36*), or simply He was saying that, “I am” without supplying a predicate in the absolute sense as the Jews (*Deuteronomy 32:39*) used the language of YAHAVAH (*Isaiah 43:10* where the very words occur *bina pisteusête--hoti egô eimi*). The phrase *egô eimi* occurs three times here (*John 8:24,28,58* - see also, *John 13:19*) At the end of it all, Yeshua appears to claim in absolute terms to be divine (*John 8:58*).

<sup>508</sup> PO As God with us (*Matthew 1:23*) Yeshua had the power of life (*John 17:2*) To refuse Him and the life He gave the world would mean to them/then that they would die in their sin (see note above on *John 8:41*) having had the victory over sin and death the world no longer abides in sins of the flesh but merely in the failure to believe on Him. Those who refuse will exist outside the Kingdom above, those who receive Him by faith will be allowed in as He is the way, the truth and the life. (*John 14:6*) (see also, *Deuteronomy 32:39; Isaiah 43:10; John 5:58; 7:18,28; 8:12,28,31,36,58; 13:19*)

<sup>509</sup> PO This is the central question for every human being to ask themselves, “Who is Yeshua of Nazareth?” Some say He was a nobody or a fiction from Man. Others say He was a good man or a prophet. Some say that He is the Son of God sent by His Father to save the world from sin. The question remains, Who do you say that He is? (*Matthew 16:15*)

you from the beginning.<sup>510</sup> 26 I have many things to say about you and to judge but He that sent me is true, and I declare to the world the things which I have heard from him.<sup>511</sup> 27 They did not understand that He spoke to them of the Father.<sup>512</sup> 28 Then Yeshua said to them, When you have lifted up the Son of man,<sup>513</sup> then will you know that I am, and I do nothing of myself but speak as my Father has taught me these things.<sup>514</sup> 29 And he who sent me is with me;<sup>515</sup> the Father has not left me alone, for I do always the things that please him.<sup>516</sup> 30 And as he spoke these words, many believed on

<sup>510</sup> PO In other words, He is saying that He has clearly revealed and explained who He is, but they would not accept that He was the “*light of the world;*” (*John 8:12*) or “*the bread that came down from heaven;*” (*John 6:51*) or that He was “*sent by his Father.*” (*John 8:16-18*) From all of these things they could have easily seen, especially in light of His miracles, that He was claiming to be the promised Messiah.

<sup>511</sup> PO Yeshua seems to be saying, “*I have so much to say to you relative to your hypocrisy and darkness. And know this, what I say all comes from my Father, therefore He is the one condemning and exposing you – the very God you claim to represent.*” (see also, *John 3:32; 7:28; 15:15*) *John 8:27* tells us, however, that they did not understand these words from Him.

<sup>512</sup> PO The Gospel of John alone mentions the Father 111 times which is too short to the number of times He is mentioned in the synoptic Gospels combined. This record was written to show that Yeshua was the literal actual son of God, was in relationship with Him from the beginning and spoke only the things He had Him say. (*John 1:14,18; 2:16,3,35; 4:21,23;5:17-23,26,30,36-37,43-45; 6:27,32,37-39,42-46,57,65; 8:16-19,27-29, 38-39,41-44, 49,53-56; 10:15-18,25,29-32,36-38; 11:41;12:26-28,49-50; 13:1-3; 14:2,6-13,16,20-28,31; 15:1,8-10,15-16,23-24,26; 16:3;10,15-17,23-28,32; 17:1,5,21,24-25;18:11; 20:17,21*)

<sup>513</sup> PO *Lifted up* is a direct reference to them having Him crucified. (*John 3:14; 12:32*) When this happened, the very skies turned dark, the earth shook and all of these things would testify that He indeed was the promised Messiah sent by YAHAVAH.

<sup>514</sup> (see also, *John 3:11,14; 5:19,30; 12:32; Romans 1:4*)

<sup>515</sup> PO To understand the unity of YAHAVAH the Father and YAHAVAH the Son, instead of thinking of two persons, consider seeing one masculine that is red in color and another that is feminine and yellow in color. But do not stop there! Mix them in your minds eye completely and perfectly and then see YAHAVAH as One unified and inseparable Orange that is masculine and feminine. In this we have One, made of the two, making the One. (See End Note#13 YAHAVAH and YESHUA)

<sup>516</sup> PO In *Matthew 3:17* we read the Father say at the baptism of His only human Son: “*This is my beloved Son, in whom I am well pleased,*” (*Isaiah 53:10-12; Matthew 17:5; Luke 3:22; Philippians 2:8; 2<sup>nd</sup> Peter 1:17*). We note that the Father does not ever refer to His Son as His only begotten until after His death and resurrection. (*Psalms 2:7; Acts 13:33; Hebrews 1:5,5:5*) (see also, *John 4:34; 5:30; 6:38; 8:16; 14:10-11*) This suggests that YAHAVAH loved His only Human Son the whole time of His mortal existence, and that He was pleasing to Him but that He only saw Him as His heir and only begotten after He overcame all things. Only then was Yeshua of Nazareth qualified in His flesh to enter into the Holy of Holies above and take His rightful place at the right-hand of His Father.

him.<sup>517</sup> 31 Then Yeshua said to those Jews who believed on him, **If you continue in my word, you are my disciples indeed,**<sup>518</sup> 32 **And you will know the truth, and the truth will make you free.**<sup>519</sup> 33 They answered him, We are Abraham's descendants and were never in bondage to any man: how is it that you say, you will be made free?<sup>520</sup> 34 Yeshua answered them, **Truly, verily, I say to you, everyone who commits sin is the servant of sin.**<sup>521</sup> 35 **And a**

<sup>517</sup> PO Herein is the beginning of walking in faith – to first believe on Him. It is an acquiescence of the will. Where YAHAVAH calls to all (*Romans 4:17; 9:11; 1<sup>st</sup> Timothy 4:10; 2<sup>nd</sup> Peter 3:9*) it is the individual who chooses to believe on His invitations or not. (*Matthew 22:3; 23:37; Luke 13:34; 15:28*) (see also, *John 7:31; 10:42; 11:45*)

<sup>518</sup> PO Because of modern religious emphasis on only a small portion of the Bible, many believers are under the erroneous impression that an initial belief in Yeshua is sufficient and all that is expected from YAHAVAH. And while belief is certainly what saves a person to the Kingdom, the scriptural expectation for all who first believe is described by Yeshua in this passage. We note that after many believed Yeshua does not say, “*Perfect. You are saved. See you in heaven.*” Instead, he says directly and first to those who believed on Him, “*If you continue in my Word you are my disciples in deed,*” (meaning truly you are my disciples) “*and you will know the truth*” (from having continued in His word) “*and the Truth will make you free.*” The ultimate goal of YAHAVAH is to liberate the lives and souls of human beings through His Son. (*Isaiah 24:22; 42:7*) Such liberation is experienced when people are freed from Darkness, deception, lies, this world, sin, and any other form of bondage that has the capacity to take us captive. Initial belief is a measure of liberation as it helps a person see that their sins have been forgiven past present and future by the victorious work of Christ. But to truly be free a person must continue in His word, which instructs all seeking souls in the ways of the spirit over the ways of the flesh (*2<sup>nd</sup> Corinthians 10:4-5; Ephesians 6:17; Hebrews 4:12; 1<sup>st</sup> Peter 1:23*) they must abide in Him the vine (*John 15:1-8*) and all of this is made possible through maturing in wisdom, knowledge, faith and love (*Hebrews 5:10-6:3*) Initial belief is unable to sustain itself alone (*Matthew 13:18-23*). Unless the infant believer continues in His Word after they have come to faith, he or she runs the risk of not being His disciple indeed, and they will never really understand the truth so therefore, they will never truly be free. The notion of initial belief saving a person who is allowed to live is seriously tested in the teachings of Yeshua and His apostles. (see End Note #52 *The Deception of Once Saved Always Saved*)

<sup>519</sup> PO Yeshua's suggest that there are four important “L” words that are central to the maturation and development of those who seek Him in spirit and truth – walking in the Light, Learning of Him, Loving others and personal Liberation. (see also, *Romans 6:14,18,22; 8:2; James 1:25; 2:12*)

<sup>520</sup> PO These statements seem to come from a group that did not believe on Him but were still antagonistic to His teaching. (see also, *Leviticus 25:42; Matthew 3:9; John 8:39*) Their claim of liberty was hollow. First, their fathers were in bondage to Egypt in the days of Moses; (*Exodus 9:1*) then the Nation was enslaved by Babylon; (*Jeremiah 29:1*) then then were enslaved by Herod the Great (*Antiquities, Josephus 15.11.6*) ) and in the day they said these very words they were controlled by the Roman Empire. (*John 19:15*) And all the while they were never emancipated from sin which is the greatest captor of Man. (*1<sup>st</sup> John 1:8-10* and see *John 8:34* the next verse)

<sup>521</sup>PO (see *John 8:33* above) (see also, *Romans 6:16,20; 2<sup>nd</sup> Peter 2:19*)

slave does not abide in the house for ever; the Son abides forever.<sup>522</sup> 36 If the Son therefore will make you free, you will be free indeed.<sup>523</sup> 37 I know that you are Abraham's seed;<sup>524</sup> but you seek to kill me, because my word has no place in you.<sup>525</sup> 38 I speak what I have seen with my Father and you do what you have heard with your father.<sup>526</sup> 39 They answered him and said, Abraham is our father. Yeshua said to them, If you were Abraham's children, you would do what Abraham did.<sup>527</sup> 40 But now you seek to kill me, a man that has told you the truth, which I have heard of YAHAVAH: this is not what

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<sup>522</sup>PO In saying this Yeshua delineates between them (as slaves to sin) and Himself as the sinless Son. A slave is never welcomed forever in a house, but the Son is always welcome in the house of YAHAVAH above. (see also, *Galatians 4:30*)

<sup>523</sup>PO Here Yeshua reiterates that fact that the only means or way that a slave would be free to remain in the house of His Father is through Him and His approbation which would be given them through faith. (see also, *Romans 8:2; Galatians 4:2,6; 5:1*)

<sup>524</sup>PO He references what they claimed in *John 8:33* admitting that the physically came from the genealogical line of Abraham. This was not in dispute.

<sup>525</sup>PO The Greek seems to convey the idea that there was no room for his teachings or doctrines in their minds. It was crowded out by their traditions and could not find a home within them. Perhaps they were puffed up in pride and arrogance, falsehoods and religious lies or even envy (*Mark 15:10*) and were therefore unable to hear or receive anything that He had to say to Him. With this being the case, it was not problem for them to try and kill Him. (see also, *John 7:19; 8:40*)

<sup>526</sup>PO Some versions read “seen” and “seen” here relative to Yeshua and His Father and these Jews and their Father (Devil – *John 8:44*) Others differentiate between Yeshua speaking what He had seen with His Father (as in face to face) but they could not see what their father (Devil – *John 8:44*) had done but could only do what they heard from him. We have retained the distinction to show that Yeshua had direct access and relationship with His Father where they were only influenced by theirs. (see also, *John 3:32; 5:19,30; 14:10,24*)

<sup>527</sup>PO Abraham walked by faith and trusted in YAHAVAH – they did not for they did not trust whom YAHAVAH had sent. (*John 8:40* next verse) (see also, *Matthew 3:9; John 8:33; Romans 2:28; 9:7; Galatians 3:7,29*)

Abraham did.<sup>528</sup> 41 You do the deeds of your father.<sup>529</sup> Then they said to him, We are not born of fornication;<sup>530</sup> we have one Father, YAHAVAH.<sup>531</sup> 42 Yeshua said to them, If YAHAVAH were your Father, you would love me:<sup>532</sup> for I proceeded forth<sup>533</sup> and came from YAHAVAH; nor have I come from myself, but he sent me.<sup>534</sup> 43 Why do you not understand my speech?

<sup>528</sup>PO Abraham received the truth as YAHAVAH revealed it; they rejected Him who was sent from God. Abraham was also known for His love for human beings. He liberated the captives (*Genesis 14:14-16*); was hospitable to strangers (*Genesis 18:1-8*); and received the revelations of God given him which was very unlike the way these souls were rejecting Him who was also a revelation of Him. (*Genesis 12:1-4; 15:4-6; 22:1-24*). Because of these things and more Abraham is extolled in the Apostolic Record. (*Romans 4:9; 9:9; Galatians 3:6*). In wanting to kill Yeshua they were not anything like Abraham and were clearly of another spirit. (see also, *John 8:26,37*)

<sup>529</sup> PO At this juncture Yeshua remains a bit hesitant to tell them who He is calling their father. But He is building a case revealing his claims one detail at a time. The deeds of their father were dark rebellion against YAHAVAH at every turn. This He will soon state.

<sup>530</sup> PO There are two ways to read this – the first is more in context with the Words of Yeshua to them here as He continues to reject their claim of being of Abraham. To them they could have interpreted His words as saying that they came from a line of idolators instead of a line faithful to Abraham. This would be seen as a form of adultery which was seen synonymously with adultery. The problem with this view is the term adultery is a very different than fornication and so this view may be wanting. The second view, which is the view we maintain, is that they had learned of the backstory of His conception and birth and were casting back dispersions on His mother.

<sup>531</sup> (see also, *Isaiah 63:16; 64:8; Malachi 1:6*)

<sup>532</sup> PO Yeshua makes it very plain that He and His Father are one. (*John 10:30*).

<sup>533</sup> PO The Greek term translated here to “*proceeded forth*” is “*exerchomai*” (exer-khom-ahee) and is used in the Apostolic Record over 200 times. Along with “*came from YAHAVAH*” there is no mistaking His claim of origin nor authority; He literally came out from God and only by His command. There was no self-volition as He plainly adds, “*nor have I come from myself, but He sent me.*” In this we might see Yeshua as subordinate to His father YAHAVAH only in authority; equal (*Philippians 2:6*) but made Himself subject to the will of what became His Father at His incarnation. In this relationship we might see the same expressions in the first human couple, Adam and Eve. Equal, but different, complementary in attributes, but loving and respecting each other as one because they literally were one. It term is a mistake in our opinion, and the product of Man to personify YAHAVAH as three co-equal, co-eternal persons who stand together for eternity. We strongly suggest that the better picture and depiction from scripture of the One God is to see them as One Plurality of male and female that we might find in a perfect mixture of two colors, like red and yellow, which combined make orange.

<sup>534</sup> PO This verse is one of the most important passages we can appeal to when seeking to understand the nature of Yeshua of Nazareth. (see also, *John 5:43; 7:28-29; 16:27; 17:8,25; 1<sup>st</sup> John 5:1*)

Is it because you cannot hear my word?<sup>535</sup> 44 You are of your father the devil, and you will do his desires. He was a murderer from the beginning and had nothing to do with the truth because there is no truth in him. When he speaks a lie, he speaks by his own nature for he is a liar and the father of lies.<sup>536</sup> 45 And because I tell the truth, you do not believe me.<sup>537</sup> 46 Which of you convicts me of sin?<sup>538</sup> If I say the truth, why do you not believe me?<sup>539</sup> 47 He that is of YAHAVAH hears the words of YAHAVAH; the reason why you do not hear them is because you are not of YAHAVAH.<sup>540</sup> 48 Then the Jews said to him, Are we not right in saying that you are a Samaritan and have a demon?<sup>541</sup> 49 Yeshua answered, I do not have a demon;<sup>542</sup> but I honor my Father, and you dishonor me. 50 I do not

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<sup>535</sup> PO In *John 8:37* He tells them that they are too full to fit any of His words into their minds or hearts. In *John 8:37* He tells them that they hear the words of their father and do his works. This is a reiteration of all of these things. They could not hear the will of the Father so they were unable to do His will and know the veracity of His doctrine. (see also, *John 7:17*)

<sup>536</sup> (see also, *Matthew 13:38*; *1<sup>st</sup> John 3:8*; *Jude 1:6*) (See also, End Note #53 *On the person, purpose, power and present disposition of Satan, the Devil, Hell and Evil*)

<sup>537</sup> PO Because their father the Devil was a liar and murderer from the beginning, they were incapable of hearing the truth from Yeshua. His influence over them would lead them to putting Him to death. This very conversation would serve to inflame them against Him.

<sup>538</sup> PO Though they accused Him, He was without sin (*Hebrews 4:15*)

<sup>539</sup> PO He has stated why they cannot hear Him all along so this query appears to be rhetorical.

<sup>540</sup> PO These words had special application to this audience. In that day, by and through the foreknowledge of God and His good will, it seems that some were predestined to be His and were therefore able to hear and respond. (see *Ephesians 1:3-14*) This does not mean that YAVAHA doomed anyone to eternal suffering, but it seems that He used the existing state of their hearts in a way that would bring salvation to the world. The thought is the same sun in the sky can soften clay or harden it and this is the means with which YAHAVAH uses His foreknowledge to His advantage in bringing about His good will. Since the ultimate victory of Yeshua over sin, death, Satan and hell, it seems that YAHAVAH calls to all to receive His Son and leaves every person responsible for who they want to serve – themselves or the King. (see also, *John 10:26-27*; *1<sup>st</sup> John 4:6*)

<sup>541</sup> PO Samaritans were looked down upon greatly by the Jews – especially the Jewish leadership. It is quite possible that they had heard about Yeshua visiting talking to a Samaritan woman alone and then staying with them for a few days. (*John 4:4-42*) Here He has called the Jewish leaders the children of Satan and so in their eyes they may think that He was siding with the hated Samaritans. If this were the case, they determined that He certainly was possessed of the devil. (see also, *John 7:20*; *8:52*; *10:20*)

<sup>542</sup> PO He does not even address their suggesting that He was a Samaritan.



seek my own glory: there is One who seeks it and He will be the judge.<sup>543</sup> 51 Truly, truly, I say to you, If any one keeps my word, he will never see death.<sup>544</sup> 52 The Jews said to him, Now we know that you have a demon. Abraham is dead, also the prophets; and you say, If a man keep my saying, he will never taste death.<sup>545</sup> 53 Are you greater than our father Abraham, who is dead? And the prophets who are dead? Whom do you make yourself to be? 54 Yeshua answered, If I glorify myself, my glory is nothing: it is my Father that glorifies me; of whom you say that he is your God.<sup>546</sup> 55 But you have not known him. I know him: and if I say, I do not know Him, I would be a liar like to you. But I know him, and keep his word.<sup>547</sup> 56 Your father Abraham rejoiced to see my day: and he saw it and was glad.<sup>548</sup> 57 The Jews said to him, You are not yet fifty years old and you have seen Abraham? 58 Yeshua said to them, Truly, verily,<sup>549</sup> I say to you, Before Abraham was, I

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<sup>543</sup> PO Yeshua came to bring glory and honor to His Father. He did not need to fear their recriminations nor pursue revenge for their remarks. He trusted that His Father would rightly judge them and left this task in His hands. That judgment fell on them in 70AD when the Roman armies put an end to their world under the law (or that age of material religion. (see also, *John 5:41; 7:18*)

<sup>544</sup> PO At this point Yeshua, who had just talked about His father doing the judging makes a remark about, death. Why? Because the judgement of His Father at the Great and Dreadful day was coming and the only way for any of the House of Israel would escape death – physical and/or spiritual – would be to believe on Him and His words as their Messiah. (see also, *John 5:24; 11:26; 1<sup>st</sup> Corinthians 15:26*)

<sup>545</sup> PO At this point the absolute stance Yeshua had taken of His person, father and purpose appears to have been dawning on them. He was telling them that through Him a man would not experience death. He spoke of spiritual death here as all people die physically and being resurrected was not predicated on believing in Him. This message was utterly incomprehensible to them. Who did He think He is? They must have thought. So they compared His claim to Abraham and to the prophets of old who in that day were all dead. (see *John 8:53*) (see also, *Zechariah 1:5; Hebrews 11:13,15*)

<sup>546</sup> (see also, *John 5:31,41; 16:14; 17:1; Acts 3:13*)

<sup>547</sup> (see also, *John 7:28-29*)

<sup>548</sup> PO Here Yeshua lets them in on a secret interpretation that had alluded them from the life of Abraham – He saw and knew of the day when the Messiah would come into the world. This proclamation automatically placed Him over Abraham, the father of the faith. (see also, *Genesis 22; Luke 10:24; Hebrews 11:13*)

<sup>549</sup> PO This repeated emphatic phrase is only used by John.

**am.**<sup>550</sup> 59 Then took they up stones to cast at him: but Yeshua hid himself, and went out of the temple going through the midst of them.<sup>551</sup>

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<sup>550</sup> PO Yeshua's use of the expression, "I am," though applied in the present tense of that time, was clearly designed to refer to the name YAHAVAH gave to Moses in *Exodus 3*. Simply put, it reflects *Psalm 90:2* where we read, "From everlasting to everlasting you are God." When assigned to Elohiym, the name describes a continued existence without respect to time. Some translate the four letters that make up His name (YHVH) the pronunciation of Jehovah or Yahway. We suggest that the pronunciation is YAHAVAH. When Moses asked His name He replied with a word that speaks to His continued and unchanging existence. Therefore, He said in English, "I AM," and "I AM THAT I AM," (*Exodus 3:14; Isaiah 44:6; 47:8*). There is a remarkable similarity between the expression employed by Yeshua here to these Jewish leaders and what is used in Exodus to denote the very personal pronoun name of God. The manner in which Yeshua used it strikingly suggests that He was the very same I AM that spoke to Moses, therefore to God Himself. The Jews stated that He was "not yet fifty years old, and could not, therefore, have seen Abraham." In essence, and by appealing to this name, Yeshua expressly was saying that He existed even before Abraham and this concurs with John 1:1 which plainly states that He, the Word, was not only in the beginning with God, but was God. This line affirms John's reason for writing this gospel. (*John 20:31*) (see also, *Exodus 3:14; Isaiah 43:13; John 17:5,24; Colossians 1:17; Revelation 1:8*) (see also, End Note #2 *The Names of God and Christ*)

<sup>551</sup> PO According to the Law (*Leviticus 24:16*) the punishment for blasphemy was stoning. The reaction of these Jews proves that they believed that He was making Himself equal to God. (see also, *Luke 4:30; John 10:31,39; 11:8*)

CHAPTER 9<sup>552</sup>

And as he passed by,<sup>553</sup> he saw a man who was blind from birth.<sup>554</sup> 2 And his disciples asked him, Rabbi, who sinned, this man or his parents, that he was born blind?<sup>555</sup> 3 Yeshua answered, **Neither has this man sinned<sup>556</sup> nor his parents,<sup>557</sup> but that the works of YAHAVAH should be made manifest in**

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<sup>552</sup> CHAPTER NINE *The Story of the Man Born Blind, the Pharisees question Yeshua.*

<sup>553</sup> PO He was leaving the temple. (*John 8:59*)

<sup>554</sup> PO There is great significance in this man being blind from birth. Had he been blinded by an accident there could be a question in His healing but blind from birth seems to seal the idea that there was absolutely no hope for him to ever regain his sight outside of a miracle. Perhaps more significant is the archetype of all human beings born blind to the things of heaven and their subsequent need to be born-again to even see it. (*John 3:5*) In this story, we are presented with the healing hand of Yeshua that enables this man to see physically. Of course, the type presented it all people can be given sight to see (perceive, understand) the things of the Kingdom if and when Yeshua gives them the ability.

<sup>555</sup> PO The Jews strongly believed that all calamities of every kind were the result of sin. Because this man had been blind from birth, and clinging to the notion of blame they asked Yeshua who caused the blindness – the man or his parents. For the man to cause the blindness, it seems from some extra-biblical writings that they Jews believed in something called “the transmigration of souls,” or where the soul of an individual as a result of sin in a previous life would pass into other bodies and experience punishment. This view is similar to some teachings of Plato, Swedenborg, and the doctrine of a pre-mortal existence found in other faith expressions. They also believed that an infant had the ability to sin and bring birth defects upon itself. Then there was the belief that the child’s parents could also have sinned especially in reference to them violating *Leviticus 20:18*. (see also, *Matthew 16:14; John 9:34*)

<sup>556</sup> PO This is an indirect repudiation of the belief in the transmigration of soul’s doctrine, of evil done in-utero or in sins made in a pre-existent life.

<sup>557</sup> PO In this particular case, this is also a repudiation of the belief that the parents were to blame for their son’s blindness. This is not always the case as the actions of parents may affect the well-being of their child (via substance abuse, etc)

him.<sup>558</sup> 4<sup>559</sup> I must work the works of him that sent me while it is day: night comes, when no one can work.<sup>560</sup> 5 As long as I am in the world, I am the light of the world.<sup>561</sup> 6 When he said this, He spat on the ground and made clay of the spittle and anointed the eyes of the blind man with the clay,<sup>562</sup> 7 And said to him, **Go, wash in the pool of Siloam**<sup>563</sup> (which means, Sent). So, he went and washed and came back seeing.<sup>564</sup> 8 The neighbors and those who had seen him before as one blind said, Is not this the man that sat and begged? 9 Some said, It is he: others said, No, but he is like him: but he said,

<sup>558</sup> PO Again, in the case of this particular man, Yeshua states that his birth defect occurred so that the works of YAHAVAH would be made manifest. (John 11:4) As a general principle, we might say that this is the ultimate reason behind all human defects; that YAHAVAH might show forth His hand through the love and selflessness of those who step in to aid those in need. This is not to suggest that YAHAVAH causes disease – that lies in the hands of Man and the Fall. But He is present in the lives of others who choose to step forward in love and give comfort and help to those souls so afflicted. (see End Note #50 *The Price of Liberty*)

<sup>559</sup> PO There is a variant in translations on whether Yeshua said, “*I must work*,” here or “*We must work*.” It seems that the sun was setting when He came upon this man and as the Light of the World, we suggest, in context of the rest of the verse, that Yeshua was saying, “*This man was born blind in order to bring glory to YAHAVAH. I, the light of the world who has the ability to heal him, must work while I am here with you (while it is day) because once I leave, many of such miraculous works will fade.*”

<sup>560</sup> (see also, *John 4:34; 5:19,36; 11:9; 12:35; 17:4*)

<sup>561</sup> (see also, *John 1:5,9; 3:19; 8:12; 12:35,46*)

<sup>562</sup> PO Yeshua would use all sorts of approaches when healing people. Some healings were in His presence, others not. (*Matthew 8:13*) With some, He proactively engages with the individual but with others they reach out without His knowledge and heal themselves. (*Matthew 9:20*) Some healings were processional (*Mark 8:24*) and some He required action on the part of the person healed. (*Mark 1:44; John 9:6*) The point seems to be YAHAVAH cannot be boxed in by rote religious demands. He will work in whatever way He sees fit. So does the Spirit move (*John 3:8*) and so do those who move by it. All healings in the Apostolic Record served as evidence of Him as the promised Messiah. In that day they were truly miraculous and unavailable through any other means. Today, the greatest miracles are seen in Him healing the human heart and liberating those taken captive by sin. While medical sciences today may contain the ability to give sight to the blind and hearing to the deaf, no medical advance has even been able to change the human heart and cause. (see also, *Mark 7:33; 8:23*)

<sup>563</sup> (see also, *2<sup>nd</sup> Kings 5:14; Nehemiah 3:15*)

<sup>564</sup> PO For us, this is a picture of what the scripture calls, the washing of the Word. (*John 8:30-32; Ephesians 5:15-3; 17:17; Titus 3:5; Hebrews 10:22; 1<sup>st</sup> John 5:6*) The natural human being collects all sorts of earthly ideas and opinions that may serve to blind them to the truth. (*1<sup>st</sup> Corinthians 2:14*) As a means to renew the mind we introduce the scripture by the Spirit which serves to wash away the obstacles that hinder our vision. Just as this blind man went and washed and came back seeing, every believer touched by Yeshua will undergo the same experience as they pursue YAHAVAH in spirit and truth.

I am that man.<sup>565</sup> 10 They then said to him, How were your eyes opened? 11 He answered, A man called Yeshua made clay, and anointed my eyes, and said to me, Go to Siloam, and wash: and I went and washed and received sight.<sup>566</sup> 12 Then said they to him, Where is he? He said, I do not know. 13 So they brought the man who was once blind to the Pharisees.<sup>567</sup> 14 And it was the sabbath day<sup>568</sup> when Yeshua made the clay and opened his eyes.<sup>569</sup> 15 Then again the Pharisees asked him how he had received his sight. And he said to them, He put clay on my eyes, and I washed, and I see. 16 Some of the Pharisees said, This man is not of YAHAVAH, because he does not keep the sabbath. But others said, How can a man that is a sinner do such

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<sup>565</sup> PO People regenerated by Yeshua through the Holy Spirit are often unrecognizable to those who knew them when they walked in darkness. (*2<sup>nd</sup> Corinthians 5:17*)

<sup>566</sup> (see also, *John 9:6-7*)

<sup>567</sup> PO This was a normal response by the people in that day who, because of tradition, subjected themselves to the religious leaders of their day. The Pharisees were strict abiders of the Law of Moses and as such were held up to be the ruling authority of the Nation on earth. And while often power hungry and lacking love, they were obedient to the letter of the Law (*Matthew 5:20*) and had members who sought YAVAHA in spirit and truth. (*John 3:1; 19:39; Acts 5:34*)

<sup>568</sup> PO The Jewish Sabbath begins at dusk on Friday and ends at dusk on Saturday. By the time Yeshua walked the earth the nature, purpose and spirit of the Sabbath had been lost and people served it rather than it them. (*Mark 2:27*) For a Jew (the Sabbath was never commended to a Gentile at any time) the Sabbath was a day to rest from their labors under the Law (*Exodus 31:15*). When Yeshua came to earth, He proclaimed Himself Lord of the Sabbath (*Matthew 12:8*). He said, "Come unto me, all you who labor and are heavy burdened and I will give you rest." (*Matthew 11:28-30*) In this way, He is every believer's sabbath and we rest in Him daily. In this culture, however, the friction between the Pharisees and the Lord was frequent and intense on the true meaning of the day. (see also, *Matthew 12:1-12; Mark 2:23-28; 3:2-4; Luke 6:1-9; 13:10-16; 14:1-5; John 5:9-18; 7:22-23; 9:14-16*)

<sup>569</sup> PO The making of the clay was considered labor on the Sabbath which the Pharisees saw as an infraction of the Law. (*Exodus 31:15*)

miracles? And there was a division among them.<sup>570</sup> 17 So they said to the blind man again, What do you say about him, since he has opened your eyes? He said, He is a prophet<sup>571</sup>. 18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of the man that had received his sight. 19 And they asked them, saying, “Is this your son, who you say was born blind? How then does he now see?” 20 His parents answered them, saying, “We know that this is our son, and that he was born blind. 21 But how he now sees nor who has opened his eyes we do not know. He is of age; ask him: he will speak for himself.” 22 His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess that he was Christ, they would be put out of the synagogue.<sup>572</sup> 23 Therefore his parents said, He is of age; ask him. 24 So they called the man that was blind again, and said to him, Give YAHAVAH the praise: we know that this man is a sinner.<sup>573</sup> 25 He answered and said, “Whether he is a sinner I do not know: one thing I do

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<sup>570</sup> PO Having broken the sabbath according to their opinion Yeshua was sinner, an impostor, even though He had performed a most amazing miracle. To them, YAHAVAH could never be the one behind the healing because YAHAVAH would never endorse a lawbreaker. The miracle could not be denied as it was done in public and on a man known to be blind from birth. All that they could deny was His obedience to the Law and therefore His endorsement of YAHAVAH. Interestingly, the early opponents of Christianity never denied the reality of the miracles performed by the Yeshua or his apostles. He most vitriolic foes of Him (Porphyry, Julianas, Celsus) never call His miracles into question. They simply said that He did them by an evil influence. Perhaps the greatest endorsement of Him and His miracles is the fact that twelve men (Paul instead of Judas Iscariot) gave their entire adult lives, most even unto death, for their witness of Him, His miracles, His death, resurrection and ascension. Because there were friends and foes alike among the Jewish leadership, their opinions of Him causes a schism among them. (see also, *John* 3:2; 7:12,43; 9:33; 10:19; *Acts* 23:6)

<sup>571</sup> PO All the way back in Deuteronomy (18:15,18) the Jews anticipated that the Messiah would come to them as a prophet. (see also, *John* 4:19; 6:14)

<sup>572</sup> PO Here we see an ancient example of the religious powers that be exercising their influence over the common folk as a means to retain control. (John 9: An incomprehensible miracle had been done in the life of their son born blind. Because of the belief that someone had sinned, he had lived a life of what must have been utter misery. But despite the fact that He had been made whole and given a new lease on life, these parents were too terrified to stand up and proclaim His healer as sent from heaven. From this story we can readily see how institutional powers are often more concerned with maintain order and control than promoting the truth and what will be of the greatest benefit to people’s lives. (see also, *John* 7:13; 9:34; 12:42; 16:2; 19:38; *Acts* 5:13)

<sup>573</sup>PO They could not see, though the Old Testament narrative made it plain that *elohiym* is plural, that YAHAVAH could have been God with them without any sort of conflict. (see also, *John* 9:16)

know, is that, where I was blind, now I see.”<sup>574</sup> 26 They then said to him, “What did he do to you? How did he open your eyes?” 27 He answered them, saying, “I have told you already, and you did not listen.<sup>575</sup> Would you hear it now? Will you also be his disciples? 28 And they reviled him, and said, You are his disciple; but we are disciples of Moses.<sup>576</sup> 29 We know that YAHAVAH spoke to Moses: but as for this man we do not know where he comes from.”<sup>577</sup> 30 The man answered and said, “Why this is a marvel! You do not know where he comes from, and yet he has opened my eyes.”<sup>578</sup> 31 We know<sup>579</sup> that YAHAVAH does not hear sinners: but if any man is a worshipper of YAHAVAH, and continues in His will, God listens to him.<sup>580</sup> 32 Never since the world began has it been heard that any man opened the eyes of one born blind. 33 If this man were not of YAHAVAH, he could do nothing.<sup>581</sup> 34 They answered him and said, “You were altogether born in sin,

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<sup>574</sup> PO There are fewer passages more meaningful in the Gospel of John when it comes to the witness of a convert. Because we walk by faith, nobody is in a position to prove the deity of Yeshua nor the existence of YAVAH. The faith has never been about proving it through scientific methodologies or absolute proofs. To argue from such a position is almost futile because we admittedly walk by faith (*2<sup>nd</sup> Corinthians 5:7*) and it is impossible to please YAVAH but by faith. (*Hebrews 11:6*). That said, all believers and disciples are in possession of their own personal witness and all are in some way or another in the position to cite the man born blind when asked and to reply, “*Whether he is a sinner, God, or real, I do not know: one thing I do know, is that, where I was blind, now I see.*”

<sup>575</sup> PO Having been healed by Yeshua the Messiah, the man born-blind has been empowered by the truth of His healer’s hand and strengthened in this witness he begins to show some slight disdain for the menacing religionists questioning him.

<sup>576</sup> PO And we have a first-hand insight on how division and control thrive in the minds and hearts of religionists.

<sup>577</sup> PO There appears to be some confusion among the Jewish leaders as to the origins of Yeshua. (*John 7:27; 8:48-52*) On some occasions they seem to know a bit about Him (*John 7:15*) and at other times (like this) they can’t seem to figure Him out – or don’t want to. (see also, *John 8:14*)

<sup>578</sup> PO The man born blind almost sounds sarcastic through this response. (see also, *John 3:10*)

<sup>579</sup> PO And now he begins to instruct them! (*John 7:38*)

<sup>580</sup> (see also, *Job 27:9; 35:12; Psalm 18:41; 34:15; 66:18; Proverbs 1:28; 15:29; 28:9; Isaiah 1:15; Jeremiah 11:11; 14:12; Ezekiel 8:18; Micah 3:4; Zechariah 7:13; John 7:17*)

<sup>581</sup> PO His witness has become supremely bold, and he now states that whoever healed him was of YAHAVAH.

and you teach us?”<sup>582</sup> And they cast him out.<sup>583</sup> 35 Yeshua heard that they had cast him out; and when he had found him he said, **Do you believe in the Son of YAHAVAH?**<sup>584</sup> 36 He answered and said, “Who is he, Lord, that I might believe in him?”<sup>585</sup> 37 And Yeshua said to him, **You have both seen him and it is he that speaks with you.**<sup>586</sup> 38 And he said, “Lord, I believe.” And he worshipped him.<sup>587</sup> 39 And Yeshua said, **For judgment I have come into this world,**<sup>588</sup> **that those who do not see might see; and that those who see might**

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<sup>582</sup> PO Herein lies another claim to authority by religionists (*John 9:35*) – appeals to their knowledge, experience, social status and education. With such they attempt to crush the man into submission and to make him believe that he was unauthorized, ill-prepared or unworthy to even question their insights. We note that Yeshua called fishermen and a tax-collector to be His disciples and that He never appears to have obtained any formal education Himself. His flock and those who seek Him are rich of spirit and not in the accolades of this world. (*1<sup>st</sup> Corinthians 1:17-29*) Today there is no religious authority on earth as the faith is entirely spiritual (*Jeremiah 31:31-34; Acts 2; Hebrews 12*) and YAHAVAH works directly on the hearts of all who are His by faith. No human organization or claim to power has any authority to speak for Him or to insert themselves in any way between the individual and YAVAH.

<sup>583</sup> PO This is the last bastion of unauthorized religious powers – the ability to excommunicate those who test or question their authority, doctrines or praxis. In the days of the Apostolic Church, where living apostles governed and the Holy Spirit were in abundance as a means to prepare the Bride for His return (*Revelation 2 & 3*) there were examples of church discipline in place (*1<sup>st</sup> Corinthians 5:1-6*) However, the holy, pure and unspotted Bride has been taken to the New Jerusalem (*Revelation 21:12*) at Yeshua’s promised return for His own and the world has been reconciled to the Father (*2<sup>nd</sup> Corinthians 5:19*). No longer does brick and mortar religion of human authority have a place in the Kingdom for YAHAVAH is now all in all. (*1<sup>st</sup> Corinthians 15:28*)

<sup>584</sup> PO There are textual variants present on this verse as to whether Yeshua said, “Son of Man” here or “Son of God.” Because He is both the matter is a non-issue. (See also, *Matthew 14:33; 16:16; Mark 1:1; John 10:36; 1<sup>st</sup> John 5:13*)

<sup>585</sup> PO The man’s use of Lord here is simply one of respect and not an expression of deity.

<sup>586</sup> (see also, *John 4:26*)

<sup>587</sup> PO The Greek word for worship is *proskuneo* and it is where we derive the English term, prostrate as in to prostrate oneself or lay oneself out on the ground. It was often done as a sign of respect in that day and age and could include worship of a deity or not.

<sup>588</sup> PO These words are difficult to property exegete. Yeshua has said that He came not to condemn the world (*John 3:17; 12:47; 5:45*) therefore, the term judgment, here, while often speaking to condemnation, is not the meaning. Instead, it seems to better mean that by His very existence among human-kind will declare to souls their condition - whether sinful and in need of reform or true and ready to be saved. In this sense, "judge" appears to refer to the judicial effect He would naturally have on people in the face of His teachings. In other words, because He came to speak the truth and reveal His father the result would be judgement.



become blind.<sup>589</sup> 40 Some of the Pharisees near him heard this and said to him, “Are we also blind?”<sup>590</sup> 41 Yeshua said to them, If you were blind, you would have no sin: but now that you say, We see; therefore your sin remains.<sup>591</sup>

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<sup>589</sup> While the man born blind was certainly given sight, it appears that Yeshua is using his healing to speak in spiritual terms, meaning, those who were blind and ignorant by sin would be open to see and hear Him and those who thought they had 20/20 spiritual vision would be blinded by His teachings. (see *Matthew 13:13; John 3:19; 5:22; 12:47; 1st Peter 2:9*) (see also, *Matthew 13:13; John 3:17; 5:22,27; 12:47*)

<sup>590</sup> (see also, *Matthew 23:16,24; Romans 2:19*)

<sup>591</sup> PO Guilt is measured by the capacities or ability of souls and in the face of our opportunities of knowing right and wrong. If men had no ability to do the will of YAHAVAHAH, they could incur no judgment, but these religious leaders possessed all manner of opportunity to see, know and understand the truth, they were therefore guilty before YAHAVAHAH. (see also, *John 15:22,24*)

CHAPTER 10<sup>592</sup>

Verily, truly<sup>593</sup> I say to you, he that does not enter the sheepfold<sup>594</sup> by the door<sup>595</sup> but climbs in some other way,<sup>596</sup> the same is a thief and a robber.<sup>597</sup> 2 But he that enters by the door is shepherd of the sheep.<sup>598</sup> 3 To him the doorkeeper opens;<sup>599</sup> the sheep hear his voice: and he calls his own sheep by

<sup>592</sup> CHAPTER TEN *Yeshua teaches that He is the Good Shepherd; He is considered mad. He further reiterates His relationship to YAHVAH His Father.*

<sup>593</sup> PO It is believed by some that this teaching is not chronological but occurred somewhere else than right after the events of chapter 9. The reason for this is the words, “*Very, truly,*” used by Yeshua are typically expressed amidst a discourse of His and do not begin a conversation. John the beloved is the only Gospel writer that uses this term and uses it 25 times in his Gospel account.

<sup>594</sup> PO The sheepfold was an enclosure propped up in the fields where the sheep of a flock were collected at night to defend them from predators. In Judea it was usually not covered since the seasons are mild. This would allow thieves to scale its walls and infiltrate the flock if the shepherd was not attentive. The flock mentioned here by Yeshua are the lost sheep of the House of Israel whom He came to collect (*Matthew 10:6; 15:24*) along with any Gentile believers who joined them after His death and resurrection (*John 10:16*) The people of YAHVAH are often likened in scripture to a herd of vulnerable sheep (*Ezekiel 34:1-19; Jeremiah 23:1-4; Zechariah 13:1*)

<sup>595</sup> PO The door mentioned here is an allusion to Yeshua Himself, (*John 10:7-9*) who is “*the way, the truth and the life.*” (*John 14:16*) The only acceptable way of entering the fold (or His Bride in that day, and His body today) is through faith on Him (the door). In this particular teaching it seems that He is making comparisons between shepherds of the flock. The Pharisees claimed to be pastors of the people were not willing to enter and lead the flock by the designs of Yeshua but by their own traditions. Yeshua describes them as thieves and robbers. (see net line of *John 10:1*)

<sup>596</sup> PO In other words, instead of accepting the fact that the only proper acceptable way to truly enter the sheepfold was in and through Him (the door) those who try other or alternative entrances He describes as thieves and robbers. This suggests that all attempts to enter the Kingdom through any means that is not faith on Him is akin to people promoting other ways and these alternative paths are suggested by thieves whose ultimate purpose is to steal the sheep away from Him, the Good Shepherd. This appears to speak directly to the Pharisees but also has application to any and all religious approaches contrary to the teachings of Him.

<sup>597</sup> PO In this example, anyone who promotes an alternative entrance to the fold is stealing from His flock. (Bride/Church/Body)

<sup>598</sup> PO This verse is tricky as it seems He mixes metaphors by calling Himself both the door and the shepherd. When He states, “*He that enters by the door,*” however, He follows it (in the Greek) with, “*is shepherd of the sheep,*” as the article “*the*” is missing. Therefore, the shepherds He is describing here are those who faithfully and rightly enter into the flock in His name and Spirit and are true. John 10:7 makes it clear that in this parable He is the door and not the shepherd(s).

<sup>599</sup> PO Some wealthier Jews in that day had porters who were apparently hired to watch the entrances of their sheepfolds.

name and leads them out.<sup>600</sup> 4 And when he brings forth his own sheep, he goes before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but they will flee from him because they do not know not the voice of stranger.<sup>601</sup> 6 This parable Yeshua said to them: but they did not understand the things He was saying. 7 So Yeshua again said to them, “Truly, truly, I am the door of the sheep.<sup>602</sup> 8 All who ever came before me are thieves and robbers:<sup>603</sup> but the sheep did not hear them.<sup>604</sup> 9 I am the door; if any man enters in by me, he will be saved,<sup>605</sup> and will go in and out and find pasture.<sup>606</sup> 10 The thief comes only to steal, and

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<sup>600</sup> PO There is a subtle but telling insight here to those who claim to be shepherds of His flock – they would know the names of the flock and the flock would recognize their voice. This clearly shows the importance of pastors (in that day, and even today if people insist on playing church) having a working, intimate knowledge of each of their sheep and their sheep knowing their voice. These things are an impossibility in what are known as mega-churches which completely miss the purpose of like-minded people gathering together which is to hear and learn the scripture as a means to better know the true and living God. Truly, Yeshua is the Good Shepherd (*John 10:11*) and today more than ever He leads everyone of His sheep by His Spirit. But in the event that someone believes that they ought to “shepherd” a congregation, great care must be taken to observe whom they ultimately serve – themselves or Him. PO<sup>2</sup> We also note that the shepherds lead their flock out, which suggest that they ought to “lead by example” in every aspect of living the faith and that neither they nor their needs should ever be help up above any in their flock. (*Ezekiel 34:2*)

<sup>601</sup> PO All of these details were given then by Yeshua as a means to warn His own of the predatory nature of some of the religious leaders of His day. (*Matthew 23*) True seekers of YAHAVAH will hear only the Good Shepherd’s voice and follow Him – no others. True seekers have His laws written on their hearts and minds (*Jeremiah 31:31-34*) making the faith entirely subjective and in the hands of the individual and the spirit working in them. Today, there are no sub-shepherds of His body, no intermediaries between God and Man.

<sup>602</sup> (*John 10:2*)

<sup>603</sup> PO The Nation of Israel has a long history of predators who were called to lead them in righteousness but only led them into idolatry and bondage. (e.g. King Ahab, Manassah) (*Jeremiah 23:1; Ezekiel 24:2-3*) These, along with perhaps some of the Pharisees and Sadducees might be included in these that “*had come before Him.*”

<sup>604</sup> PO Despite these bad kings and religious leaders, Yeshua makes it clear that the sheep (ostensibly, His sheep, or True Israel (*John 8:39; Romans 2:28-29; 9:6*) who never deviated from devotion to YAHAVAH) did not hear (listen to or follow) them. (*Hebrews 11*)

<sup>605</sup> (see note on *John 3:17* above on “saved”)

<sup>606</sup> PO The language of shepherding sheep is retained here and speaks to them being led, and fed, protected and secure. (see also, *John 14:6; Ephesians 2:18; Revelation 21:25*)

kill, and destroy:<sup>607</sup> I came that they might have life<sup>608</sup> and that they might have it more abundantly.<sup>609</sup> <sup>11</sup><sup>610</sup> I am the good shepherd:<sup>611</sup> the good shepherd lays down his life for the sheep.<sup>612</sup> <sup>12</sup> But he that is an hireling,<sup>613</sup> and not the shepherd, whose sheep are not his own, sees the wolf coming,<sup>614</sup> and leaves the sheep, and flees: and the wolf catches them, and scatters them.<sup>615</sup> <sup>13</sup> He flees because he is a hireling and cares nothing for the sheep.

<sup>607</sup> PO Religious charlatans' prey on others by taking their time, money and often their very liberty to live. They impose false doctrines and practices and lead them from Him who is the truth. Only He is faithful; true living is found in Him and Him alone. All additions, subtractions and other forms of promised security are predatory. (see, *Matthew 23:14; Mark 12:40; Luke 4:25; 20:47; John 7:19; 8:37-44*)

<sup>608</sup> PO Yeshua is the Light and Life of the world. Through Him all have life physically through the resurrection (*John 5:29*) and spiritually, by faith, if they desire it. (see also, *Matthew 7:14,10; 16:25; 19:16-29; 20:28; Mark 3:4; 8:35; 10:17-45; Luke 6:9; 9:24; 10:25; 12:23; 14:26; 17:33; 18:18, 30; John 1:4:3:15-16; John 4:14,36; 5:24-29,40; 6:27,33-68; 8:12; 10:11-28; 11:25; 12: 25-50; 14:6; 15:13; 17:2-3; 20:31*)

<sup>609</sup> PO The Greek terms translated here is *perissos* and means *superabundantly*. Where true living can actually be restricted and extinguished through the effects of bondage, imprisonment and captivity (due to sin, disease and the Law) He offers "living liberty" that is otherwise unavailable through the world of material entrapments and distractions. His life is True, abiding and eternal and is born by the recipients of His victory into the kingdom above. It is not earned; it is freely given (*Romans 3:24; 1<sup>st</sup> Corinthians 2:12; Revelation 21:6; 22:17*) to any and all who will receive it by looking to Him as the author and finisher of our faith. (*Hebrews 12:2*)

<sup>610</sup> PO At this point, He redirects the title of shepherd to Himself from the shepherds mentioned in the parable (*John 10:1-10*)

<sup>611</sup> PO The Greek actually reads, "*I am the shepherd the good one,*" which caused the Latin Vulgate to speak of Him as, the "*pastor (with a) bonus.*" He explains how and why He meets this definition in the next line.

<sup>612</sup> PO In the Tanakh, there are stories of men like David (*1<sup>st</sup> Samuel 17:35*) who, as types for the Messiah, risked their own lives to snatch a sheep from the mouth of a lion. (*1<sup>st</sup> Peter 5:8*) As the consummate victorious Savior, Yeshua gave His very life for the sins of the world, snatching all from the mouth of sin, death, Satan and hell. (*John 1:29; 1<sup>st</sup> John 2:2*) (see also, *Isaiah 40:11; Ezekiel 34:12,23; 37:24; Hebrews 13:20; 1<sup>st</sup> Peter 2:25; 5:4*)

<sup>613</sup> PO Pay careful attention to this word, "hireling" (Greek, *misthotos*) as this speaks not to the shepherds in *John 10:1-10* but to people in the business of shepherding to make money. (*Peter* speaks of them as shepherds out for "shameful gain." (*1<sup>st</sup> Peter 5:2*) These are they who are focused on their own well-being and tend to do more fleecing of the flock than feeding. (*Ezekiel 34:2-6*)

<sup>614</sup> (*Matthew 4:3; 26:47; Mark 4:15; John 14:30*)

<sup>615</sup> PO In other words, these hirelings have no vested interest in the flock that they were hired to protect and at the first sign of trouble will abandon them as a means to protect themselves. Again, the True Shepherd "*gives His own life*" for the sheep. The false never will. *John 10:13* explains plainly. (see also, *Zechariah 11:16-17*)

14 I am the good shepherd. I know my own and my own know me.<sup>616</sup> 15 As the Father knows me, even so I know the Father, and lay down my life for the sheep.<sup>617</sup> 16 And I have other sheep which are not of this fold. I must also bring them, and they will hear my voice, so there will be one fold, and one shepherd.<sup>618</sup> 17 For this reason my Father loves me,<sup>619</sup> because I lay down my life, that I might take it again.<sup>620</sup> 18 No man takes it from me, but I lay it down myself.<sup>621</sup> I have power to lay it down, and I have power to take

<sup>616</sup> PO In that day, where the Nation of Israel and the Law of Moses were wrapping up once and for all because of the finished work of Yeshua of Nazareth, His Bride, holy and pure, was being gathered from among them. These souls were predestined to be His by YAHAVAH (*Ephesians 1:3-18*) and He knew them and they knew Him. They were the elect of God in that day, (*Colossians 3:12; 1st Timothy 1:4; 1st Peter 1:2*) culled from His own and He would take her as His Bride before the Great day of Judgement fell upon the rest of Israel who had rejected Him. He was their husband (*Ephesians 5:23*), and they were His holy Bride (*John 3:29; Revelation 18:23; 21:2; 22:17*) who escaped the wrath of God which fell upon those who were under the Law. (*Matthew 3:7; 1st Thessalonians 1:10*) He knew them, and they knew Him. Today, He and His Bride are in the New Jerusalem (above) and they continue to have children who are believers who continually increase the Kingdom of YAHAVAH forevermore. (*Isaiah 9:6-7*) (see also, *2nd Timothy 2:19*)

<sup>617</sup> PO Meaning, He gave His life as the atoning sacrifice for their sins. He died in their place, redeemed the world of sin and death. (*John 10:17-18*) (see also, *Isaiah 53:4-5; Matthew 11:27; John 15:13*)

<sup>618</sup> PO The victory of Yeshua for the world (*John 16:33*) ultimately brought the Good News to the Gentiles in that day as prophesied (*Isaiah 56:8; Ezekiel 37:22; Ephesians 2:14; Galatians 3:29; Colossians 1:20; 1st Peter 2:25*) and in the end has brought the Great News to the world. He plainly describes His fold as one (*Ephesians 4:5*) with Him as the One Shepherd. Paul frequently speaks of unity and disunity in the faith and pleads for the latter. (*1st Corinthians 3:1-10; Ephesians 4:1-7; 11-16*) We ardently suggest that any and all believers in Yeshua set all bickering and division aside and unite in the commonalities while leaving all judgement to the King. (see, End Note #51 *The Good and the Great News*) (see End Note #52 *The Lie of the Lost Ten Tribes – Parts A and B*) (see also, [www.christianpeaceinitiative.com](http://www.christianpeaceinitiative.com))

<sup>619</sup> (see, *Philippians 2:5-11*)

<sup>620</sup> PO Yeshua came from above (*John 7:29; 8:23*), was without sin, (*Hebrews 4:15*) was therefore the only human not deserving of death (*Romans 6:23*), and yet He gave up His life (*Mark 15:37*) which no man could take from Him, (*John 10:18*) as a worthy sacrifice for the sins of the world. (*Revelation 4:11; 5:9,12*) (see also, *Isaiah 53:7-8,12; Hebrews 2:9*)

<sup>621</sup> PO He had power to preserve his own life as He repeatedly proved by escaping from those seeking to kill him. He voluntarily went up to Jerusalem, knowing that He would die (*Matthew 20:8*); He knew Judas was going to betray him (*Matthew 26:23*) and He explained to Pilate that he could have no power at all against Him except it were given him by his Father. (*John 19:11*) This is because He and His Father are one (*John 10:30; 17:22*) nobody anywhere ever had power over Him. But as a man, He surrendered His fleshly will over in complete obedience to the will of His Father whose will it was that He should die for the sins of the whole world. (*Matthew 26:42; John 10:39; 1st John 2:2*)

it again. This commandment I have received from my Father.<sup>622</sup> 19 There was then a division among the Jews for these sayings again.<sup>623</sup> 20 And many of them said, “He has a devil, and is mad; why do you listen to him?”<sup>624</sup> 21 Others said, “These are not the words of someone with a devil. Can a devil open the eyes of the blind?”<sup>625</sup> 22 And it was the feast of the dedication in Jerusalem,<sup>626</sup> and it was winter.<sup>627</sup> 23 And Yeshua walked in the temple in Solomon's porch.<sup>628</sup> 24 Then the Jews gathered around him, and said to him, “How long will you keep us wondering? If you are the Christ, tell us plainly.”<sup>629</sup> 25 Yeshua answered them, “I told you, and you do not believe.<sup>630</sup> The works that I do in my Father's name, they bear witness of me.<sup>631</sup> 26 But you do not believe, because you are not of my sheep.<sup>632</sup> 27 My sheep hear my voice, and I know them, and they follow me:<sup>633</sup> 28 And I give to them

<sup>622</sup> (see also, *John* 2:19; 6:38; 15:10; *Acts* 2:24,32)

<sup>623</sup> (see also, *John* 7:43; 9:16)

<sup>624</sup> (see also, *John* 7:20; 8:48,52; *Acts* 26:24)

<sup>625</sup> (see also, *Psalms* 94:9; 146:8; *John* 9:6-7,32-33)

<sup>626</sup> PO The Feast of Dedication was not established under Moses but was a later commemoration of the purification of the temple after Antiochus Epiphanes desecrated it in 167 BC by slaughtering a pig on its altar.

<sup>627</sup> PO The Revised Standard Version adds the line, “and it was winter” to the first part of verse 23)

<sup>628</sup> PO According to the Jewish historian Josephus, (*Antiquities* b. xx. c. 8, s. 7) this porch was built by Solomon (*2<sup>nd</sup> Kings* 24:13), on the east side of the outer court of the temple and was left standing by Herod when he rebuilt the temple around 20-19 BC. This porch was four hundred cubits long and was apparently left standing because of its beauty. (see also, *Acts* 3:11; 5:12)

<sup>629</sup> PO He had done miracles (*John* 7:31) including giving sight to a man born blind. (*John* 9:32-33) He had plainly told them of His origins and preeminence (*John* 8:58). But the rulers construed that He was born in Galilee (*John* 7:52) and therefore disqualified from being the Messiah. It also seems that in their expectation of a glorious messianic prince who would reign on earth, the sight of a poor untrained man of sorrows was too much for them to accept.

<sup>630</sup> PO Belief is in the hands of each individual as YAVAHAH will not force any soul made in His image into believing. Once someone steps forward in belief, He reaches down with more light and truth. This back-and-forth exchange between YAHAVAH and human beings is ongoing over the life of a believer. (see also, *John* 3:12; 5:38, 47; 6:36, 64; 8:24; 12:47; *2<sup>nd</sup> Corinthians* 4:4)

<sup>631</sup> (see also, *John* 3:2; 5:36; 9:38)

<sup>632</sup> (see also, *John* 8:47; 10:14; *1<sup>st</sup> John* 4:6)

<sup>633</sup> (see also, *John* 9:4,14; 10:14)

eternal life and they will never perish,<sup>634</sup> nor will anyone pluck them out of my hand.<sup>635</sup> 29 My Father, who has given them to me is greater than all; and nobody is able to pluck them out of my Father's hand.<sup>636</sup> 30 I and the Father are one.”<sup>637</sup> 31 Then the Jews took up stones again<sup>638</sup> to stone him.<sup>639</sup> 32 Yeshua answered them, I have shown you many good works from my Father; for which of those works do you stone me? 33 The Jews answered

<sup>634</sup> PO The Greek term *perish* is *apollumi* and typically means to be ruined (*Jobn 9:17*) or to suffer loss. It is used eighty-six times in the Apostolic Record and in many cases means death, ruin, even destruction but never complete annihilation. For example, in the phrase, “*the lost sheep of the house of Israel*” lost is *apollumi*; so, again, lost, but not destroyed. The point is perished never means completely destroyed but something that suffers loss including a tender belief or faith. (*Romans 14:15*) It seems that the perishing Yeshua is speaking about here is people being put to death, going to hell (in that day) or being killed at the Great and Dreadful day (or perhaps, all three) but YAHAVAH, through His Son, will not allow any to be destroyed but will bring all to a state of repentance. (*2nd Peter 3:9*)

<sup>635</sup> PO In this particular place, Yeshua is speaking strictly of His Bride of Believers in that day. (see also, *Jobn 6:37; 17:11-12; 18:9*)

<sup>636</sup> PO His Father was greater than Him because He had taken on flesh and submitted Himself in that state to the will of His Father. (see next verse) (see also, *Jobn 14:28; 17:2,6*)

<sup>637</sup> PO I and my Father are one. The word translated "one" here is not in the masculine, but in the neuter gender. Because of this many scholars suggest that He is simply claiming unity and purpose or design. We suggest that this meaning, unless He was greatly misunderstood by the stone-bearing Jews around Him, was not what He meant – completely. We suggest that Yeshua was emphatically stating that He and His Father were one in every way imaginable – including composition. To make matters more difficult but in harmony with God being a plural oneness (*Genesis 1:1*) we strongly suggest the following as a unique explanation of YAHAVAH and Yeshua . . . they are both (in theory) the perfectly mixed composition of the color orange. To see Yeshua (orange) is to see His Father (orange). But this incomprehensible unity is composed (again theoretically speaking) of two colors – red and yellow. From the beginning these two colors, which represent masculine and feminine traits and characteristics, were united in the representation of the color orange. The proof that Yeshua was making a claim far beyond just unity of purpose might be seen in the following considerations: 1, the Jews took up stones to punish him for blasphemy (*Jobn 10:31,33*) and they said to him that they understood him as affirming that he was God (*Jobn 10:33*). 2<sup>nd</sup>, Yeshua did not deny that it was his intention to be so understood. He could have, but He didn't. This is telling. Instead, He made yet another declaration that implied the same thing and they responded in the same way! (*Jobn 10:37-39*). If Yeshua did not want to this statement to mean that He was equal to YAHAVAH he could have easily restated His meaning. Instead, these Jews were well acquainted with their own language and they completely understood the obvious and the not-so-obvious declaration. The fact remains clear throughout the biblical narrative – YAHAVAH is ONE, YAHAVAH is PLURAL, YAHAVAH is TWO . . . not three. (see, END NOTE #9 *On the Spirit*)

<sup>638</sup> PO “Again,” (*Jobn 8:58*) and for the very same reason. Again, Yeshua did not attempt in any way to restate His meaning.

<sup>639</sup> (see also, *Jobn 8:59*)

him, saying, “It is not because of a good work that we stone you but for blasphemy, because you, being a man, make yourself YAHAVAH.<sup>640</sup> 34 Yeshua answered them, “Is it not written in your law, “I said, you are gods?”<sup>641</sup> 35 If he called them gods to whom the word of YAHAVAH came and the scripture cannot be broken;<sup>642</sup> 36 Do you say, He<sup>643</sup> whom the Father has sanctified, and sent into the world,<sup>644</sup> blasphemes because I said, I am the Son of YAHAVAH?<sup>645</sup> 37 If I am not doing the works of my Father, then do not believe me.<sup>646</sup> 38 But if I do them, even though you do not believe me, believe the works, that you may know and believe that the Father is in me, and I am in him.<sup>647</sup> 39 They again sought again to arrest him: but he escaped out of their hand,<sup>648</sup> 40 He went away again across the

<sup>640</sup> PO Without any question whatsoever, Yeshua was “*God with us.*” (*Matthew 1:23*) He, along with who became His Father by the incarnation, was One with Him (and the One is a plural two. (see also, *Genesis 1:1; John 5:18*)

<sup>641</sup>PO This is a more complicated response from Yeshua, and we will attempt to explain it in this note and point out uniqueness’s in the verses to follows. The answer of Yeshua consists of two parts. In the first part (*John 10:34-36*) He explains how they should not object to Him “making Himself God” since their scripture allows for even typical humans to do so. He is able to say this because “*elohiym*,” is used in the scripture to describe human beings who are judges, magistrates and others in positions of authority and power on earth. In other words, there is absolutely nothing improper or blasphemous in Him making Himself an elohiym. (*Exodus 4:16; 7:1; 4:16; 21:6; Psalm 82:6; Habakkuk 1:11*) Why? Elohym is not the name of God-Almighty, it is a title. His personal pronoun name is YAHAAH. The second point (*John 10:37-38*) is a repetition of all of His earlier claims – His proof of Him being one with His Father is in His miracles or works.

<sup>642</sup> PO Again, if the scripture uses the word god (*elohiym*) and applies it to magistrates, it settles the question that it is right to apply the term to those in office and authority. If applied to them, it may be applied to others in similar offices. It cannot, therefore, be blasphemy to use this word toward myself as I am the Messiah." (see also, *Romans 13:1*)

<sup>643</sup> PO Meaning Himself.

<sup>644</sup>PO In this verse Yeshua brings His right to assign the name to Himself because the Father “*sanctified Him and sent Him into the world.*”

<sup>645</sup> (see also, *Luke 1:35; John 3:17; 5:17-18,36-37; 6:27; 8:42; 9:30,35,37*)

<sup>646</sup> (see also, *John 15:24*)

<sup>647</sup> PO Again, and in a completely material example, to understand the Father in Yeshua and Yeshua in the Father, see one as red, one as yellow mixed perfectly and creating orange. Then see YAHAVAH in heaven as orange and Yeshua on earth as the same. (see also, *John 5:36; 14:10-11; 17:20-21*) (see also, note on *John 10:30* above)

<sup>648</sup> (see also, *John 7:30,44; 8:59*)



Jordan to the place where John at first baptized; and there he remained.<sup>649</sup>  
41 And many came to him, and they said, “John did no miracles, but  
everything that John said about this man was true.”<sup>650</sup> 42 And many believed  
in him there. <sup>651</sup>

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<sup>649</sup> PO Which was called Bethabara or Bethany. (see also, *John 1:28*)

<sup>650</sup> (see also, *John 3:30-36*)

<sup>651</sup> PO This appears to be because of John the Baptists witness of Him. (see also, *John 8:30; 11:45*)

CHAPTER 11<sup>652</sup>

Now a certain man was ill, Lazarus<sup>653</sup> of Bethany, the town of Mary<sup>654</sup> and her sister Martha.<sup>655</sup> 2 It was Mary who anointed the Lord with perfume and wiped his feet with her hair,<sup>656</sup> whose brother Lazarus was ill.<sup>657</sup> 3 Therefore his sisters sent to him, saying, “Lord, he whom you love is ill.”<sup>658</sup> 4 But when Yeshua heard it he said, **“This illness is not unto death, it is for the glory of**

<sup>652</sup> CHAPTER ELEVEN *Yeshua raises Lazarus from the dead; the Jewish leadership discusses Him; Yeshua avoids Jerusalem; the Jews put out an order about and against Him; the shift toward His death.*

<sup>653</sup> PO Interestingly, of all the parables Yeshua tells, there is only one where He uses a proper-noun name. It's in *Luke 16:20* and the name He uses there? Lazarus. What is intriguing is that the parable tells the story of a rich man (who goes unnamed) and a poor beggar named Lazarus, (whose name in Hebrew means, “*God helps.*”) In the story, both men die, but the rich man goes directly to the punishment part of sheol while Lazarus goes to a place called “Abraham’s Bosom” which is synonymous with the afterlife paradise portion of sheol in that day. We suggest that here in chapter 11, where we read about the literal death of Mary and Martha’s brother (Lazarus) that this same Lazarus did not just lay in the tomb for four days (*John 11:39*) but is described in the parable of Yeshua in *Luke 16:20*. (see also, *Luke 10:38-39*)

<sup>654</sup> (see note, *John 2:1*)

<sup>655</sup> PO Martha’s name means bitterness. She was the sister of Lazarus and Mary and believed to probably have been the eldest sibling of the family who all resided at Bethany. (*Luke 10:38,40-41; John 11:1-39*) Because their home is referred to as “her house,” some have believed that that she was a widow, and that her brother Lazarus and sister Mary lived with her. This lends to the descriptions of her being anxious, and bustling about, attempting to offer the best surroundings for the Master which was in sharp contrast to the quiet devotions given by Mary, who was more concerned with listening and learning from Him than contributing to their surroundings. Says, Albert Barnes, “*Mary and Martha are representatives of two orders of human character. One was absorbed, preoccupied, abstracted; the other was concentrated and single-hearted. Her own world was the all of Martha; Christ was the first thought with Mary. To Martha life was 'a succession of particular businesses; 'to Mary life 'was rather the flow of one spirit.' Martha was Petrine, Mary was Johannine. The one was a well-meaning, bustling busybody; the other was a reverent disciple, a wistful listener.*” Paul may have had a picture of the Martha-type in his mind when he spoke of serving the Lord “without distraction” (*1<sup>st</sup> Corinthians 7:35*) The Lord Himself address the differences of these two in *Luke 10:38-42*.

<sup>656</sup> (see also, *Matthew 26:7; Mark 14:3; John 12:3*)

<sup>657</sup> PO If we add the parable the Rich Man and Lazarus into the mix of this account, Lazarus is described by the Lord as having, in life, received, “*evil things,*” as compared to the rich man who received “*good.*” In the afterlife, Yeshua describes them as receiving the reverse. (*Luke 16:25*)

<sup>658</sup>PO On the phrase, “*he whom you love,*” see (End note #53 *Nine Reasons why the Gospel of John may have written by Lazarus* <https://www.letstalkscriptures.com/?s=lazarus>)

**YAHAVAH** so that the Son of **YAHAVAH** might be glorified by it.”<sup>659</sup> 5 Now Yeshua loved Martha, and her sister, and Lazarus.<sup>660</sup> 6 And when he had heard therefore that he was ill, he remained two days longer in the place where he was.<sup>661</sup> 7 Then after this He said to the disciples, “Let us go into Judaea again.” 8 The disciples said to him, “Rabbi, the Jews of late<sup>662</sup> sought to stone you, and are you going there again?” 9 Yeshua answered, “Are there not twelve hours in the day?<sup>663</sup> If anyone walks in the day, he will not stumble because he sees the light of this world.<sup>664</sup> 10 But if any one walks in the night, he stumbles because there is no light in him.<sup>665</sup> 11 These things He said; then after this He said to them, “Our friend Lazarus sleeps<sup>666</sup> but I

<sup>659</sup>PO Yeshua came to bring glory to His Father through the works/miracles made manifest through Him. Before raising Lazarus, He maintains that his illness was for this very purpose and even delays his healing (*John 11:6*) to prove it. This glory would also glorify His own person as a result. (see also, *John 9:3; 11:40; 17:1,24*)

<sup>660</sup> (see End Note #53 on “*Nine reasons why the Gospel of John may have been written by Lazarus*) (referenced above at *John 11:3*)

<sup>661</sup>PO Lazarus had probably died soon after the messengers left to contact the Messiah. Yeshua knew this, (*John 11:11*) and did not hurry back to Judea but stayed put where He was for two more days so there was no question that he was dead. By the time He actually gets to the tomb four days had passed. (*John 11:39*).

<sup>662</sup>PO It seems that about four months had passed since the events of *John 10:31*.

<sup>663</sup>PO The Jews divided the day into twelve equal parts from sunrise to sunset. Yeshua appeals to a similar illustration in *John 9:4-5*. (see also, note on *John 9:4*)

<sup>664</sup>PO Here Yeshua appeals to the ways of travelers. Those who travel when it is light will not stumble because they see the obstacles before them and are able to avoid them. That light is the sun, where in the physical world is the source of the light of day. But those who travel by night are unable to see the dangers (because there is no light in them - meaning their eyes are not illuminated) and they are therefore subject to tripping or something worse. His meaning seems to be, albeit indirectly, that there was an allotted time for Him on earth to do His Father's will (represented by the twelve hours of the day," reference). And while His time was drawing to a close there was still time to travel (labor) even in the last hour of light. So, while the night was certainly approaching, He still had work to do. Perhaps more importantly, His life could not be taken until the Father said, so there was nothing to fear. (see also, *Isaiah 49:6; John 1:4, 9:4; 1st John 2:8*) (see also, *John 12:35*)

<sup>665</sup> PO Light in him speaks to light in the absorbed by the physical eyes to physically see but obviously the reference has spiritual application to the ability to understand spiritual things.

<sup>666</sup> PO The word, "sleep" can at times reference death because people sleeping can resemble dead people (and vice versa) and because death, like sleep, is not considered final – there is an expectation of waking up/rising again to consciousness. It is in these ways that sleep can be assigned to people in scripture – especially to the faithful. (*Matthew 9:24; 1st Corinthians 11:30; 15:51; 1st Thessalonians 4:14; 5:10*)

go to wake him out of sleep.”<sup>667</sup> 12 Then his disciples said, “Lord, if he sleeps, he will recover.”<sup>668</sup> 13 But Yeshua spoke of his death, but they thought that he had meant he was taking rest in sleep. 14 Then Yeshua plainly said, Lazarus is dead. 15 And I am glad for your sakes that I was not there so that you may believe;<sup>669</sup> nevertheless let us go to him. 16 Then Thomas called the Twin,<sup>670</sup> said to his fellow disciples, Let us also go, that we may die with him.<sup>671</sup> 17 Now when Yeshua came, he found that Lazarus had already been in the tomb four days.<sup>672</sup> 18 Now Bethany was near Jerusalem, about two miles off. 19 And many of the Jews came to Martha and Mary, and comforted them concerning their brother.<sup>673</sup> 20 When Martha heard that Yeshua was coming, she went and met him: but Mary sat in the house.<sup>674</sup> 21 Then said Martha to Yeshua, “Lord, if you had been here, my brother would not have died.”<sup>675</sup> 22 But I know, that even now,

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<sup>667</sup> PO According to the reaction of the apostles in the next verse, they seemed to believe that Yeshua was actually saying that Lazarus was literally asleep and that He was going to wake him up. (see also, *Deuteronomy 31:16; Daniel 12:2; Matthew 9:24; Acts 7:60; 1<sup>st</sup> Corinthians 15:18,51*) (see, End note #54 *Is Soul Sleep Biblical? - Christian Research Institute (equip.org)*)

<sup>668</sup> PO His apostles assumed that Yeshua used sleep here literally and responded accordingly.

<sup>669</sup> PO What Yeshua seems to mean here might be something like this, "If I had been there when Lazarus was dying, I would not have been able to hold back healing him because of my compassion on him and his family. And while healing him would have been a miracle and merciful what I am about to do will be incontrovertible evidence of the who I am and what I came to do. This will bless you in the end."

<sup>670</sup> PO Didymus means twin in Greek.

<sup>671</sup> PO It is our opinion that Thomas struggled with faith well before the events of *John 20:25*. This was an early insight to this attitude as he appears to believe that by going back to Judea it was a death sentence for them all.

<sup>672</sup> PO It was customary for the Jews to embalm their dead. Perhaps the sisters refused such in the hope that Yeshua would come back (presumably before He did) and raise him. (*John 11:22*) After four days, however, it seems that the time to embalm had passed. (see also, *Luke 16:20-25*)

<sup>673</sup> PO The gathering of these Jews to the site would serve to take the event of Lazarus being raised out to the rest of the community which would incite the leadership more against the Christ (*John 11: 45-50*) and also against Lazarus himself. (*John 12:10*)

<sup>674</sup> PO Like Peter, Martha was a “doer,” or someone who often acted first. Mary, on the other hand, waited in faith and prayer. Both approaches are beneficial, but the later is the means by which humans engage with YAHAVAH while waiting on Him. (see End note #55 *Learning to Wait on YAHAVAH*)

<sup>675</sup> (*John 11:14,32*)

whatever you ask of YAHAVAH, YAHAVAH will give *it* thee.”<sup>676</sup> 23 Yeshua said to her, *Your brother will rise again.*<sup>677</sup> 24 Martha said to him, I know that he will rise again in the resurrection at the last day.<sup>678</sup> 25 Yeshua said to her, *I am the resurrection, and the life: he who believes in me, though he were dead, yet will he live:*<sup>679</sup> 26 *And whoever lives and believes in me will*

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<sup>676</sup> PO There appears to be a gentle nudging happening here from Martha to encourage the Lord to act on their behalf and to ask His Father to raise her brother.

<sup>677</sup> PO Yeshua appears to be speaking of the miracle He was about to perform but Martha (*John 11:24*) appears desperate to pin her desire for Him to raise her brother then and there. These traits are central to her character and represent how most of are in the face of wanting to trust YAHAVAH and His ways while wanting our own to occur.

<sup>678</sup> PO The last day is the day when Christ would return as promised to take His Bride and to bring justice on His own. That last day occurred in 70 AD when YAHAVAH used the Roman Armies to destroy Jerusalem and the vast majority of Jews gathered there. (see End Note #21 *A Summary of Biblical Eschatology*) (see also, *1st Samuel 25:29; Matthew 18:14; Luke 12:32; 14:14; John 5:28-29; 6:37-44; 10:27-30; 11:24-26; 12:48; 17:12; 18:9; Romans 8:11-31; Philippians 3:20-21; Colossians 3:3-4; 2Th 2:13-14; 2Ti 2:19; 1st Peter 1:5; Jude 1:1*)

<sup>679</sup> PO Throughout His ministry Yeshua consistently referenced His Father and His Fathers will and glory. He was not on earth to glorify Himself. This expression, however, seems to subtly depart from this singular focus for the simple reason that the resurrection of human kind would be a direct result of Him offering Himself up and then triumphing over the grave. Because He and His Father are one (*John 10:30*), there is no difference, but to Martha He was making clear that the qualification for His being able to rise from the grave came from His obedience to His Father’s will and therefore the resurrection itself was by and through Him overcoming sin and death. Therefore, He seems to tell her, “*I am the author or the cause of the resurrection. And I am so vital to it that it may be said that I am the resurrection itself.*” In other words, “*because I have life in me and will rise from the grave, I am the resurrection and the life.*” Paul stating in *1st Corinthians 1:30* that God made Him unto us “*wisdom, and righteousness, and sanctification, and redemption,*” is akin to this statement He makes here. (see also, *John 1:4; 3:36; 5:21; 6:35,39-40,44; 14:6; Colossians 3:4; 1st John 1:1-2; 5:10-11*)

never die.<sup>680</sup> Do you believe this?<sup>681</sup> 27 She said to him, “Yes, Lord, I believe that you are the Christ, the Son of YAHAVAH, who would come into the world.”<sup>682</sup> 28 And when she had so said this, she went and called Mary her sister secretly, saying, “The Rabbi is here and calls for you.”<sup>683</sup> 29 As soon as she heard this, she arose quickly and went to him.<sup>684</sup> 30 Now Yeshua had not yet come into the town, but was still in that place where Martha met him. 31 When the Jews who were with her and comforting her in the house saw Mary rise quickly and go out, they followed her, saying, “She goes to the

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<sup>680</sup> PO Note that Yeshua tells Martha the following: “*And whoever lives and believes in me will never die!*” And yet believers in Him have been dying every day for thousands of years! This is because His victory is spiritual – entirely. It is not over the world Adam established (*1<sup>st</sup> Corinthians 15:22*) because in him all of us experience physical death. But Yeshua the Messiah gives spiritual life and living to all who believe in Him. Those who don’t are still beneficiaries of a resurrection. This helps support the fact that the resurrection of the dead is spiritually based and not physically and also explains the reason why ever since His victory humans continue to die physically. (*1<sup>st</sup> Corinthians 15:35-54*) (see also, End note#38 *Understanding the Resurrection*)

<sup>681</sup> PO The essential in all human interactions with YAHAVAH is faith. This has been the case since the beginning. It is frankly impossible to please Him but by faith. (*Hebrews 11:6*) And it is for this reason Yeshua asks Martha if she believes what He has said. Faith is the substance of things not seen (*Hebrews 11:1*) We suggest that arguing over points of faith is ludicrous. We cannot prove the existence of YAHAVAH, the resurrection, a world-wide flood or the atoning sacrifice of Christ. This is especially true if we are attempting to prove such to those who reject faith. So-called Christian apologetics are hollow as every single position on earth is merely a reflection of how each individual chooses to see the evidence around them. Atheists see the cosmos, the natural world and/birth of a child without faith; to them it is biological and scientifically based. To them, metaphysics are a lie. They are entitled to such views. Believers choose to see such things as evidence of a God or an Almighty hand. To argue perceptions, views or beliefs is a waste of time. Trying to prove that our assessment of the evidence around us is superior is also futile. Believers must accept the fact that God has never equipped us with any evidence that prove Him or His hand to those without eyes to see. We are called to merely believe on His Son and to love all others – including those who reject faith. (*1<sup>st</sup> John 3:22-23*)

<sup>682</sup> PO Though she does not confirm that He is the resurrection and the life nor the claims by Yeshua that those who believe on Him would never die, she does confirm something even more powerful – that He as the promised Messiah, the Son of the living God. (see also, *Matthew 16:16; John 4:42; 6:14,69*)

<sup>683</sup> PO The term translated master here is *didaskalos* in the Greek and best means *teacher*. It is the root word to the English word, *didactic*. John does not tell us that Yeshua requested her, but He apparently had, and Martha went quietly to tell her as a means to perhaps avoid causing a commotion among the throne there to mourn. (*John 11:31*)

<sup>684</sup> PO Here we see an alternative approach to walking in the faith to Martha as Mary waited in private until He called for her. This is a picture of relying on Him and His direction instead of our own will, insights and ways. (see, *John 11:20*) (see End note #55 *Learning to Wait on God*)

grave to weep there.”<sup>685</sup> 32 Then when Mary got to where Yeshua was, and saw him, she fell at his feet, saying to him, “Lord, if you had been here, my brother would not have died.”<sup>686</sup> 33 When Yeshua saw her weeping, and the Jews who came with her were also weeping, he groaned and was greatly troubled in spirit,<sup>687</sup> 34 And he asked, **Where have you laid him?** They said to him, “Lord, come and see. 35 Yeshua wept.<sup>688</sup> 36 And the Jews said, Look how he loved him!<sup>689</sup> 37 But some of them said, “Could not this man, who has opened the eyes of the blind<sup>690</sup> have kept this man from dying?”<sup>691</sup> 38 Yeshua was therefore moved again groaning when he came to the grave. It was a cave, and a stone lay upon it. 39 Yeshua said, **Take away the**

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<sup>685</sup> (see also, *John 11:19*)

<sup>686</sup> PO Like Martha here sister, Mary shows her faith in the power possessed by Yeshua, the Son of the Living God. (see verse 21 above)

<sup>687</sup> PO The addition of Mary to the scene now appears to have contributed greatly to the heart of the Lord. And the addition of the mourning Jews around her, which would have included wailing and loud cries, seem to have been heavy on His heart. As the Son of Man, He was fully human, and the misery and sorrow that accompanies the death of a loved one was not lost on Him.

<sup>688</sup> PO This is the shorted verse in the scripture. We find Him also weeping over Jerusalem. (*Luke 19:41*) In both instances, death (and approaching death) was the driver. As Lord and Savior, the call on His mortal life was, in part, to pay for the wages of sin (*Romans 6:23*) with His life and death on the cross and then to rise triumphantly over it all, destroying Satan, death and hell. (*1<sup>st</sup> Corinthians 15:26*) But even though He knew what He came to do, and that He would have success in doing it, He was touched by the pain that death brings to the world, and compassionately wept over such pain when confronted with it.

<sup>689</sup> PO The Greek word the Jews used here for the love Yeshua had for Lazarus was *phileo* which is the love we have for a friend or even a brother. But Yeshua’s love was greater than this as He was filled with *agapao* love, which is the unconditional, selfless, sacrificial and even at times insufferable love for others. Perhaps Lazarus was a true friend of Yeshua and in addition to *agapao* love, He also dearly loved him as a friend and brother, and this is what brought Him to tears.

<sup>690</sup> (See also, *John 9:6*)

<sup>691</sup> PO Here we see the beginning of belief on Him – which is the first step in a true and abiding relationship (*John 8:30-32*)

stone.<sup>692</sup> Martha, the sister of he that was dead, said to him, “Lord, by this time he will stink for he hath been dead four days.” 40 Yeshua said to her, Did I not to tell you that if you would believe you would see the glory of YAHAVAH?<sup>693</sup> 41 Then they took away the stone.<sup>694</sup> And Yeshua lifted up his eyes, and said, Father, I thank you that you have heard me.<sup>695</sup> 42 And I know that you hear me always: but because of the people which stand by I have said this, that they may believe that you have sent me.<sup>696</sup> 43 And when he said this, he cried with a loud voice, Lazarus, come forth.<sup>697</sup> 44 And the dead man came forth, bound hand and foot with graveclothes: and his face was wrapped with a cloth. Yeshua said to them, Loose him, and let him go.<sup>698</sup> 45 Then many of the Jews who came with Mary, and had seen the

<sup>692</sup> PO We might wonder why Yeshua, who walked on water, (*Matthew 4:18*) changed water to wine, (*John 2:9*) healed the lame (*John 5:11*) and the man born blind, (*John 9:2*) rode on animals never ridden before (*Mark 11:2*) and tamed the sea (*Matthew 8:26*) would not remove the stone Himself through some supernatural means? It seems that when others are able to act, as a means to prove their faith in Him, He would involve them. (Note Martha’s reaction to this command). In all of the above cases, there were no options for change but through Him alone, but in this case, and in others (*Matthew 9:20; 12:13; John 9:7*) they were able to participate (through actionable faith) in the work of God. This may be a principle for believers today to consider – that YAHAVAH will act independently on our behalf only when we are incapable of helping ourselves.

<sup>693</sup> PO This appears to have been implied by Him when He spoke about the resurrection of her brother (See also, *John 11:4, 11:23-25*)

<sup>694</sup> PO The KJV adds after stone, “*from the place where the dead was laid*” here but it appears to have been added by a zealous scribe.

<sup>695</sup> PO Everything Yeshua did He did in harmony with the will and ways of His Father.)

<sup>696</sup> (see also, *John 12:28-30*)

<sup>697</sup> PO The better Greek reads, “*A great voice*,” and the Syriac writes, “*A high voice*.” Either way this was clear, loud and without any sort of relation to the incantations or mesmerizing chant that magicians and soothsayers in that age were known to deliver (*Isaiab 8:19*) This was distinctly asserting his power. He uttered a distinct, audible voice, that there might be no suspicion of charm or incantation. The ancient magicians and jugglers performed their wonders by whispering and muttering. (*1st Samuel 28:8; Psalm 106:28; Isaiab 8:19; 19:3; 29:4*) Yeshua, by the very power of YAHAVAH asserted the power to lift Lazarus from the grip of death. Likewise, He lifted the righteous from the grave at His return to rescue the righteous before destroying the unfaithful of that day. Then, the call would be like the sound of a great trumpet (*Matthew 24:31; 1st Thessalonians 4:16*) (see also, *Matthew 27:46, 50; Mark 15:34, 37; Luke 23:46; John 5:29; Revelation 12:10*)

<sup>698</sup> PO The manner in which Lazarus was wrapped is unknown but wrapping was customary and it appears to have impeded his ability to ambulate. (see also, *Psalm 102:20; Isaiab 52:2; Nabum 3:10; John 20:7*)



things which Yeshua did, believed on him.<sup>699</sup> 46 But some of them went to the Pharisees, and told them what things Yeshua had done.<sup>700</sup> 47 And the chief priests and Pharisees gathered in council, and said, What do we? For this man does many miracles.<sup>701</sup> 48 If we let him go on this way all will believe on him and the Romans will come and take away our holy place and nation. 49 And one of them, Caiaphas, being the high priest that year,<sup>702</sup> said to them, “You know nothing at all,<sup>703</sup> 50 Nor do you consider that it is better for us that one man should die for the people so that the whole nation should not perish.<sup>704</sup> 51<sup>705</sup> He did not speak this of himself but being high priest that year, he prophesied that Yeshua should die for that nation; 52 And not for that nation only, but that he would also gather together in

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<sup>699</sup> PO Amazingly the record does not say, “*and all the Jews present believed on Him.*” This is for the simple reason that belief is a personal choice, an acquiescence of the will, and some people, no matter what they see or experience, will never allow themselves to believe things counter to their will, views, traditions or biases. (*Matthew 9:4; 19:8; 23:37; Mark 3:5; 4:15; Luke 16:15; 21:34; Romans 16:18; 1st Corinthians 4:5; Ephesians 3:17; Philippians 4:7; Hebrews 3:8-15; 4:7*) (see also, *John 8:30-32*)

<sup>700</sup>PO The power of religious tradition and authority can have an incomprehensible control over those unable or unwilling to break from its grasp. This control was present in that day and remains present today in every person who demands allegiance to their teachings, their views or their traditions. YAHAVAH so loved this world that He gave us His only human Son (*Acts 13:33*) who broke down the middle wall (*Ephesians 2:14*) and opened the way for all to have direct, unencumbered access to Him by the Spirit through faith. Nothing should ever come between Him and the individual. (*Jeremiah 31:31-34; Acts 2*)

<sup>701</sup> PO They knew He proved His origins, but for envy, and a desire to retain power and control, refused to accept Him. (*Matthew 27:18; Mark 15:10; John 11:48*) (see also, *Psalms 2:2; Matthew 26:3; Mark 14:1; Luke 22:2; John 12:19; Acts 4:16*)

<sup>702</sup> PO Caiaphas held the office for about ten years. Because of Roman influence over them, the once held-for-a-lifetime position was shortened greatly.

<sup>703</sup> PO Meaning, “*you are fools to even discuss this man.*” (see also, *Luke 3:2; John 18:14; Acts 4:6*)

<sup>704</sup> PO The Jewish leadership considered Yeshua a seditionist. If He was successful in sharing his revolutionary thoughts, they feared Roman vengeance. (*John 11:48*). This was Caiaphas’s rationale for putting this “one man” to death. This is what he appears to mean when he recommends one dying so the Nation will not perish as he was certainly not of the opinion that He was the Lamb of God who would die for the world. His own words, however, would serve to convict him in the end because he ironically predicted exactly why He needed to die. See *John 11:48*. (see also, *John 18:14*)

<sup>705</sup> PO True, Caiaphas did prophesy (meaning, he spoke of a future event regarding the Messiah) but we suggest that this had nothing to do with YAHAVAH speaking through him as the High Priest (God left their house desolate years before – *Matthew 23:38*) but more to him speaking the truth in ignorance and in spite of himself. (*Numbers 22:28*)

one the children of YAHAVAH who were scattered abroad.<sup>706</sup> 53 Then from that day forth<sup>707</sup> they took counsel together on how to put him to death.<sup>708</sup> 54 Yeshua therefore no longer walked openly among the Jews; but went from there to a country near to the wilderness, to a city called Ephraim, and there he stayed with his disciples.<sup>709</sup> 55 Now the Passover of the Jews was at hand<sup>710</sup> and many went up from the country to Jerusalem before the Passover, to purify themselves.<sup>711</sup> 56 Then they sought for Yeshua, and said among themselves as they stood in the temple, What do you think ? Will he come to the feast or not?<sup>712</sup> 57 Now both the chief priests and the Pharisees had given orders that if anyone knew where he was, he should reveal it that they might arrest him.<sup>713</sup>

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<sup>706</sup> PO Those “scattered abroad” in that day who would encompass the Roman Empire and the Gentile world but also the whole world forever more. (*Isaiah 9:6-7; John 4:2; 1<sup>st</sup> John 4:14*) (see also, *Isaiah 49:6; John 10:16; Ephesians 2:14-17; 1<sup>st</sup> John 2:2*)

<sup>707</sup> PO This was the beginning of the end of the mortal life of Yeshua of Nazareth. His miracles and growing popularity had become too much for them, their desire for power and control. (see also, *John 12:10, 17-19*)

<sup>708</sup> PO In the vilest sense, their aims to kill Him were relentless in determined premeditation, scheming, cunning and ruthlessness. Yeshua described them perfectly when He said that their Father was the devil. (*John 8:44*)

<sup>709</sup> PO This was most likely a small town in the tribe of Ephraim which was about five miles to the west of Jericho. (see also, *2<sup>nd</sup> Chronicles 13:19; John 4:1,3; 7:1*)

<sup>710</sup> PO This line provides some internal evidence on to whom John was writing as he would not say, “*the Passover of the Jews*” to a Jewish audience.

<sup>711</sup> PO To properly prepare themselves for the Passover observance, the Jews would engage in some extreme purification rituals. If any had been defiled by contact with the dead or any other form of uncleanness, they were required to take the prescribed measures for purification according to the Law (*Leviticus 22:1-6*). Lacking this would result in some extreme measures. (*2<sup>nd</sup> Chronicles 30:17-18*). These who went up before the Passover were most likely those who were somehow unclean. (see also, *John 2:13; 5:1; 6:4*)

<sup>712</sup> (see also, *John 7:11*)

<sup>713</sup> (see note above for *John 11:53*)

CHAPTER 12<sup>714</sup>

Then six days before the Passover Yeshua came to Bethany, where Lazarus was whom Yeshua had raised from the dead.<sup>715</sup> 2 There they made him a supper; and Martha served, and Lazarus was one of them that sat at the table with him.<sup>716</sup> 3 And Mary took a pound of costly lotion of pure nardos<sup>717</sup> and anointed the feet of Yeshua, then wiped his feet with her hair; and the house was filled with the odor of the lotion.<sup>718</sup> 4 Then Judas Iscariot, the disciple that would betray him said, 5 “Why was this ointment not sold for three hundred denarii and given to the poor?”<sup>719</sup> 6 He said this not because he cared for the poor but because he was a thief, and had the bag that held the money that was put therein.<sup>720</sup> 7 **Yeshua said, Let her alone: she has kept**

<sup>714</sup> CHAPTER TWELVE Yeshua anointed by Mary; Triumphal entry; He speaks of His death; John cites Isaiah; Yeshua witnesses of His Father.

<sup>715</sup> PO The miracle of Lazarus was the driving force behind the religious leaders to put Yeshua to death. This put Lazarus’s life in danger as well (*John 12:10*) (see also, *John 11:1,43*)

<sup>716</sup> PO This is another attestation of the validity of Lazarus being raised and it not being a temporary trick – he was there at the table eating with them. (see also, *Matthew 26:6; Mark 14:3*)

<sup>717</sup> PO *Nardos*, translated *spikenard* in some translations (*Song of Solomon 1:12; 4:13-14; Mark 14:3*) was a precious costly perfume from the Himalayan mountains. Because Matthew, Mark and Luke recite a similar tale (*Matthew 26:6; Mark 14:3; Luke 7:37*) there has been a great deal of controversy among bible commentators about this setting in John as some believe them to be the same story and others claim that they are separate events. In all recitals, Yeshua is being honored with expensive gifts applied to His person. The differences of opinion come down to some believing that the woman mentioned here was Mary, the sister of Lazarus; others say it was Mary Magdalene, from whom Yeshua cast out seven devils. Other significant details include that this account happened just two days before the Passover and the others six days before; one occurred at the house of Simon the leper (*Mark 14*) and the one here at the house of Lazarus (*John 12*); and in the other accounts, the woman poured the oil on the head of Christ but here Mary anointed His feet and wiped them with her hair. To us, it appears that this is a second occurrence of a similar custom of honor bestowed upon the Lord.

<sup>718</sup> (see also, *Luke 10:38-39; John 11:2*)

<sup>719</sup> PO Judas Iscariot, who had a focus on money (*Matthew 26:15; John 12:6*) was exhibiting a pretense of love and concern for others (the poor) but his heart had other designs. He criticized Mary’s loving expression toward to Lord not because he really cared for the poor but because he wanted the expensive lotion to be sold for cash from which he could pilfer (due to the fact that he was in charge of the expense account (*John 12:6*) His hypocrisy was palpable in retrospect of his end.

<sup>720</sup> (*John 13:29*)

this against the day of my burial.<sup>721</sup> 8 The poor you always have with you, but you do not always have me.<sup>722</sup> 9 When a large crowd of the Jews learned that He was there, they came; not only for Yeshua, but to also see Lazarus, whom He had raised from the dead.<sup>723</sup> 10 But the chief priests planned to put Lazarus also to death;<sup>724</sup> 11 Because it was on account of him that many of the Jews were leaving and believing in Yeshua.<sup>725</sup> 12 The next day a great crowd had come to the feast when they heard that Yeshua was coming to Jerusalem.<sup>726</sup>, 13 And they took branches of palm trees, and went out to meet him, crying, “Hosanna: Blessed is he who comes in the name of the

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<sup>721</sup> PO This event speaks to the insight and intuition of Mary as she discerned His approaching death and offered Him a service of love where His own apostles did not seem to yet understand.

<sup>722</sup> PO This statement from Yeshua is significant and helps believers understand the suffering world around us. So often believers and non-believers alike erroneously assume that Christianity is about curing and fixing the physical world around them. All one has to do is examine Yeshua’s life and realize that He left behind starving, diseased souls when He ascended to see hat His purpose was never to be a savior of the material world solving poverty and disease. Instead, He was the savior of the human heart and mind. He offers salvation from that which holds people in captivity of their soul which equips all who are liberated with an ability to better cope with the suffering that comes with human existence. Certainly, it is incumbent on people lead of the Spirit to serve, lend aid and help those in need in His Name, but that was not the focus of His ministry (see also, *Matthew 26:11; Mark 14:7*)

<sup>723</sup> (see also, *John 11:43-44*)

<sup>724</sup> PO Just a casual reading of “church” history, from Constantine and the earlier Popes of the Roman Catholic Church to the Inquisitions; from the attitudes and actions of the leaders of the Protestant Reformation (and their treatment of the Anabaptists and men like Michael Servetus) to the despotic leaders of the Restoration Movement (e.g. Alexander Campbell, Joseph Smith, Brigham Young, and many others) reveals that the murderous mindset in the religious leaders surrounding Yeshua moved forward into the world of errant organized faith even to this present day. YAHAVAH made it clear that once Yeshua had overcome sin and death that He would establish “His New Testament” where the faith would be governed by the spirit (*John 3:8; Acts 2*) and solely between those who are His by faith and Himself. (*Jeremiah 31:31-34; Acts 2; Hebrews 12*)

<sup>725</sup> PO Organized and institutionalized religion would sometimes rather see their congregates abandon faith all together than to follow a different path – even if that path is the Original Source like Yeshua the Messiah. It’s because they lose control, they lose appearances, they lose income and sway. YAHAVAH never wanted the finished work of His Son to be corporatized and synthesized into a body of demanded beliefs and practices; a one size fits all to religion. Instead, He took all the finished work of His Son and made it directly available to all souls without the influence or interference of others through the operation of His Spirit. (see also, *John 8:30; 11:45; 12:18*)

<sup>726</sup> (see *John 12:18*) (see also, *Matthew 19:29-44; 21:8; Mark 11:1-11; Luke 19:35-36*)

Lord, even the King of Israel!”<sup>727</sup> 14 And Yeshua, when he had found a young ass, sat upon it, as it is written,<sup>728</sup> 15 Fear not, daughter of Zion: your King is coming, sitting on an ass's colt.<sup>729</sup> 16 These things his disciples did not understand at first but when Yeshua was glorified, they then remembered that this was written of him and had been done to him.<sup>730</sup> 17 The crowd that was with him when he called Lazarus out of his grave, and raised him from the dead, therefore bore witness. 18 The reason the people went to meet him was they had heard that he had done this miracle.<sup>731</sup> 19 The Pharisees then said to each other, Can you see how we can do nothing? Behold, the

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<sup>727</sup> PO This was the manner by which conquerors and princes were often honored anciently. To cast foliage, branches and garlands before the path of a king returning from war was a common way to show respect and honor for their triumph. Josephus says that Alexander and Agrippa were received at Jerusalem in this way. The palm was an emblem of peace that expressed victory and joyous relief. (*1st Maccabees xiii. 51; 2 Maccabees x. 6, 7; Revelation 7:9*) Fulfilling His call to obey the Law and the Prophets, (*Acts 3:18*) to be tempted in all things but to sin not (*Hebrews 4:15*) and to call all of the Nation to repentance in preparation of the wrapping up of their world (or that age) He rode in to the very city of David and was honored commensurately by those who believed on Him. This was the manner by which conquerors and princes were often honored anciently. To cast foliage, branches and garlands before the path of a king returning from war was a common way to show respect and honor for their triumph. Josephus says that Alexander and Agrippa were received at Jerusalem in this way. The palm was an emblem of peace that expressed victory and joyous relief. Fulfilling His call to obey the Law and the Prophets, to be tempted in all things but to sin not (*Hebrews 4:15*) to call all of the Nation to repentance in preparation of the wrapping up of their world (or that age - *Matthew 4:17*) and to perform the miracles so that they might believe (*Luke 7:22*) He rode in to the very city of David and was honored as the promised Messiah by those who either believed on Him or sought Him due to reputation (*John 12:17-18*). Within days He would be abandoned by all and seen as a failure. (see also, *Leviticus 23:40; 2 Kings 9:13; Psalm 118:25-26*)

<sup>728</sup> PO The nobles of Israel rode donkeys (as tokens of humility and peace) and not horses (which were symbols of war) It is of interest that those who are still waiting on the “real Messiah” to come are expecting Him to fulfill prophecy regarding the riding in on a donkey (*Zechariah 9:9*) in an age when these animals are no longer ridden in Jerusalem. (see also, *2<sup>nd</sup> Kings 9:13; Matthew 21:7*)

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<sup>730</sup> (see also, *Luke 18:34; John 7:39; 14:26*)

<sup>731</sup> (see also, *John 12:11* above)

world has gone after him.<sup>732</sup> 20 And there were some Greeks among them that came up to worship at the feast.<sup>733</sup> 21 So these came to Philip, who was of Bethsaida of Galilee, and said to him, “Sir, we wish to see Yeshua.”<sup>734</sup> 22 Then Philip went and told Andrew and again Andrew and Philip went and told Yeshua. 23 And Yeshua answered them, saying, “The hour has come,

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<sup>732</sup> PO The Greek term for world here is *kosmos* and directly evidences how passionately the Jews communicated. Of course, “the whole world” had not gone after Him, only “their little world” in that surrounding area. The point is, the scripture must be read through the eyes of how the Hebrews wrote and expressed themselves, and not literally nor to a modern audience in most cases. For this reason, the modern reader ought to extract by the Spirit principles from their reading of scripture and not use it as a manual of musts. (see also, *John 11:47-48*)

<sup>733</sup> PO The name given to the Greeks was “Hellenists” and the better reading of this is, “Some Hellenists.” This name was often used by the Jews to denote all non-Hebrew, pagan nations because most of those whom with whom they engaged spoke the Greek language, (*John 7:34; Romans 1:16; 2:9; 3:9*) These people are also and synonymously referred to as, Gentiles. In this case, these specific people could have been Jews who came from Greek cities and spoke Greek (*John 7:35*), or they could have been Greeks who were exploring Judaism, or they were Greek or Gentile idolators who had come to Jerusalem to bring offerings to YAHVAH which they were inclined to do. Therefore, the outer court of the temple was called the court of the Gentiles. (see also, *1<sup>st</sup> Kings 8:41-42; Acts 8:27; 17:4*)

<sup>734</sup> PO This is the first principle to faith – the desire to see, find and believe and the willingness to explore and test what is discovered. (see also, *John 1:44; 3:1-2; 8:30-32; 12:37*)

that the Son of man should be glorified.<sup>735</sup> 24 Verily, truly, I say to you,<sup>736</sup> unless a grain of wheat fall into the ground and dies, it remains alone: but if

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<sup>735</sup> PO It appears that these Greek/Gentiles who had come to see Him sparked something within the Lord which launched Him into teaching. And so He begins by stating that the predestined time (hour), known from the beginning (John 2:4), though mentioned by John twice now in his gospel (*John 7:30; 8:20; 12:16,31; 13:1; 17:1; Mark 14:41*) was getting very close. The Hebrews often wrote like a movie with flash forwards and flashbacks instead of a straightforward chronology. Looking backward we can presently see that His passion on the cross, along with numerous other events, had to occur before the Gospel could be shared with the Gentile world but this event seems to have caused Him to reiterate what He specifically came to do and had to finish. (see also, *John 13:32-33; 17:1*) PO<sub>2</sub> The glorification of the Son of Man that Yeshua mentions is based on Him finishing the remaining works His Father had given Him to do which would include revealing His betrayer (*Matthew 26:23; Luke 22:21; John 13:18*), establishing communion which was to be observed by them until He returned (*Matthew 26:26-28; 1<sup>st</sup> Corinthians 11:26*) enduring Gethsemane, (*Matthew 26:38-39*) being betrayed (*Luke 22:48*) and abandoned (*Luke 26:36*), then being taken unlawfully by His own (*Psalms 41:9 55:13; Matthew 26:50*) and put on trial, (*Matthew 27:1-2*); taking up His cross, (*John 19:17*) submitting to it willingly and out of love for God and Man (*John 19:18*), dying a substitutionary death for the sins of the world (*John 19:30*), lying in the tomb for three days (*Luke 24:46*) then rising up over it triumphantly in His resurrection (*Matthew 28:6*) and only then being called, by His Father YAHAVAH, His “*only begotten Son,*” (*Acts 13:33*) then showing Himself to His apostles and others (*Luke 24:52, 1<sup>st</sup> Corinthians 15:1-6*) and ascending to the right hand of His father as God in the flesh (*Acts 1:9-10*). PO<sub>3</sub> It is vital that all seeking people realize that His entering the presence of His father and taking His side as our High Priest (*Hebrews 9:11-14*) His work would not be complete until He came back out, (*Acts 1:9*) returned to His own as promised (*Matthew 24; 1<sup>st</sup> Corinthians 15:23; 1<sup>st</sup> Thessalonians 2:19; 1<sup>st</sup> John 2:28*) and rescued His pure and unspotted Bride (*Ephesians 5:27; Revelation 2-3*) from that Great and Terrible day promised to come upon them/then (*Malachi 4:1*). History confirms the arrival of this day and all the signs pointing to it as being fulfilled and scripture plainly describes how the world would look thereafter (*Isaiah 9:6-7; Jeremiah 31:31-34; 1<sup>st</sup> Corinthians 15:20-28; Hebrews 12: 18-29; Revelation 20-22:5*)

<sup>736</sup> PO Yeshua take this time to try and explain the reason He needed to die and appeals to an illustration that Paul will also appeal to later (*1<sup>st</sup> Corinthians 15:36-50*) The summation of this illustration might be seen as follows – In agriculture, unless a grain of wheat is planted (dies and is buried) but instead lives forever in a jar or shelf, it will never give life to anything more than itself. But once it is dies and is planted (bursts open in the soil forfeiting its own body) it can then spring forth (resurrect) into an entirely new form (an entire stalk) that will bring forth much life (a whole bunch of other kernels) that would not result in any other way. This is the truest picture of the resurrection of human beings – our mortal bodies must die, be burned and decay in order to bring forth an “entirely new and different looking body (than what was planted – seed verses plant) and so will the resurrection be with the physical/earthly/fleshly body dying and being buried and from it coming a spiritual/heavenly/immaterial body fit to inherit the Kingdom above. (see End Note #38 *On the Resurrection*)

it dies, it brings forth much fruit.<sup>737</sup> 25 He who loves his life will lose it; and he that hates his life in this world will keep it to life eternal.<sup>738</sup> 26 If any one serves me, let him follow me;<sup>739</sup> and where I am, there will my servant also be: if any one serves me, my Father will honor him.<sup>740</sup> 27 Now my soul is troubled.<sup>741</sup> And what will I say? Father, save me from this hour? No, for this purpose I have come to this hour.<sup>742</sup> 28 Father, glorify your name.<sup>743</sup> Then a

<sup>737</sup> PO As the light of the world, (*John 1:9*) the way, the truth and the life, (*John 14:6*) the bread of life, (*John 6:35,51*) the living water who came to give life to the world (*John 4:10*), and the door of the Sheep (*John 10:7*) as well as the Good Shepherd who gives His life for the sheep (*John 10:11*) His death was altogether as necessary for humans to live again as it is for a seed to die as a means to bring forth more grain. (believers, disciples and sons and daughters of YAHAVAH) He plainly stated, that, “No one comes to the Father but by Him.” (*John 14:6*) This means by faith in His life, death, resurrection, victory and finished work for the world. “To hate one’s life,” by contrast, is to reject self-adoration and all that is in the world (*1<sup>st</sup> John 2:16*); to become “a living sacrifice” to the will and ways of God (*Psalms 50:13-14; 116:12; 69:30-31; Hosea 14:2; Luke 7:47; Romans 2:4; 6:13-19; 9:23; 11:30-31; 12:1; 1<sup>st</sup> Corinthians 5:7-8; 6:13-20; 2<sup>nd</sup> Corinthians 4:1; 4:16; 5:14-15; Ephesians 2:4-10; Philippians 1:20; 2:1-5,17; Titus 3:4-8; Hebrews 10:20-22; 13:15-16; 1<sup>st</sup> Peter 2:5, 10-12; 13:15-16*)

<sup>738</sup> PO The idea of loving one’s own life includes selfish living, trusting in this world along with its endless offerings and idols, indulging in sin without a care and having a mind centered on the here and now alone. Yeshua presents an opposite way of living – for one to offer oneself up for others rather than living for one’s own interests, wants or even needs. (see also, *Matthew 10:39; 16:25; Mark 8:35; Luke 9:24; 17:33*)

<sup>739</sup>PO To follow Him is to do what He did in terms of attitude, world view and love. It is to take up our (respective) crosses (*Matthew 16:24*) to die daily and to walk by the Spirit. (*Romans 8:1-4; Galatians 5:16, 25*) This is only possible by surrendering our will and ways over to Him. (*John 1:12-13; Romans 8:15; Galatians 3:26; 2<sup>nd</sup> Peter 1:4; 1<sup>st</sup> John 3:1*)

<sup>740</sup> PO In this moment Yeshua appears to be speaking of great spiritual truths and once again explains the way and means to His Father – through faith in Him. (see also, *John 14:3; 17:24; 1<sup>st</sup> Thessalonians 4:17*)

<sup>741</sup> PO The Greek term for soul used here is *psyche* and to the Greeks it meant, mind, will and emotion. As the only human Son of God born of a woman Yeshua had a will of His own (*Matthew 26:39*) and learned obedience through the things which He suffered (*Hebrews 5:8*) as a human. This was God Himself taking flesh through the mortal experience and deifying it so as to reconcile the world to Himself. (*2<sup>nd</sup> Corinthians 5:19*) (see also, *Matthew 26:38-39; Luke 12:50; 22:53; John 18:37*)

<sup>742</sup> PO We note that Yeshua did not become incarnate for any other reason. He was not here to live a typical life, to play sports, get an education, a job, to get married and raised a family. As God with us (*Matthew 1:23; John 1:1-3*) His very purpose for coming into the world was to save us which He would freely choose to do by being wholly obedient to the will of His Father. (*John 18:37; Luke 22:53; 1<sup>st</sup> Timothy 1:15; Hebrews 2:14; 10:5-9*)

<sup>743</sup> PO The meaning of this phrase seems to be, “Even though I am troubled, I am here and willing to face whatever it takes to bring you honor so that in the end any who look to my life will be amazed by my conduct on your behalf. Therefore, my life will forever serve to glorify you.” (see, End Note #2 *The Name of God and Christ*)



voice came from heaven, “I have both glorified and will glorify again.”<sup>744</sup> 29 The people who stood by heard it and said that it thundered. Others said, “An angel has spoken to him.”<sup>745</sup> 30 Yeshua said, “This voice came for your sake and not for mine.”<sup>746</sup> 31 Now is a judgment of this world: now will the prince of this world be cast out<sup>747</sup>. 32 And I, when I am lifted up from the earth, will draw all to myself.”<sup>748</sup> 33 He said this<sup>749</sup> to indicate what death he

<sup>744</sup> PO When YAHAVAH says that “*He had glorified His name,*” He appears to be referring to all that He had accomplished by working through His only Human Son. When He says “that He will glorify it again,” He seems to be speaking of His Son approaching death, resurrection, ascension and ultimate return to His own as promised. From these words we learn an astounding and troubling principle that few in the faith are interested in entertaining . . . that YAHAVAH is glorified and honored when His human creations are willing to faithfully face suffering in His name. (see End Note #56 *On Glorifying YAHAVAH and YESHUA through Suffering.*) (see also, *Matthew 3:17; Acts 13:33*)

<sup>745</sup> PO Some heard thunder, others believed it was the voice of angels. Yeshua identifies as the sound as a voice (*John 12:30*) And so it is in life, as some see YAHAVAH’S hand in nature, others see no evidence of God at all. Many Jews anciently believed that YAHAVAH never spoke to anyone but through angels and that all exchanges between Man and God were done in this way. (*Galatians 3:19; Hebrews 2:2-5*)

<sup>746</sup> (see also, *John 11:42*)

<sup>747</sup> PO Yeshua does not say, “*now is a judgement of this age*” (*aion*) but clearly speaks of the world at large (*kosmos*). This first line seems to speak of the judgement for the sins of the world which He was going to willingly take upon Himself through the approaching judgement of His death (*Romans 6:23; 1<sup>st</sup> John 2:2*). He also identifies “*the Prince*” as being “*of this world*” and not the prince of an age. Because the article “*the*” is missing from the manuscripts, He seems to speak of this being the first (of a few) judgements that would fall upon the Prince of Darkness. This appears to be the first where he was bound (*Revelation 20:2* and from the time of His resurrection until the time he was loosed knowing that “*his time was short*” - *Revelation 12:12*) He would later, at the end of that age and the return of Yeshua for His Bride, receive his final judgment where he would be cast into the Lake of Fire which was created for him and his angels. (*Revelation 20:10*) (see also, *Matthew 12:29; Luke 10:18; John 14:30; 16:11; Acts 26:18; 2<sup>nd</sup> Corinthians 4:4; Ephesians 2:2; 6:12*)

<sup>748</sup> PO This is a direct indictment on YAHAVAH failing in the face of Satan, sin, or human obstinance. He will have the victory in the end as Christ will draw all to Himself. This is supported by the biblical fact of every knee bowing and every tongue confessing that He is Lord (*Romans 14:11; Philippians 2:10*) and the absolute imperative language found in (*2<sup>nd</sup> Peter 3:9*) when the Lord will not allow any to perish but that all will come to repentance. That is and has been happening here on earth and in heaven above since His atoning sacrifice as offered and He rose triumphantly from the grave. (see also, *John 3:14; Romans 5:18; 1<sup>st</sup> Timothy 2:6; 4:10; Hebrews 2:9; 1<sup>st</sup> John 2:2; 4:14; Revelation 5:9*)

<sup>749</sup> PO Meaning, His “*being lifted up.*”

would die.<sup>750</sup> 34 The crowd answered him, “We have heard out of the law<sup>751</sup> that Christ abides forever. How do you say that, ‘the Son of man must be lifted up?’ Who is this Son of man?”<sup>752</sup> 35 Then Yeshua said to them, “the light is with you for a little while yet, walk while you have the light lest the darkness overcomes you for he that walk in darkness knows not where he goes.<sup>753</sup> 36 While you have the light, believe in the light, that you may be the children of light.”<sup>754</sup> These things Yeshua said, then He departed, and hid himself from them.<sup>755</sup> 37 Though he had done so many miracles before them, yet they did not believe on him:<sup>756</sup> 38 This fulfilled the word of Isaiah the prophet when he said, ‘Lord, who has believed our report? And to whom has

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<sup>750</sup> (see also, *John* 3:14; 8:28; 18:32)

<sup>751</sup> PO This better means, “we have been taught out of the Law” which appears to speak of them misinterpreting the passages that say “His throne would endure forever” materially instead of spiritually. (2<sup>nd</sup> *Samuel* 7:13,16; 1<sup>st</sup> *Chronicles* 22:10; *Psalms* 89:4,29,36-37; 110:4; *Isaiah* 9:7; *Daniel* 2:44; 8:13-14) They also failed to rightly interpret passages like *Isaiah* 53:1-12)

<sup>752</sup> PO They failed to see the possibility that He could be the Son of Man spoken of by Daniel (*Daniel* 7:13) when He spoke of being lifted up. (see also, *Psalms* 89:36-37; 110:4; *Isaiah* 9:7; 53:8; *Ezekiel* 37:25; *Daniel* 2:44; 7:14,27; *Micah* 4:7)

<sup>753</sup> (see also, *Jeremiah* 13:16; *John* 1:9; 8:12; 9:5; 11:10; 12:46; *Ephesians* 5:8; 1<sup>st</sup> *John* 2:11)

<sup>754</sup> PO Yeshua does not address their direct question here but instead tries to explain that while He was alive and with them to see the illumination that He offered all, which would enable them to perceive Him as things like, the son of Man, the bread of life and the Good Shepherd. All so that they could become children of Light instead of prisoners of the Dark.

<sup>755</sup> (see also, *Luke* 16:8; *John* 8:59; 11:54; *Ephesians* 5:8; 1<sup>st</sup> *Thessalonians* 5:5; 1<sup>st</sup> *John* 2:9-11)

<sup>756</sup> PO YAHAVAH had called the Nation out to be a shining light to the world (*Isaiah* 4:5) to make His name known (*Exodus* 9:16) and to welcome and draw all peoples to Him through their welcoming hospitality (*Deuteronomy* 26:19; 1<sup>st</sup> *Chronicles* 14:17; 16:24; 2<sup>nd</sup> *Chronicles* 32:23; *Psalms* 67:2; 72:11; 86:9; *Isaiah* 2:2; *Jeremiah* 27:7). But they hid His name, and sought to retain the glory for themselves, and by the time they came out of captivity to Babylon the Nation had wandered far afield of her husbands (YAHAVAH’S) desires for her. He therefore gave her a bill of Divorcement (*Jeremiah* 3:8) then sent His only Son to call them to repent before she would reap the judgement of her ways. Some received Him, choosing to believe rather than doubt but the vast majority of the Nation (which included all of the tribes in that day and not just Judah and Benjamin) rejected Him. (*Matthew* 19:28; *Luke* 2:36; 22:30; *Acts* 26:7; *James* 1:1) (see also, *Matthew* 11:20; *Luke* 16:31; *John* 1:11; 11:42; 15:24) (see End Note #52 *On the Myth of the Lost Ten Tribes – Parts A and B*)

the arm of the Lord been revealed?’<sup>757</sup> 39 Therefore they could not believe, because Isaiah also said, 40 ‘He has blinded their eyes and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted for me to heal them.’<sup>758</sup> 41 These things said Isaiah when he saw his glory and spoke of him.<sup>759</sup> 42 Nevertheless, even among the chief rulers, many believed on him; but for fear of the Pharisees they did not confess it lest they would be put out of the synagogue:<sup>760</sup> 43 For they loved the praise of men more than the praise of YAHAVAH.<sup>761</sup> 44 Then Yeshua cried and said, **He who believes on me**

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<sup>757</sup> PO This doesn't mean that the Pharisees rejected Yeshua to make Isaiah's prophecy come true but instead it means by their rejection of Him the same results occurred that took place in Isaiah's day. Just as his words were despised by his own and they put him to death the same was true in Yeshua's day. Therefore, the same language of Isaiah would describe both events which were both spoken by the Holy Spirit. (*Isaiah 53*) The phrase, "*who has believed our report*" is a way of saying, "*who has believed what we have spoken?*" and "*the arm of the Lord*" refers to a symbol of power - in Isaiah's day it speaks to YAHAVAH's governing hand over the Nation; in Yeshua's day it speaks to the power of His miracles offered which were not believed. (see also, *Romans 10:16*)

<sup>758</sup> PO There is a difficulty in these words that often amount to misinterpretation. Certainly, there are times in the scriptural narrative where YAVAHAH seems to "blind" some people (*Exodus 7:13-14*) and give "sight" to others (*Acts 26:14*) which must all be seen as for His intended purposes of reconciling the world to Himself. But the notion that He chooses to blind some and give sight to others around the globe in terms of salvation is a complete misnomer, wrongly assumed and errantly taught. The best way to understand the biblical meaning of this verse and others like it is to consider *Amos 3:3*, which states, "*Can two walk together, except they be agreed?*" The point being, relative to this passage, YAHAVAH is unable to infringe upon the mindset of people made in His image. They are therefore blinded by the truth shared because it inflames them, and they react to Light with an obstinate refusal to believe. In short, this is how YAHAVAH blinds by sharing what causes the recalcitrant to close their eyes. (see also, *Isaiah 6:9-10; Matthew 13:14*) (see also, *Matthew 12:34; Romans 8:7; John 6:60*)

<sup>759</sup> (see also, *Isaiah 6:1*)

<sup>760</sup> (see note on *John 9:22* above) (see also, *John 7:13; 9:34; 12:42; 16:2; 19:38; Acts 5:13*)

<sup>761</sup> PO It seems that these spoken of were convinced that Yeshua was the Messiah but it was not a faith that would move them to courage to both pursue Him and confess Him. John offers us the reason - they loved the praise of men more than the praise of YAHAVAH. Operative and actionable faith overcomes the fear of reproach through gratitude for healing, new life and emancipation from this world. When we are not of this world, we are not inclined to seek or desire the praise of Man. It seems that some of these leaders, while privately convinced that He was the Messiah, could not part with the tradition that He was to be powerful and glorious and to accept Him as a lowly and meek man from Nazareth. Therefore, they did not openly confess Him. At this point in the narrative, these men seem to be revealed as Nicodemus and Joseph of Arimathea. (*Mark 15:43; Luke 23:50-51; John 5:44; 19:38-39*)

believes not in me but in Him who sent me.<sup>762</sup> 45 And he who sees me sees Him who sent me.<sup>763</sup> 46 I have come as light into the world, that whosoever believes in me may not abide in darkness.<sup>764</sup> 47 If anyone hears my words and does not believe I do not judge him; for I did not come to judge the world but to save the world.<sup>765</sup> 48 He who rejects me and does not receive my words<sup>766</sup> has one who judges him: the word that I have spoken will be his judge in the last day.<sup>767</sup> 49 For I have not spoken of myself;<sup>768</sup> the Father who sent me has himself given me a commandment of what I should say and

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<sup>762</sup> PO This is the reiterated and central message of Yeshua through John in this Gospel – that YAHAVAH sent Him into the world. (*John* 4:34; 5:24,30,36-37;6:38-40,44,57;7:16,28-33;8:16-18, 26, 29,42;9:4; 11:42;12:49; 13:20; 14:24; 15:21; 16:5; 17:18,21-23,25; 20:21) (see also, *Mark* 9:37; 1<sup>st</sup> *Peter* 1:21)

<sup>763</sup> PO Yeshua was in the expressed image of His invisible Father. To see Him was to see His Father – there is and was no difference in character, traits, love, drive or purpose. They are one, with the Word of YAHAVAH being made flesh. The Greek Term translated *see* here comes from the Greek term, *theoreo* which best means to discern rather than to actually physically see (which is the Greek terms, *optanomai*, *blepo*, *eido*) (see also, *John* 14:9; 14:9; 15:24; 2<sup>nd</sup> *Corinthians* 4:6; *Colossians* 1:15; *Hebrews* 1:3; 1<sup>st</sup> *John* 5:20)

<sup>764</sup> PO Darkness is often the symbol for error, ignorance, spiritual blindness and sin in scripture (*John* 3:19; 1<sup>st</sup> *John* 1:5). It can speak to a general condition of the soul as well (*Isaiah* 8:22; *Joel* 2:2; *Isaiah* 59:9) Yeshua understood this and has repeatedly explained that He came as a Light into the world so that people could see and overcome the bondage and captivity of ignorance. (see also, *John* 1:5; 3:19; 8:12; 9:5,39; 12:35-36)

<sup>765</sup> PO We note that He came to save the world not just those who believe on Him however, this salvation given is especially vital to those who believe! (1<sup>st</sup> *Timothy* 4:10) (see also, *John* 3:17; 5:45; 8:15,26)

<sup>766</sup> PO Yeshua's words were all given Him of His Father (*John* 8:28,38;12:49-50; 14:10). The words of YAHAVAH are eternal and abiding. (*Matthew* 24:35) They are completely spirit and truth (*John* 6:63). We might be tempted to even personify the living eternal words of YAHAVAH, and if we do, we will understand what was literally made flesh and was housed in the Man Yeshua of Nazareth.

<sup>767</sup> PO The last day Yeshua mentions speaks to the Last Day when He would return to them with judgment and reward. (see also, *Matthew* 25:31; *John* 11:24; *Romans* 2:16; *Hebrews* 9:27-28) (see, End Note #13 *Right Eschatology*)

<sup>768</sup> PO When He says this, He is referring to His humanity or flesh. In that He did not rely, nor did He expect anyone to believe on Him due to appearance, genealogy, physical beauty or strength. In His flesh He had nothing that others would desire. (*Isaiah* 53) Instead, He sought for people to hear the living words given Him of His Father.

what I should speak.<sup>769</sup> 50 And I know that his commandment is the life of the ages.<sup>770</sup> What I say therefore, I say as the Father has charged me.

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<sup>769</sup> PO The Greek tense here appears to speak to speaking then and then continuing to speak thereafter. (*Deuteronomy 18:15-18; Isaiah 51:16; John 1:45; 4:25; 8:28,38; 12:49-50; 14:10; 17:8; Acts 3:22; 7:37*)

<sup>770</sup> PO This line is often cited as reading, “is life eternal.” The problem comes with the Greek words here which speak more to a period of time (aion/aionos) rather than eternity. It appears then that what Yeshua means is the Words that He speaks amount to real living in the period of earth life and/or even in a space of time in the afterlife. What follows in thereafter is unknown.

CHAPTER 13<sup>771</sup>

Now<sup>772</sup> before the feast of the Passover,<sup>773</sup> when Yeshua knew that his hour had come to depart out of this world to the Father,<sup>774</sup> having loved his own which were in the world for he loved them to the end.<sup>775</sup> 2 And supper being ended,<sup>776</sup> the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him;<sup>777</sup> 3 Yeshua knowing that the Father had given all

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<sup>771</sup> CHAPTER THIRTEEN *Having eaten the Passover meal, Yeshua washes the disciples feet; He teaches Peter and proclaims His Lordship; He admonishes them to do as He has done; He identified Judas Iscariot as His betrayer and then gives them His new commandment; he redirects Peter yet again.*

<sup>772</sup> PO Chapters 13-17 of John almost exclusively contain Yeshua teaching and speaking to His chosen twelve apostles. The words in blue are not things He said to the masses or a general audience when on earth. This does not make them any less true or important to the modern reader but some of the things He said do have a different application to them than they have to us today. What is important is to remember the setting, the expectations and the purpose of His teaching and training these specific men and not the masses around them. Remember, they were going to go out to the Nation (after He ascends to His Father above) and help spread the Good News as a means to cultivate and curate a Bride that would be holy, pure and unspotted from the world. (*Ephesians 5:26-27*) Yeshua promised this Bride that He would return (within a generation which was forty years-time) and rescue her from the Great and Dreadful day spoken of by the Prophets. (*Jeremiah 31:31-34; Ezekiel 11:19; 36:27; Joel 2:28-29; Zechariah 12:10; Malachi 4:1*)

<sup>773</sup> PO Established about 1500 years earlier when YAHAVAHA commanded the Nation of Israel in bondage to Egypt to put the blood of a lamb on their doorposts as a means to have the spirit of Death Passover them, Yeshua, whom John called the Lamb of God (*John 1:29,36*) offered Himself up for the sins of the world which put an end to death (or separation from YAHAVAHA) once and for all. (*1st Corinthians 15:26; 2nd Timothy 1:10; Revelation 20:14*) (see End Note #57 *On the Passover*)

<sup>774</sup> PO In other words, He knew the time had come for Him to offer up His life. (see also, *Matthew 26:2; John 12:23; 17:1,11*)

<sup>775</sup> PO This is a difficult sentence, but the rest of the chapter and Gospel illustrate how Yeshua truly loved them to the end.

<sup>776</sup> PO John 13:26-27 describes them as still eating so this is a bit misleading. It might read better to say, "and while they were eating." (see also, *Luke 22:3; John 13:27*)

<sup>777</sup> PO Judas Iscariot appears to have had a love for money (*John 12:6*) It seems that Satan had previously used this weakness to tempt Him into betraying the Lord. (see also, *Luke 22:3; John 6:70; 13:27*)

things into his hands,<sup>778</sup> and that he had come from YAHAVAH,<sup>779</sup> and was going to YAHAVAH,<sup>780</sup> 4 He rose from supper, laid aside his garments, took a towel, and girded himself.<sup>781</sup> 5 Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.<sup>782</sup> 6 When he came to Simon Peter, Peter said to him, "Lord, do you wash my feet?"<sup>783</sup> 7 Yeshua answered him and said, **What I am doing you will not understand now but you will know hereafter.**<sup>784</sup> 8 Peter said to him, You will never wash my feet.<sup>785</sup> Yeshua answered him, "If I

<sup>778</sup> PO It seems that John adds this to show that while Yeshua was fully aware of His place with His Father, and that all things were placed in His hands, He still showed His love for these brethren and washed their feet. (see also, *Matthew 11:27; 28:18; Luke 10:22; John 3:3, 17:2; Acts 2:36; 1st Corinthians 15:27; Hebrews 2:8*)

<sup>779</sup> (see also, *Matthew 3:31; John 1:1; 8:32; 13:3; 16:27-28*)

<sup>780</sup> PO We understand at this point that Yeshua the word of YAHAVAH made flesh (*John 1:1*) but that He was made of a woman, made under the Law. (*Galatians 4:4*) This flesh, which made Him a man and made Him human, was not God. But by and through the presence of YAHAVAH in Him, Yeshua of Nazareth was deified and became the first human being to enter into the presence of God as His only begotten Son. This title was bestowed upon Him only after His victory over sin, the cross and death (*Acts 13:33*) and He has forever since been, the God-Man. (see, End Note #29 *The Deification of Yeshua the Messiah*)

<sup>781</sup> PO It appears that Yeshua arrayed Himself in the fashion of a common slave. (see also, *1st Samuel 25:41; Luke 17:8; 22:27; Philippians 2:7-8; 1st Timothy 5:10*)

<sup>782</sup> PO The washing of feet was an important act in that day as travel was over unpaved dusty turf and footwear was typically exposed leaving the feet in need of hygiene. (*Genesis 43:24; Exodus 40:31; Judges 19:21*) Some organized religious groups today have made foot washing an ordinance or rite based on the fact the Lord performed this on His own as a service. To us this appears to be a misappropriation of purpose.

<sup>783</sup> PO Peter's words were emphatically delivered as if he, seeing himself truly as a sinner, could not believe that the very Son of God would serve him in this manner. (see also, *Matthew 3:14*)

<sup>784</sup> PO Yeshua was understanding of Peter's initial reaction and explained plainly to him that he would come to understand the meaning of His actions in due time. This was difficult for Peter as it is for most of us. YAHAVAH has His purposes and intents, but they often are difficult to comprehend in the moment. Imagine the incomprehensible impact these feet washings would have on these men when they fully understood who it was that performed it! But even in the immediate setting He would explain the principle (*John 13:12-15*) for them to begin to understand – "If I, your Lord and Teacher, wash your feet (serve you) you ought to do the same for one another."

<sup>785</sup> PO Peter was a passionate, even an extremely impetuous man and like the wild ass (*Job 39:5-8*) he had to learn over time to conform his natural will and ways to that of the Lord's. (*John 13:9; John 21:18; Acts 12:34*) (see, End Note #11 *On Peter*)

do not wash you, you have no part with me.”<sup>786</sup> 9 Simon Peter said to him, “Lord, not only my feet but also my hands and head.”<sup>787</sup> 10 Yeshua said to him, “He who has bathed does not need to wash, except his feet, and is clean all over; and you are clean, but not each of you.”<sup>788</sup> 11 For he knew who would betray him<sup>789</sup> which is why he said, you are not all clean.<sup>790</sup> 12 So after he had washed their feet, and had taken his garments, and had sat down again, he said to them, “Do you know what I have done to you?”<sup>791</sup> 13 You call

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<sup>786</sup> PO The meaning here appears to be somewhat of a play on words but also had direct application to Peter actually allowing Yeshua to wash His feet. As noted, Peter had to learn to submit himself over to the hand of Yeshua, something that did not come naturally to him. Yeshua seems to be saying, "Unless you allow me to purify you, and help confront your anger (*Matthew 26:40*), your pride (*Matthew 26:33*), your fearfulness (*Matthew 26:70,74*), you can have no part in me." In other words, by allowing me to wash your feet you are indicating to me that you will submit to my commands. (see also, *Ephesians 5:26*; *Titus 3:5*)

<sup>787</sup> PO When Peter understood the Lord's meaning, his heart was revealed in the all or nothing way only Peter could produce! This zeal and passionate boldness would serve the early church well. (*Acts 2; 11:2-18*)

<sup>788</sup> PO *John 13:10* is not easily understood and so only supposition remains. Some have supposed that it was customary to bathe before eating the Passover meal and this physical application is the meaning. In other words, "if you are bathed all you need is your feet washed to be worthy to eat." Others point out that there isn't any historical evidence that the Jews bathed before partaking of the paschal supper, but that reference is made to the custom of washing their hands and their face. (*Matthew 15:2*; *Mark 7:3-4*) We tend to think that this is a reference to internal purity of the heart as Yeshua was fond of using illustrations to teach spiritual principles. Here it is as if He is saying, "You are clean by my word and ministry." (*John 15:3*) When He adds, however, "but not all," we wonder if this is not a reference to Judas Iscariot who has not left their company. (*John 13:11*) (see also, *John 5:3; 15:17; Ephesians 5:26; 1<sup>st</sup> Peter 1:22*)

<sup>789</sup> (see also, *John 13:18*)

<sup>790</sup> (see also, *John 6:64*)

<sup>791</sup> PO For three years He has taught them and showed them miracles. Now He seems to be teaching them how to be toward each other.



me The teacher and The Lord, and you are correct, for so I am.<sup>792</sup> 14 If I then, The Lord and Teacher, have washed your feet, you also ought to wash one another's feet.<sup>793</sup> 15 For I have given you an example, that you should also do as I have done to you.<sup>794</sup> 16 Truly, truly, I say to you, a servant is not greater than his master; nor is He who is sent greater than He who sent him.<sup>795</sup> 17 If you know these things, blessed are you if you do them.<sup>796</sup> 18 I am not speaking of you all; I know whom I have chosen: but so that the scripture may be fulfilled,<sup>797</sup> He that eats my bread has lifted up his heel against me.<sup>798</sup> 19 I am telling you before it takes place so that when it does come to pass you may believe that I am<sup>799</sup> he. 20 Verily, truly, I say to you, he

<sup>792</sup> PO Yeshua admits here that He was both their teacher and their Lord, a title assigned to him hundreds of times in the Apostolic Record. Paul plainly states that “*there is but one God, the Father, and one Lord, Yeshua the Christ,*” (1<sup>st</sup> Corinthians 8:6) but he goes on to make them absolutely One-Plural when he adds, speaking of YAHAVAH, “*of whom are all things and we in Him,*” and speaking of Yeshua adds, “*by whom are all things and we by Him.*” Through these words Paul seems to describe the roles the One-plural plays in the redemption of humanity. We might remember that before the incarnation of the Word, YAHAVAH was not the Father of the Son and the Word was not the Son of the Father. Instead, they were One-plural, like a perfectly mixed color of orange (one) which is composed of red and yellow (two). It was only when the Word of YAHAVAH was made flesh that YAHAVAH became His Father and YAHAVAH'S very Words became the Son. (see, End Note #12 *On make-up of YAHAVAH and YESHUA*) (see also, *Matthew 23:8,10; 6:46; Luke 6:46; 1<sup>st</sup> Corinthians 8:6; 12:13; Philippians 2:11*)

<sup>793</sup> PO This was said to the Apostles specifically. He did not teach this to the masses. So while the principle was in place for all the world, these instructions must be seen according to context. (see also, *Luke 22:27; Romans 12:10; Galatians 6:1-2; 1<sup>st</sup> Peter 5:5*)

<sup>794</sup> (see also, *Matthew 11:29; Philippians 2:5; 1<sup>st</sup> Peter 2:21; 1<sup>st</sup> John 2:6*)

<sup>795</sup> PO This principle is true on earth and human enterprise; the principle is true in relation to Him and His Father. He seems to want them to remember that this principle was true of them and if He, as their master, would humbly wash their feet they ought to embrace the very same mindset with each other. (see also, *Matthew 10:24; Luke 6:40; John 15:20*)

<sup>796</sup> PO The mind of Man has promoted all manner of philosophies for happiness in life over the centuries including “*might makes right,*” “*survival of the fittest*” and “*eat, drink and be merry for tomorrow we die.*” Here, Yeshua explains what we suggest is the best approach to human existence – giving and forgiving, serving selflessly in love, and humbling oneself before all others. In this way, the individual becomes liberated from the trappings of selfishness, greed and human entitlements which are neither warranted nor lasting. (see also, *James 1:25*)

<sup>797</sup> PO For clarities sake, after He says, “*so that the scripture might be fulfilled*” (and He cites the scripture) we might add, “*have I said these things.*”

<sup>798</sup> PO This is the scripture that was being fulfilled (*Psalms 41:9*). (see also, *Matthew 26:23; John 13:21*)

<sup>799</sup> (see, End note #35 *Curious Conclusion – “I Am” verses “Ego Eimi” verses “Ho On.”* (see also, *John 14:29; 16:4*)

that receives anyone whom I have sent receives me; and he that receives me receives him who sent me.<sup>800</sup> 21 When Yeshua had thus spoken, he was troubled in spirit and testified, saying, Verily, truly, I say to you, that one of you will betray me.<sup>801</sup> 22 The disciples looked at one another, uncertain of whom he spoke.<sup>802</sup> 23 There was leaning on Yeshua' chest one of his disciples, whom Yeshua loved.<sup>803</sup> 24 Simon Peter beckoned to him and asked to tell them who it is of whom he spoke. 25 He lying on Yeshua's chest then he said to him, "Lord, who is it?"<sup>804</sup> 26 Yeshua answered, it is he to whom I will give this morsel once I have dipped.<sup>805</sup> And when he had dipped the morsel, he gave it to Judas Iscariot, son of Simon.<sup>806</sup> 27 And after the morsel

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<sup>800</sup> PO Yeshua was about to send them out into the Nation after His death, resurrection and ascension. They were going out like lambs before wolves (Luke 10:3) and all of them, excepting John the Beloved, would be put to death for their witness of Him and His resurrection. He is reminding them of an indisputable fact – those who received them whom He has sent are, in fact, receiving Him, and those who receive Him are, in fact, receiving His Father. Of course, the reverse would also be true. (*John 5:23; 15:23; 1<sup>st</sup> John 2:23*) (see also, *Matthew 10:40; 25:40; Luke 10:16; John 14:9*)

<sup>801</sup> PO Because Yeshua has always known who would betray Him the idea that He was personally troubled over what Judas was about to do seems like a stretch. Instead, we suppose that the trouble He was feeling was due to the fact that the betrayal was going to set in motion once and for all His destined fate where He would face incomprehensible pain and alienation from both His Father and Man. (see also, *Matthew 26:21; Mark 14:18; Luke 22:21; Acts 1:17; 1<sup>st</sup> John 2:19*)

<sup>802</sup> PO We note that even though Yeshua knew who would betray Him, He never let on in any way to the others his identity for what was at least a three year period. But now His time was approaching, and it was proper for Him to set Judas in motion with his larceny.

<sup>803</sup> PO Many people believe that this was John's way of humbly referring to himself in that he never mentions himself by name in any of his writings. There are other views on the identity of who this person was, "*whom Yeshua loved.*" (see, End Note #53 *Did Lazarus write John's Gospel?*) (see also, *Luke 22:3; John 6:70*)

<sup>804</sup> PO The apostles' reaction to this further proves that during the course of this ministry Yeshua never appears to have treated Judas poorly or with bias but instead showed trust in him but putting their collective funds in his possession. (*John 13:29*) (see also, *John 19:26; 20:2; 21:7,20,24*)

<sup>805</sup> (see *John 11:18* with note above) (*Psalms 41:9*)

<sup>806</sup> PO There have been various attempts to suggest that Yeshua commanded or made Judas Iscariot betray Him. A contextual view of the scripture refutes this position readily. (*Matthew 26:24; John 6:70; 17:12; Acts 1:20*)

Satan entered into him.<sup>807</sup> And Yeshua said to him, *That which you do, do quickly.*<sup>808</sup> 28 Now no man at the table knew why he said this to him. 29 Some thought that, because Judas had the money bag, that Yeshua was telling him to buy what we need for the feast or for him to give something to the poor.<sup>809</sup> 30 Having received the morsel he went immediately out and it was night. 31 And when he was gone out, Yeshua said, *Now is the Son of man glorified,*<sup>810</sup> *and YAHAVAH is glorified in him.*<sup>811</sup> 32 *If YAHAVAH be glorified in him, YAHAVAH will also glorify him in himself, and will glorify*

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<sup>807</sup> PO This appears to mean that Judas was fully aware of the situation and responded (at least in his heart) angrily or with bitterness. The idea is that after all these years Yeshua has now identified him as the betrayer, the other apostles were now onto his game, and that perhaps he was concerned that Yeshua would thwart his plan and/or he might even lose his reward and in response to all of this, Satan's influence could not be restrained any longer.

<sup>808</sup> PO The language Yeshua uses is important here. When he says to Judas “*Do quickly what you are doing,*” the personal responsibility placed on Judas cannot be avoided. Judas had access to Yeshua and His teachings for three years. He saw the miracles, witnessed everything and was given repeated chances to change but he was intent on doing his will in spite of it all. Herein lies the impetus behind the personal responsibility all souls have before YAHAVAH – once every mitigating circumstance of our respective lives have been accounted for, every human being remains answerable for what they chose to believe and do. As Paul so succinctly said, “*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*” (*Galatians 6:7*) God so loved the world that He sent His Son to pay the price for sin for all forevermore, but afterlife rewards for every individual are all predicated on the choices each person chooses to make with what they have been given. Judas was given more than most – he was called to actually walk with YAHAVAH, but this was not enough to get Him to choose love over self.

<sup>809</sup> PO Even after calling Judas out, Yeshua did not expose or judge him before the others. (see also, *John 12:6*)

<sup>810</sup> PO This is the beginning of a long phase of instruction Yeshua was going to share with His faithful eleven. It starts here and will continue almost uninterrupted until the end of chapter 17. (see also, *John 7:39; 12:23; 14:13; 1st Peter 4:11*).

<sup>811</sup> PO By and through the death and resurrection of Yeshua both He and His Father would be glorified. With Judas removed from their presence, the process of this glorification for both Father and Son had begun. (see also, *Matthew 9:8; Mark 2:12; Luke 5:26; 7:16; 13:13; 17:15; 23:47; 4:21; 11:18; Galatians 1:24*)

him at once.<sup>812</sup> 33 Little children,<sup>813</sup> I am yet a little while with you. You will seek me: and as I said to the Jews so I say to you, where I go, you cannot come.<sup>814</sup> 34 A new commandment<sup>815</sup> I give to you, That you love one

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<sup>812</sup> PO In other words, if the life and death of the Messiah was such as that it would lead to honor of YAHAVAH, He will approve this work by glorifying Him. Yeshua confidently anticipates that His Father would show that He was pleased with what he had done. This He will do as He has done along the journey of His life. (*Matthew 3:17; 17:5*) The glorification of His only human son would continue in His resurrection, ascension, return, and the spread of the Gospel throughout the world bearing His name and life. All of this glorification was about to begin and would unfold quickly after Gethsemane. (see also, *John 12:23; 17:1,4-6*)

<sup>813</sup> PO The Greek term here translated as “little children” is *teknion* and means anything from infant to a very small child. It is an expression only Yeshua could assign to these adult males as it conveys His rightful view of them as newly trained disciples and the devotion He possessed toward their welfare. The word children can be assigned to Christians in scripture because YAHAVAH is our Father and in His hands we are but babes and children (*Romans 8:14-15*); because we are in constant need of His protection, influence and instruction (*1st Corinthians 3:1; 1st Peter 2:2*) and because of our being adopted into His family there is intimate tenderness and affection. (*Galatians 4:19; 1st John 2:1; 5:21,21; 3:7; 5:21; 4:4; 5:21*)

<sup>814</sup> PO In other words, they could not follow Him at that time and in that death (*John 13:36; 14:2*) but instead, for a time (*three days*) He was going to return back from where He came. Yet He comforts them (*John 13:36*) with the assurance that the separation would be only temporary, and that they would follow him later. (see also, *John 7:34; 8:21*)

<sup>815</sup> PO We might ask, how is the commandment to love one another new since the command to love God and neighbor goes all the way back to the Tanakh? (*Leviticus 19:18*) (See the next note on the rest of the verse below)

another; even as I have loved you, that you also love one another.<sup>816</sup> 35 By this will all men know that you are my disciples, if you have love one to another.<sup>817</sup> 36 Simon Peter said to him, “Lord, where are you going?”<sup>818</sup> Yeshua answered him, Where I go, you cannot follow me now; but you will

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<sup>816</sup> PO To properly understand the reason for Him giving “a new commandment to love” we might take note of the fact that He says, (which) “I give unto you.” This is speaking of Him, Yeshua of Nazareth, who, as God with us, had taken on flesh, (*John 1:14*) became human, (*Philippians 2:8*) and established in Himself a newer “better” approach to love (*Hebrews 7:22*) than what was once commanded under the Law of Moses. (*Romans 3:20*) In the Old Testament, the command to love was based on justice and law. (*Matthew 5:38*) Here, He gives the command to love is based on Him, or how He loved, as we read Him say (in full) “A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another.” The way, then, that the commandment that He gives is new is that it is based on loving God and other people as He loved God and others. To summarize, His love is fueled by grace and mercy and not law (*John 1:17*). It is a sacrificial love (*Romans 12:1*); a love for the other over the self (*Philippians 2:3*) even a love that does good in the face of wrong and hate (*Matthew 5:44*). His is a love that is unconditional (*Matthew 5:46-47*), is longsuffering, kind, has no envy, does not boast nor is it proud, it behaves well, is not self-serving, is not easily provoked and does not think evil. His love does not rejoice in evil but rejoices in truth, and it bears all things, believes all things, hopes all things and endures all things. His love never fails. (*1st Corinthians 13*) and forgives all people of all things all the time. His love is the fruit of His Spirit (*Galatians 5:22-23*; *Ephesians 5:9-10*) and leaves all judgment and condemnation in the hands of His Father. It is a love that walks in spirit and truth (*John 4:23*), is not of this world (*1st John 2:16*) it turns the other cheek, (*Matthew 5:39*) goes the extra mile (*Matthew 5:41*) gives generously and freely of time and resources (*Matthew 5:40*; *Luke 6:38*; *2nd Corinthians 9:7*) and literally gives up one’s own life for the welfare of others. (*John 10:11,15*; *15:13*; *Romans 5:7-8*; *Ephesians 5:2*; *1st John 3:16*) This love caused Him to put the will of His Father ahead of His own (*John 5:30*); to teach the truth in spite of threats to His well-being; (*John 8:37*) and was a love that took time with outcasts, lepers and the disenfranchised; (*Matthew 9:11*; *Mark 2:15*; *Luke 15:2*) and spoke with those otherwise forbidden (*John 4:7*), and this love that He introduced to the world was ultimately manifested when lived obediently and without sin (*Hebrews 4:15*) then willingly offered up His very life’s blood to cleanse the world once and for all of all sin (*Luke 22:20*; *Hebrews 10:4*) To obey His “new commandment” (as He gave it) is impossible to keep without believing and receiving Him in faith, (*John 1:12-13*) being born from above, (*John 3:3-8*) abiding in Him (*John 15:1-8*), walking in the spirit and not the flesh (*Romans 8:1-4*) and then choosing to love as He chose to love. (*Matthew 19:26*) It requires self-renunciation, choosing to take up our respective crosses and to follow Him to where He went when He took His cross up – to a self-sacrificial death. All of this is only possible with YAHAVAH (*Matthew 16:24*) (see also, *Leviticus 19:18*; *John 15:12,17*; *Ephesians 5:2*; *1st Thessalonians 4:9*; *James 2:8*; *1st Peter 1:22*; *1st John 2:7-8*; *3:11,23*; *4:21*) (see, End Note #58 *The Intertwined Relationship between Faith and Love*)

<sup>817</sup> PO While this teaching was only and directly to His apostles it shows how the scripture has application to all when delivered by the Spirit. (see also, *1st John 2:5*; *4:20*)

<sup>818</sup> PO Peter does not seem to catch the intricacies of the “new command” given but appears to only care that the Lord has told them that He was leaving them. This was natural as self-preservation is natural and he was yet to be converted by the indwelling of the Holy Spirit. (*Luke 22:32*; *Acts 2*)

follow me afterward.<sup>819</sup> 37 Peter said to him, “Lord, why cannot I follow you now? I will lay down my life for you.”<sup>820</sup> 38 Yeshua answered, Will you lay down your life for me? Verily, truly, I say to thee, the cock will not crow, till you have denied me three times.<sup>821</sup>

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<sup>819</sup> PO All of the Apostles were martyred for their witness save John. (see also, *John 21:18*; *2<sup>nd</sup> Peter 1:14*)

<sup>820</sup> (see, *John 13:8* with note)

<sup>821</sup> (*Matthew 26:33-35*; *Mark 14:29-31*; *Luke 22:33-34*; *John 18:27*)

Chapter 14<sup>822</sup>

Let not your hearts be troubled: you believe in YAHAVAH, believe also in me.<sup>823</sup> 2 In my Father's house are many homes: if this was not so would I have told you that I go to prepare a place for you?<sup>824</sup> 3 And when I go and prepare a place for you, I will come again,<sup>825</sup> and will receive you to myself; that where I am you may be also.<sup>826</sup> 4 And where I go you know, and the way you know.<sup>827</sup> 5 Thomas<sup>828</sup> said to him, “Lord, we know not where you go; and how can we know the way?” 6 Yeshua said to him, “I am the way, the truth,

<sup>822</sup> CHAPTER 14 Yeshua reiterates that He is going away, but to prepare a place for them; He states that “He is the way, the truth and the life.” He tells Phillip that “to see Him is to see the Father;” He talks further about them keeping His commandments and promises to send the Comforter then gives greater details about how He and YAHAVAH will manifest themselves to them.

<sup>823</sup> PO This proposal (to those who believed on YAHAVAH to also put their belief on another) was preposterous to the typical mindset of a Jew who had from a youth recited the Great Shema: “Hear o Israel, YAHAVAH our ELOHIYM is one YAHAVAH.” (Deuteronomy 6:4-5) In opposition to all the other pagan Nations that were polytheistic, the Nation of Israel was strictly monotheistic – as they should have been for there is no other God but One. However, and what appears to be an effort to prepare their minds for His incarnate Son, YAHAVAH from the very beginning tried to repeatedly reveal His dualistic nature by referring to Himself over and over again as elohiym, which is plural. So, how can a plural be one? (see, End Note #13 *Illustration of YAHAVAH and Yeshua*) (see also, *John 14:27; 16:22-23*)

<sup>824</sup> PO Just as YAHAVAH created all things by His Word (Yeshua made flesh) it seems that maybe at this juncture, having been flesh, Yeshua will now go and prepare a place for those who in the flesh warrant entrance; that this Kingdom (His Father's house) would have the capacity to house many souls, whose mansions or homes may simply be their glorified resurrected bodies that YAHAVAH bestow upon the faithful (*1<sup>st</sup> Corinthians 15*) (see also, *John 13:33,36*)

<sup>825</sup> PO Here is a direct promise Yeshua makes to His own, “that He will come again to them.” The first question every believer must ask themselves is, when? And the second question is how do we know this? To the first question of when, Yeshua Himself makes the answer plain. (see, End Note#13 *Right Eschatology*) The second question is answered two ways – the first way is by and through the scripture and all that it describes as coming and the timing thereof, and the second is by and through the secular records of non-Christians who report all of the signs Yeshua gave relative to His return as having happened in the 70 AD destruction of that former age or world under the law. (see, End Note #59 *The Secular Supports of Yeshua's Return for His Holy Bride*)

<sup>826</sup> (see also, *John 12:26; 14:18,28; 17:24; Acts 1:11; 1<sup>st</sup> Thessalonians 4:17*)

<sup>827</sup> PO Where He was going was to His Father in the Kingdom above; the way to gain access to that place was only by and through Him as He has clearly taught them. (*John 10:1-18*)

<sup>828</sup> PO All that we know about Thomas is found in John. It is believed by some because he is always mentioned along with Matthew and James in the other Gospels that they were brothers. (*John 11:15-16; 14:4-5; 20:24-25,26-29*) (see also, *John 12:45; Colossians 1:15; Hebrews 1:3*)

and the life: no one come to the Father, but by me.<sup>829</sup> 7 If you had known me,<sup>830</sup> you would have known my Father also: from henceforth you know him,<sup>831</sup> and have seen him.”<sup>832</sup> 8 Philip said to him, “Lord, show us the Father, and we will be satisfied.” 9 Yeshua said to him, Have I been with you

<sup>829</sup> PO In other words, “*I am going to the Father and if you want to go to Him too you will get there only through me, who is the way, the truth and the life.*” (see also, *John 5:19; 7:16; 8:28; 10:38; 12:49; 14:20; 17:21,23*) PO2 (see, *Exodus 25:1-9*) The Tabernacle Moses was commanded to build was a very small replica of heaven and the throne of God. In Exodus He describes everything to Moses about how to build this Tabernacle - everything. The tabernacle through rabbinical tradition, describes the outer court as “the Way.” It is where the bronze altar is located. Bronze in the Bible typifies judgment, and this altar was in the configurations of a cross where the judgement for sin occurred. This outer court or “the way” depicts salvation but it also represents spiritual immaturity. (*1st Corinthians 3:1-3*) Many believers appear content to dwell therein. YAHAVAH loves and accepts them into His house but these don't seem to gain entrance into the deeper locations of His Kingdom. They remain died possessors of faith but little else. The next part of the tabernacle is called the “Holy Place.” In Rabbinical tradition, its entrance was also called “The Truth” and it contained the seven-branch menorah, the table of shewbread, and the altar of incense. Only members of the priestly tribe were allowed to enter therein as an average Israelite was excluded. All of the furnishings mentioned are pictures of collective Bride and then individual members of the body thereafter who were each to be light to the world (represented by the Menorah), to have eaten of the Bread of Life (represented by the shewbread) and offered up prayers on behalf of all believers (incense). (*Revelation 5:8; 8:3-4*) These are those who grew and matured in their knowledge of the truth and lived by hopeful expectation instead of doubt and worries. Finally, separating the inner court from the most holy place was a veil. Woven into the veil of that day were the images of a lion, and ox, the face of a man and an eagle in flight. (*Ezekiel 1:10; Revelation 4:7*) The holiest of holy places on the other side was called, the Life! It contained the Ark of the Covenant. Those who entered therein have come to understand His finished work on behalf of the world. They are few as they have not only come to understand His unconditional love but have embraced it by allowing Him to be Lord of their lives. (*John 15:1-8*) We might even go so far as to suggest that the outer court was and is accessed by faith in Yeshua, that the inner court is experienced by the growing embodiment of hope in Him gained through truth, and that the holy of holies is a place reserved for those who loved as He loved. With all of this in mind, Paul may have penned, (*1st Corinthians 13:1-13*) “*And now abide FAITH {the outer court way}, HOPE {the inner court or Holy Place Truth}, and LOVE (holy of holies, Life) these three; but the greatest of these is love.*” (Or the Holy of Holies or where YAHAVAH dwells.) Access to any of these destinations, either the way, the truth or the life, comes only in and through Him.

<sup>830</sup> PO *To know* here is in what linguists call the past perfect indicative, which means to know by personal experience. The implication is Thomas had not really come to know Jesus as much as he seems to have loved him.

<sup>831</sup> PO The linguists suggest that this was stated in the “inchoative present active indicative,” which means, “*ye are beginning to know the Father from now on.*”

<sup>832</sup> PO Because they had seen Yeshua who is in the express image of God they had seen God. (*John 1:18*). Hence YAHAVAH and Yeshua are exactly alike. Since YAHAVAH is a spirit, then we know that this is speaking of the spirit of Yeshua and not His carnal flesh. (*John 8:19*) (see also, *John 5:19; 7:16; 8:28; 10:38; 12:49; 14:20; 17:21,23*)



this long and yet you have not known me, Philip? He that has seen me has seen the Father! How can you say, Shew us the Father?<sup>833</sup> 10 Do you not believe that I am in the Father and that the Father is in me? The words that I say to you I do not speak on my own authority but the Father who dwells in me, He does the works. 11 Believe me that I am in the Father, and the Father in me or else believe me for the sake of the works themselves.<sup>834</sup> 12<sup>835</sup> Verily, truly, I say to you, He that believes in me will also do the works that I do and greater works than these will he do because I go to my Father.<sup>836</sup> 13 And whatever you ask in my name, that will I do, that the Father may be glorified in the Son.<sup>837</sup> 14 If you ask any thing in my name, that will I do.<sup>838</sup> 15 If you continue to love me, you will keep my commandments.<sup>839</sup> 16 And I

<sup>833</sup> PO There are few passages clearer on the relationship between YAHAVAH and Yeshua than what Yeshua says here to Philipp. Where the man-made idea of the Trinity separates the One God into three separate and distinct persons, Yeshua makes the idea plain – His Father is in Him and He is in His father. They are one. To see Yeshua correctly is to actually literally see/perceive/understand His Father perfectly. They are one plural (*elohiym*) and we describe them as the perfect color orange, composed of perfect red (masculine traits) and perfect yellow (feminine traits). (see, End Note #12 *Make-up of YAHAVAH and Yeshua*)

<sup>834</sup> PO Interestingly, Yeshua gives Phillip and option! Believe either that the Father is in Him and He is in the Father OR else believe for the sake of the works (miracles) themselves. (*John 5:36; 10:38*) We note that at that time even Yeshua did not expect or demand that His own apostles believed that the Father was in Him and Him in the father. Perfect ontological knowledge was not required of them. But belief on Him in some way was.

<sup>835</sup> PO This line shows that these words were to His apostles and not to the world directly but in principles taught.

<sup>836</sup> PO How could the apostles do greater works than those that Yeshua performed? He seems to use greater hear in the sense of quantity as there were eleven of them, and they were empowered by the Holy Spirit to do all many of miracles in His name. (see also, *Matthew 21:21; Mark 16:17; Luke 10:17*)

<sup>837</sup> PO Because He and the Father are one, when they would glorify His name in their ministry, the Father would also be glorified. (see also, *Matthew 7:7; 21:22; Mark 11:24; Luke 11:9; John 15:7,16; 16:23-24; James 1:5; 1<sup>st</sup> John 3:22; 5:14*)

<sup>838</sup> PO There is some question as to the validity of this line placed here. A deeper search into the ancient texts by the spirit might give more insight. We have no opinion.

<sup>839</sup> PO Other translations simple write, “*If you love me, you will keep my commandments,*” but the better Greek seems to imply them *continuing* in their love for Him. The desire to do what Yeshua has told them to do is undergirded by a continual love for Him that lasts. Should that love fade, so will obedience to His command. This is often the case in all relationships as love is the cement that binds together bricks of allegiance and devotion. The need, therefore, to grow in love is derived from growing in our knowledge of Him. (see also, *John 8:15; 14:21-24; 15:10,14; 1<sup>st</sup> John 2:5; 3:22-23; 5:3*)

will ask the Father, and he will give you another Comforter,<sup>840</sup> to be with you throughout the age;<sup>841</sup> 17 The Spirit of truth; which the world cannot receive, because it sees it not,<sup>842</sup> neither knows it but you know it; for it dwells with you, and will be in you.<sup>843</sup> 18 I will not leave you comfortless: I will come to you.<sup>844</sup> 19 Yet a little while, and the world will see me no more,

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<sup>840</sup> PO The term comforter here is translated from the word, *paracletes*, which means advocate, helper. Yeshua describes it as another comforter as Yeshua is the first advocate and this would be a second (1<sup>st</sup> *John* 2:1). Where the term, Holy Spirit is gender neutral the word, *paracletes* is masculine and is the only place in the Apostolic Record that speaks to the Spirit as masculine. We suggest that the Spirit is the Spirit of YAHAVAH who is male and female and that the Spirit brings YAHAVAH into the lives of those who are His by faith. We suggest that the Holy Spirit is not the third person of the Trinity as men have concluded, co-equal and co-eternal with God the Father and God the Son (not a term used in all of scripture) but is the very breath or pneuma of YAHAVAH sent to comfort and lead all souls in truth. We note inconsistency in the notion of the Holy Spirit being a separate and distinct person as Matthew and Luke (*Matthew* 1:20; *Luke* 1:35) clearly state that Yeshua was conceived of the Holy Spirit which would not make Him the Son of the Father if the Spirit were a person.

<sup>841</sup> PO The King James version translates this as “forever,” but this is inconsistent with the Greek term which better means, “through the age.” Taken as a whole, the Bible speaks of different periods of time as ages. The first age was a heaven and earth created under the Law. This age was going to end and be overcome with another age under the Spirit of Grace and Truth. We might see this second age as ending upon the death of every individual where the Holy Spirit will no longer need to abide as all of faith will be with Him. (see also, *John* 15:26; 16:7,13; *Romans* 8:15,26; 1<sup>st</sup> *Corinthians* 2:14; 1<sup>st</sup> *John* 2:27; 4:6)

<sup>842</sup> (*John* 3:8)

<sup>843</sup> PO In other versions the “it” of the Spirit is called a He. We suggest, that because YAHAVAH is the perfect representation of both masculine and feminine, and that this spirit belongs to Him and His Son post resurrection, that the Spirit is better described as an it or His Spirit. PO2 Before the death and resurrection of Yeshua the Messiah, the Holy Spirit acted upon (Greek, *epi*) and walked with or around (Greek, *para*) certain individuals. (*Numbers* 2:2; 11:25; 1<sup>st</sup> *Samuel* 10:10; 19:20,23; 2<sup>nd</sup> *Chronicles* 15:1) This was the case at that moment in time when Yeshua spoke to His apostles. The reason was the heart of human beings were unclean and could only be cleansed by the shed blood of Christ (*Hebrews* 10:4). Once Christ ascended and sent the Holy Spirit as He promises here (*Acts* 2) the Holy Spirit/Spirit of YAHAVAH/Spirit of Yeshua was able to dwell within the heart/soul/lives of people through faith. (Greek, *en*) This is why Yeshua was able to tell them that the Spirit was with them and that the spirit would be (future tense) in them.

<sup>844</sup> PO We notice that Yeshua tells them that He would come to them. To a Trinitarian this speaks to the oneness of Christ with the Father and Holy Spirit. The reality, in our estimation is that having overcome His flesh, the very Spirit of Yeshua (*Romans* 8:9; *Galatians* 4:6; *Philippians* 1:19; 1<sup>st</sup> *Peter* 1:11; 2<sup>nd</sup> *Corinthians* 3:17) is now synonymous with the Father and His Spirit and YAHAVAH is all in all. (1<sup>st</sup> *Corinthians* 15:28) (see also, *Matthew* 28:20; *John* 14:3,28)

but you see me: because I live, you will live also.<sup>845</sup> 20 At that day you will know that I am in my Father, and you in me, and I in you.<sup>846</sup> 21 He who has my commandments, and keeps them, is he that loves me: and he that loves me will be loved by my Father, and I will love him, and will manifest myself to him.”<sup>847</sup> 22 Judas, not Iscariot, said to him, “Lord, how is it that you wilt manifest yourself to us, and not to the world?”<sup>848</sup> 23 Yeshua answered and said to him,<sup>849</sup> “If a man love me, he will keep my words: and my Father will love him, and we will come to him, and make our abode with him.<sup>850</sup> 24 He who does not love me keeps not my words: and the word which you hear is not mine but the Father's who sent me.<sup>851</sup> 25 These things I have spoken to you, while I am still with you. 26 But the Comforter, the Holy Spirit, whom

<sup>845</sup> PO The “seeing” here seems to speak of spiritual vision and not physical. (see also, *John 10:38; 14:10; 16:16; 17:21,23,26; 1st Corinthians 15:20*) PO2 We note that Yeshua tells them that they “will” also live. This appears to speak of when the earnest of their salvation would be made complete and while they were still in the flesh and on earth, they only had a portion of life in them. (*Romans 8:19; 2nd Corinthians 1:22, 5:5; 7:7, 8:16; Ephesians 1:14*) This appears to still be the case today for all mortal believers.

<sup>846</sup> (see also, *John 10:38; 14:10; 17:21,23,26*)

<sup>847</sup> PO This is a particularly impactful passage as Yeshua speaks to the unity formed in love between, He and His obedient apostles (*John 14:15*) which will bring in the love of the Father, and this love will abound to all and will manifest or present Yeshua to any and all that are part of it. They manner or way in which Yeshua would manifest or show Himself to His followers is described in (*John 14:23*). (see also, *1st John 2:5; 5:3*)

<sup>848</sup> PO This Judas was still thinking of physical manifestations of Himself to them. *John 14:23* clears this misunderstanding up. Many people tend to want to “see” manifestations of Yeshua today (as in visions, dreams or actual visitations) but such appearances tend to be out of harmony with the heavenly administration of the new covenant fulfilled. (*Jeremiah 31:31-34*)

<sup>849</sup> PO Though Yeshua is speaking to Judas (not) Iscariot here, (*Matthew 10:3*) His message is universally acknowledged by the words, “*If any man . . .*”

<sup>850</sup> PO The scripture prior to the victory of Christ describes sinners as people that have wandered away from YAHAVAH (*Isaiah 1:4; Ephesians 2:12; 4:8; Colossians 1:21*) and whom He had moved away from too (*Psalms 58:3; Proverbs 27:10 Ezekiel 14:11*). Post the death and resurrection of Christ we read of God being reconciled to the world through the finished work of Yeshua the Christ (*2nd Corinthians 5:18; Colossians 1:21*). For the Father and Son, who are one and possess the same Spirit, (*1st Corinthians 6:17; 12:13; Ephesians 2:18; 4:4; Philippians 1:27*) to make their abode with a human being, the imagery is entirely spiritual and continual because their residence is predicated on the finished work of YAHAVAH and not the unstable ways of the flesh. In this way, believers become the “residence or temple” of YAHAVAH by faith. (*John 14:19; 1st Corinthians 3:16; 2nd Corinthians 6:16*) (see also, *John 3:16; 14:15; 16:27; 1st John 2:24; Revelation 3:20*) (see also, End Note #19 *The Four Houses of God*)

<sup>851</sup> PO A reiteration. (see also, *John 5:19,38; 7:16; 8:28; 12:49; 14:10*)

the Father will send in my name, will teach you all things, and bring all things to your remembrance, whatsoever I have said to you.<sup>852</sup> 27 Peace I leave with you, my peace I give to you: not as the world gives do I give to you.<sup>853</sup> Let not your hearts be troubled, neither let them be afraid.<sup>854</sup> 28 You have heard how I said to you, I go away, and come to you.<sup>855</sup> If you loved me, you would rejoice,<sup>856</sup> because I said, I go to the Father: for my Father is greater than I.<sup>857</sup> 29 And now I have told you before it takes place, so that when it is come to pass, you might believe.<sup>858</sup> 30 Hereafter I will not talk

<sup>852</sup> PO When some scholars mock that the Gospel accounts weren't written for decades after the death and resurrection of Yeshua, the response lies in His promise that the comforter would bring all things back to their remembrance so they would recall all the necessary details in order to produce a viable account. (see also, *Luke 24:49; John 2:22; 12:16; 14:16; 15:26; 16:4,7,13; 1st John 2:20,27*)

<sup>853</sup> PO There is a peace that the world gives which is indirectly admitted by Yeshua here. It may come through having our bills paid, a nice glass of wine or listening to music. The peace the comforter brings cannot be equated to such as it brings calm to the inner workings of the mind and heart relative to the things of God and His Kingdom. Because there can be misunderstanding of these types of peace, the Spirit is easily misidentified in some people's lives.

<sup>854</sup> PO These Apostles were going out into the Empire to face grave opposition. They would be tempted to be fearful in the face of it. It is the peace of the Spirit relative to this that Yeshua promises. When it is present, all fear, all concerns, all doubts vanish. (see also, *John 14:1; Philippians 4:6-7; Colossians 3:15*)

<sup>855</sup> (see also, *John 14:3; 16:16*)

<sup>856</sup> PO Before touching on the contextual meaning of the words of Yeshua here, (see next note below) the principle of love leading to "rejoicing for the other" is sound as true, agape love toward another will always rejoice when their lot in life improves. Envy, spite, and resentment are not products of the Fruit of the Spirit. (*1st Corinthians 13*)

<sup>857</sup> PO Yeshua is going to His Father which is the cause for their rejoicing because, He says, "*the Father is Greater than I.*" As Yeshua, the very word of God made flesh (*John 1:1-3*) when He walked the earth was subject to all things human – pain, temptation, emotional upheaval, urges and desires and even death. In this sense of capacity His Father was greater who, as Spirit (*John 4:24*) and a consuming fire (*Deuteronomy 4:24; Hebrews 12:29*) cannot be tempted (*James 1:13*) has no shadow in Him (*James 1:17*), cannot lie (*Titus 1:2*) and is love (*1st John 4:8*). After His death and resurrection, Yeshua of Nazareth would return to the very same glory He had with His Father (*John 17:5*) and resume being equal with God (*Philippians 2:6*) but now as a glorified man, YAHAVAH'S only begotten. (*Acts 13:33*) (see also, *John 5:18; 10:30; 8,12; 20:17*)

<sup>858</sup> PO Even though they walked with Him, witnessed His miracles, were taught by Him, there appears to be the possibility that some of them still needed support for their belief. When walking by faith, the sin of unbelief remains a constant in the human experience. (*Romans 4:20; 11:20; Hebrews 3:12*) (see also, *John 13:19; 16:4*)

much with you<sup>859</sup> for the prince of this world is coming.<sup>860</sup> He has no power over me.<sup>861</sup> **31** But that the world might know that I love the Father; and that the Father has commanded me, even so I act.<sup>862</sup> Arise, let us go hence.<sup>863</sup>

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<sup>859</sup> PO Yeshua would die the next day and was reading Himself to face His ultimate test.

<sup>860</sup> PO The reason Yeshua gives for not talking much with them is because “the Prince of this world was coming. We might wonder where the Prince of this world (*John 12:31* with note) was all of this time since the wilderness temptations? (*Matthew 4:11*) We submit that Satan was actively engaged in accusing the brethren (*Revelation 12:10*) before the Father and since there was nothing to accuse Yeshua of post the wilderness temptations, He left Him to accuse others. Now that the Passion of Christ was near, he was coming to try and tempt the Lord to do His own will and not finish what He came to do. (*Matthew 26:39*) Once Yeshua has the victory over sin and death, Satan would be cast from heaven (*Revelation 12:10*), and would have a short period to angrily test and try the Saints for “*he knew that his time was short.*” (*Revelation 12:12*)

<sup>861</sup> PO Having failed to tempt Him with all that is in the world in the wilderness, there was nothing that Satan could entice Him with and in His case was rendered powerless. (*John 12:31; 16:11*)

<sup>862</sup> PO As a means for the world to know that He had been subject to Satan’s wiles and ways He proved His love for His Father over everything Satan offered Him. This is why He appears to say that He acts. (see also, *John 10:18; Philippians 2:8; Hebrews 5:8*)

<sup>863</sup> PO Most scholars believe that at this juncture Yeshua and the apostles rose from the Passover supper and went to the Mount of Olives and that the contents of chapter 15 – 16, along with His prayer with them (contained in *John 17*) were said enroute to the garden of Gethsemane. Some believe they merely rose from the table but remained in the room. It was probably at this point closing in on midnight. History shows that the moon was full which would have illuminated the scene around them. Yeshua, who wept prior to raising Lazarus, was with the men He loved knowing He was about to face an incomprehensible death. It appears from John account that He used this space of time to instill in them some remaining insights and counsel to prepare them for all that was headed toward them as His chosen ones to remain behind and bear the Gospel forward into all of Judea.

## Chapter 15<sup>864</sup>

1<sup>865</sup> I am the true vine,<sup>866</sup> and my Father is the vinedresser. 2 Every branch of mine<sup>867</sup> that bears no fruit he takes away<sup>868</sup> and every branch that bears fruit, he prunes that it may bear more fruit.<sup>869</sup> 3 Now you are clean through

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<sup>864</sup> CHAPTER FIFTEEN *The Vine and the Branches; more on love and commandments; He calls the Apostles, friends; the world and those of it hate Him, hate His father and will hate them; the Spirit came forth from YAHAVAH; He sends them forth as witnesses.*

<sup>865</sup> PO Of all the teachings from Yeshua the next eight verses (*John 15:1-8*) may be the most significant for people who have come to faith and seek to bear fruit unto God in their lives. What is often overlooked or ignored in this process is that by human flesh, will, wisdom or strength individual believers can do nothing. To bear acceptable fruit unto God, the approach is more about dying to self that doing, of letting go over hold on and controlling, of allowing Him instead of acting on our own. The following teaching is more than superb at illustrating these concepts.

<sup>866</sup> PO In this world, there are innumerable “vines” that promise to give people life and growth – all of them ‘untrue’ in creating anything lasting or real in the eternal sense of things of offerings to God. For this reason, Yeshua calls Himself, “the true vine,” meaning whatever is tapped into Him will bear lasting fruit unto YAHAVAH.

<sup>867</sup> PO Notice that He describes the item as a “branch of mine.” This directly states that He is speaking of people (like the eleven Apostles) who had matured in Him (as a branch in the vine implies time in the vine to grow). In other words, the expectation for fruit in a new convert is no more expected than for a vinedresser to expect a green tender shoot on a grape vine to bear grapes. This teaching, therefore, was wisely given to His apostles who were matured in the Word and applies to such.

<sup>868</sup> PO This taking away speaks to the father cutting them off at the approaching great and dreadful day of the Lord. (see also, *Malachi 4:1; Matthew 15:13; 24:40*)

<sup>869</sup> PO The principle of being “cut-back” or pruned as a branch in the vine of Christ is both spoken of (*Deuteronomy 8:5; Job 5:17; Proverbs 3:11; 13:24; 19:18; Hebrews 12:5-11*) and illustrated in the lives of Job, Abraham; Jacob; Joseph; David; Isaiah; Ezekiel; Jeremiah; Jonah; John the Baptist; Peter; Paul and the Lord Himself. (*Hebrews 5:8*) Yeshua provides a model of the process by which believers might experience as YAHAVAH processional and over time in the beatitudes (*Matthew 5:3-12*) (see also, End Note #60 *Processional Growth found in the Beatitudes*)

the word which I have spoken to you.<sup>870</sup> 4 Abide in me, and I in you.<sup>871</sup> As the branch cannot bear fruit by itself, unless it abides in the vine; neither can you unless you abide in me.<sup>872</sup> 5 I am the vine, you are the branches. He that abides in me, and I in him, is the same that brings forth much fruit, for without me you can do nothing.<sup>873</sup> 6 If a man does not abide in me, he is cast forth as a branch, and withers and the branches are gathered, thrown into the fire, and burned.<sup>874</sup> 7 If you abide in me, and my words abide in

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<sup>870</sup> PO When Yeshua was on earth, He was the Word of YAHAVAH and what He said served to cleanse His apostles of their false notions absorbed from the world and religious tradition. Here Yeshua tells them that they were “*clean through the word which He spoke to them*.” “Likewise, we too are cleansed by what Paul calls, “*the washing of the word*.” (*Ephesians 5:26*) This may refer to our being cleansed by the Spirit of Christ and/or the written word of YAHAVAH when read by the Spirit for letters and words without the spirit are empty. (*John 3:34; 6:63; 1st Corinthians 2:4*) By and through their time with the Living Word these apostles had received instructions that removed their erroneous notions. He had gradually reclaimed them from their foolish opinions respecting earthly honors and replaced these notions with a willingness to forsake all and walk with Him (*Luke 5:11*) and He trained and disciplined them in such a way where immediately after his death they would be ready to go and bear fruit among all nations, once they received His baptism of His Spirit. (*John 1:33*) In addition to all of this, Judas Iscariot had been removed from their number, and they were now a collective of true followers of Christ.

<sup>871</sup> PO He abides in believers by the indwelling of His Spirit (*Romans 8:9-10*); we abide in Him in and through our faith and love. (*2nd Corinthians 5:7; Galatians 3:11, 26; Ephesians 3:17*)

<sup>872</sup> PO Yeshua taps into a simple but majestic illustration on how believers bear fruit in their lives here – all of it comes through Him and Him alone. Just as a branch by itself cannot produce acceptable fruit unto YAHAVAH, neither can a human being offer up anything to Him unless it originates from Yeshua. Abiding in Him, therefore, means to rely on Him and His strength, nutrients, power to the same extent that a branch relies on the vine from which it grows. (see also, *Colossians 1:23; 1st John 2:6*)

<sup>873</sup> PO Meaning, nothing acceptable to YAHAVAH. (see also, *Hosea 14:8; Acts 4:12; Philippians 1:11; 4:13*)

<sup>874</sup> PO Remembering that Yeshua is speaking to His own (who were Jews) and that He had come to prepare them for the approaching great and terrible day which was prophesied as heading their way (*Malachi 4:1*) and which they expected (*Matthew 3:7; Luke 3:7; 1 Thessalonians 1:10; Revelation 6:17*). This day would come with burning (*Acts 2:16-21*) and the imagery Yeshua uses here speaks to the end of that world/age/former economy under the Law. (see also, *Matthew 3:10-12; 40-50; 7:19; 18:18; 24; Acts 2:19; James 5:3; 2nd Peter 3:7-12*) (see, End Note #13 *Right Eschatology*)

you,<sup>875</sup> ask what you will, and it will be done for you.<sup>876</sup> 8 Herein is my Father glorified, that you bear much fruit;<sup>877</sup> and so are my true disciples. <sup>878</sup> 9 As the Father has loved me, so have I loved you; abide in my love. 10 If you keep my commandments,<sup>879</sup> you will abide in my love; even as I have kept my Father's commandments, and abide in his love.<sup>880</sup> 11 These things have I spoken to you, that my joy might remain in you, and your joy might

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<sup>875</sup> (see *John 15:3* with note above)

<sup>876</sup> PO We notice a shift here as Yeshua is now speaking as YAHAVAH and tells these apostles to ask Him (and not His Father whatever they would) and He would give it to them. Having requests granted by YAHAVAH, and contrary to the literal and non-contextual application of certain passages (*Matthew 7:9-11; 14:7; Mark 6:22-30; Luke 11:11-13; John 11:22; 16:23; 1<sup>st</sup> John 5:16*) is predicated on whatever we ask being His will (*Matthew 6:9-10*) Therefore, when and if someone asks by His Spirit their request would certainly be granted. But if the requests are from the flesh, there is no promise – no matter the “faith.” Because these are His elected and prepared apostles, there is little question that whatever they would ask, it would be in the will of Christ and therefore it would be granted. (see also, *John 14:13-14; 15:16; 16:23*)

<sup>877</sup> PO The contextual biblical illustration of what it looks like to be a disciple of Christ from start to finish is found here in *John 15:1-8*: A person believes/comes to faith (sprouts as a tendril from the vine); grows up in the Word (*Romans 10:17*) takes root downward (*2<sup>nd</sup> Kings 19:30; Isaiah 37:31*) and when mature (*Hebrews 6:1-3*) begins to bear fruit to YAHAVAH which is what He desires (*Matthew 3:10; 7:17-19; 12:33; 13:8-23; 21:19,34; John 4:36;12:24; Romans 6:22; 7:4-5; Galatians 5:9, 22; Hebrews 12:11; 13:15; James 3:18*) (see also, *Matthew 5:16; John 8:31; 13:35; Philippians 1:11*)

<sup>878</sup> PO Note the correlation He makes between “much fruit” and “true disciples.” A questionable disciple of Yeshua will bear little fruit of love in life. They will instead, serve themselves, do their own will, and never sacrifice on the altar of His will and ways. His true disciples are those who will evidence genuine love for Him and others, with genuine love being summarized as acts that are selfless, sacrificial and insufferable to the flesh. (*1<sup>st</sup> Corinthians 13*)

<sup>879</sup> PO Yeshua repeats what His commandment three times in this chapter alone (*John 15:10,12,17*)

<sup>880</sup> PO This line seems to suggest that the love between the Father and Son and the Son and His apostles is conditional. (see, *John 15:14*) A better way to see this might be to say, “when we love as He commands we remain in the presence of His love” but when or if we choose to live by non-love we remove ourselves from the relationship. PO<sub>2</sub> Yeshua was the only human being capable, willing and able to obey His Father perfectly therefore only He has a direct relationship with His Father. We have a relationship with YAHAVAH by and through our love and obedience to Yeshua. And “*His yoke is easy as His burden is light.*” (*Matthew 11:30*) What does He require? Faith and love! (*1<sup>st</sup> John 3:22-23*) (See also, *John 14:15,21-23;15:10; 16:27*) (see also, End Note #58 *The Intertwined Relationship between Faith and Love*)



be full.<sup>881</sup> **12** This is my commandment, That you love one another, as I have loved you.<sup>882</sup> **13** Greater love has no man than this, that a man lay down his life for his friends.<sup>883</sup> **14** You are my friends, if you do what I command you.<sup>884</sup> **15** No longer do I call you not servants; for the servant does not know what his master does; but I have called you friends; for all things that I have heard of my Father I have made known to you.<sup>885</sup> **16** You have not chosen me, but I have chosen you, and appointed you that you should go and bring forth fruit, and that your fruit should remain:<sup>886</sup> that whatsoever

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<sup>881</sup> PO Joy (Greek, *cara*) is a word that describes deep inner peace and calm. In scripture this joy is superior to what people describe as happiness because happiness is typically circumstantial and subject to change - depending on the circumstances involved. If someone loves money and they receive a large sum, they will typically be "happy;" if the sum is taken away that happiness will fade as quickly as it arrived. Joy in Christ does not change because He does not change nor do the promises He has given to the world through His finished victory. (see also, *John 16:24; 17:13; 1st John 1:4*)

<sup>882</sup> (see also, *John 13:34; 1st Thessalonians 4:6,9; 1st Peter 4:8; 1st John 3:11; 4:21*)

<sup>883</sup> PO This is the first time Yeshua refers to these men as His friends in this account. To lay one's life down for a friend is the greatest expression of agape love, which might be defined as selfless, sacrificial and insufferable (or unconditional) acts of love. The principle behind these words is this: life can be defined as a period of time a person is above ground. We tend to break life up in segments of time, like decades, years, months, weeks, days, hours, minutes and seconds. To surrender or devote time to the wellbeing of a friend is an expression of love because we are literally extending to them a portion or part of our lives. If or when a friend takes a hour of their life to drive us somewhere, that act can be seen in the most simplest of terms as them giving their friends one hour of their life. Therefore, to lay down one's entire human existence down for another is the greatest expression of selfless, sacrificial, wholly unconditional love. (see also, *John 10:11,15; Romans 5:7-8; Ephesians 5:2; 1st John 3:16*) As Yeshua would lay His life down for the world and its sin, so is the call or challenge for all who follow Him to do the same. For these apostles (and Paul) the offering was literal (*Romans 8:36; 1st Corinthians 4:9; 15:21; 2nd Corinthians 4:10-11; 11:23; 1st Thessalonians 2:19*). For believers today the laying life down for God and neighbor appears to be in terms of will of the flesh (*Romans 12:1; 1st Peter 2:5*)

<sup>884</sup> PO This statement is very similar to *John 15:10* (above) and only seems to suggest to them is that if they wish to remain in friendship with Him, then they would keep His gentle commands. Should they choose to cease in continuing in His word would mean that they have no interest in being in friendship with Him. (see also, *Matthew 12:50; John 14:15,23*)

<sup>885</sup> PO Yeshua is drawing them closer and closer into Himself and the relationship He has with His Father as He draws closer to death. They are both His inner circle and representatives to the Nation in that day. He is going to leave the gathering of His pure Bride (*Ephesians 5:27*) in their hands by the Holy Spirit. Their labors would not go unrewarded and were very different than the rewards other believers would receive because their sacrifice (of their very lives - *Matthew 20:22-23*) would be so great. (*Matthew 19:28*) (see also, *John 17:26*)

<sup>886</sup> (see *John 15:8* with note above)

you ask of the Father in my name, he may give it you.<sup>887</sup> 17 This I command you, that you love one another.<sup>888</sup> 18 If the world hates you, know that it hated me before it hated you.<sup>889</sup> 19 If you were of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hates you.<sup>890</sup> 20 Remember the word that I said to you, ‘A servant is not greater than his master.’<sup>891</sup> If they have persecuted me, they will persecute you; if they have kept my word, they will keep yours also.<sup>892</sup> 21 But all this they do to you on my account, because they do not know him who sent me.<sup>893</sup> 22 If I had not come and spoken to them, they had not have sin: but now they have no cloak for their

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<sup>887</sup> (see *John 15:7* with note above) (see also, *Matthew 28:19; Mark 16:15; John 6:70; 13:18; 14:13; 15:7; Colossians 1:6*)

<sup>888</sup> PO This is the third time in this chapter Yeshua has referenced this point to them. Beginning in *John 13:34* He says, “*A new commandment I give to you.*” At *John 14:31*, He says, “*As the Father gave me commandment,*” and here (*John 15:17*) He definitively states, “*This is my commandment,*” repeatedly emphasizing the import of them loving one another after He departs. (see also, *John 15:12*)

<sup>889</sup> PO Having reiterated the need to love each other, He juxtaposes what they would receive from the world – hate. Because He uses the Greek *kosmos* here, and not *ge, aion, or oikumene*, He appears to be speaking of the dark forces that governed the failed wicked world (*Psalms 74:20; Luke 22:53; John 12:31; 14:30; 17:14; Romans 8:38; 1st Corinthians 15:50; Ephesians 1:21; 2:2; 6:13; Colossians 1:13; 2:15; 2nd Timothy 3:12*) and not necessarily the world that YAHVAH so loved (*John 3:16*) (see also, *1st John 3:1,13*)

<sup>890</sup> PO In *1st John 2:16* a sound description of the fallen world’s operational standards are summarized with the words, “*the lust of the flesh, the lust of the eyes and the pride of life.*” This is the very fruit of the dark world and those who do not live on such will be hated by those that do. (See, *End Note #67 Comparison of the Temptations of Eve, Yeshua and John 2:16*) (see also, *John 17:14; 1st John 4:5*)

<sup>891</sup> (*Matthew 10:24; Luke 6:40; John 13:6*)

<sup>892</sup> PO These words are obviously to these eleven men alone and with respect to the envious and faithful Jews of that day. We can say this because there is nobody on earth today who have persecuted Him nor who have received His word directly. (see, *John 15:22*) Some believers today would like to suggest that these words can be assigned to believers who also get rejected today, but we suggest that this is a stretch, and such attitudes lend to conflict. (see also, *Ezekiel 3:7; Matthew 10:24; Luke 6:40; John 13:16*)

<sup>893</sup> PO Because He was sent by the Father, what they do to those whom He sent reflects on their not knowing His Father. (see also, *Matthew 10:22; 24:9; John 16:3*)

sin.<sup>894</sup> 23 He who hates me hates my Father also.<sup>895</sup> 24 If I had not done among them the works which no other man did, they would not have sin; but now have they seen and hated both me and my Father.<sup>896</sup> 25 But this fulfills what is written in their law, They hated me without a cause.<sup>897</sup> 26 But when the Comforter comes,<sup>898</sup> whom I will send to you from the Father,<sup>899</sup> even the Spirit of truth, which proceeds from the Father, it will testify of me.<sup>900</sup> 27 And you will also bear witness, because you have been with me from the beginning.<sup>901</sup>

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<sup>894</sup> PO In other words, Yeshua taught them the will of YAHAVAH and proved Himself sent by the same through His miracles. In these ways they would be found guilty of rejecting Him. Had He not come and proven Himself in these ways, they would not have been guilty of such. Certainly, if He had not come they were still guilty of sin so we know He is speaking of the sin of rejecting Him as the Messiah. This illustrates how every person will be innocent or guilty before YAHAVAH in proportion to the light, knowledge, insights and opportunities we have received. (*Psalm 97:6; Matthew 11:20-24; Luke 12:47,48; Romans 1*) (see also, *John 9:41; James 4:17*)

<sup>895</sup> PO It should be stated here that by the time Yeshua entered the world, the Nation of Israel had, from the top, become almost entirely corrupt. This corruption, like yeast, was present almost from the beginning of their history and grew to levels of utter purification by the time they came out from Babylonian captivity. Certainly, there were some faithful lovers of YAHAVAH— and these were able and willing to hear the truth and receive their Messiah – but the rest were ripe for destruction. (see also, *1<sup>st</sup> John 2:23*) (see, End Note #61 *The Nation of Israel in Rebellion Anciently, by Grady Risely*)

<sup>896</sup> PO *John 15:24* is a reiteration of *John 15:22* (see note) (see also, *John 3:2; 7:31; 9:32*)

<sup>897</sup> (see also, *Psalm 35:19; 69:4*)

<sup>898</sup> (see, *John 14:16,26* and associated notes)

<sup>899</sup> PO There exists a protracted battle over how to exactly understand who and how the Holy Spirit was sent. We suggest that the Holy Spirit is the Spirit of YAHAVAH, that the Holy Spirit proceeded forth from YAHAVAH and the once Yeshua or Nazareth overcame sin and death, the Holy Spirit became synonymous with the Spirit of Christ. (see End Note #62 Who Sent the Holy Spirit? <https://purelypresbyterian.com/2021/08/02/the-holy-spirit-proceeds-from-the-father-the-son/>)

<sup>900</sup> PO This is the purpose of the Holy Spirit, to draw all to Yeshua the Messiah, and therefore all to YAHAVAH. (see also, *Luke 24:49; John 14:17,26; 16:7,13; Acts 2:33; 1<sup>st</sup> John 5:6*)

<sup>901</sup> PO Here we discover one of the key qualifications of being a chosen Apostle of the Lord Yeshua – to have been a witness of Him from the beginning to the end. Any claims of apostleship today are automatically disqualified. (see also, *Luke 1:2; 24:48; Acts 1:8,21-22; 2:32; 3:15; 4:20,33; 5:32; 10:39; 13:31; 1<sup>st</sup> Peter 5:1; 2<sup>nd</sup> Peter 1:16; 1<sup>st</sup> John 1:1-2*)

CHAPTER 16<sup>902</sup>

These things I have said to you to keep you from falling away.<sup>903</sup> 2 They will put you out of the synagogues: indeed, the time come when whoever kills you will think that he is doing service to YAHAVAH.<sup>904</sup> 3 And they will do this because they have not known the Father, nor me.<sup>905</sup> 4 But these things I have said to you that when the time comes you will remember that I told you of them.<sup>906</sup> And these things I did not say at the beginning because I was with you.<sup>907</sup> 5 But now I am going to him that sent me; but none of you have asked me, Where are you going?<sup>908</sup> 6 But because I have said these things to you, sorrow has filled your hearts.<sup>909</sup> 7 Nevertheless I tell you the

<sup>902</sup> CHAPTER SIXTEEN *Yeshua continues to give final instructions to His chosen Apostles; he further describes the work of the Holy Spirit; He foretells of His death ("you will not see me") and resurrection ("you will see me again.") He foretells of their temporary sorrow followed by lasting joy; He testifies again that He came forth from YAHAVAH and that He is returning to Him; and He concludes by telling them that they were going to scatter, but that He had peace with being with His Father; and He tells them that they would face tribulation in the world but to be of good cheer for He has overcome the world.*

<sup>903</sup> PO Within the faith, because of the errant influence of Calvin and others, there is a belief that once a person comes to faith they can never fall away (it's known as, *Once Saved Always Saved*). Interestingly, Yeshua was even concerned that His very apostles could fall away and is doing everything He can to prepare them to remain. The point being, if the apostles could fall away, and if Satan, who was in the very presence of YAHAVAH could turn from Him, then everyone is susceptible. (*Matthew 13:18-23; John 15:1-8; Hebrews 6:4-6; 10:26-29; 2<sup>nd</sup> Peter 2:20-21*) (see also, *Matthew 11:6; 24:10; 26:31*) (see, End Note#48 *The Lie of Once Saved Always Saved*)

<sup>904</sup> PO Again, these words were obviously to the apostles and can only have principal application to people today. (see also, *John 9:22,34; 12:42; Acts 8:1; 9:1; 26:9-11*)

<sup>905</sup> (see also, *John 15:21; 10:2; 1<sup>st</sup> Corinthians 2:8; 1<sup>st</sup> Timothy 1:13*)

<sup>906</sup> PO This is the basis for the belief that the apostles would later write their accounts of all that happened when they walked with Him which would come to them by the Holy Spirit which would bring all things to their remembrance. (*John 14:26*)

<sup>907</sup> PO Meaning, He was there so there to answer them face to face so there was no reason to prepare them in advance. (see also, *Matthew 9:15; John 13:19; 14:29*)

<sup>908</sup> PO In other words, "I have told you I am going away but you have not asked me where. Instead, you have allowed sorrow to overcome you." (*John 16:6*) (see also, *John 7:33; 13:3; 14:28; 16:10,16*)

<sup>909</sup> PO To understand their sorrow, even outside of them loving Him dearly, these men had left all (*Luke 18:28*) and for three years have watched and learned from the Master. While they were with Him they were safe and believed that He was going to reign over Israel and so they would continue to have His protection and approbation (*Matthew 20:21*). Now He was telling them that He was going to leave them, and the weight off this must have fallen hard. (see also, *John 14:1; 16:22*)

truth; It is good for you that I go away: for if I do not go away, the Comforter will not come to you; but if I depart, I will send it to you.<sup>910</sup> 8<sup>911</sup> And when it has come, it will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they do not believe in me;<sup>912</sup> 10 Of righteousness, because I go to my Father, and you will see me no more;<sup>913</sup> 11 Of judgment, because the prince of this world is judged.<sup>914</sup> 12 I have yet

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<sup>910</sup> PO There are all manner of confusing conjectures floating about relative to the meaning of Yeshua's words here. We suggest that this is what He meant: "*Unless I go away*" (meaning, unless I die and pay for the sins of the world and overcome the grave by resurrection and then ascend to my Father) "*the Comforter will not come to you*" (because you will still be in your sin and therefore it will not be able to dwell in your unclean hearts) "*but if I depart,*" (meaning, "if I die for sin,") "*I will send it to you*" (meaning the Holy Spirit will be able to be sent to you from both my Father and myself because I have overcome all things and there is only one Spirit of truth). (see also, *John 7:39; 14:16,26; 15:26; Acts 2:33; Ephesians 4:8*)

<sup>911</sup> PO Verse 8 is explained in verses 9-11 which we will discuss in order.

<sup>912</sup> PO The Holy Spirit "*will relieve the world of sin*" in that "*reprove*" means to convict or to convince; "*the world*" speaks of its inhabitants; and "*of sin*" speaks to all that the inhabitants of that world (and this) who did not or do not believe on Him. Specifically, the Holy Spirit is sent to convict people of the sin of unbelief. All manner of sin has been forgiven in the past by the finished work of Yeshua but since belief on Him as Lord and Savior is the only means to the Father to reject its influence is to blaspheme the Holy Spirit, which is not forgiven here nor in the age to come. (*Matthew 12:31*) When someone turns and believes (or changes one's mind which is the definition of repent) this brings immediate forgiveness and acceptance from YAHVAH for the blasphemy. Such repentance is only possible by and through the influence of the Spirit. (*1st Corinthians 12:3*)

<sup>913</sup> PO To convince the world of righteousness seems to specifically refer to the righteousness or innocence of Yeshua as He was soon to be tried on trumped up charges and would be condemned by the highest authority of the nation. He says here that the Holy Spirit would descend and convince the world of His innocence as the amazing miracle of his resurrection and ascension to God would be a demonstration of his innocence to all. To this proof of His innocence the apostles frequently speak (*Acts 2:22-24; 17:31; Romans 1:1-32; 4:1-25; 1st Corinthians 15:14; 1st Timothy 3:16*). The Holy Spirit would work on those once He departs as He would no longer be visible as a doer of miracles or as a resurrected being. (see also, *Luke 10:18; John 12:31; Acts 26:18; Ephesians 2:2; Colossians 2:15; Hebrews 2:14*)

<sup>914</sup> PO The presence of the Holy Spirit in the hearts of people is proof that Yeshua's victory over sin, death, Satan and hell were justly accomplished. (*John 12:31*) Here, Yeshua tells His apostles that the coming of the Holy Spirit would be proof that judgement had rightly come upon the author of Death and justice was had. Many suggest that the Holy Spirit proves judgment is coming on all who sin but the only sin which the Holy Spirit would prove this is the sin of unbelief (see *John 16:9* above with note)

many things to say to you, but you cannot bear them now.<sup>915</sup> 13 However when the Spirit of truth comes, it will guide you into all truth: for it will not speak of its own authority; but whatsoever it hears it will speak: and it will declare to you the things that are to come.<sup>916</sup> 14 It will glorify me: for it will take of me and will show it to you.<sup>917</sup> 15 All that the Father has is mine, therefore I said that it will take of mine and declare it to you.<sup>918</sup> 16<sup>919</sup> A little while, and you will not see me: and again, a little while, and you will see me. 17 Some of his disciples said among themselves, “What is this that he said to us, A little while, and you will not see me: and again, a little while, and you will see me because I go to the Father?” 18 They said, “What does this mean, a little while? We don’t know what he means.” 19 Yeshua knew that they wanted to ask him, so he said to them, “Do you ask each other about my saying, a little while, and you will not see me: and again, a little while, and you will see me? 20 Verily, truly, I say to you, you will weep and

<sup>915</sup> PO Yeshua was confined to speaking only truths that came from His Father. Spiritual truths, like mathematics, are progressive in nature and comprehension of them is built on a foundation of principles with increasing levels of difficulty. (*Isaiah 28:10*) Without the indwelling spirit they could not yet receive all things (*1st Corinthians 2:14*) and therefore Yeshua wisely left these things off for them to learn later. Even Peter found some of Paul’s teachings hard to understand. (*2nd Peter 3:15-16*) (see also, *Mark 4:33; 1st Corinthians 3:2; Hebrews 5:12*)

<sup>916</sup> PO The Apostles would be lead of the Spirit which would speak all things given it by the Father and the Son. Often, they were led to foretell of future events that were coming their way relative to the end of that age. In our estimation, the only passages of scripture that reveal or speak to a present condition in the universe today are *Isaiah 9:6-7* and *Revelation 20-22:5*. The rest of the scripture ought to be materially applied to them/then. (*Acts 20:29; 21:11; 1st Timothy 4:1-3; 2nd Timothy 3:1; 2nd Peter 1:14; The Book of Revelation*) (see also, *John 14:17,26; 15:26; 1st John 2:20,27*)

<sup>917</sup> PO Note that Yeshua says that the Spirit would “take of Him” and then “show it to them.” The fact that this was accomplished is seen in the book of Acts, then the Epistles of Paul, Hebrews, Peter, Jude, James and John as the Spirit further elaborated on concepts Yeshua presented.

<sup>918</sup> PO Yeshua seems to tie whatever the Spirit would take from Him to all that the Father had given Him bringing the Father into the origins of the insights or all the information derived. (see also, *Matthew 11:27; John 3:35; 13:3; 17:10*)

<sup>919</sup> PO This appears to reference His death, where they would not see Him followed by His resurrection where they would (See also, *John 7:33; 13:3,33; 14:19; 16:10,28*)

lament,<sup>920</sup> but the world<sup>921</sup> will rejoice: and you will be sorrowful, but your sorrow will be turned into joy.<sup>922</sup> **21** A woman when she is in labor she has sorrow, because her hour is come: but as soon as she delivers the child, she does not remember the anguish because of the joy that a man is born into the world.<sup>923</sup> **22** So now you have sorrow: but I will see you again and your hearts will rejoice, and no one will take your joy from you.<sup>924</sup> **23** And in that day you will ask me nothing. Verily, truly, I say to you, that whatever you ask the Father, He will give it to you in my name.<sup>925</sup> **24** Hitherto you have asked

<sup>920</sup> PO Over His death. Interestingly, there is no written account of any of the Apostles weeping at the death of the Lord but these were a passionate people and this would certainly have been the case – especially since they did not remember that He would rise again. (*Luke 24:8; John 2:22*)

<sup>921</sup> PO When Yeshua says that in the face of their mourning “the world would rejoice” he seems to be speaking of those of the world in that area and not the whole world even though He uses the word, “*kosmos*.” We can say this because the whole literal world wouldn’t even know of His death when the chosen eleven mourned.

<sup>922</sup> PO At seeing Him risen from the grave. (*John 21:7*)

<sup>923</sup> PO This is an astute insight into the realities of a woman giving birth. Where the suffering is almost incomprehensible at the time of labor, once she has the baby safely in her arms, she is so overcome with joy that the suffering becomes a fading memory. So, it is with the suffering of this life. Certainly, while we are in the midst of the suffering, it seems too much to bear and utterly senseless (*Philippians 3:10; 1st Thessalonians 3:3; Hebrews 12:6-11*) but once we are embraced by the arms of Eternities, all the suffering will fade from memory. (*Romans 8:18*)

<sup>924</sup> PO The joy would certainly return, and remain at the resurrection of the King, and while they would rejoice in the trials they experienced in His name (*Acts 5:41*) they too would return to trouble, doubt and sorrow in their own lives when they took the news of His resurrection out to the Nation. (*Romans 8:35; 1st Corinthians 4:10-13; 2nd Corinthians 11:23-27; Philippians 4:12*) (see also, *Matthew 7:7; Luke 24:41,52; John 14:1,13,27; 15:16; 16:6; 20:20; Acts 2:46; 13:52; 1st Peter 1:8*)

<sup>925</sup> PO Yeshua seems to give new instructions here. When He was with them He taught, they asked questions, and for assistance from Him directly (*Matthew 8:5; John 11:3*) They literally depended on Him and we oddly do not ever read of any of them praying to His Father – though they were instructed on how they should. (*Matthew 6:7; Luke 11:2*) They were also dependent on His teachings on the mysteries of the faith and help with understanding certain myths and false traditions. (*John 9:2*) Thus far they had not sought YAHAVAH through Him as the Mediator, but instead they had directly gone to Him. He now tells them that from that time forward their requests were to be made to YAHAVAH in his name, and that He, through the Holy Spirit would teach them all things and perform what they asked. We suggest that this was the beginning of Yeshua reuniting Himself with His Father in One Plural. (*John 17*) We suggest that this is will be a result of Him overcoming all things, (*Romans 6:23*) and then being given all things from His Father, (*John 3:35; John 13:3*) and then giving all things back to Him (*1st Corinthians 15:27*) YAHAVAH, the One Plural God, would forever be all in all. (see also, *Matthew 7:7; John 14:13; 15:16*)

nothing in my name; ask, and you will receive, that your joy may be full.<sup>926</sup> 25 I have said these things to you in proverbs<sup>927</sup> but the time comes when I will no more speak to you in proverbs, but I will tell you plainly of the Father.<sup>928</sup> 26 In that day you will ask in my name: and I do not say to you that I will pray the Father for you:<sup>929</sup> 27 For the Father himself loves you,<sup>930</sup> because you have loved me and have believed that I came out from YAHAVAH.<sup>931</sup> 28 I came forth from the Father, and have come into the world; again, I am leaving the world and going to the Father.<sup>932</sup> 29 His disciples said to him, “Ah, now you are speaking plainly, and not in proverbs. 30 Now are we sure that you know all things, and need not that any man should question you: by this we believe that you came forth from YAHAVAH.”<sup>933</sup> 31 Yeshua answered them, “Do you now believe?<sup>934</sup> 32 Behold, the hour comes, in fact

<sup>926</sup> (see also, *John 15:11*)

<sup>927</sup> PO Parables. (*Matthew 13:35*)

<sup>928</sup> PO Which begins here and continues through John 17. (His Intercessory Prayer)

<sup>929</sup> PO Hebrews 7:25 states that Yeshua “*ever lives to make intercession for us,*” and it is restated in different ways and places in the Apostolic text (*Romans 8:34; 1st Timothy 2:5; Hebrews 9:24; 1st John 2:1*) that this was the means through which the believers in that day received pardon, salvation, peace and support in the heavenly realm. Here, His declaration does not mean that He would not intercede for them but, again, He is bringing the Father into the relationship. In time, which would be after His return as promised to them/then before the great and dreadful day of the Lord, Yeshua would stop making intercession (1st Corinthians 15:20-28; Hebrews 1:13), God would be all in all, and the perfect plurality of the One would reign forevermore. This is the age we live in today and have lived in since His return in 70 AD (see also, *John 16:23*)

<sup>930</sup> PO YAHAVAH is love (*1st John 4:8*) and loves all, but what makes Yeshua declare the Father’s specific love for them was a result of them loving Him, His Son, and believing that He came forth from His Father. Herein is the love of YAHAVAH made complete toward all souls. (see, End Note #63 *Understanding what is unchanging about YAHAVAH*)

<sup>931</sup> PO Whatever comes out (Greek, *exerchomai*) from YAHAVAH is YAHAVAH, whether it is words, breath, light or Spirit. The flesh of Yeshua did not come out from YAHAVAH so Jesus of Nazareth, born of a woman was not YAHAVAH – that was the Son of Man, from the line of David, a Jew from the tribe of Judah. But what was in Him, from conception, was God. (see also, *John 3:13; 14:21,23; 16:30; 17:8*)

<sup>932</sup> PO Herein is one of the clearest descriptions of Yeshua’s origins from Yeshua Himself. (see also, *John 13:3*)

<sup>933</sup> PO There the Apostles seem to finally understand His nature – and profess it. (see also, *John 16:27; 17:8; 21:17*)

<sup>934</sup> PO They had seen and heard much, and appear to now believe . . . in a more profound way. But this believe and realization will not sustain them as Yeshua will make clear in the remaining verses.



has now come, when you will be scattered, every man to his own house, and will leave me alone:<sup>935</sup> and yet I am not alone, because the Father is with me.<sup>936</sup> 33 I have said these things I to you, that in me you may have peace.<sup>937</sup> In the world you will have tribulation<sup>938</sup> but be of good cheer; I have overcome the world.<sup>939</sup>

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<sup>935</sup> (*Matthew 26:31; Mark 14:27; John 20:10*)

<sup>936</sup> PO Yeshua does not appear to realize or recall or know that His Father would leave Him in the very near future (*Matthew 27:46; Mark 15:34*) (see also, *John 8:29; 14:10-11*)

<sup>937</sup> (*Isaiah 9:6; John 14:27*)

<sup>938</sup> (*Romans 8:35; 1<sup>st</sup> Corinthians 4:10-13; 2<sup>nd</sup> Corinthians 11:23-27; Philippians 4:12*)

<sup>939</sup> (See, End Note #51 *The Good News and the Great News*) (see also, *Isaiah 9:6; John 14:1,27; 15:19-21; Romans 5:1; 8:37; Ephesians 2:14; Colossians 1:20; 2<sup>nd</sup> Timothy 3:12; 1<sup>st</sup> John 4:4; 5:4*).

CHAPTER 17<sup>940</sup>

When Yeshua said these words<sup>941</sup> he looked up his eyes to heaven, and said, “Father, the hour has come;<sup>942</sup> glorify your Son<sup>943</sup> that your Son may glorify you:<sup>944</sup> 2 Since you have given him power over all flesh, that he should give eternal life to as many as you hast given him.<sup>945</sup> 3 And this is life eternal, that

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<sup>940</sup> CHAPTER SEVENTEEN contains the Lord praying on behalf of His Apostles before going to His death. This is a direct response to the Apostles understanding the nature of Christ and His Father from which He came. (John 16:30) There is perhaps no more detailed expression of Yeshua’s pre-mortal identity than here nor a more intimate description of His relationship with YAHAVAH before “the foundation of the world.” (John 17:24)

<sup>941</sup> PO Meaning the words he has been saying to them since John 13:31. They were apparently on their way to the Garden of Gethsemane and here we find the longest prayer recorded in all of the Apostolic Record. His time was at hand and these words Yeshua offers on their behalf to His Father.

<sup>942</sup> PO Meaning the appointed time of His anticipated suffering, mistreatment and ultimate death.

<sup>943</sup> PO Yeshua is asking His Father to glorify Him which is another way to say, “be with me, support and sustain me in the coming trials so that I will be capable of glorifying you in and through my death and resurrection. (see also, John 11:4; 12:23; 13:32)

<sup>944</sup> PO As Yeshua was victorious in His life, death, resurrection, ascension and promised return, because the Father was in Him, His Father was and continues to be glorified repeatedly in and through the spread of the life-changing, life-enhancing, life-empowering Gospel among the citizens of this fallen world who have come to faith in the finished work of His Son.

<sup>945</sup> PO Note an important distinction Yeshua makes here between “the power given Him over all flesh,” and the eternal life He would bestow on all that YAHAVAH “had given Him.” We submit that this speaks specifically to these eleven men and not to all those who received Him by faith in His day or thereafter. These were specifically given Yeshua the Messiah by YAHAVAH and here He recognizes this. Those who would believe on “their word” (thereafter - John 17:20) would make up the Bride, whom Yeshua would return and rescue from the Great and Dreadful day of the Lord. (Malachi 4:1; Matthew 24) All the rest who come to faith ever since are adopted in the family of YAHAVAH through faith in Christ (as He is now “all in all” and they enter in as babes, children or Daughters and Sons) (see also, Daniel 7:14; Matthew 11:27; 28:18; John 3:35; 5:27; 6:37; 17:6,9,24; 1<sup>st</sup> Corinthians 15:25,27; Philippians 2:10; Hebrews 2:8)

they know you<sup>946</sup> the only true God,<sup>947</sup> and Yeshua the Christ,<sup>948</sup> whom you have sent.<sup>949</sup> 4 I glorified you on the earth:<sup>950</sup> I have accomplished the work which you gave me to do.<sup>951</sup> 5 And now, O Father, glorify you me with thine

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<sup>946</sup> PO Knowing another being is the only way to truly worship and relate to them. Knowing God is the only way to also obey and follow Him. Those failing to know YAHAVAH will end in a fail to relate to Him, follow Him, worship or understand Him and therefore will fail to be genuinely free in and through Him. (*John 8:30-32*)

<sup>947</sup> PO Yeshua is praying to the only True God who is in contrast to all the other gods that dwell in, under and above the earth. (*1<sup>st</sup> Corinthians 8:5*) He is true because He is without shadow, error or falsehood, He never ceases to be, He never began. He is the only God in whom genuine life dwells. (*Genesis 2:7; Job 33:4; John 6:33; Romans 6:23; Titus 1:2; 1<sup>st</sup> John 5:20; Revelation 11:11*)

<sup>948</sup> PO We note that Yeshua does not limit life eternal to only knowing the only true God but adds himself to the mix saying, “*And Yeshua the Messiah whom you have sent.*” He has made it abundantly clear that He is the way the truth and the life and that no man comes to the Father but by Him. (*John 14:6*) Knowing Him, then, is vital to “*life eternal.*” Many try and come into the Kingdom “*through some other way,*” but Yeshua makes clear that these are “*thieves and robbers.*” (*John 10:1*)

<sup>949</sup> PO Truly knowing Yeshua is to comprehend the fact that He was sent by YAHAVAH His father into the world and that He was not just a “good man,” not just a “wise prophet” but actually and literally one that came forth from God and was sent by God into the world; that He was literally, God with us. (*Matthew 1:23*) (see also, *Isaiah 53:11; Jeremiah 9:24; John 3:34; 5:36-37; 6:29,57; 7:29; 10:36; 11:42; 1<sup>st</sup> Corinthians 8:4; 1<sup>st</sup> Thessalonians 1:9*)

<sup>950</sup> PO Meaning, in every way and in every direction He received from YAHAVAH, Yeshua did His will perfectly. In no thing was His Father offended by or through Him and the life He lived under the Law and therefore all could and would forever look upon Him and glorify God who sent Him.

<sup>951</sup> PO The Greek word translated, *finished* here is *tel-i-o-o* and means “*completed, finished and/or perfectly fulfilled,*” all that YAHAVAH had given Him. Up to this point in time this meant that he had perfectly obeyed the Law of Moses (without exception), was baptized as to fulfill all righteousness (*Matthew 3:15*) performed the miracles set before Him and taught and instructed the apostles (and at times, the masses) in the truth. (see also, *John 4:34; 5:36; 9:3; 13:31; 14:13,31; 15:10; 19:30*).

own self with the glory which I had with thee before the world was.<sup>952</sup> 6 I have manifested your name<sup>953</sup> to the men whom you gave me out of the world: yours they were, and you gave them to me; and they have kept your word.<sup>954</sup> 7 Now they know that all things whatsoever you have given me are of you.<sup>955</sup> 8 For I have given them the words which you gave me; and they have received them and know in truth that I came out from thee, and they have believed that you did send me.<sup>956</sup> 9 I pray for them; I am not praying for the world, but for them which you have given me; for they are yours.<sup>957</sup>

<sup>952</sup> PO This passage has lent to all sorts of conjectures and assumptions which we hope to try and clear up here and as what will ultimately be a reiteration. *Genesis 1:1* plainly calls God *elohiym* which is plural. Trinitarians often try to teach that this plural consists of “*God the Father, God the Son*” and “*God the Holy Spirit*,” which they describe as *three separate co-equal, co-eternal persons*. We reject this man-made notion out of hand and instead suggest that the One God is a plural of perfectly integrated masculine and feminine traits and ideals. Not “male and female” but masculine and feminine and we teach that we might see the masculine as the color red and the feminine as the color yellow and that these two distinctives are perfectly represented in the One God as orange. We stand with scripture that what was in heaven when Yeshua became flesh became the Father when His word became the Son (John 1:1). We maintain that when Yeshua requests to receive the glory that He had with “the Father” “before the world was,” that He was requesting to return to where He originated but now as a glorified man having overcome all things. We maintain that the way *elohiym* made “*man in His own image*” is seen when we read, “*male and female created He them*.” (*Genesis 1:27; 5:2*) (see also, *Genesis 1:26; Mark 10:18; John 1:18; 5:18; 8:58; 20:28; Romans 9:5; 10:13; 1<sup>st</sup> Corinthians 8:6; 10:4-9; 2<sup>nd</sup> Corinthians 3:17; Colossians 1; 1<sup>st</sup> Timothy 2:5; Hebrews 1; Revelation 1:17*)

<sup>953</sup> PO Some suggest that what Yeshua means is that He had “manifested the attributes or character of God.” While this may be correct, we submit that YAHAVAH, from the beginning, wanted His actual real name known throughout the world (*Exodus 3:15*) but that the Jews, seeking to keep it proprietary, worked to hide and obscure it. We suggest that His name is not Jehovah but YAHAVAH. (see End Note #2 *The Name of God and Christ*) (*John 15:21; Matthew 10:22; Romans 2:24; 1<sup>st</sup> Timothy 6:1*)

<sup>954</sup> (*Psalms 22:22; John 6:37,39; 10:29; 15:19; 17:2,9,11,26*)

<sup>955</sup> PO The Apostles themselves claimed to ultimately be fully convinced that Yeshua came forth from YAHAVAH in *John 16:27-30*. Here He tells His Father that they also know that everything that He taught them or did was also given to Him of His Father. This is summarized in the next verse. (*John 17:8*)

<sup>956</sup> PO In addition to Him being raised from the dead (*Romans 10:9*) this passage may serve as one of the best summaries of a right view of Yeshua of Nazareth, namely, that 1) He spoke the words given Him by God His Father, 2) that he “came out” from God His Father, and 3) that He was sent (into this world) by God His Father. (see note directly above) (see also, *John 8:28; 12:49; 14:10; 16:27,30; 17:25; 1<sup>st</sup> John 2:21*)

<sup>957</sup> PO Fourteen times in *John 17* alone Yeshua uses the Greek term *kosmos* (translated herein as *world*) as a representation of the fallen flesh, of the wisdom of Man and of the power that Satan possessed in that day. All that is in the world (*1<sup>st</sup> John 2:16*) is not of the Father and because the apostles were not of the world, they were the Fathers. (see also, *1<sup>st</sup> John 5:19*)

10 All mine are thine, and thine are mine; and I am glorified in them.<sup>958</sup> 11 And now I am no more in the world,<sup>959</sup> but they are in the world, and I come to you. Holy Father, through your own name<sup>960</sup> keep them who you have given me, that they may be one, as we are one.<sup>961</sup> 12 While I was with them in the world, I kept them in your name:<sup>962</sup> those who you gave me I kept, and none of them is lost but the son of perdition,<sup>963</sup> that the scripture might be fulfilled.<sup>964</sup> 13 And now I am coming to you; and these things I speak in the world that they might have my joy fulfilled in themselves.<sup>965</sup> 14 I have given them your word; and the world has hated them because they are not of the world, even as I am not of the world.<sup>966</sup> 15 I pray not that you

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<sup>958</sup> PO In the description we are able to see that all that is Yeshua's is His Father's, and all that are His Fathers are Yeshua's and that at this point He has been glorified in the Apostles. (see also, *John 1:15*)

<sup>959</sup> PO Or, "I am about to leave the world once and for all as a mortal."

<sup>960</sup> PO His name, as mentioned, is YAHAVAH and in the utterance of that name, we manifest both pneumatic essentials of breathing – inhaling and exhaling. We also say, "father" every time we say His name (Hebrew, AV), we also say, "life" (Hebrew, AVA) and we also say, "love" (Hebrew, AHAVAH) whenever His name is spoken. When anything breathes, His name is spoken. When anyone loves, His name is magnified and through His very name, Yeshua asks His Father to "keep them," or those who were given to Him.

<sup>961</sup> PO The Father and Son are One perfect orange composed, if you will, of perfect red (masculine traits) and a perfect yellow (feminine traits). The two "colors" unite in ultimate perfection and can never be teased apart. Even appealing to the two colors making the one is incomplete and ineffective, but it is a helpful representation. Here, Yeshua is asking His father to make His apostles one as they are one. Obviously, the apostles are separate men but the oneness of unity He desires in them would be no different than the oneness He and His Father enjoy. (see also, *John 10:30; 13:1; 16:28; 17:21; 1st Peter 1:5; Jude 1:1*)

<sup>962</sup> PO He kept them in the will, ways, and functions of His Father evidenced in and through the meaning and speaking of His actual name.

<sup>963</sup> PO Judas Iscariot (*John 13:2-26*)

<sup>964</sup> (see also, *Psalms 109:8; John 6:39,70; 10:28; 13:18; 18:9; Acts 1:20; Hebrews 2:13; 1st John 2:19*)

<sup>965</sup> PO Earlier, Yeshua told them that first they would sorrow and then have joy (*John 16:20-22*). The joy they would experience, according to His word, would be in His resurrection, ascension and promised return.

<sup>966</sup> PO Again, the spirit of this fallen world, and all that is of the flesh, those filled with "the lust of the eyes, the lust of the flesh and the pride of life." (*1st John 2:16*) Not the world God so loved. (*John 3:16*) (see also, *John 8:23; 15:18-19; 17:8,16; 1st John 3:13*)

should take them out of the world,<sup>967</sup> but that you should keep them from the evil one.<sup>968</sup> 16 They are not of the world, even as I am not of the world.<sup>969</sup> 17 Sanctify them through your truth: your word is truth.<sup>970</sup> 18 As you have sent me into the world, even so have I also sent them into the world.<sup>971</sup> 19 And for their sakes I sanctify myself,<sup>972</sup> that they also might be

<sup>967</sup> PO His prayer was not for His Father to physically take them in death but that they would remain to share the Good News with His own. (*Matthew* 9:38; 10:16; *Mark* 3:14; 6:7; *John* 13:20; 20:21)

<sup>968</sup> PO Some translations simply say, “from evil,” others say, “from the evil one,” while others read, “from the evil.” The end results of evil interference winds up being the same – so the prayer seems to be protect these Apostles from warring against each other, from division and dividing, from falling into temptation, and/or from abandoning the faith – all by-products of evil. (see also, *Job* 1:7; 2:2; *Matthew* 6:13; *Luke* 21:34,36; 22:31; *Galatians* 1:4; *1st Th* 5:6; *2nd Thessalonians* 3:3; *1st Peter* 4:7; 5:81; *1st John* 5:18; *Revelation* 12:12)

<sup>969</sup> PO *John* 17:11 says that they are “in the world.” Here, Yeshua says that they are not “of the world.” All human beings are in the world, but followers of Yeshua are called to keep a light touch on the things of this world and not to engage or embrace in its dark and idolatrous ways. (see also, *John* 15:19; 17:14; *1st Corinthians* 2:12; *Ephesians* 2:2; 6:12; *1st John* 4:4-6; 5:4)

<sup>970</sup> PO It is very easy to believe that the word Yeshua is describing here is the written word of YAHAVAH found in the Old Testament. But the better application of this is Yeshua Himself, who is the Word of YAHAVAH made flesh (*John* 1:1-3) and who identified Himself as “the truth.” (*John* 14:6) He is the one who spoke to them with Words from YAHAVAH and He is the one who conveyed the truth to them. Certainly, there were written words by which we gain information about what YAHAVAH has done to reconcile the world to Himself, but unfortunately many people today have taken the written word (the Tanakh and the Apostolic writings) and hold them up higher than YAHAVAH and Yeshua themselves. This is simply another form of idolatry. We consult the written word of YAHAVAH to confirm our understanding of the truths we hold dear. We can test our faith, doctrine, practices by its contents when read by the Spirit but we do not make it primary in our lives - that is the place of the Spirit. We worship YAHAVAH in spirit and truth. So, the written Word and/or the Word of God is the truth by which we confirm through the Spirit. Yeshua is the Word of YAHAVAH, not laws written with ink or in stone (*Exodus* 24:12; 34:1; *Psalms* 40:8; *Jeremiah* 31:33; *Ezekiel* 11:19; 36:26; *1st Corinthians* 3:5; *2nd Corinthians* 3:3; *Hebrews* 8:10). The truth by which YAHAVAH is asked to sanctify (or make these apostles holy) are through the Words the Word spoke to them that came directly from the Father by the Spirit. (see also, *2nd Samuel* 7:28; *Psalms* 119:142,151; *John* 8:40; 15:3; *Acts* 15:9; *Ephesians* 5:26; *1st Peter* 1:22). PO2 Another application of these words could also be that the teachings that Yeshua gave them specifically (His words of truth) would serve to “set them apart” from the rest of the community who were misled and beguiled by the religious traditions popular in that day. (*Isaiah* 29:13; *Matthew* 15:9; *Colossians* 2:18-22; *Titus* 1:14) (see also note for *John* 17:19 below)

<sup>971</sup> PO Just as Yeshua was sent forth from His Father He would send these men forth to share the Good News (*Matthew* 10:7) and will send them again. (*Matthew* 28:19; *Mark* 16:15; *John* 15:16) (see also, *John* 20:21)

<sup>972</sup> PO The word, sanctify here (Greek, *bagiazo*) can mean to be cleansed but it has an equal meaning of being set apart or dedicated to service. This latter sense seems to be Yeshua’s meaning as He was without sin so personal sanctification was unnecessary.

sanctified in truth.<sup>973</sup> 20 I do not pray for these only but also for them who will believe on me through their word;<sup>974</sup> 21 That they<sup>975</sup> may all be one; as you, Father, are in me, and I in thee, that they also may be one in us<sup>976</sup> that the world may believe that you have sent me.<sup>977</sup> 22 The glory which you gave me I have given them; that they become perfectly one,<sup>978</sup> even as we are one;<sup>979</sup> 23 I in them, and you in me, that they<sup>980</sup> may be made perfect in one so that the world may know<sup>981</sup> that you have sent me, and have loved them

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<sup>973</sup> PO Just as Yeshua was sanctified by His Father He also sanctified (set apart) these apostles in truth. (see also, *John 10:36*; *1<sup>st</sup> Corinthians 1:2,30*; *1<sup>st</sup> Thessalonians 4:7*; *Hebrews 10:10*).

<sup>974</sup> PO These apostles were commanded to preach the Good News in that day with their written records composed or authorized not even created, accepted, authorized or reproduced until several decades (even centuries) later. The word *preach* is used at least forty-five times in the Apostolic Record and has application to non-believers; the word *write* always and only has application to believers. The Gospel has always been heard by people speaking/sharing words and the written word was ultimately vetted and available to the masses in a readable form beginning around the first half of the 16<sup>th</sup> Century. The word *hear* is used 520 times in the Bible. The word *read* is only used eighty. Understanding the differences in these things will make all the difference in how we verbally share Yeshua with others and how we help them understand Him and His Father once they believe through a contextual exegetical reading of the scripture.

<sup>975</sup> PO The remaining eleven apostles and those who believed on their words, who were the pure and without spot or wrinkle Bride (*Ephesians 5:27*; *Revelation 21:2*; *22:17*) which Yeshua would return and take before the last day of that former age. (see, End Note #13 *Right Eschatology*)

<sup>976</sup> PO This is a reiteration of *John 17:11*.

<sup>977</sup> PO Because Yeshua uses the Greek, *kosmos* here (translated world) we might take the liberty to believe that He was not only speaking of that world (meaning, the Jews which He came to save) but also the whole world forevermore who would learn of Him and the story of His apostles and believe unto salvation. (see also, *John 10:16,38*; *14:11*; *17:11,22-23*; *Romans 12:5*; *Galatians 3:28*)

<sup>978</sup> PO While the Greek term, *doxa* is often translated *glory*, a better word here is perhaps, *honor*, meaning, “*the honor I have received from you*” (*Matthew 3:17*; *17:5*) is also what He has given the Apostles so that they might become one in heart, mind, purpose and intention. We suggest that this is the call on all true Yeshuan’s lives – to bring peace (*Matthew 5:9*) to all souls; that we abide in unity (*Ephesians 4:3*); that we walk in liberty (*2<sup>nd</sup> Corinthians 3:17*) and avoid things that bring strife and contentions (*Titus 3:9*). We submit that it is only by our love that truly reveals we are His disciples (*John 13:35*) and that we do good to all men (*Romans 12:17*) leaving all condemnation to Him and His almighty hands. (*Luke 6:37*)

<sup>979</sup> (see note on *John 17:11* above) (see also, *John 14:20*; *1<sup>st</sup> John 1:3*; *3:24*)

<sup>980</sup> PO These Apostles and perhaps those who believe on their words. (see, *John 17:21* above)

<sup>981</sup> (*John 17:11*)

even as you have loved me.<sup>982</sup> 24 Father, I desire that they also, whom you have given me, will be with me where I am;<sup>983</sup> to behold my glory, which you have given me in your love for me from before the foundation of the world.<sup>984</sup> 25 O righteous Father, the world has not known you but I have known you, and these know that you have sent me.<sup>985</sup> 26 I have declared to them your name,<sup>986</sup> and will continue to declare it,<sup>987</sup> **that the love wherewith you have loved me may be in them, and I in them.**<sup>988</sup>

<sup>982</sup> PO It may seem to be an incomprehensible fact that YAHAVAH loved these others as He loved His own Son – but this is what Yeshua states. We suggest that He speaks truth for God is love (*1st John 4:8*) and is no respecter of persons (*Acts 10:34*) – even the person of His own Son! In this we are better able to understand YAHAVAH’s deep, abiding, unconditional love for the world (*John 3:16*) and His desire to make all who seek Him diligently (*Hebrews 11:6*) joint-heirs with Christ (*Romans 8:17*) His only begotten Son (*Acts 13:33; Hebrews 1:5; 5:5*) (see also, *John 13:34; Romans 13:8; 1st Corinthians 13:1-13; Ephesians 4:3; 5:2; Colossians 2:2;3:14; 1st Thessalonians 4:9; 1st Timothy 1:5; 1st Peter 4:8; 1st John 3:23; 4:21*)

<sup>983</sup> PO The better way to say this might be, “*where I will be*” (“*after I ascend to your side*” – *John 6:62; 20:17*) and His desire is that they too would ascend and behold Him in the glory that He would have in that day (*John 1:18*)

<sup>984</sup> PO YAHAVAH (perfect “red”) loved Him before the foundation of the world as He (perfect yellow) was one with Him who was perfect red. We view them at the foundation of the world as a perfect unity of masculine and feminine love and not as two separate persons like a father and a son. They became Father and Son at the incarnation. (see also, *John 12:26; 14:3; 17:5*)

<sup>985</sup> PO This is a direct reference back to *John 16:29-31!* (see also, *John 7:29; 8:55; 10:15; 15:21; 16:3,27; 17:8*)

<sup>986</sup> PO His name, YAHAVAH was supposed to be made known throughout the earth (*Exodus 9:16; Romans 9:17-18*) but the leaders of the Nation hid it or obscured it from the gentile world, not wanting to share it. (see, End Note #2 *The Names of GOD and Christ*) (see also, End Note #61 *The Nation of Israel in Rebellion Anciently by Grady Risely*)

<sup>987</sup> PO By direct virtue of the love He is about to illustrate for the Father through His sacrificial death. (*John 14:31; 15:9*)

<sup>988</sup> (see also, *John 15:9,15; 17:6*)



CHAPTER 18<sup>989</sup>

When Yeshua had spoken these words, he went forth with his disciples over the brook Cedron,<sup>990</sup> where there was a garden that he and his disciples entered.<sup>991</sup> 2 And Judas, who betrayed him,<sup>992</sup> also knew the place for Yeshua often resorted there with his disciples.<sup>993</sup> 3 So Judas,<sup>994</sup> having gathered a band of soldiers and officers from the chief priests and Pharisees, came

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<sup>989</sup> CHAPTER EIGHTEEN *Yeshua proceeds with the apostles to Gethsemane; Judas comes with temple guards to take Him; He seeks the release of His apostles; Peter cuts off Malchus' ear, Yeshua heals him and reproves Peter; He is seized, bound and taken first to Annas; a damsel questions Peter – he denies Him; Yeshua defends His having done nothing wrong; He is led to Caiaphas, the High Priest; Peter denies Him and the cock crows; Yeshua is lead to the Roman hall of Judgement to face Pontius Pilate who talks with Him then finds no fault in Him; Yeshua admits that He was born to be a King but that His kingdom is not of this world; Pilate seeks to release Him but the Jews demand that He is crucified; Barabbas the robber is released instead.*

<sup>990</sup> (*Genesis 32:23-24*)

<sup>991</sup> PO In Mark, after the Last meal, Jesus and his disciples “*came to a place named Gethsemane, and he said to his disciples, ‘Sit here while I pray’*” (*Mark 14:32*) In Matthew we read, “*after singing a hymn, they went out to the Mount of Olives.*” (*Matthew 26:30*) Is it the same place? The Mount of Olives is part of quasi-mountain range that separates Jerusalem from the Judean desert. This particular “mountain” is the central peak which resembles a large rocky hill that was once home to a grove of olive trees. The Garden of Gethsemane sits at the base of the Mount of Olives. The name literally means “oil press” and was also strewn with olive trees. The way to understand where Yeshua and the disciples went is they walked to the Mount of Olives and retired in the Garden of Gethsemane at its base. This is where what John describes above took place. (see also, *2<sup>nd</sup> Samuel 15:23; Matthew 26:36; Mark 14:32; Luke 22:39*)

<sup>992</sup> (*Matthew 26:14-16*)

<sup>993</sup> (see also, *Luke 21:37; 22:39*)

<sup>994</sup> PO We notice that John does not even mention the Lord’s suffering in the Garden of Gethsemane which are covered in (*Matthew 26:36-46; Luke 22:39-46; Mark 14:32-42*). It is thought that he believed the information provided by the other writers was sufficient. The suffering there was a time for Him to face the final temptation to do His own will in the face of what was coming. Some believe Satan was allowed to tempt Him one more time on this occasion. Fortunately for the world, He did not let the cup pass, but did the will of His Father and drank it up. (*Matthew 26:39,42*)

there with lanterns and torches and weapons.<sup>995</sup> 4 Yeshua therefore, knowing all things that would happen to him, came forth, and said to them, “Whom do you seek?” 5 They answered him, “Yeshua of Nazareth.” Yeshua said to them, “I am he.” And Judas, who betrayed him, stood with them. 6 And then as soon as he said to them, “I am he,” they drew backward and fell to the ground. 7 He asked them again, “Whom do you seek?” And they said, “Yeshua of Nazareth.” 8 Yeshua answered, “I told you that I am he: so if you seek me, let these men go.” 9 This fulfilled the saying that he had before spoken, “Of those whom thou has given me have I lost none.”<sup>996</sup> 10 Then Simon Peter, having a sword, drew it, and stuck the high priest's servant and cut off his right ear.<sup>997</sup> The servant's name was Malchus.<sup>998</sup> 11 Then Yeshua said to Peter, “put your sword into the sheath: shall I not drink the cup<sup>999</sup> which my Father has given me?”<sup>1000</sup> 12 Then the band of soldiers with their captain and the officers of the Jews seized Yeshua and bound

<sup>995</sup> PO In his *Antiquities* (xx. ch. iv.) the historian Josephus states that at the festival of the Passover, when the city would fill with Jews from all over the Roman Empire, a band of men was commanded to keep watch at the porches of the temple to repress uprisings. They were directed by the chief priests (Matthew 27:65). They were composed of Roman soldiers who were stationed at the tower of Antonia which was at the north-west side of the temple. In addition to this, there were also regular guards stationed around the temple who were composed of Levites. These, and perhaps other zealous Jews, armed themselves with torches and weapons of various kinds and came out to take Yeshua. (see also, *Matthew 26:47; Mark 14:43; Luke 22:47; Acts 1:16*)

<sup>996</sup> (see *Psalms 109:8; John 6:39,70; 10:28; 13:18; 17:12; 18:9; Acts 1:20; Hebrews 2:13; 1st John 2:19*)

<sup>997</sup> (see, End Note #11 *On Peter*)

<sup>998</sup> PO According to (*Matthew 26:51; Mark 14:47; Luke 22:51*) Yeshua healed Malchus' ear on the spot and therefore this act stands as His last earthly miracle cure He would perform while incarnate. (see also, *Matthew 26:51; Mark 14:47; Luke 22:49-50*)

<sup>999</sup> PO A cup was representative of a person's lot or appointment in life. In this situation, and in the Garden trial of His will, (*Matthew 26:36-46*) Yeshua uses the cup to represent all the suffering He had to face before death.

<sup>1000</sup> PO It is hard not to see in the example of His only Son, that YAHAVAH, who is love, allows His creations to suffer. Those of faith choose to see most instances of suffering as somehow meaningful in the growth and development of their soul. Yeshua teaches it is the Father's means to bring forth more fruit. (*John 15:2*) (see also, *Matthew 20:22; 26:39,42; John 12:24*)

him.<sup>1001</sup> 13 They first led him to Annas for he was father in law of Caiaphas, who was the high priest that year.<sup>1002</sup> 14 Now, it was Caiaphas<sup>1003</sup> who gave counsel to the Jews that it was expedient that one man should die for the people.<sup>1004</sup> 15 Simon Peter followed Yeshua, as did another disciple.<sup>1005</sup> Because that disciple was known to the high priest, he went into the palace of the high priest with Yeshua. 16 But Peter stood outside the door. So the other disciple, who was known to the high priest, spoke to her that kept the door and brought Peter in.<sup>1006</sup> 17 Then the damsel who kept the door said to Peter, “are you not also of this man's disciples?” He said, “I am not.”<sup>1007</sup> 18 Now the servants and officers had made a fire of coals and stood there warming themselves for it was cold and Peter stood with them warming

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<sup>1001</sup> PO It is at this point that Yeshua willingly, and out of love for God and Man, surrenders Himself into the hands of the fallen world of evil men. (*Matthew 26:45, 53; Mark 14:41; Luke 24:7; John 10:18*) His blood was untainted by sin and when shed was worthy of paying the sin-debt for all. (*Romans 5:12; 1<sup>st</sup> Corinthians 15:22; 2<sup>nd</sup> Corinthians 5:14-15; Revelation 21:4*)

<sup>1002</sup> PO Annas had a tremendous amount of influence in the Jewish nation in that day as he had been high-priest for numerous years. Later, five of his sons took the office after him and at this point in time the office was now filled by his son-in-law, Caiaphas. It was probably important to show a sign of respect to him and get his approval before moving forward with their evil and unlawful work of putting Him to death. (see also, *Matthew 26:57; Luke 3:2*)

<sup>1003</sup> PO Caiaphas was the Jewish high priest from 27-36 AD during the reign of Tiberius. (*Luke 3:2*) Obviously he filled that office when Yeshua was unlawfully taken, condemned and crucified (*Matthew 26:3,57; John 11:49; 18:13-14*) According to *Acts 5:17* he was of the sect of the Sadducees and was a member of the Sanhedrim council when he gave his opinion that Yeshua should be put to death "for the people, and that the whole nation perish not." (*John 11:50*) Ironically, it was through these very words that he unconsciously but accurately prophesied. *Acts 4:6* depicts him as an enemy of the faith after Pentecost.

<sup>1004</sup> (*John 11:49-50*)

<sup>1005</sup> (see also, *John 19:26; 20:2-4* and 8) (see, End Note #53 *Did Lazarus write John's Gospel*)

<sup>1006</sup> (see also, *Matthew 26:69; Mark 14:66; Luke 22:54*)

<sup>1007</sup> PO Some believe that Peter was commanded by Christ to deny Him. In view of his response to the chastisement of the Lord this seems highly unlikely. (*Matthew 26:75; John 2:17*) (see also, *Luke 22:32*) Peter was loved by the Father as He loved His Son (*John 17:23*) and this was while He was a failure. His life stands as an encouragement to all who struggle with fleshly weakness.

himself.<sup>1008</sup> 19 The high priest then asked Yeshua about his disciples and his teaching. 20 Yeshua answered him, “I spoke openly to the world and have always taught in the synagogues and in the temple where the Jews always resort together and I have said nothing in secret.”<sup>1009</sup> 21 Why do you ask me? Ask those who have heard me what I have said to them; behold, they know what I said.”<sup>1010</sup> 22 And when he said this one of the officers standing by struck Yeshua with the palm of his hand, saying, “Is that how you answer the high priest?”<sup>1011</sup> 23 Yeshua answered him, “If I have spoken evil, bear witness of it<sup>1012</sup> but if I have spoken well, why do you strike me?” 24 Now Annas had sent him bound to Caiaphas the high priest.<sup>1013</sup> 25 And Simon Peter stood and warmed himself. They said therefore to him, are not you also one of his disciples? He denied it, and said, “I am not.”<sup>1014</sup> 26 One of the servants of the high priest, a kinsman of the one whose ear Peter cut off, said, “Did not I see you in the garden with him?” 27 Peter again denied it

<sup>1008</sup> PO In 325 AD Eusebius, an errant but the most recognized early Christian historian, claimed in what is called his *Ecclesiastical History* that all the apostles but John was martyred. The so-called, “*early church fathers*” unanimously believed that Peter died in Rome, by crucifixion, during the persecution of Nero in 64 AD. Some reports, perhaps apocryphal, suggest that Peter requested to be crucified upside down in honor of Yeshua. The point is here, prior to his being born from above at Pentecost, Peter was an impetuous man who acted by impulse. Later, Yeshua would tell Peter that the day was coming where he would lose this natural liberty. (*John 21:18-19*)

<sup>1009</sup> PO Here is an example of the failure of biblical literalism. Where Yeshua certainly did speak openly in the markets and synagogues, He taught through parables which were coded stories to convey truths to those with ears to hear (*Matthew 13:10-11*) and privately instructed His apostles on the things of the Kingdom. (*John 17*) Every statement in scripture must be taken in context, according to the custom of the day and in the spirit given. (see also, *Matthew 26:55; Luke 4:15; John 7:14,26,28; 8:2*)

<sup>1010</sup> PO Yeshua was inviting them to provide real witnesses who had actually heard Him speak and teach to come forward with their witness against Him.

<sup>1011</sup> PO Religious zeal has the capacity to create violent outbursts in those who possess it yet we have historical evidence of this very mindset present in the heart of some who claim Yeshua as Lord (see, End Note #64 *List of Violent Atrocities carried out by people in the name of Christ*) (see also, *Acts 23:2*)

<sup>1012</sup> PO Notice that Yeshua does not say, “If I have spoken evil, you have the right to strike me.” Instead, He merely reminds the man that he ought to bear witness of evil if present, but not act upon it.” In this Yeshua provides a living example of His own teachings (*Isaiah 50:6; Lamentations 3:30; Matthew 5:38-39; Luke 6:29; Romans 12:17,19; 1st Corinthians 6:7; 1st Thessalonians 5:15; 1st Peter 3:9*)

<sup>1013</sup> (see, note on *John 18:14* above) (see also, *Matthew 26:57; Mark 14:53; Luke 22:54*)

<sup>1014</sup> (see also, *Matthew 26:69,71; Mark 14:69; Luke 22:58*)

and immediately the cock crowed.<sup>1015</sup> 28 Then they led Yeshua from the house of Caiaphas to the hall of judgment<sup>1016</sup> and it was early,<sup>1017</sup> and they themselves did not enter into the judgment hall so that they would not be defiled<sup>1018</sup> and could eat of the Passover.<sup>1019</sup> 29 So Pilate then went out to them and said, “What accusation bring you against this man?” 30 They answered and said to him, “If he was not an evildoer, we would not have delivered him up to you.”<sup>1020</sup> 31 Then said Pilate to them, “Take him yourselves and judge him according to your law.” The Jews then said to him, “It is not lawful for us to put any man to death.”<sup>1021</sup> 32 This saying fulfilled what Yeshua spoke signifying what death he should die.<sup>1022</sup> 33 Then Pilate

<sup>1015</sup> (see also, *Matthew 26:74; Mark 14:72; Luke 22:60; John 13:38*)

<sup>1016</sup> PO This was the place where the Roman Governor (*praetor*) heard the cases that were brought before him.

<sup>1017</sup> PO Yeshua had been condemned by the Sanhedrim (or ruling counsel of the Jews) and was pronounced guilty of death (*Matthew 26:66*) but they did not have the power or right to take life. If they had, they would have stoned Him. (*Leviticus 24:16*) But executions were strictly in the hands of the Roman Government. (*John 18:31*) They therefore brought Him before Pontius Pilate to first be condemned by Roman law and then executed through Roman means. (crucifixion) (*John 3:14*) (see, End Note #65 *Pontius Pilate*)

<sup>1018</sup> PO By mingling with the Romans and other Gentiles who might have gathered in the hall the Jews would see themselves as having been defiled as they took great care in this day to avoid any external pollutions from the outside world. It seems that they would view contact with a Gentile as the same as if they had touched a dead thing. (*Leviticus 22:4-6; Number 5:2*) The irony of this is they were willing to go to any length to put an innocent man to death for envy's sake (*Matthew 27:18; Mark 15:10*) but saw themselves as pure before God due to outward cleanliness. (*Matthew 23:25-27; Luke 11:39*) (see also, *Matthew 27:2,27; Mark 15:1; Luke 23:1; Acts 3:13; 10:28; 11:3*)

<sup>1019</sup>(see, End Note #57 *The Passover*)

<sup>1020</sup> PO This response illustrates the hubris of these religious rulers. It was a direct check on the Roman authority over them which in not too many years they would directly challenge before being destroyed one and for all.

<sup>1021</sup> PO We might wonder how they felt it legal to put the woman caught in the act of adultery to death by stoning. (*John 8:1-11*) In addition to a lack of manuscript evidence this is another indication that the tale about her was fabricated. But we might ask how the Jews went forward and stoned Stephen (*Acts 5:57-58*) whom they also convicted but went to Pilate to put Yeshua to death. The answer seems to be in the circumstances surrounding each person. In Stephen's case, he had no following and few in the Roman Empire cared about his welfare. But in the case of Yeshua, he had a following, and if they had stoned Him his disciples may have risen up, causing problems for the governing Empire. For this reason, they took precautions in how they put Yeshua to death. (*John 11:47-48*)

<sup>1022</sup> (see also, *Matthew 20:19; John 12:32-33*)

entered into the judgment hall again and called Yeshua, and said to him, “Are you the King of the Jews?”<sup>1023</sup> 34 Yeshua answered, “do you say this thing of yourself or did others tell you this of me?”<sup>1024</sup> 35 Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me: what have you done?”<sup>1025</sup> 36 Yeshua answered, “My kingdom is not of this world: if my kingdom were of this world, then my servants would fight that I would not be delivered over to the Jews; but now is my kingdom not from this world.”<sup>1026</sup> 37 Pilate then said to him, “Are you a king then?”<sup>1027</sup> Yeshua answered, “You say that I am a king. For this I was born, and for this cause came I into the world to bear witness to the truth. Everyone who is of

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<sup>1023</sup> PO *Luke 23:2* tells us that the Jews brought Yeshua before Pilate on the charges that He had, “perverted the nation, and forbade (others) to give tribute to Caesar.” This was a flat-out fabrication. (*Matthew 22:17-21*) Pilate would have seen these things as charges of insurrection which were often made by those seeking to overthrow the Roman Empire. The Jews condemned him for blasphemy, but this charge would mean nothing to Pilate, so they created a more pertinent accusation to bring judgment upon Him and it was ostensibly the charge of treason. (see also, *Matthew 27:11*)

<sup>1024</sup> PO The other Gospel writers have Yeshua reply to this question at this point with, “*thou sayest it,*” which means, “*Yes, I am.*” (*John 18:37*) But John appears to have seen the need to provide a more detailed account. Here, Yeshua seems to take control of the whole procession fearlessly, which Pilate initially bristles after but afterward fears. (*John 19:8*)

<sup>1025</sup> PO This is an astounding passage as the Governor over that area, representing the Roman Empire, tells their Messiah that his own nation and the chief priests had delivered Him over to Him. He then asks Him, “*What have you done?*” According to the text, He had done nothing but good – He had healed, fulfilled prophesy, performed miracles, testified of His Father, taught the truth, and condemned nobody. The fact that He is on trial because of His own people is a clear and direct insight into the hearts of that Nation in that day and their deserving the approaching destruction.

<sup>1026</sup> PO The Kingdom of God is heavenly based (*Galatians 4:26*) without observation (*Luke 17:20*) and unshakable (*Hebrews 12:26-27*). At no time when the Messiah was on earth did He engage in earthly politics (*John 6:15*) or war against social evils. (*John 12:47*) He plainly admits that He was born to be a King (*John 18:37*) but since “*His Kingdom was not of this world*” He plainly tells Pilate that His servants have not resisted His arrest. (see also, *Daniel 2:44; 7:14; Luke 12:14; John 6:15; 8:15; 1<sup>st</sup> Timothy 6:13*) (See, End Note #66 *His Kingdom is not of this World*)

<sup>1027</sup> PO Or, “*Are you admitting to being a King?*” (see, *John 18:34* with note above) (see also, *John 8:47; 1<sup>st</sup> John 3:19; 4:6*)

**the truth hears my voice.”**<sup>1028</sup> 38 Pilate said to him, “What is truth?”<sup>1029</sup> And after he had said this, he went out to the Jews again and said to them, “I find in him no fault.<sup>1030</sup> 39 But you have a custom where I should release one man to you at the Passover;<sup>1031</sup> will you have that I release to you the King of the Jews?”<sup>1032</sup> 40 Then they all cried again, saying, “Not this man, but Barabbas.” Now Barabbas was a robber.<sup>1033</sup>

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<sup>1028</sup> PO The line, “*everyone who is of the truth hears my voice,*” is complex and not easily understood. The better reading might be, “*everyone who desires to hear/seek/know the truth hears my voice*” as “of the truth” sounds almost deterministic (which we utterly reject in light of scriptural context.) (see also, *John 7:17; 8:47; 10:26-27; 1st Peter 1:22; 1st John 3:14; 4:6; 5:20*)

<sup>1029</sup> PO We maintain that there is only one Truth with a capital T. It is in the possession of YAHAVAH alone and is not relative but eternal. When on earth, Yeshua was the physical embodiment of eternal truth and the irony was Pilate was in Truth’s presence when he sarcastically stated this. We suggest that had Pilate been sincere in his query, Yeshua would have replied. (*Matthew 7:6*)

<sup>1030</sup> (see also, *Matthew 27:24; Luke 23:4; John 19:4,6*)

<sup>1031</sup> PO The origin of this custom is unknown, but it is believed that it was created to bring peace and favor between the Jews and the Roman Empire in that day.

<sup>1032</sup> PO Pilate tried everything possible to release Yeshua but lacked the courage to stand up against the sway of the Nation’s leaders. (see also, *Matthew 27:15; Mark 15:6; Luke 23:17*)

<sup>1033</sup> PO Barabbas was a notorious robber known to the people; because of Mark’s accounts (Mark 15:7) others believe he was more than a robber but was actually an insurrectionist that had committed murder in an uprising. It is also thought that the cross Yeshua was crucified upon was meant initially for him with two of his partners in crime on each side. The depths of hatred the leaders of the Nation are seen in the fact that they would rather have Barabbas walk among them over Yeshua, the Prince of Peace. (*Matthew 27:16-26; Mark 15:7; Luke 23:19; Acts 3:14*)

CHAPTER 19<sup>1034</sup>

Then Pilate took Yeshua and scourged him.<sup>1035</sup> 2 And the soldiers braided a crown of thorns,<sup>1036</sup> and put it on his head, and dressed him in a purple robe<sup>1037</sup>, 3 And they said, “Hail, King of the Jews! and struck him with their hands.”<sup>1038</sup> 4 Pilate went forth again, and said to them, “Behold, I bring him forth to you, that you may know that I find no fault in him.”<sup>1039</sup> 5 Then Yeshua came forth, wearing the crown of thorns and the purple robe. And

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<sup>1034</sup> CHAPTER NINETEEN *Yeshua is brutalized and mocked then brought before the Jews who cry out for His crucifixion. Pilate tries to release Him yet again, but the Jew inform him that Yeshua claims to be the Son of YAHAVAH. This frightens him. Yeshua tells Pilate that He has no power over Him unless it came from above. When Pilate tries once more to release Him the Jews pit his loyalties to the Empire against him. Pilate asks if he should crucify their king and the Jews reply by claiming “no king but Caesar.” Yeshua is forced to bear His own cross and is crucified between two thieves. Pilate makes a sign to identify Him in Hebrew, Greek and Latin as The King of the Jews; they part His clothing and cast lots for the indivisible coat; He identifies his mother among the women and places her in John’s care; He thirsts, states that it is finished, and dies. The soldiers go to break His legs but find Him dead and pierce His side to be certain; water and blood leave His dead body from the wound. John testifies of witnessing His death. Prophecy is cited as fulfilled; Joseph of Arimathea takes His body and he and Nicodemus prepare it for burial. They lay Him in a tomb.*

<sup>1035</sup> PO The graphic and barbaric detail of Roman scourging is too brutal to describe. Suffice it to say, it systematically and progressively removed the flesh off Yeshua’s neck, back, shoulders and the back of His legs – all the parts that would be held by gravity against the wooden cross. Perhaps most appalling, however, is that this Son of God was meek, mild and appears to have had the temperament of a good and gentle male not a dominant alpha male but more sensitive and kinder. Barbarism upon Him would have even been more crushing. (see also, *Matthew 20:19; 27:26; Mark 15:15; Luke 18:33*)

<sup>1036</sup> PO It is not a coincidence that part of the curse laid upon Adam would be that the earth, because of his sin, would bring forth cursed “*thorns and thistles*” “*all the days of his life.*” (*Genesis 3:17-19*) Here, Yeshua, called, “the last Adam” by Paul (*1<sup>st</sup> Corinthians 15:45*) would bear the brunt of that curse in His body. (*Colossians 1:22-24; 1<sup>st</sup> Peter 2;24*)

<sup>1037</sup> PO Obviously, Yeshua was being mocked and dressed as a king in royal purple and a crown. *Matthew 27:29* adds that they put a reed in His hand (like a scepter).

<sup>1038</sup> PO The Greek suggests that they repeatedly struck Him. *Matthew* adds that they struck Him on the head causing some to suggest that this was to drive the crown of thorns deeply into his scalp.

<sup>1039</sup> PO After examining Jesus, (*John 18:38*) tells us that he went forth and declared to the Jews that he found no fault in him. During this speech Yeshua remained in the judgment-hall. Not agreeing to this, Pilate, in an apparent effort to gratify the Jews bloodlust, returned to Yeshua and ordered for Him to be scourged, as if this was in preparation of His death (*John 19:1*) Some suggest that the way Yeshua endured the scourging caused Pilate to try even harder to get Him released. This was the reason he states, “*Behold, I bring him forth to you, that ye may know that I find no fault in Him.*” (*John 19:4*) None of this would not suffice. (see also, *John 18:38; 19:6*)



Pilate said to them, “Behold the man!”<sup>1040</sup> 6 When the chief priests and officers saw him,<sup>1041</sup> they cried out, “Crucify! Crucify!” Pilate said to them, “Take him yourselves and crucify him for I find no fault in him.”<sup>1042</sup> 7 The Jews answered him, “We have a law, and by our law he ought to die, because he made himself the Son of YAHAVAH.”<sup>1043</sup> 8 When Pilate heard these words he was the more afraid. 9 And went again into the judgment hall, and said to Yeshua, “Where are you from?” But Yeshua gave him no answer.<sup>1044</sup> 10 Therefore Pilate said to him, “You will not speak to me? Do you not know that I have power to crucify you and the power to release you?”<sup>1045</sup> 11 Yeshua answered him, “You would have no power over me unless it was

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<sup>1040</sup> PO There is perhaps no greater title ever given of Yeshua of Nazareth as He was the perfect man, the perfect description of what it means to be a man in this world. All the other depictions of men in scripture and elsewhere fail by comparison for Yeshua was 1), perfect in His obedience to His Father, 2) was therefore without sin, 3) loved others selflessly, sacrificially and without fail, and 4), walked in spirit and truth. These traits caused the living God to repeatedly refer to Him as His beloved Son (*Matthew 3:17; 17:5*) and after His resurrection, as His only begotten (*Acts 13:33*). All derivations of His example of manliness are products of the fall and flesh.

<sup>1041</sup> PO Instead of compassion or kindness, these murderous souls whose Father was the devil (*John 8:44*) wanted more pain extracted from Him, more sorrow, more punishment. For this reason, YAHAVAH would pour His wrath out upon that nation, at the end of that age, who were more than deserving of punishment. To suggest that YAHAVAH is going to punish the whole world in the future who were not under the Law, were not married to Him and repeatedly unfaithful, and had nothing to do with the merciless killing of His only Son is out of context, unreasonable and without historical merit. (see, End Note #13 *Right Eschatology*)

<sup>1042</sup> (*Acts 3:13*)

<sup>1043</sup> PO As stated above (*John 18:33*) the Jews charged and condemned Yeshua for blasphemy, (*Leviticus 24:16; Deuteronomy 13:1-5; Matthew 26:63-65*) but this was not the charge they presented to Pilate. Instead, they falsely accused him of sedition (*Luke 23:2*). Seeing that sedition wasn't going to work on Pilate they returned to their original in-house complaint and pushed to get Pilate to respect it. This seems to have caused Pilate to be even more convinced of His innocence as they were now trying to change the charges on Him. (see also, *Matthew 26:55,65; John 5:18; 10:33*)

<sup>1044</sup> PO After having been scourged, Yeshua could have believed more reasoning was a waste of breath at this point. (see also, *Isaiah 53:7; Matthew 27:12,14*)

<sup>1045</sup> PO Pilate was not accustomed to kowtowing to anyone but those of the Roman Empire in authority over him. The lack of response appears to strike right at the root of his ego.

given you from above,<sup>1046</sup> therefore he who delivered me to you has the greater sin.”<sup>1047</sup> 12 After this Pilate sought to release him: but the Jews cried out, “If you let this man go, you are not Caesar's friend; anyone who makes himself a king speaks against Caesar.”<sup>1048</sup> 13 When Pilate heard these words, he brought Yeshua forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.<sup>1049</sup> 14 And it was the day of preparation of the Passover,<sup>1050</sup> and about the sixth hour. And he said to the Jews, “Behold your King!”<sup>1051</sup> 15 But they cried out, “Away with him! Away with him! Crucify him!” Pilate said to them, Should I crucify your King? The chief priests answered, “We have no king but Caesar.”<sup>1052</sup> 16 Then

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<sup>1046</sup> PO Those who walk by faith would do well to see all the conditions of their life in the same light – unless permission from YAHAVAH is given nobody could or would have power over them. Life and death are not in our hands, nor in the hands of the Dark, medical professionals or our politicians. Those who live and walk by faith trust in YAHAVAH come what may and without exception. This said, YAHAVAH will alter His will and allowances depending on the decisions, heart, will and desires of those involved. (*Psalms 37:4; 135:14; Jeremiah 29:11*)

<sup>1047</sup> PO While every and all sin has the power to separate Man from God, sin in terms of judgment does arrive in different degrees. (see also, *Luke 12:48; 22:53; John 7:30; 1st Timothy 1:13*)

<sup>1048</sup> PO It seems that upon hearing this Pilate was more convinced of his innocence but this response from the Jews sealed the deal and in the face of it, Pilate, fearing that he would be accused of putting Rome first, gave in to the will of the crowd. The Roman Emperor on the throne (Tiberius) was known to be tyrannical and vindictive and this pressure was too much for Pilate to withstand. After the days of Julius Caesar all the emperors of Rome were called Caesar, just as all the kings of Egypt were called Pharaoh. (see also, *Luke 23:2; Acts 17:7*)

<sup>1049</sup> PO Gabbatha is only used once in all of scripture and is defined as “an elevated location.”

<sup>1050</sup> (see, End Note #67 *Passover contradictions?* <https://www.ligonier.org/learn/articles/does-last-supper-chronology-differ>)

<sup>1051</sup> PO Pilate never let go of his driving aim to openly refer to Yeshua as their king. (*John 19:15*) (see also, *Matthew 27:37; Mark 15:26; Luke 23:38; John 19:19*)

<sup>1052</sup> PO For a Nation that was originally established to have the living God YAHAVAH as their king (*Isaiah 33:22; 43:15*) who would be their only lawgiver (*Genesis 49:10*) and then demanded to have a human king over them (*1st Samuel 8:1-22*) this was no surprise. But to make a Roman Emperor their king instead of the Son of God, their very Messiah, this was the end of them. And the only King that they embraced here (Caesar) would eventually turn and literally destroy them forevermore. (see End Note #13 *Right Eschatology*) (see also, End Note #68 *A History of wanting Kings other than YAHAVAH*)

he delivered him to them to be crucified.<sup>1053</sup> And they took Yeshua, and led him away.<sup>1054</sup> 17 And bearing his own cross he went forth into a place called the skull, which is called in the Hebrew Golgotha.<sup>1055</sup> 18 There they

<sup>1053</sup> PO The modes of capital punishment according to the Mosaic law were, by the sword (*Exodus 21:1-36*) fire (*Leviticus 20:1-27*) and stoning (*Deuteronomy 21:1-23*) Crucifixion, while ancient, was not practiced among the Nation. As seen, crucifixion began by scourging. In the case of Yeshua, it appears Pilate was attempting to just scourge and stop there but the Jews would not allow it. (*Luke 23:22; John 19:1*) After the scourge, accomplished by whipping the backside of the condemned with leather straps woven with bits of clay, rock, and bone, the condemned would bear his own cross to the place of execution, which, in Jerusalem, was outside the city, in some conspicuous location set apart for the purpose. For a Jew, outside the city was synonymous with a person being viewed as a reprobate not worthy of fellowship. (*Leviticus 24:14; Numbers 5:3-4*) Some were tied to the cross, but in Yeshua's case He was nailed. Subjects were often offered a medicated cup of vinegar medicated with gall and myrrh (*sopor*) which served as a pain reliever to aid in their incomprehensible suffering. According to (*Matthew 27:34*) this medication was refused by the Christ. General suffering was brought on by the open flesh pressed against the rough-hewn wood of the cross, the excruciating pain of having to push oneself up upon the nail running through the pierced feet as a means to inhale, the scorching sun above, dehydration and complete exhaustion. Typically speaking, the death was slow and there are historical reports of some people hanging from the cross for several days before dying. The accounts provided on the crucifixion of our Lord agree with the customs and practices of the Roman punishment. He was crucified between two "malefactors" (*Isaiah 53:12; Luke 23:32*) and was watched by four Roman soldiers. (*Matthew 27:36,54; John 9:43*) Where breaking of the legs would expedite death by suffocation, Yeshua gave up His life much more quickly than the norm and the Romans refrained from doing this to Him, fulfilling (*Exodus 12:46*) that not one bone would be broken. Yeshua offered seven memorable statements from the cross, found, in order and beginning at *Luke 23:34; Luke 23:43; John 19:26; Matthew 27:46; Mark 15:34; John 19:28; John 19:30* and *Luke 23:46*. (see also, *Matthew 27:26,31; Mark 15:15; Luke 23:24*)

<sup>1054</sup> PO The line, "and they took Him and led Him away" is not included in RSV translation.

<sup>1055</sup> PO The Romans made convicted criminals bear their cross to the place of execution, a fact supported by Plutarch who wrote, "Every kind of wickedness produces its own particular torment, just as every malefactor, when he is brought forth to execution, carries his own cross." (See Lardner, a Lutheran historian, *Credib. vol. i. p. 160.*) In *Matthew 37:32*, however, we read that due to physical weakness, a man from Cyrene named Simon was compelled to help him bear His cross to Calvary. Cyrene was a city that is now Libya, Africa, and apparently had a large Jewish community at the time. It is believed that Simon was in Jerusalem for the Passover. Because John does not mention the help Yeshua received from him some believe this is a contradiction in the text, but it is more likely that Yeshua bore the cross as far as physically possible and then Simon was recruited to help Him take it the rest of the way, an insightful model on the need for believers to help bear one another's burdens. (*Galatians 6:2*) (see also, *Numbers 15:36; Matthew 23:31,33; Mark 15:21-22; Luke 23:26,33; Hebrews 13:12*) PO<sup>2</sup> Golgotha is interpreted by three of the Gospel writers as meaning "the place of a skull." (*Matthew 27:33; Mark 15:22; John 19:17*) The Aramaic word is *Gulgaltha*, which in ancient Hebrew is *Gulgoleth* (*Numbers 1:2; 1st Chronicles 23:3,24; 2nd Kings 9:35*) which also means skull and is the identical meaning of the word, *Calvary*. It was a well-known spot outside the city walls or gates (*Hebrews 13:12*) but near the city (*Luke 23:26*) containing a "garden" (*John 19:41*) and was on a thoroughfare leading into the countryside. This makes its location unqualified to be in the modern-day, "Church of the Holy Sepulchre," as some religious traditions claim.

crucified him, and two others with him, one on each side and Yeshua in the midst.<sup>1056</sup> 19 And Pilate wrote a title, and put it on the cross which read, YESHUA OF NAZARETH THE KING OF THE JEWS.<sup>1057</sup> 20 This title was read by many of the Jews for the place where Yeshua was crucified was near to the city, and it was written in Hebrew, Greek, and Latin.<sup>1058</sup> 21 Then the chief priests of the Jews said to Pilate, “write not, The King of the Jews; but that this man said, I am King of the Jews.” 22 Pilate answered, “I have written what I have written.” 23 Then the soldiers, when they had crucified Yeshua, took his garments and made four parts, one to each soldier and also his tunic. But the tunic was without seam, woven from top to

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<sup>1056</sup> PO The two on either side of Him fulfill ancient prophecy (*Isaiah 53:12*) and may represent two dispositions toward Yeshua with the first railing on him in faithlessness (*Luke 23:39*) and the other confirming His innocence in faith. (*Luke 23:41*)

<sup>1057</sup> PO The Gospel accounts differ in what they say the title was. *Mark 15:26* says that it read, “*the King of the Jews.*” *Luke 23:38* says it read, “*this is the King of the Jews.*” *Matthew 27:37* says it said, “*This is Jesus the King of the Jews,*” and of course *John 19:19* says it said, “*Jesus of Nazareth the King of the Jews.*” John tells us that the title was written in Hebrew, Greek, and Latin. (*John 19:20*) Because of this the inscription would vary and apparently one writer translated it from the Hebrew; another from the Greek; a third from the Latin – the fourth may have been an translation of any of them into writing that was different from them all. Aside from the differences, all reports share the main point of the title – hanging there was “*the king of the Jews.*” (see also, *Matthew 27:37; Mark 15:26; Luke 23:38*)

<sup>1058</sup> PO This fact helps show the cosmopolitan nature of the people visiting Jerusalem during the Passover and the various languages they spoke. (*Acts 2:8-11*) We must remember that these visitors flowing into Jerusalem during the Passover were all Jews who attended by command (*Numbers 9:2; Luke 2:42*) who have come from numerous locations, cultures and languages. These were members of all the various tribes established in and through the twelve sons of Jacob. (*Genesis 49:1-28*) Tradition, manipulated primarily by Judah and embraced by Christians ever since, tries to suggest that ten of the twelve tribes were lost and that all of the Jews who were present in Jerusalem were from Judah and Benjamin exclusively. This is not supported by a contextual reading of the text. Instead, we have James’s writing to the twelve tribes (*James 1:1*), Paul who came from Tarsus and being of the tribe of Benjamin, (*Romans 11:1*) Anna in the temple being from the tribe of Asher (*Luke 2:36*) and with over a million Jews coming to observe Passover twice annually (according to Josephus) these far out-numbered the total possible cumulative count of those in the tribe of Judah and Benjamin combined. This evidence, plus many more, prove that all Twelve Tribes were represented in Jerusalem during the life of Yeshua and beyond until the Great and Dreadful day. Even the 144,000 that helped make up the pure and unspotted Bride were all from the twelve tribes. (*Revelation 4:7-8*) (see, End Note # 52 *The Lie of the Lost Ten Tribes*)

bottom.<sup>1059</sup> 24 So they said among themselves, “Let us not tear it, but cast lots for it to see whose it will be.” This fulfilled scripture, which said, “they parted my garments among them and for my clothing they cast lots.”<sup>1060</sup> These things the soldiers did. 25 Now standing by the cross of Yeshua were his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene.<sup>1061</sup> 26 When Yeshua then saw his mother, and the disciple standing by, whom he loved,<sup>1062</sup> he said to his mother, “**Woman, behold your son!**”<sup>1063</sup> 27 Then he said to the disciple, “**Behold thy mother!**” And from that hour that disciple took her to his own home.<sup>1064</sup> 28 After this, Yeshua, knowing that all things were now accomplished, said to fulfill scripture, “**I thirst.**”<sup>1065</sup> 29 Now there was a vessel full of vinegar there so they filled a sponge with vinegar and put it upon hyssop, and held it to his mouth.<sup>1066</sup> 30

<sup>1059</sup> PO It seems that Yeshua's clothing was divided up between four Roman soldiers, but His coat was not parted because it was without seam (meaning, it was woven) (*John 19:24*) The Jewish historian Josephus (*Antiq., b. iii. ch. 8, 4*) says the following about the garment or coat of the high-priest: “*this vesture was not composed of two pieces, nor was it sewed together upon the shoulders and the sides; but it was one long vestment, so woven as to have an aperture for the neck. It was also parted where the hands were to come out.*” Perhaps Yeshua, the great High-priest of His own people (*Hebrews 4:14*) also possessed a coat that was made in a similar manner. (*Exodus 39:22*) (see also, *Matthew 27:35; Mark 15:24; Luke 23:34*)

<sup>1060</sup> (see also, *Psalms 22:18*)

<sup>1061</sup> (see also, *Matthew 27:55; Mark 15:40; Luke 23:49; 24:18*) (see, End note #14 *On Mary the Mother of Yeshua and the Other Mary's*)

<sup>1062</sup> (see also, *John 18:15*)

<sup>1063</sup> (see, End Note #53 *Did Lazarus write John's Gospel?* (see also, *John 2:4; 13:23; 20:2; 21:7,20,24*)

<sup>1064</sup> PO Tradition says that Mary the mother of Yeshua lived with John in Judea until she died some fifteen years after the death of her Son.

<sup>1065</sup> PO How ironic that the giver of living water to the world (*John 4:10*) would end up thirsting for the very water He changed to wine, (*John 2:9*) walked upon (*Mark 6:49*) calmed, (*Matthew 8:26*) told the Samaritan woman that “*if she drank such she would thirst again,*” (*John 4:13*) and with it washed His disciples' feet. (*John 13:5*)

<sup>1066</sup> PO This was the common drink of Roman soldiers and not the drink Yeshua refused earlier as there was no medicines added to it like the vinegar offered Him earlier. (*Matthew 27:34*) Here a sponge (probably used by the Roman guards who were present) was attached to a reed presumable to reach His mouth as He was lifted up above them (*John 3:14*). John mentions that this reed was hyssop, a shrub in the area known for getting so large it was called, a tree (*1st Kings 4:33*). The stalk of this shrub was what Matthew calls a reed. (see also, *Psalms 69:21*) (see also, *Matthew 27:48*)

When Yeshua had received the vinegar, he said, **“It is finished,”**<sup>1067</sup> and he bowed his head, and gave up his spirit.<sup>1068</sup> 31 Because it was the day of preparation, and in order that the bodies would not remain upon the cross<sup>1069</sup> on the sabbath (for that sabbath day was a high day), the Jews asked Pilate that their legs might be broken, so they might be taken away.<sup>1070</sup> 32 So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. 33 But when they came to Yeshua and saw that he was already dead, they did not break his legs. 34 But one of

<sup>1067</sup> PO These words proclaim that whatever Yeshua of Nazareth came to do as an incarnate human being was completed once and forever more. He would return to do more, but at this point we might look at what all He did during His mortal life as a human being: He learned obedience through the things He suffered (*Hebrews 5:8*) and grew in wisdom and stature and favor with all (*Luke 2:52*). He fulfilled the Law and the prophets – this means He completed all prophecy that spoke to that part of His ministry along with every picture and type under the Law (*Matthew 5:17*). He lived in perfect obedience to His Father and glorified Him in all things. (*Romans 5:19*) He was tempted in all things yet without sin. (*Hebrews 4:15*). He paid the price for sin (which is death) by offering Himself up for the world (*Romans 5:14-21; Romans 6:23*). He restored completely (but spiritually) what Adam helped ruin (life and relationship with YAHAVAH) and He taught and redirected doctrinal error among His own (*Mark 1:22*). He established His church/Bride (*Matthew 16:18*) and taught His chosen apostles to reach out and prepare those who believed on Him for His promised return before the Great and Terrible day. (*Matthew 16:28; 23:36; 24:34; Mark 13:30; Luke 21:32; Ephesians 6:13; Hebrews 10:25; 1st Peter 4:7; 1st John 2:18; Revelation 1:1,3, 7; 22:6, 7, 10, 12, 20*) He destroyed death (*1st Corinthians 15:26*) He destroyed the hatred between men (*Ephesians 2:16*) Brought peace in earth and heaven (*Colossians 1:20*) blotted out the handwriting of ordinances (*Colossians 2:14*) destroyed Satan and overcame all dark principalities (*Genesis 3:15; Psalm 68:18; Isaiah 53:12; Matthew 12:29; Luke 10:18; 11:22; John 12:31; 16:11; 2nd Corinthians 5:18-19; Ephesians 4:8; 6:12; Colossians 2:15; Hebrews 2:14*) and He reconciled the Father to the world. (*Romans 3:24-25; 5:10; 2nd Corinthians 5:18-19; Ephesians 2:16; Colossians 1:20; 1st John 2:2; 4:10*). Where the first Adam failed, this Last Adam was utterly and absolutely victorious for the whole world population and its faults forevermore – irrespective of belief.

<sup>1068</sup> PO He had done all things necessary (*John 17:4*) and surrendered the breath of life within Him which kept His mortal body operating. (*Genesis 2:7*)

<sup>1069</sup> PO The law of Moses required that the bodies of those who were hung up in the community should not remain suspended overnight. (*Deuteronomy 21:22,23*) Hanging dead bodies up might occur to bring shame on the person after they had been put to death according to the Law but does not refer to the Nation actually “hanging people from the neck until dead.” Because the law was made when death by crucifixion was unknown the Jews recoiled at the notion that people would hang on the cross over night. They therefore requested that those crucified would have their deaths expedited by breaking their legs (which they would use to draw breath).

<sup>1070</sup> PO The "high day" mentioned was first, a sabbath that happened to coincide when the paschal feast began. It was called a great or high day because that year the feast of the Passover commenced on the Sabbath. The Jews sought to have the bodies taken away (buried) before the sabbath began. (see also, *Deuteronomy 21:23; Mark 15:42; John 19:42*)

the soldiers took a spear and pierced his side and immediately there came forth blood and water.<sup>1071</sup> 35 And he who saw this bears witness, and his witness is true: and he knows that he speaks the truth, that you might also believe.<sup>1072</sup> 36 For these things took place that the scripture might be fulfilled, 'Not a bone of him will be broken.'<sup>1073</sup> 37 And again another scripture says, 'They will look on him whom they have pierced.'<sup>1074</sup> 38 After this Joseph of Arimathea, who was secretly a disciple of Yeshua for fear of the Jews, asked Pilate if he could take away the body of Yeshua and Pilate gave him leave. So he came and took his body away.<sup>1075</sup> 39 Nicodemus, who first came to Yeshua by night, brought a mixture of myrrh and aloes, about an hundred pounds' weight.<sup>1076</sup> 40 Then they took the body of Yeshua, and bound it in linen clothes with spices as is customary of the Jews for burial.<sup>1077</sup> 41 Now in the place where he was crucified there was a garden;

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<sup>1071</sup> PO This sword-bearing soldier appears to have doubted that Yeshua was dead and as a means to see if this was the case he pierced him with his spear. The Jews designed that his legs should be broken, which would have defied prophecy of Him had it occurred (Exodus ) but a more satisfactory proof was obtained by this act which also happened to support prophecy (Zechariah 12:10) instead of denying it. (see also, 1<sup>st</sup> John 5:6, 8 – as verse 7 is the single most spurious addition to sacred writ.) PO2 It seems that the spear reached the heart of Him as evidenced by the fact that the heart is surrounded by a membrane called the pericardium which holds what resembles water preventing the heart from drying out due to motion. Blood is also contained in the hearts ventricles and this must be the reason both blood and water poured from the wound. Much has been made about blood and water that came from the Christ with scholars and commentators attempting to tie it to water baptism and the blood of justification (and the like). Some say that this proves the Lord died of a broken heart. Our conclusion is neutral.

<sup>1072</sup> PO This is the authors personal witness of the death of Yeshua.

<sup>1073</sup> (see also, *Exodus 12:46; Numbers 9:12; Psalm 34:20*)

<sup>1074</sup> (see also, *Psalm 22:16-17; Zechariah 12:10; Revelation 1:7*)

<sup>1075</sup> PO A native of Arimathea which was most likely the Ramah of the Old Testament (*1st Samuel 1:19*) Joseph was a member of the Sanhedrim and a man of apparent wealth (*Matthew 27:57; Luke 23:50*) He is also described as an "honorable counselor, who waited for the kingdom of God." (*Mark 15:43*) As soon as he heard of Christ's death, he "went in boldly to Pilate and requested to take possession of it. Pilate granted his request after having ascertained from the centurion that He was truly dead and Joseph, having purchased fine linen (*Mark 15:46*) proceeded to Golgotha to take the body down from the cross. (see also, *Matthew 27:57; Mark 15:42; Luke 23:50; John 9:22; 12:42*)

<sup>1076</sup> PO It is believed that this should read, "about a pound each." (see also, *John 3:1-2; 7:50*)

<sup>1077</sup> PO This process was apparently done quickly so as to not break the sabbath. (*Isaiah 53:9; John 19:42*) (see also, *Acts 5:6*)

and in the garden a new tomb where no man had ever been laid.<sup>1078</sup> 42 And they laid Yeshua there because of the Jews' preparation day and the tomb was at hand.<sup>1079</sup>

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<sup>1078</sup> PO Nicodemus (*John 3:1-21*) bringing myrrh and aloes helped Joseph of Arimathea wrap and convey the body to the new tomb which Joseph himself hewed out of a rock in his own garden. (see also, *Isaiab 53:9; John 19:31*)

<sup>1079</sup> PO All this was done by the men in the presence of Mary Magdalene, Mary the mother of Joses, and other women. Then they rolled a great stone to the entrance, and departed (*Matthew 27:60; Luke 23:53,55*)



CHAPTER 20<sup>1080</sup>

On the first of the week<sup>1081</sup> Mary Magdalene came to the tomb early,<sup>1082</sup> while it was still dark, and saw that the stone had been taken away from the tomb.<sup>1083</sup> 2 And she ran and went to Simon Peter, and to the other disciple whom Yeshua loved,<sup>1084</sup> and said to them, They have taken the Lord out of

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<sup>1080</sup> CHAPTER TWENTY *Mary Magdalene goes to the tomb on the first day of the week; she runs to tell Peter and John that the Lord is not there; Peter and John run to the tomb and see the burial linens but no body; they return home but Mary remains weeping. She sees angels before the risen Lord appears to her; Yeshua sends her to His Apostles. Yeshua appears to them in the upper room; He breathes on them and they receive the Holy Spirit; Thomas demands proof to believe and is given such. Yeshua performs other unrecorded miracles; John explains his purpose in writing his record.*

<sup>1081</sup> PO The Jewish week is viewed differently than the modern Gentile accounting of a week. The Jews see the week beginning at sunset Saturday evening and ending at sunset six days later on the following Friday. For them, the last day of the week (sunset Friday to sunset Saturday) was their day of rest or what was called the Sabbath. This was the day of rest from their labors under the Law of Moses and if they broke that day the punishment under the law was death (*Exodus 31:14*). When Yeshua came and fulfilled the Law and the prophets (*Matthew 5:17*) He became the rest (*Matthew 11:28*), because His yoke is easy and His burden is light. (*Matthew 11:30*) His instructions to all who looked to Him is faith was for them to come to Him and He would give them rest every day of the week and not just on a given day under the law. (*Hebrews 4:10*) When John writes, “and on the first day of the week,” he is speaking of Sunday morning, the day the Lord had risen from the grave. Instead of being a day of rest at the end of the week under the law, it became a day to springboard into the week by the Spirit of Christ. Because of His resurrection to new life on this day, and the fact that it became known as the Lord’s day to Christians very early on (*Revelation 1:10*) many people believe that Sunday is the “Christian Sabbath,” which too, must be observed. The reality is there is only one Sabbath, and it is for the Jews, it is all day Saturday, and it has been fulfilled in and through the life, death and resurrection of the King whom believers abide in daily. (*John 15:1-8*)

<sup>1082</sup> PO There is confusion on whether Mary Magdalene was alone at this time or not. (*John 20:2*) (*Matthew 27:56; 28:1; Mark 16:1; Luke 24:1*) Most conclude that John simply fails to mention the others with her but we tend to wonder if John is telling us something that happened before the others joined her.

<sup>1083</sup> PO *Matthew 28:2* describes there being an earthquake and “the angel of the Lord descended from heaven and came and rolled back this stone from the opening and sat upon it.” PO<sub>2</sub> Understanding the gospel accounts of the resurrection and trying to make them perfectly correlate is an impossible task though many have attempted such. Perhaps a better approach is to see each writer describing the events from different angles both open and closed to them and therefore their records are not in conflict but should be seen as contributory to a mosaic. (see also, *Mark 16:1; Luke 24:1-2*)

<sup>1084</sup> (see, End Note #53 *Nine reasons Lazarus may have written John’s Gospel*)

the tomb, and we<sup>1085</sup> do not know where they have laid him.<sup>1086</sup> 3 Then Peter went out with the other disciple toward the tomb.<sup>1087</sup> 4 And they both ran together but the other disciple outran Peter, and arrived first at the tomb.<sup>1088</sup> 5 And stooping down he saw the linen clothes lying there but he did not go in.<sup>1089</sup> 6 Then Simon Peter came following him and went into the tomb, and saw the linen clothes lying,<sup>1090</sup> 7 And the napkin, which was on his head, not lying with the linen clothes, but wrapped together in a place by itself.<sup>1091</sup> 8 Then the other disciple, who reached the tomb first, also went in, and he saw, and believed. 9 For as yet they did not know the scripture, that he must rise from the dead.<sup>1092</sup> 10 Then the disciples went back to their own homes. 11 But Mary stood outside the tomb weeping and as she wept she stooped down to look into the tomb.<sup>1093</sup> 12 And she saw two angels in white sitting where the body of Jesus once laid, one at the head and the other at the feet.<sup>1094</sup> 13 And they said to her, “Woman, why are you

<sup>1085</sup> PO The “we” that she refers to helps us understand that though John only writes of her she was not alone. (*Matthew 28:1*)

<sup>1086</sup> (see also, *John 13:23; 19:26; 21:7,20,24*)

<sup>1087</sup> (see also, *Luke 24:12*)

<sup>1088</sup> PO We can't help but wonder if this was a slight even humorous jab the writer makes toward Peter who was apparently older than the other apostles and there may have been some friendly competition between them. (*John 21:20-22*)

<sup>1089</sup> (see also, *John 19:40*)

<sup>1090</sup> PO This insight perfectly reflects Simon Peter's personality. (see also, *Luke 24:12*)

<sup>1091</sup> PO Some folks make a note that the condition of the napkin here is an important display related to established Jewish customs – we will refrain from this as we are unsure of its validity. (see also, *Luke 11:44*)

<sup>1092</sup> PO This is a startling admission by the writer here as the Old Testament is rife with examples that speak to the resurrection of the dead (*Psalms 2:7; 16:9-10; 110:1*) These passages, however, can be rather esoteric and difficult to discern. What was not difficult were some of the Old Testament pictures of the Resurrection (*Genesis 22:3-1; Jonah 2:10*) nor were the direct teachings about the resurrection given by the Lord to His chosen disciples. (*Mark 8:31; 10:34; Luke 18:33; 24:7; John 11:23-24*) The principle, then, might be that people are not ready to understand, see or hear until they are able and willing. (see also, *Psalms 16:10; Acts 2:25-31; 13:34-35*) (See, End Note #69 *A way in which the Living God appears to work*).

<sup>1093</sup> (see also, *Mark 16:5; Luke 24:3*)

<sup>1094</sup> PO This view appears to replicate how YAHVAH instructed Moses to create the angels on the Ark of the Covenant (see also, *Exodus 25:18-20*)

weeping?”<sup>1095</sup> She said to them, “Because they have taken away my Lord and I know not where they have laid him.” <sup>14</sup> And when she had said this, she turned herself around and saw Yeshua standing but she did not know that it was Yeshua.<sup>1096</sup> <sup>15</sup> Yeshua said to her, “**Woman, why are you weeping? Whom do you seek?**” Supposing that he was the gardener,<sup>1097</sup> she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.”<sup>1098</sup> <sup>16</sup> Yeshua said to her, “**Mary.**”<sup>1099</sup> She turned herself, and said to him in Hebrew, “Rabboni,” which means, teacher. <sup>17</sup> **Yeshua said to her, “Do not hold me, for I have not yet ascended to the Father;<sup>1100</sup> but go to my brethren, and say to them, “I ascend to my Father, and your Father; and to**

<sup>1095</sup> PO This question is asked of her twice – first by the angel and then by the Lord (*John 20:13*).

<sup>1096</sup> PO Apparently the Risen Lord was not as easily recognizable post resurrection as He was before He rose from the grave. (*Luke 24:31-32; 39*) (see also, *Matthew 28:9; Mark 16:9; Luke 24:16,31; John 21:4*)

<sup>1097</sup> PO Where Adam was commanded to till the ground from which he came (*Genesis 3:23*) Yeshua, the last Adam, was also seen as a Gardener of the ground from which He came. Just as Eve was in the Garden and sent out, so was Mary in this garden and sent out to the apostles. The first Adam brought death to the world from the first garden, filling graves forevermore; the last Adam bought life to the world out of the second emptying graves forevermore.

<sup>1098</sup> PO It seems that now that the Passover had come and gone, Mary (and others) were there to properly care for the body of Yeshua because it was hastily prepared before due to lack of time. (*John 19:38-40*)

<sup>1099</sup> (*John 10:3-4;27; Revelation 3:20*)

<sup>1100</sup> In ten verses we will read that Yeshua literally asks Thomas to touch him (*John 20:27*) and numerous scholars have debated on the reason He did not allow Mary to do the same. Some have said that He wanted her to hurry to the apostles and not delay but this is not the reason He gives. Instead, He himself says, “*For I have not yet ascended to the Father,*” which plainly suggests that He needed to ascend to His Father before the people and things of this world could or would touch Him. By the time He confronts Thomas He will have gone to His Father and for some purpose He would then be touchable by human hands. Part of the problem with this view is the Matthew account seems to suggest that the other Mary's held Him by His feet at this moment (*Matthew 28:9*) We suggest that this was a separate event unattached to Mary first seeing Him here and that He had at that point also accomplished seeing His Father when it occurred.

my God, and your God.”<sup>1101</sup> 18 Mary Magdalene went and told the disciples that she had seen the Lord, and that He had spoken these things to her.<sup>1102</sup> 19 Then on the evening of the same day, being the first day of the week, when the doors were shut<sup>1103</sup> where the disciples had assembled for fear of the Jews,<sup>1104</sup> Yeshua came and stood in their midst, and said to them,

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<sup>1101</sup> PO Throughout His ministry Yeshua has referred to YAHAVAH as His Father. Four times He spoke of Him as “my God.” (*Matthew 27:46; Mark 15:34; John 20:17, 28*) Now, post His death and resurrection, He openly called His Father, “their Father,” and His God, “their God.” These would be extremely comforting words repeated to His mourning Apostles. Because of Yeshua’s victory over the grave, YAHAVAH has become father to all who receive Him in faith; because of the same, YAHAVAH, having been reconciled to the world, is also God to all people forevermore. Before faith, they are His creations; after faith, they are His children; after growth and maturity, they are His Sons and Daughters, joint-heirs with Christ His only begotten Son. (see also, *Psalms 22:22; Matthew 28:10; John 16:28; Romans 8:29; Ephesians 1:17; Hebrews 2:11*)

<sup>1102</sup> PO In this act, Mary Magdalene became the first apostle (one sent) of the resurrection. (see also, *Matthew 28:10; Luke 24:10*)

<sup>1103</sup> PO Some souls make a big issue of the door being shut in this scene (*John 20:26*) and how He appeared to them presumably by passing through the walls but the fact of the matter is, Yeshua before He was resurrected repeatedly defied natural laws including changing water to wine (*John 2:7-11*), multiplying bread and fishes (*Matthew 14:17-21*), putting a storm to rest (*Matthew 8:26*) walking on water (*Matthew 14:25*) and other acts that defied the natural order of things. (see also, *Isaiah 9:6; Mark 16:14; Luke 24:36; 1<sup>st</sup> Corinthians 15:5*)

<sup>1104</sup> PO The religious leaders of the Jewish nation and others of their rank who were swollen with hatred for the Messiah and His followers, continued to persecute and punish believers in that day for continuing in faith. This evil focus would culminate in the stoning of Stephen (*Acts 7:59*) which would serve to bring a period of peace (which we suggest was the thousand years or millennium) that would precede Satan being loosed before the wrapping up of that age. For simplicities sake, “a thousand years” to a Jew was a representative number and not literal.” In other words, a thousand years represented whatever length of time was necessary to have a thing accomplished – whether it was a week or ten billion years, “a thousand years” was the phrase to capture it. (*Psalms 50:10*) After this period of peace, Satan would be cast out of heaven (*Revelation 12:9*) as an accuser of the brethren (*Revelation 12:10*) and would be full of wrath knowing that his time was short (*Revelation 12:12*) Yeshua will shortly ascend with a promise to return to take His bride within a generation (forty years-time) (*Matthew 24:34*). This He did, returning with judgement (through Roman hands) and reward as He took His bride to the New Jerusalem above. (*Galatians 4:26*) The faith has forevermore remained subjective (*Jeremiah 31:31-34*), immaterial (*Hebrews 12:27*), and inward (*Luke 17:21; 2<sup>nd</sup> Corinthians 3:3*) with each individual on earth choosing to receive and pursue YAHAVAH diligently (*Hebrews 11:6*) and in spirit and truth (*John 4:24*) or not.

“Peace be with you.”<sup>1105</sup> 20 And when He had said this, He shewed them His hands and His side. Then the disciples were glad when they saw the Lord.<sup>1106</sup> 21 Then Yeshua said to them again, “Peace be with you;<sup>1107</sup> as my Father has sent me, even so I send you.”<sup>1108</sup> 22 And when he had said this, he

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<sup>1105</sup> PO Three times in this short narrative Yeshua says, “Peace be with you.” This is the central message of the Risen Lord – peace. (*Isaiah 9:6*) We suggest that no matter what differences are present between people – doctrinal, practical, theological, political or matters of taste, lifestyle or choice, true mature believers ought to seek and strive for peace which is fruit of the Spirit. We suggest that this is the central message of the living Christ (*Acts 10:36*); that believers are blessed in perpetuating such (*Matthew 5:9*); that Christ left His own with peace (*John 14:27*); that in every single epistle of Paul he greeted the believers in that day with peace (*Romans 1:7; 1st Corinthians 1:3; 2nd Corinthians 16:11; Galatians 1:3; Ephesians 1:2; Philippians 1:2; Colossians 1:2; 1st Thessalonians 1:1; 2nd Thessalonians 1:2; 2nd Timothy 1:2; Titus 1:4; Philemon 1:3*) and that the other Apostles who wrote followed suit (*Jude 1:2; 2nd John 1:3; 1st Peter 1:2*) and then Paul ended many of his epistles, along with the other apostles, with the same (*Romans 16:20; 2nd Corinthians 13:11; Galatians 6:16; Ephesians 6:23; Philippians 4:9; 1st Thessalonians 5:23; 2nd Thessalonians 3:16; 1st Timothy 6; 1st Peter 5:14; 3rd John 1:14*) We maintain that the peace He gives is not of this world (*John 14:27*) that it is a central characteristic of mature believers and disciples (*1st Corinthians 3:1-4*) and we stridently promote peace, love and understanding with all believers in Christ ([www.christianpeaceinitiative.org](http://www.christianpeaceinitiative.org)), with all people of any faith in God ([www.aunitedfront.org](http://www.aunitedfront.org)) and with all people who approach the faith as we do. ([www.yeshuan.com](http://www.yeshuan.com))

<sup>1106</sup> (see also, *Luke 24:52; John 16:22*)

<sup>1107</sup> PO The message is highly paradoxical when we contrast the greeting of “peace” with the line, “I send you” for the simple reason that He was literally sending them to their deaths. At the same time, they were going to go forth with the complete reassurance obtained from their witness of His death and resurrection that He has had the victory over all things including the grave. This fact would serve to sustain them in the coming struggles, pain and hardship of being sent out to witness. (see, *John 20:19* with note above)

<sup>1108</sup> PO Just as His Father had sent Him to share the coming of the Kingdom, to teach, to do miracles, to suffer and to ultimately die, so was He also sending them as His specially called and trained eye-witnesses to now go forward and do the same. (see, *Acts 3:6; 1st Corinthians 4:12; 2nd Corinthians 1:6; 2nd Timothy 3:12*) (see also, *Matthew 28:18; John 17:18-19; 2nd Timothy 2:2; Hebrews 3:1*)

breathed on them, and said to them, “Receive the Holy spirit.”<sup>1109</sup> 23<sup>1110</sup> If you forgive the sins of any they are remitted to them; and if you retain the sins of any, they are retained.<sup>1111</sup> 24 Now Thomas, one of the twelve, called the Twin, was not with them when Yeshua came.<sup>1112</sup> 25 And so the other disciples said to him, “We have seen the Lord.” But he said to them, “unless I will see in his hands the print of the nails, and put my finger into the print

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<sup>1109</sup> PO This passage is extremely difficult to fully understand. At first glance it seems that the Apostles were supposed to wait to receive the Holy Spirit (power) from on high at a later date (Acts 1 & 2). Some suggest that Yeshua was giving them "a taste" of what the Holy Spirit would be like prior to them receiving it on that day. Still others teach that the imperative to receive the Holy Spirit was a future indication, meaning Yeshua was saying, "*you will receive the Holy Spirit just like the breath I am breathing upon you.*" Contextually, the Holy Spirit here appears to be given to them by Christ in relation to them being able to forgive sins and has application to them being representatives of Christ on earth. Later, at Pentecost, it seems that the Holy Spirit was given to grant them power to be His witnesses unto the end of that age and to personally indwell them. There are also distinguishing and different acts of the holy spirit when it came to doing miracles, to being baptized and to being empowered to discern. But the fact remains - we do not really know what this meant other than the Holy Spirit post His death and resurrection was in Him and He was able to give it to others. (see, End Note #9 *On the Holy Spirit*)

<sup>1110</sup> PO Because Yeshua had paid for sin, and overcame the wages of death, He now gave His elect apostles the power to discern when people were contrite and trying to pursue Him or not. For the former, a forgiveness of sin; for the later, apparently not. We might ask ourselves today, "*Who on earth retains such power to forgive sin and not on earth?*" We maintain that this is an excellent example of how the apostolic church was once present, in power and on earth for a very specific time as a means to gather and govern the pure and holy Bride. We simultaneously maintain that no brick-and-mortar religious institution had this power "passed down" to others and that today, since sin has been paid in full and there is no pure and holy bride to be taken from the earth to the New Jerusalem above, that any attempts at ecclesiastical authority in any way are futile and fabricated.

<sup>1111</sup> PO We completely agree that this power that Yeshua had given these specially trained witnesses was certain; we simultaneously maintain that when they died, the authority to do what these special witnesses had died too, leaving the entire world reconciled and in the hands of YAHAVAH through His Holy Spirit. (*1st Corinthians 15:27-28*)

<sup>1112</sup> PO Thomas had some earlier issues with belief. PO2 We also take note that Thomas was not with the others when Yeshua breathed the Holy Spirit on them. Does this mean Thomas lacked the power to forgive or retain sins when on earth? (see also, *John 11:16*)

of the nails, and thrust my hand into his side, I will not believe.”<sup>1113</sup> 26 Eight days later His disciples were in the house and Thomas with them. The doors were shut<sup>1114</sup> but Yeshua came and stood in their midst, saying, “Peace be with you.”<sup>1115</sup> 27 Then he said to Thomas, put your finger here, and see my hands; and reach forth your hand and thrust it into my side and do not be faithless,<sup>1116</sup> but believing.”<sup>1117</sup> 28 And Thomas answered and said to him, *My Lord and my God.*<sup>1118</sup> 29 Yeshua said to him, “because you have seen me, you have believed. Blessed are they that have not seen, and still believe.”<sup>1119</sup> 30 And Yeshua did many other signs in the presence of his disciples, which are not written in this book.<sup>1120</sup> 31 But these are written, that you might believe

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<sup>1113</sup> PO While Thomas seems to have possessed a disposition to doubt prior to this event (*John 11:16*) we might wonder about his circumstances. The question rarely asked is, “*Why wasn’t he with the other ten when they saw the risen Lord? Where was he?* Perhaps he was broken-hearted and saw Yeshua’s death on the cross as just too much to bear? Perhaps he was having a crisis of faith in the face of all he had seen. Great criticism has fallen on Thomas for lacking in faith, but does He not represent the billions of souls who too refuse to believe unless they too “see?” We maintain that Thomas represents those in this life who will not walk by faith entirely but must have tangible reason to believe. We maintain that after this life, when such see the Lord, His Kingdom and the truth, they too will bend the knee and confess Him. (*Romans 1:11; Philippians 2:10*) And that this belief will be counted to them as righteousness and they will no more be cast away that the Lord cast Thomas away. We add, however, that the only way to please YAHAVAH is by faith (*Hebrews 11:6*) and that there are those who will see and still refuse to believe.

<sup>1114</sup> (*John 20:19* above)

<sup>1115</sup> (see, *John 20:19,21* with note above)

<sup>1116</sup> PO A better way to read this is Yeshua saying, “*stop becoming disbelieving and believe,*” which possibly lends insight to the mind and heart of Thomas earlier. (see note on *John 20:25* above)

<sup>1117</sup> PO Belief – faith – is an ongoing state of mind individuals choose to receive, retain and continue in. It must be fed as a means to resist the times when we grow weak. (*Matthew 13:18-23*) (see also, *1<sup>st</sup> John 1:1*)

<sup>1118</sup> PO Prior to His death and resurrection we do not read of anyone referring to Yeshua as their God. Upon seeing the risen Lord, however, Thomas proclaims His identity in full – His Lord and God. Now Yeshua’s flesh was deified; now YAHAVAH had, in deep love for the world, become the God-Man. It was only at this point that YAHAVAH would refer to Yeshua of Nazareth as His only begotten son; before, He was only beloved. (see also, *Psalms 118:28; John 5:23; Acts 13:33; 2<sup>nd</sup> Corinthians 5:19; 1<sup>st</sup> Timothy 3:16*)

<sup>1119</sup> PO Yeshua approves of Thomas’s belief which was based on seeing. Many Jews also saw many things and never believed. Greater, however, and more blessed are they who believe but do not see. (see also, *2<sup>nd</sup> Corinthians 5:7; Hebrews 11:1; 1<sup>st</sup> Peter 1:8*)

<sup>1120</sup> (see also, *John 21:25*)

that Yeshua is the Christ, the Son of YAHAVAH; and that believing you might have life through his name.<sup>1121</sup>

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<sup>1121</sup> PO Yeshua once said, “*I am the way, the truth and the life, no man comes to the Father but by me.*” (John 14:6) People can receive and believe on Him and enter into the Way by faith. They can continue in His word and learn the truth, becoming His disciples truly. But to experience ultimate abundant living, and the liberty that comes with such, the call is to believe, and to continue in this belief, growing in knowledge, submitting ones flesh and will to that of the Father by the Spirit, and to love as He loved. (see also, *Luke 1:4; John 3:15-16; 5:24; 1<sup>st</sup> Peter 1:8-9*)



CHAPTER 21<sup>1122</sup>

After this Yeshua showed himself again to the disciples at the sea of Tiberias;<sup>1123</sup> and He revealed Himself in this way. 2 Simon Peter, Thomas the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two other of his disciples were together.<sup>1124</sup> 3 Simon Peter said to them, “I am going fishing.”<sup>1125</sup> And they said to him, “we will go with you.” So they went forth, and entered into a boat but that night they caught nothing.<sup>1126</sup> 4 As the day was breaking,<sup>1127</sup> Yeshua stood on the beach but the disciples did not know it was Yeshua.<sup>1128</sup> 5 Then Yeshua said to them, “**Children, have you any**

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<sup>1122</sup> CHAPTER TWENTY-ONE *Some of the apostles go fishing and caught nothing all night. In the morning Yeshua appeared on the beach, He directs them on where to cast their nets; they catch to overflowing. Peter recognizes the Lord and leaps in the sea; Yeshua has breakfast ready for them on the sand and three times asks Peter if he loves Him; Peter responds accordingly. Yeshua foretells Peter of his death; Peter asks about the fate of John and John describes a misunderstanding that flows from it. John bears witness and makes a supposition.*

<sup>1123</sup> PO Tiberias was also known as the Sea of Galilee because it was located there. (*Matthew 4:18; Mark 1:16-18; Luke 5:2; John 1:42*). Galilee was a calm place where they would be free from danger and was therefore a place safe and familiar where they could receive some final sentiments from the King. (see also, *Matthew 28:7,10,16; Mark 14:28; 16:7*) Perhaps Peter thought he could escape being confronted for His denials of the Lord and this is why he went fishing at this time?

<sup>1124</sup> PO Why the other four were not there or where they were is not stated.

<sup>1125</sup> PO Interestingly, Simon Peter, after having seen the risen Lord twice now, decides to return to the occupation he formerly had before following the Lord. (*Matthew 4:18*) This does not seem to be by design as they were supposed to meet in a “mount” in Galilee not a shore. (*Matthew 28:16*) Maybe the other four other apostle were in a Galilean mount? In any case, and as typical with Peter, he embarks by his own volition and six others choose to join him.

<sup>1126</sup> PO The result for these men toiling all night at a trade that they were very skilled in was a complete loss. Perhaps the results hearken back to Yeshua’s teaching them in *John 15:1-8* about Him being the vine and them being the branches and that “*without Him they could do nothing.*”

<sup>1127</sup> PO There is an ongoing principle in scripture of rising early to meet with the Lord. We maintain that it is authentic and purposeful. Here, without expectation, the apostles were up all-night fishing, but little did they know that the risen Lord was up and preparing to feed them in some very intentional ways. (*Genesis 19:27; Psalm 57:8; 63:1; 78:34; 108:2; Proverbs 8:17; Mark 16:9*)

<sup>1128</sup> PO The Risen Lord was difficult to identify in flesh. (see also, *Mark 16:12; Luke 24:15-16,31; John 20:14*)

fish?”<sup>1129</sup> They answered him, “No.”<sup>1130</sup> 6 He said to them, “Cast the net on the right side of the boat and you will find some.” So they cast and now they were not able to draw it in because of the quantity of fish.<sup>1131</sup> 7 Then that disciple whom Yeshua loved said to Peter, “It is the Lord.” And when Simon Peter heard that it was the Lord, he put on his clothes (for he was naked,) and cast himself into the sea.<sup>1132</sup> 8 But the other disciples came in the boat (for they were not far from land, about a hundred yards off) and dragged the net with the fishes. 9 When they got to land, they saw a charcoal fire there, with fish laying thereon, and bread. 10 Yeshua said to them, “Bring some of

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<sup>1129</sup> PO Throughout the scripture believers are referred to as Children of God (*Matthew 5:9,45; 9:5; 15:26; John 12:36*) Yeshua also refers to his apostles as children (*John 13:33*) Interestingly, in *John 13:33* children is translated from the Greek term *teknion*, which means infant, but here the term translated to children is *paidion*, which often means a child older than an infant suggesting that perhaps these men had done some maturing.

<sup>1130</sup> PO Is this not the way the living God works with us though He is all knowing? Does He want us to admit our need for help? Or to realize the error of our ways when we venture out on our own accord? (see also, *Luke 24:41*)

<sup>1131</sup> PO The import of this event continues to grow in meaning as He offers them unsolicited advice, which they take, and the return on their efforts transcends all of the labor they extended without him throughout the night. With Him, all things are possible (*Mark 10:27*) but without Him, we can do nothing. (*John 15:5*) (see also, *Luke 5:4,6-7; John 15:1-8*)

<sup>1132</sup> PO Earlier, there may have been some gentle jabbing at Peter by John (*John 20:4* with note) and this may be another instance of that as John points out that he was the one who knew it was the Lord, but Peter once again impetuously reacts to the news leaving the others behind to drag in the haul of fish. There is also some strange irony of Peter, who was naked on the boat, putting on his clothing, then jumping in the water to get to the Lord as soon as possible. This may speak indirectly to the idea of being rightly clothed when standing before YAHAVAH (*Matthew 22:11-12; Romans 13:12; 1<sup>st</sup> Corinthians 15:53-54; 2<sup>nd</sup> Corinthians 5:2-4; Ephesians 4:24; Colossians 3:10; Revelation 3:5*) This may be an errant view, but the competition or at least concern that existed between John and Peter does not stop here. (*John 21:21*) (see also, *John 13:23; 20:2*)

the fish which you have just caught.”<sup>1133</sup> 11 So Simon Peter went onboard and hauled the net full of fish to shore,<sup>1134</sup> an hundred and fifty and three of them and even though there were so many the net was not torn. 12 Yeshua said to them, “Come and eat.” And none of the disciples dared ask him, Who are you? knowing that it was the Lord.<sup>1135</sup> 13 Yeshua then came and took bread and gave it to them, and fish likewise.<sup>1136</sup> 14 Now this was the third time that Yeshua showed himself to his disciples after that he was raised from the dead.<sup>1137</sup> 15 When they had finished eating, Yeshua said to Simon Peter, “Simon, of Jonas, do you love me more than these?”<sup>1138</sup> He said

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<sup>1133</sup> PO We note that Yeshua, having overcome the grave, instructs these men on where to cast their nets but He does not haul the net in or to the shore. We see that though He has provided them with some food, He invites them to add some fish from their own labors to the meal. In this we have an ongoing principle often reiterated and illustrated in scripture – YAHAVAH works with human beings, inviting them to engage and participate in many things and rarely does He do everything necessary when the individual is capable of adding something to the process or task. To the man with the withered hand, He told him to stretch it forth. (*Matthew 12:13*) To the blind He instructed him to go and wash (*John 9:7-11*). To the lame He told him to rise up and walk. (*John 5:8*) Where we are utterly incapable of action He will step in and do the labor, but it seems in cases where people are able to participate, He includes them in the process without fail.

<sup>1134</sup> PO It is our opinion that before Pentecost, and especially after Yeshua’s resurrection, Peter was riddled with guilt and shame. Taking his impetuous nature into account, the events of this chapter seem to highlight this guilt well, from deciding to go fishing, to putting clothes on and jumping in the water, to now rushing back to the boat and hauling a net full of fish by himself to the campfire. He seems to be running anywhere and everywhere to escape quiet time with the King He betrayed. In this we can have great pity on the man and his weaknesses.

<sup>1135</sup> (see also, *Acts 10:41*)

<sup>1136</sup> PO This is the third time Yeshua has fed them with fish and bread. (*Matthew 14:17; 15:34*) This time, however, we note He only provided some of the food and we aren’t told from where it came.

<sup>1137</sup> (see also, *John 20:19,26*)

<sup>1138</sup> PO Peter had decided to return to fishing. He labored all night with some of his brethren to catch some but failed. With Yeshua’s aid, they brought in a large haul. Simon jumped in the water to get to Yeshua, but returned back to the boat to drag the haul up to the camp so they could eat them upon Yeshua’s command. Peter was a fisherman and Peter loved to fish. This was his home. This was his skill. The “these” in question appear to be the fish cooking over the fire before them.

to him, “Yes, Lord; you know that I love you.”<sup>1139</sup> He said to him, “Feed my lambs.”<sup>1140</sup> 16 Then He said to him the second time, “Simon, son of Jonas, do you love me?”<sup>1141</sup> He said to him, “Yes, Lord, you know that I love you.”<sup>1142</sup> He said to him, Lead<sup>1143</sup> my sheep.<sup>1144</sup> 17 He said to him the third time,<sup>1145</sup> “Simon, son of Jonas, do you love me?”<sup>1146</sup> Peter was grieved 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.” Yeshua said to him, Feed my sheep.<sup>1147</sup> 18 Verily, truly, I say to you, when you were young, you dressed yourself and walked where you wanted; but when you are old, you will shalt stretch forth your hands, and another will dress you, and carry you where you do not

<sup>1139</sup> PO Yeshua asked Peter if he loved (Greek, *agapeo*) him more than the fish. This love is the unconditional love that we possess for others that is sacrificial, selfless and longsuffering. Peter replies by saying, “Lord, you know that I love (Greek, *phileo*) you.” Phileo love is brotherly love, a love based in very close friendship, but it is not always unconditional nor selfless and insufferable. We maintain that Peter was trying to be honest before the resurrected Lord.

<sup>1140</sup> PO Yeshua’s response to Peter’s admission was for him to feed His lambs. (Greek, *arnion*) It appears that Yeshua employs Peter to first feed the lambs or young, awkward, sometimes willful lambs of His nascent flock. The Church/Bride would initially be filled with such as few would be mature followers of Christ early on. Additionally, the word Yeshua employs here for feed is the Greek *bosko*, which literally means lead to pastures to eat or literally just feed.

<sup>1141</sup> PO Here Yeshua asks Peter again (or the second time) “if he loved Him,” but did not make a comparison to his loving Him more than the fish – just, Peter, do you love (*agapao*) me?

<sup>1142</sup> PO Again, Peter replies in the affirmative, but only repeating his loving the Lord as a brother or dear friend (Greek, *phileo*)

<sup>1143</sup> PO This time, Yeshua uses the Greek, *poimanio*, which best means to lead, as a shepherd would lead even though the standard translation reads feed again. Instead of saying lambs here, He uses the Greek *probation*, which is some sort of an animal that walks forward.

<sup>1144</sup> PO Instead of saying lambs here, He uses the Greek *probation*, which is some sort of an animal that walks forward like a sheep. This appears to address Peter leading the more mature members of His church/bride in the years to follow. (see also, *Acts 20:28; Hebrews 13:20; 1<sup>st</sup> Peter 2:25; 5:2,4*)

<sup>1145</sup> PO Many suppose that Yeshua repeats this question three times to Peter because he had denied him thrice (*John 13:38; 18: 17,25,27*)

<sup>1146</sup> PO This third time, Yeshua adjusts His wording to Peter and instead of asking Him if He loves Him with *agapeo* love, He adopts Peter’s own description of love and asks him if He (*phileo*) loves Him, or if he loves Him like a brother. (see, End Note #75 *The Way the Living God seems to Work*)

<sup>1147</sup> PO On this third and final occasion, Yeshua returns to telling Peter to feed (instead of lead) and this time it was His flock of forward walking animals instead of lambs. (see also, *John 2:24-25; 16:30*)

want to go.<sup>1148</sup> 19 This He said to signify by what death he would glorify YAHAVAH.<sup>1149</sup> And after saying this, he said to him, Follow me.<sup>1150</sup> 20 Then Peter, turning around and saw the disciple whom Yeshua loved following them, the one who also had leaned on his breast at supper, and said, Lord, who is it that will betray you?<sup>1151</sup> 21 When Peter saw him he said to Yeshua, “Lord, and about this man?”<sup>1152</sup> 22 Yeshua said to him, “If it is my will that he remains until I come, what is that to you? Follow me!”<sup>1153</sup> 23 Then this saying went abroad among the brethren that that disciple would not die but Yeshua did not say to him that he would not die only that if it was his will that he remain, what is that to you? 24 This is the disciple who is bearing witness of these things, and who has written these things: and we know that his testimony is true.<sup>1154</sup> 25 But there are also many other things which

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<sup>1148</sup> PO With these words Yeshua seems to speak to Peter and His impetuous manners and will and refers to them as the time when he was young he wore and walked wherever he desired but that when he got older he would lose this liberty altogether as others would enforce their will upon him in such things. He tells us the reason Yeshua said this in the next verse (*John 21:19*) (see also, *John 13:36; Acts 12:3-4*)

<sup>1149</sup> PO Historical tradition states that Peter was crucified for His witness as a disciple in Rome and that he requested to be crucified upside down out of respect for the death of Yeshua and not being worthy to suffer the same. The imagery of him when he was old “stretching forth his hands and being dressed and then taken where he would not want to go describes the tradition of his death well.

<sup>1150</sup> PO This seems to be Yeshua’s reiteration to Peter that He was not done, that He was to continue to follow Him, and this time it would not only be as a disciple, but a first-hand witness of the Lord’s resurrection, ascension, and promised return and this time to his own physical death as a result. (see also, *2<sup>nd</sup> Peter 1:14*)

<sup>1151</sup> PO All of these descriptions point to John the beloved. (see also, *John 13:23,25*)

<sup>1152</sup> PO Once again Peter appears to quickly return to his impetuous nature and having been called out by the King, who described his death and reminded him to return to “following him,” Peter seems to want to drag John into the mix and hear what the Lord might say about him.

<sup>1153</sup> PO Instead of giving Peter some insight on John and his future, He appears to rebuff the question and state a hypothetical response. Interestingly, the notion of John abiding until Yeshua would return was not something anyone seemed to believe was out of the ordinary for the simple reason it wasn’t. In fact, they expected it. (See *John 21:23* for his own insight to this response Yeshua gives). (see also, *Matthew 16:27-28; 24:1-3; 25:31; 1<sup>st</sup> Corinthians 4:5; 11:26; Revelation 2:25; 3:11; 22:7,20*)

<sup>1154</sup> (see also, *John 19:35; 3<sup>rd</sup> John 1:12,14*)

Yeshua did which, if all of them were written, I suppose that the world itself could not contain the books that could be written.<sup>1155</sup>

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<sup>1155</sup> PO In other words, this is one limited account that is anything but exhaustive. (see also, *Amos 7:10*; *John 20:30*) (See, End Note #76 *A Brief Follow-up to the Gospel of John*)

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## END NOTE 1

## The Internal Evidence For The Dating Of Revelation

Except from Knife to a Gunfight, Chapter Fourteen by Shawn McCraney

Whether you realize this or not we have been moving toward showing that the Bible is a literal history of God's dealing with material ancient Israel, but today it serves as a spiritual guide for those who believe on His Son. Key to accepting this teaching is when the books of the Bible were composed – especially the book of Revelation. The thinking goes something like this -

If the books of the Bible were truly and primarily written to the believers of that day then all of them (included in the New Testament) had to have been written BEFORE the destruction of Jerusalem in 70 AD. Why? Because if they were written after the 70 AD destruction then they were obviously written to believers who were around AFTER God poured judgment upon the Nation of Israel and therefore the Bible is materially applicable to believers post 70 AD.

I would suggest that the Bible was not primarily written to anyone but the believers of that day and age, and that since that age has been wiped out the contents of the Book do not apply to us materially but as spiritual directives to learn and live by today.

While not a hill to die on – after all, what we believe relative to this does NOT alter the fact that we are still here justified by faith – but if the Preterist view is correct it will go a long way in helping Christians today approach the faith spiritually and in a new and living way, rather than through what has been attempted in the past.

One of the arguments against the Preterist view (that all things in the Bible have been accomplished) is the claim that the book of Revelation was composed well after the destruction of Jerusalem, proving that the Apostles were writing instructions to the church AFTER Jerusalem was destroyed. If this was the case, then fulfillment is a fail and so is the spiritual, subjective approach to the faith as we are still part of a material, objective church. So let's take this chapter and look at that dating of Revelation.

Now, a couple of things. Admittedly, the dating of all the New Testament books is a debatable issue. And it is doubtful we will ever agree on the subject completely. Because of this I would suggest the dating debates have little to do with my views – and I would instead suggest that:

the content of the New Testament books (what is said in them), the context (to whom and where the things were said), and the secular history surrounding what was said, are far more imposing on my stance than the debatable “datings” of the books themselves. That being said, however, the dating of the single book of Revelation is very important to the Preterist view – and here's why. A Preterist believes that the events of Revelation HAVE already occurred and a futurist believes that the events described in Revelation are still headed our way. If Revelation was written before 70 AD this fact will go a long way to support the Preterist position because we could at least say that the destruction of Jerusalem occurred AFTER it was written, therefore supporting the idea that the book and its contents were complete. If Revelation was written even one day after the destruction of Jerusalem in 70 AD then it

obviously had nothing to do with Jerusalem's destruction and therefore has application to a day in the future – as the futurists claim.

In other words (and to reiterate),

If Revelation was written pre-70 AD we can easily assign its content and the fulfillment of its content to God's judgment on Israel. If we date it late, we have ample evidence that things are not finished and we had better maintain a pure physical church for Jesus to come back and get.

Presently, we have a later-dating of Revelation (after 70 AD which was when Jerusalem was destroyed) and an earlier dating (pre-70 AD). As mentioned last week, those who hold to the late dating of Revelation typically assign its authorship to be around 95-96 AD.

This was a year when a man called Domitian Caesar reigned. This dating was determined by the following statement made by Irenaeus (AD 130 to AD 202), as quoted by Eusebius, the church historian, in AD 325. Now note two things about this quote – it came from two men – one (Eusebius) in 325 AD quoting another (Irenaeus) who lived one hundred and twenty three years earlier (and was speaking of an event that supposedly took place nearly two generations before that!)

Here is Eusebius' quote taken apparently from Irenaeus:

"We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For that was seen no very long time since, but almost in our day, towards the end of Domitian's reign."

To add fuel to the disputable nature of this quote we ALSO have to note that Irenaeus did not witness what he actually wrote about. He was referring to Polycarp (who, according to tradition, knew the Apostle John). Additionally, we are not sure if the "it" Polycarp was referring to was John, the visions he saw, the name of Anti-Christ, or the book itself. Also we do not

know if he meant that the book was written at that time or not. This single statement, which comes to us by three separate people separated by three centuries, is at best hearsay and is certainly obfuscated by time and tone. But it is this statement alone, amidst all of this uncertainty, that serves as the evidence to support the "late date" theory of the dating of the book of Revelation.

I prefer to let the Bible tell me when the book was written. So, let's turn to the contents of the book itself and see if we can discover internal evidence for the dating of it. Some points are stronger than others.

POINT #1 John must prophesy again.

In Revelation 10:11 we read that John "must prophesy again before many peoples, and nations, and tongues, and kings."

If Revelation was written in AD 95-96, John would have been over ninety years old. In that day and age ninety was ancient and traveling was brutal. Not that God couldn't have supported him in such labors but it typically would have been very difficult for him to travel to the various "nations and...many kings" to preach. However, with Revelation written earlier, John would have been in his mid-60's and at that age, his traveling would have been more reasonable.

POINT #2 The Seven Churches in Asia

Chapter one verse four proves that John wrote Revelation to a specific group of churches in Asia. The importance of this statement cannot be overlooked (even though it has been by many scholars). There is only one small window of time in which there were only seven churches in Asia. The early AD 60's. The apostle Paul established nine churches in that area, but only seven were addressed in Revelation. The reason for this is that the cities of Colossae, Hierapolis, and Laodicea were all destroyed by an earthquake around AD 61. Laodicea was rebuilt soon afterwards, but the other two cities were not. This left seven churches in Asia during the five years just prior to the beginning of the Roman/Jewish war.

Of particular importance is the message to the church of Philadelphia found in Revelation 3:7-13. In verses 10 and 11, Christ told John to inform them that an "hour of temptation" was "about to come upon all the world," (i.e., the Roman Empire "GE," not the "KOSMOS"). Christ then told them that He was "coming quickly" and that they should "hold fast." The reason this is important (besides the fact that this was directed to an actual church in the first century) is that the first persecution of Christians took place under Nero Caesar in AD 64. Another reason Revelation could not have been written after 70 AD.

#### POINT #3 The Temple was still standing

As mentioned last week one of the most compelling proofs that Revelation was written before Jerusalem was destroyed is the fact that the Jewish temple was still standing!

Revelation 11:1-2 says,

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

How do we know that this was the temple of the first century and not some future one? First, there is not one verse in the entire Bible that speaks of a "rebuilt" Jewish Temple. Not one. That alone should be proof enough. Nevertheless this passage is very similar to Luke 21:20-24.

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. or these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Notice that Jesus told the disciples that they would see this event. They had asked Him about their temple (Luke 21:5), and Jesus told them it would be destroyed before their generation passed away (Luke 21:32).

Notice again what Jesus said in verse 24 of Luke, that "Jerusalem shall be trodden down of the Gentiles." This is the same thing Christ told John in Revelation 11:2!

Therefore, since the disciples' generation has long since passed away, Revelation must have been written before the nations trampled Jerusalem under foot in AD 70.

#### POINT #4 The Tribes of the Earth

Most writers consider the theme of the book to be Revelation 1:7. It reads,

Revelation 1:7 "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

This verse is very similar in context to Matthew 24:30,

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes (same Greek word as Revelation 1:7) of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Standing alone this is not conclusive by any means but from it we can see that just based on the language a case can be made; since Matthew 24:30 is a verse that speaks of "the fall of Jerusalem" and the Revelation verse is very similar, we can suggest that they are speaking of the same thing – and therefore had to be written prior to the date of its fall.

Also notice the language of Revelation 1:7- it refers to those who "pierced him."

Although we know that the Romans crucified him and pierced him, the apostles accused the Jews of the act in Acts 2:23 and 36. In fact Peter says that "they" crucified Jesus.

Acts 3:15; 4:10; and 5:30 say the same thing.

Stephen, in Acts 7:51-52, calls the Jews murderers.

Paul, in 1st Corinthians 2:8, speaks of the "Jews killing the Lord." Again, in I Thessalonians 2:14-15, Paul speaks of the Jews that killed both the Lord Jesus and the prophets.

From this we might suggest that the Book concerns itself with the Jews, who were utterly dispersed or killed in 70 AD.

When Revelation 1:7 refers to all the "kindreds of the earth" ("kindreds" is from the Greek word "phule," which means "tribe"). This is a direct allusion to the Jewish tribal system. Now, we must identify, from Scripture, who those "tribes" were. To do that, we must keep in mind this simple rule of interpreting the Bible: let Scripture interpret Scripture.

This we can easily do by looking at Zechariah 12:10-14. There we read,

"And I will pour upon the...inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son...In that day shall there be a great mourning in Jerusalem...And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart."

Obviously, this is the foundation for John's statement in Revelation 1:7,

"every eye shall see him, and they also which pierced him: and all kindreds of the earth (or land) shall wail because of him."

Zechariah was saying that the "tribes of the land" would mourn for "Him whom they had pierced." Who were those tribes? "The inhabitants of Jerusalem" – not the world at some future date. From these things (and more) we can see that one of the main purposes of the Revelation to the seven churches was to reveal Jesus to the Nation of Israel. The place of this final revealing would be Jerusalem and it would be to those who pierced Him.

This is not a general reference to the Jewish nation, who today are not one bit different in the eyes of God than every Gentile, but was a reference to Christ's contemporary generation - a generation that was destroyed in AD 70 by the Roman Legions.

#### POINT #5 The Woman

The next thing that we need to look at is "the woman" found in Revelation chapters 17 and 18. John wrote that he saw a "woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (17:6). The "woman" had this name written on her forehead: "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (17:5).

The angel said that "the woman" was a poetic symbol of "that great city" (17:18); in whom "was found the blood of prophets, and of saints, and of all that were slain upon the earth." (18:24).

Then John wrote, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her... Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." (18:20-21).

So, who was this "woman?" This "great city?" John gives us a clue in Revelation 11:8, where he wrote,

"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

This shows us, as we saw above, that John was referring to the Jerusalem of his day. To prove

this assertion we need to look at the term "Sodom" that John used to describe it. This was a "figurative" name describing her spiritual condition rather than an actual location. Letting the Bible interpret itself, we find this is a reference to Jerusalem.

In Isaiah, chapter 1, after declaring that he had a "vision...concerning Judah and Jerusalem" (verse 1), Isaiah wrote, "Hear the words of the Lord, you rulers of Sodom."

In Jeremiah 23:14, because of the adulterous prophets, God said that Jerusalem and her inhabitants were "all of them unto me as Sodom."

Then what about the reference to "Egypt?" Nowhere in the Bible is Jerusalem called "Egypt." However, the first century generation of Jews were also in an exodus. While Old Testament Israel's exodus was from the bondage of Egypt, the New Testament Israel's exodus was from the bondage of the Old Covenant Law – housed at Jerusalem. In this I think we have a fairly clear reference to Jerusalem, that "Sodom," that "Egypt" being referred to in Revelation.

#### POINT #6 The Sixth King

So far we have seen that Revelation deals with the revealing of Jesus to first century Israel. As we've also seen, "the woman" John saw was first century Jerusalem. Of all the points made in this chapter this is the one people seem to understand best and accept. In Revelation 17:10 we read,

"And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."

The "kings" spoken of were the rulers of the known world of John's day (the Roman Empire), since the Jews had "no king but Caesar." These "kings" were not ruling at the same time, for as the text says "five fell," meaning that five of those kings had come and gone. Then "one is," referring to the "king" who was ruling at the time Revelation was written. This is where we have one of the clearest proofs for the dating of this book. If we simply examine the list of

Roman Emperors, we will be able to determine who the sixth king was, and the time Revelation was written.

These are the Roman Emperors (in order):

Julius Caesar;

Augustus;

Tiberius;

Gaius (Caligula);

Claudius;

and the sixth emperor, the one who "NOW IS" was...

That's right! It was Nero. And when did Nero reign? From 54AD to June of 68AD. So, again:

Revelation 17:10 says,

"And there are seven kings: five are fallen (we named them), and one is (Nero), and the other is not yet come; and when he cometh, he must continue a short space."

That would be a man named Galba who would reign only six months after the horrid Nero; Nero, the man who did terrible things to Christians, had Peter and Paul put to death, and whom God used to destroy the Jews in Jerusalem. It was Nero who was in power and gave the command to Vespasian to destroy Jerusalem.

Historically, Nero is the one that persecuted Christians beyond all comparison. John's banishment to Patmos was itself a result of the great persecution of Nero. This was the "sixth king" mentioned in Revelation, proving beyond any doubt that Revelation was written before the Roman/Jewish war.

#### POINT # 7 The Song of Moses

To anyone familiar with the Law of Moses and Jewish tradition, Revelation 15:2,3 will have meaning. It says that those martyrs "who had come off victorious from the Beast" were singing "the Song of Moses." The first thing we have to ask ourselves is if these martyrs spoken of here are to be Christians living today, why are they singing "the Song of Moses?" How does the song

go? Where are the words found? Well "the Song of Moses" is found in Deuteronomy 32:1-43. The Jews were to sing this song to remind themselves of what would befall them "in the latter days" (Deuteronomy 31:29).

The song specifically talks about "their end" - the end of the Jews (Deuteronomy 31:20), and details their destruction by a consuming "fire" (verse 22), "famine" (verse 24), "plague" (verse 24) and "bitter destruction" (verse 24). In it God calls them a "perverse generation" (verses 5 and 20), and says He will "render vengeance" upon them and "vindicate His people" (verse 41 and 36 respectively).

Why would Christian martyrs of the 21st century be singing this song? They wouldn't.

POINT #8 The Element and References to Time

As we pointed out, this is a Revelation of Jesus Christ who tells John that the fulfillment of the prophecies of this book was "soon." Right off the bat in Revelation 1:1 and 3, John informed his readers, the seven churches of Asia (verse 4), that the contents of this volume "must shortly come to pass." The content of this book. Again - take note! John did not write that some of the events, or even most of the events must "shortly" take place. He wrote that all of the events contained in Revelation "must shortly come to pass." Why? Why must those things "shortly come to pass?"

Because "the time (was) at hand."

At hand for whom?

The seven churches of Asia, specifically, and to the church of the first century in general.

The time for what was at hand?

"The Revelation of Jesus Christ."

Then, as mentioned last week, in Revelation 22:6, John wrote that the Lord sent an angel to John "to shew unto his servants the things which must shortly be done."

Here, at the end of the book of Revelation, John recorded the exact same message that he did in chapter 1. Have you ever noticed this? Again, this emphasizes that all of the events contained in Revelation were about to take place in the first century — not stretched throughout time, and certainly not for any future generation.

In Revelation 22:10, the angel of the Lord said to John,

"Seal not the sayings of the prophecy of this book: for the time is at hand."

Another proof that the events of Revelation were about to take place in the first century. However, another element was added to this warning. Do you recognize it? The angel told John not to seal the Scroll. Why is this important?

To get our answer we have to let scripture explain, so let's look at the book of Daniel. After Daniel had received visions concerning his people (the Nation of Israel), he was told, "thy people shall be delivered, every one that shall be found written in the book" (12:1). Daniel is then told how they would be rescued — by resurrection - and some would be rewarded with "everlasting life" and others with "everlasting contempt" (verse 2). But then, Daniel is told something very peculiar. In Daniel 12:4, Daniel was told, "shut up the words, and seal the book, even to the time of the end." We have to refuse the temptation to believe that when Daniel says "the time of the end" it is the same as "the end of time." There is a huge difference between "the end of time" and "the time of the end."

So the time of the end of what and for whom? Verse 1 told us that Daniel's visions were concerning the Nation of Israel, not mankind in general. Next, Daniel saw two angels talking about the fulfillment of all that he had seen (verse 6).

One asked the other, "How long shall it be to the end of these wonders?" The answer was, "when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." (Daniel 12:7).

But Daniel could not understand what they meant, so he asked again, "When?"

This is what the angel said in reply:

"Go thy way, Daniel: for the words are closed up and sealed till the time of the end."

Did you know that there is only one other place in the Bible where "a sealed book" is referred to? Revelation, chapter 5 which says,

Revelation 5:1 "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals."

The reason this has direct bearing on Revelation 21-22 is that Daniel was told to "seal his book" concerning the end "for it pertains to many days in the future" (Daniel 8:26), but John was told not to seal his book "because the time is at hand" (Revelation 22:10).

The end of Old Covenant Israel was at hand. The end of that world or age. All things written had to be fulfilled by the time Jerusalem – that age, that world, fell. Then, speaking of timing, in Revelation 21:12 Jesus says to John:

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Notice that Jesus did not say that "when I come, I will come quickly," He emphatically said that He was coming "quickly." But He also said something else. He said "that His reward was with Him to give every man according to his works."

Now some state that this has not happened yet. However, we AGAIN must let Scripture interpret Scripture and so we turn to Matthew 16:27-28, Mark 8:38-9:1 and Luke 9:26-27. Did you know that Jesus said the exact same thing in these three verses that He did in Revelation 21. Again, in Revelation 21, He said He was coming and "he shall reward every man according to his works." But, Jesus also said in these three verses,

"There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

Notice that Jesus tied His coming to the lives of His disciples. And that He said that some of his listeners would not die until He came. So to whom was He coming? Those alive within that generation. And what will be their reward?

Daniel told us the "rewards" would be that some would be resurrected to "everlasting life" and others to "everlasting contempt."

POINT #9 No mention of the Destruction of Jerusalem to the Seven Churches

We mentioned this earlier, but to believe that Revelation was written after the destruction of Jerusalem – a destruction spoken of anciently all the way back to Deuteronomy and was so utterly devastating to the House of Israel – yet Jesus never refers to it in this book is not empirical evidence but it is really, really odd. I suggest that had the Book of Revelation been written after 70 AD there would be mention of the temple destruction somewhere within its pages.

POINT #10 Conclusion

If a person doesn't believe the first three verses of Revelation (i.e., the near expectation of the events), neither will he believe the rest of the book. For if a person is unwilling to accept the time constraints of the text, the rest of the document can mean anything that the reader desires. If the Apostle John was banished to Patmos under the reign of Nero, as the internal evidence indicates, he wrote the book of Revelation about AD 68 or 69, which was after the death of that emperor. If all the books of the New Testament were written after 70 AD why do they speak as if Jerusalem is still standing – temple and vibrant community intact? It is of interest that in the Syrian version of the book of Revelation, first published in 1627 (and, afterwards in the London Polyglot), we find the following inscription:

"The Revelation which God made to John the evangelist, in the Island of Patmos, to which he was banished by Nero Caesar."

This places John's hand to paper well before 69AD. Drop the tradition. We claim to love the Bible and to use it and rely on it, "Sola



Scriptura,” how about we start letting it speak for itself by the Spirit instead of by the traditions and fears and myths of Man?

## END NOTE 2

## The Names Of God And Christ, Parts A And B

Taken from teaching delivered in Salt Lake City,  
July 9th 2023

All the way back in Genesis 2:4 we talked about the pronunciation of what is called the tetragrammaton which are the four consonants in the Hebrew Bible or Tanakh that make up the name God gives to Moses in Exodus 3:14. There Moses asks God what He should tell the Nation when they ask who sent him and God says,

“I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”

Remember when we covered that? Now I suggested at that time, taught at that time, what I was taught to believe was true two decades ago and that was that the name of God is sort of unknown but it seems like it is likely YAHWAY, YEHOVAH or JEHOVAH – based on the four consonants YHWH.

I taught that His name was so sacred the Jews wouldn't even say it. And that even today many Jews won't even write God but only put G-D. It seems so respectful, huh?

But I was wrong. Dead wrong. And the implications of my being wrong are super significant to seekers of God in spirit and truth.

So, with the help of my seeking brothers out there let's dig a little deeper. And we will begin by reading what else God said to Moses after He asked Him his name and God gave it to Him. For instance, in the very next verse we read:

“Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.”

Now, I am betting that God said His name to Moses – in full and without any sort of mystery, and that Moses HEARD how to pronounce it. Remember, “I am” is NOT His name. That is just our way of trying to interpret the four consonants, and we are doing this because ancient Hebrews didn't have vowels.

Why?

They didn't need vowels. They knew how to say their words and when they heard them said, they understood. But when we get to chapter 9:13 in Exodus God will say to Moses (when he is preparing to lead the Nation out from Bondage to Egypt)

13 And the LORD (Tetragrammaton) said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD (Tetragrammaton) God of the Hebrews, Let my people go, that they may serve me. 14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. 15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. 16 And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.

So, we have four consonants in Hebrew, that have no vowel markings and we assume that we aren't sure how to say them nor that we are supposed to BUT His NAME IS SUPPOSED

## TO BE DECLARED THROUGHOUT THE EARTH?

Someone has been tossing dirt over something here, folks.

Then . . . we come to Malachi 1:11 and read God say,

“For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.

Why isn't His name great among the Gentiles, folks?

Now here our friends the Jehovah's Witnesses will claim that it has been made known through them – and they say that the four letters are “YHWH right and that that name is pronounced Jehovah.” Most Christians believe this is true or they say, “Yahway as the true pronunciation.”

So, why, if God said “waaaaay back in Exodus” that his name was to be known throughout the earth and was to be GREAT among the Gentiles are we fumbling around with the pronunciation and why are we still saying that we can't be certain?

Rightly or wrongly, it seems – seems – like the Nation of Israel, the one who chose adultery over faithfulness to whatever this God's name is, purposely chose to keep His name hidden instead of making it known!

Now, this is not so surprising because in addition to making His name known, they were also supposed to shine out to the world as a beacon of Light in order to draw all nations unto Him – and His Name – but again – they chose to hide their light under a bushel burying their talents rather than multiplying them in the earth.

Why?

They wanted a proprietary relationship with God. They wanted Him all to themselves.

This is one reason why that when Yeshua came He taught them “that a city set on a hill should NOT be hid,” under a bushel but should shine forth so all would see it and be drawn to it. Now, this is going to sting a bit to the ears of those souls who are pro-Israel today and think that they are still God's chosen covenant people but, in my mind, and because of what God has done through His Son, there is today absolutely no difference at all between those who think they are Jews and those who are not, or between males or female, slaves or free, straight or gay, red or blue.

I say this because I am NOT anti-Semitic when I lay this at their feet anciently. The scripture condemns false Israel, not me and I am profoundly grateful for true Israel. But I think, like my brothers thought, we have to try and find the name that they hid. And if I am not mistaken, I think God is so Good He clearly and plainly tells us what it is through the text! So, then where did we get the pronunciation of YHWH from since the Nation of Israel anciently did not make His name known? Ready?

From a group of Jewish men called the Masorites who started-in on their “work” of giving vowel markings and punctuation that they created between the years of 500AD and 1000AD. And what they created is called, “the Masoretic text.”

Think about this for a moment.

After five centuries from the time their city Jerusalem was obliterated and those who remained were sold off into a world-wide diaspora these Rabbi's took a text that had no vowels and made it “available” to the world?

Now, the Old Testament WAS translated by 70 scholars (six from each of the twelve tribes) from the Hebrew into Greek about three hundred BC. It was called the Septuagint and is noted by the symbol LXX. And that version is what Yeshua and His apostles would cite when it was repeated in the Apostolic Record. The Septuagint was translated from what were the earlier forms of Hebrew or what some call, paleo-Hebrew into

the Greek. Paleo Hebrew was VERY different from the Hebrew the Masorites used to create their version on the Old Testament. So when the Masoretic Rabbis got together, the Paleo Hebrew was long lost (it got lost in the Babylonian captivity) and so they translated their text from “other” sources – listen – which they themselves admit were faulty. What led them to do this?

First of all, they did not like that Yeshua the Messiah cited the Septuagint instead of the Hebrew Old Testament in His life. And so they put their heads together – between 500 AD and 1000 AD and THEY created their own version for the world to use instead of the version Jesus used. And what made this version so unique is that they CREATED a system of punctuation and vowel demarcations that did NOT exist before!

So, there is the Septuagint, composed somewhere around 300BC or thereafter (Which Yeshua cited) and then some 800 to 1300 years later a group of alienated perhaps even angry Jewish Rabbis come together and provided the world with their own Masoretic Text. Guess which versions of our Bibles appeal to the Masoretic Text as the basis for their translations? The Latin Vulgate from which the Catholics produced their Douay Bible. The King James and the VAST majority of Protestant bibles. Only the Eastern Orthodox use the Septuagint as the source for their Old Testament.

Now, before I show you some of the realities behind the Masora text, ask yourselves a reasonable question: If the Nation of Israel failed to make God’s name known, if the Nation of Israel failed to be a city set on a hill to the world that should not be hid, if the Nation of Israel was given a bill of divorcement from God Himself for their idolatry with other pagan nations, if the Nation of Israel rejected their promised Messiah and put Him to death (except for those who were true Israel that helped make up His Bride) and if the Nation of Israel was obliterated by God in the prophesied 70AD destruction, killed or spread out over the world, and if this remaining nation HATES Christ,

WHY ON EARTH would anyone who is a believer in Christ trust a translation “that the Rabbinical remnants that came from all of that created?

Two words – “mindless tradition.” Which I too embraced without a thought.

Now, “masora” means, “Tradition” and while there were ultimately two main families that largely contributed to the making of the Masoretic text, one from Palestine and the other from Egypt. In the end the ben Asher family were largely responsible for the preservation and production of the accepted text – unique vowel markings and all.

Paleo Hebrew was more like Egyptian Hieroglyphs or small pictures so vowels were not needed – just right pronunciations for hearing. But in English, for example, vowels are super important. For instance, if we just take in English the consonants, “PN” we can construct completely different words from those who consonants

Add an E in the middle and we get “Pen” (as in a writing utensil)

Add an I in the middle and we get Pin (as in item that sticks something together)

Add a U and we get Pun (as play on words)

Add two E’s and we get penne (as in pasta)

Add an I and an E and we get Pine (as in tree)

Add an O and E and we get Pone (as in the slang you’ve been had)

Add an I and O and we get Pino (as in Grizio, the wine)

I know there are some Italian words in there that we borrow from but it helps me make the point. But here we have the Masorites, 400 to 900 years after the life, death, resurrection, ascension of Jesus and the destruction of their city (Jerusalem). Who came from forefathers who failed to make the name of YHWH known, and then Christianity comes in and “blossoms off their heritage and suffering” but we TRUST these scholars who have assumed the task of

assigning the ancient vowelless language vowel demarcations to rightly lead us to His real name?

I want you to think about a statement today that will help you wrap your mind around what I am saying: READY

Muslims today are more favorable and kind to Christ as they respect and receive Him as at least a prophet that modern people who claim to be Jews – they says He is a complete fraud. Not anti-semetic, but I am going to build this case.

Now it is really important to remember that Judaism was an orally transmitted religion and what they HEARD was what was vital to them not so much how a picture was drawn. How they SAID THINGS, guttural and such, was how they passed their traditions down to each other so the pronunciation of the four consonants was everything to them and NOT what was written. And two of my brothers found that "anciently" (as I said, Hebrew changed after the exile to Babylon as it morphed into the dialect of Acadian, and then to Aramaic) the Jews who lived in the Syrian region at the time of king David would only have pronounced the W as a "V" - never as "W"...

(<https://www.nehemiaswall.com/historical-pronunciation-vav>)

So, the pronunciation of that letter in paleo-Hebrew is "vav" NOT "waw". So, in terms of our pronunciation of the name it is more accurately represented by the letter "V" and not a "W." So, Y-H-V-H not Y-H-W-H

[https://www.youtube.com/watch?v=tFhkOmznnIQ&t=673s&ab\\_channel=OriginalHebrew](https://www.youtube.com/watch?v=tFhkOmznnIQ&t=673s&ab_channel=OriginalHebrew))

So, how to pronounce these letters that were supposed to go out to the world and be great among the Gentiles. Linguists, Rabbis, Historians all agree on the pronunciation of the first and last syllables of the Name... (NOTE the reverse order not observed here by me)

Y= "Yah"

VH= "Vah" (when a word ends in "H" the "H" is silent... like when God changed Sarai's name to Sarah... the "H" is silent.)

So, Ya and Va

The mystery is in the 2nd syllable of the name, or that middle "H" sound...

Ancient Israel long knew how to pronounce YHVH, but as we get to the time of the Roman empire, it is believed that the Jews began to keep the name under wraps, again, because they thought it was too Holy and sacred to be picked up by the gentile believers and the Roman pagans. Not the desire of God but of their own making.

It eventually got to the point that the only time the name was correctly uttered would be by the High Priest exclusively, and only when he was in their Temple duties.

And then forty years before the temple was destroyed in 70AD the High Priest actually stopped using the real name and started saying adonai in its place. Of course, the temple got destroyed in AD 70 and the pronunciation of the name was no longer common knowledge. So, the Masoretic Jews came in and purposely taught error (relative to the name) because they wanted to keep the secret of that name to themselves and were bitter toward Christianity which was growing big time. It is believed that part of how the Jews obscured the Name was by taking the vowel sounds in "Adonai" (which means "lord" in Hebrew) and mixing it in with the consonants YHVH.

That would look like this,

AD O NAI

YaH O VaH

Apparently, around this time, the "Y" sound was also changed to a "J" sound in response to unwanted Germanic influence and there is also the belief out there that the Hebrew name for God, "Elohim," was also inserted by some Masorites, which gives some the impression that

YHVH

(would be said)

Yahovim

From there my brothers (and now myself who was willing to start listening) do not believe that Yahovim/Jehovah is how the Name of God is pronounced BUT rather it is how it has been Consider the following chart:

**OBSCURED!** In fact, purposely obscured. By the compilers of the Masoretic text. To prove their larceny of Truth, the name of God is not all that they obscured. They would also try and obscure simple readings in the Tanakh that plainly pointed to the Messiah.

This passage in the New Testament ...	depends on this passage from the Septuagint (LXX) version of the Old Testament ...	to show that God had prophecied this ...	but the Masoretic Text (MT) reads quite differently ...
"when He [Jesus] comes into the world, He says, '... a body you have prepared for me' ... we have been sanctified through the offering of the body of Jesus Christ" (Hebrews 10:4-10)	"Sacrifice and offering you did not will; But a body <b>You prepared for me</b> " (Psalm 39:7, Orthodox Study Bible)	<b>The Incarnation</b>	"You desired neither sacrifice nor meal offering; <b>You dug ears for me</b> " (Psalm 40:7, Complete Jewish Bible)
"... Behold, the virgin shall be with child and shall bear a son, and they shall call his name Immanuel ... " (Matthew 1:21-23)	"behold, the virgin shall conceive and bear a Son, and you shall call His name Immanuel." (Isaiah 7:14, Orthodox Study Bible)	<b>The Virgin Birth</b>	" <b>behold, the young woman is with child</b> , and she shall bear a son, and she shall call his name Immanuel." (Isaiah 7:14, Complete Jewish Bible)
"And again, when he bringeth in the firstbegotten into the world, he saith, <b>And let all the angels of God worship him.</b> " (Hebrews 1:6)	"Rejoice, ye heavens, with him, and <b>let all the angels of God worship him</b> " (Deuteronomy 32:43, Brenton's LXX)	<b>The Deity of Christ</b>	The MT of Deuteronomy 32:43 <b>says nothing</b> about angels worshipping the Messiah. (KJV, Jewish Bible, etc.)
Jesus said He fulfilled the OT prophecy to "proclaim liberty to the captives and <b>recovery of sight to the blind</b> " (Luke 4:18)	The OT prophecied that Messiah would "preach liberty to the captives and <b>recovery of sight to the blind</b> " (Isaiah 61:1, Orthodox Study Bible)	<b>Jesus Healing the Blind</b>	The MT of Isaiah 61:1 <b>says nothing</b> about the blind having their sight restored. (KJV, Jewish Bible, etc.)
Numerous NT passages mention Christ's hands and feet being pierced by crucifixion.	" <b>They pierced my hands and my feet</b> " (Psalm 21:17, Orthodox Study Bible)	<b>The Crucifixion</b>	" <b>like a lion, my hands and my feet</b> " (Psalm 22:17, Complete Jewish Bible)
"and in his name shall the Gentiles trust." (Matt. 12:21)	"and in his name shall the <b>Gentiles trust.</b> " (Isaiah 42:4, Brenton's LXX)	<b>Gentiles Trusting in Jesus' Name</b>	" <b>and the isles shall wait for his law.</b> " (Isaiah 42:4, KJV)

Historical research reveals five significant ways in which the Masoretic Text is different from the Septuagint version which BTW is 1000 years earlier

The Masoretes admitted that they received corrupted texts to begin with.

The Masoretic Text is written with a radically different alphabet than the original Paleo-Hebrew.

The Masoretes added vowel points which did not exist in the original.

The Masoretic Text excluded several books from the Old Testament scriptures, and (as proven)

The Masoretic Text includes changes to prophecy and doctrine.

And yet . . . the Protestants have generally received the Masoretic text over the Septuagint, lending to the “obscurification of the name of God” that God himself said He wanted known in the world early on. So, back to the correct pronunciation of His name. Let’s address that middle letter "H" in YHVH. The letter "h" in Hebrew is actually a word... and that word is "The" which is pronounced, “Ha.”

For example, "Ha-mashiach" means, "THE Messiah" or "Ha- Satan" is "THE Satan"

If you simply let the consonant "H" pronounce itself, without adding to it or taking away from it, then it would be pronounced "HA." And bringing this into the four consonant YHVH this would have God's name (that should be known around the world) pronounced as "Yah-Ha-Vah"

Remember, and as we have seen thus far in our study of the Tanakh, names are important to God in the Bible, and they hold meanings to the person's character.

There is no randomness to naming for Jews, ESPECIALLY with the very name of God himself that He gives Moses. The point? "Jehovah" has a meaning but that is not the

name God wanted to be known by because "YAHAVA" says it all.

For instance, an ancient Rabbi wrote that every creature on earth actually breathes says His name. How? Breathing is not just exhaling (HA) nor is it just inhaling, but it is BOTH – (HA HA) and it is God who is both spirit and gives the breath of life. If you want to really get mind-blown, when we read in Genesis 2:7

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

The line, “and breathed into his nostrils the breath of life” is really, “the breath of lives,” ostensibly referring to one male and one female. But that is for another day. In any case, when Yeshua says, that YAHAVA is spirit (which is pneuma in Greek and Ruach in Hebrew) we are saying that He is the (Ha) BREATH of Life. Speaking of Life, Adam called his rescuer, Eve – in Hebrew, what? AVA.

Did you know that the Hebrew word for breath is HAVA so when we say His name we speak of the “giver of Life.”

Additionally, we know that God is called, Father, right? Especially after the incarnation but He was also known by the Jews to be their Father.

The Hebrew word for father is AB

But the soft "b" sound in Hebrew is ALWAYS pronounced like a "V" so really, "Ab" is pronounced "Av" not "Ab" The point?

One cannot say YAHAVAH without uttering "father" at the same time. Thus far God’s real name includes the terms,

Breath/breathing/Spirit

Father, and

Life

But we are not done. And this one is the clincher to me. The Hebrew word for love is “ahavah” (remember the soft "B" is ALWAYS pronounced like a "V") and the POINT?

We cannot say God's true name without saying, love, "Ahavah" and we cannot say love, in the Hebrew, without saying His name

From this, God is the Father, God is breath, God is Life, and GOD IS LOVE.... (Yahavah Ahavah) And from this we see that His very real authentic beautiful name contains many of the main attributes of His Character. It has been said that John wrote His epistles to confound Gnostic thought and what did the Gnostics think of the OLD TESTAMENT GOD? That he was a ruinous destroyer.

Interestingly, the Hebrew word for ruin or destroy is HOVAH.

Take what Psalm 68:4 says, which is

Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, (which means Lord) and add HOVAH

And we get, that "God is a ruiner or destroyer."

And the joke is on us because in my opinion, any Hebrew scholar in the know is laugh at this pronunciation. Remember that John wrote his epistles to confound the views of the Gnostics in his day and specifically said

1st John 4:8 He that loveth not knoweth not God; for God is love. (He is "avahah" the lover NOT Yahovah the destroyer as the Gnostics claimed)

John repeats this 8 verses later and says

1st John 4:16 And we have known and believed the love that God hath to us. God is love; (Avaha, love, not Yahovah ruin)

Then when we read in Mark 14:36 Where Jesus says,

"Ava, Father (He doesn't say "abba," but ava), all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

And he was saying, and they were hearing at that time, the name of God.

or when Paul writes

Roman 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Ava, Father. (They heard that God is their Father)

Or when Paul wrote in Galatians 4:6

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Ava, Father. (And again, they and now we hear that Ava is our Father, our YAHAVA.

And when we read Jesus saying that God is a Spirit, we prove it by the breathing His name - the inhaling and the exhaling, of name itself - YAHAVA

Have you ever stopped and wondered what John 12:28 means when Jesus says

"Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again."

Have you ever asked yourself what the name is?

Its Father. (av)

Its breath. (ha ha)

Its life (ava)

Its love (ahavah)

Have you ever wondered what Yeshua meant when, in His intercessory prayer to His father before His disciples and He said,

John 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Or six verses later when He adds

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Or 14 verses later where He adds

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.



Have you, like me, just assumed that what we were told by Kabbalistically led Israelites long after His death and resurrection was correct when the true Israelites were taken up as His Bride and the remainder were lost and wholly subject to mysticism? I don't know about you, but I will proudly, boldly but humbly make His name known, as it was supposed to be known for the past several thousand years and that name is not Yehovah, Jehovah or Yaway – they are meaningless. It will forever be YAHAVA.

B. ON THE NAME OF YESHUA (Excerpt from, Don't F\*ck with Jesus, by Shawn McCraney)

Of all the ways people have f\*cked with Jesus over the years this first one appears to actually serve a good purpose in the end (which we will get to in a moment) and that is how people have messed with His Name. But let's start off with all the BS first.

In the ancient Israel, the names people were given were really important – super important. Adam was called Adam because Adam means dirt or clay. That is where he came from, the red clay, and that is what he was called. People (and God) did not (like we do in our day) just name their kid Bob or Nancy, the names they gave their children had significant meaning and the name God gave his only human son is no exception.

Looking back, we remember that the name Abram means “exalted father,” but YHWH changed his name to, "Abraham" which means, “father of a multitude.” That is an important distinction, and the name change was important to YHWH. That is why He did it. Names are important. We could ignore the name God gave Abraham and continue to call Abram, or Abe or “the Abster,” but God changed his name to Abraham – and so that is what we call him. In fact, this is how God put it in Genesis 17:5:

“No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations.”

And then we have Jacob. When he came out of a place called Padan-aram, God said to Him,

Genesis 35:10 Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

Of course, Jesus himself took Simon and renamed him Peter, right? The point is, names were significant to Jews. Adam's given name was important, Aaron's name was significant, David's name was purposeful, Moses means "from the water," very symbolic. Super representative, right? Perhaps there is no more significant name of a Bible character than that of the promised Messiah. When the Angel of the Lord spoke to Joseph (the about-to-be-step-father of Our King) the angel told Joseph what to name the child, saying,

“And she (Mary) will bring forth a Son, and you shall call His name Yeshua, FOR (meaning, the reason FOR this) is He will save His people from their sins.” (Matthew 1:21)

This is significant, because the name “Yeshua” means “salvation” and the Angel was basically saying,

“call Him Salvation, because he will save His people from their sins” or “He will be their Salvation.”

In other words, call him what he will be! However, in the wisdom “of our religious forefathers,” and leaders, and those in charge of maintaining doctrinal purity over the years, somehow we have allowed ourselves to call our Lord and Savior by another name . . . Jesus. Where did the name “JEEZUS” come from?

The original roll down the slippery slope of renaming Our Savior started when YESHUA (which means, JOSHUA in English) was translated into the Greek IESOUS.

But how on earth did the Greek translation from Yeshua to IESOUS become JESUS?

You may not be aware of this, but the spelling of the name “Jesus” has only been in use for around 400 years.

This is easily proven by the fact that the 1611 King James Version of the Bible still spelled His name using the Greek “Iesous”, and not our present day “Jesus.” In fact, the name “Iesous” was used in Greek, Latin, and English versions of scripture until the 17th century, when the letter “J” was introduced as a replacement for the letter “I” (which was still pronounced, “Ye”) and was pronounced as a consonant.

So, his name was written from that point forward, “Jesous” (but pronounced, Yesous) even with the addition of the J to replace the I of the Greek (as a means to apparently aid in pronunciation). However, the J, originally pronounced, (Ye) eventually took on the “G” sound (like Jerry – because that is the sound of a J in English) and the result of that was the unfortunate and ultimate hillbilly name of, “Jesus.” I realize that this name, due to the extreme culturalization of it, has become an enormous sacred cow to people who love and seek Him in spirit and truth and that they really mean Yeshua (in spirit) when they say, “Jesus” with their mouths. But as I’ve thought about it, it is a slippery slope and perhaps most importantly – its not true! Think about this.

God has ONE human Son. One and only. He sends an Angel from heaven to tell Joseph the name HE wants him to be called, specifically, but people today have all-together tossed that sacred name out and replaced it with another! Is it a hill to die on? Probably not. But for those who want to worship Him in spirit and truth it does represent an interesting situation.

I mean, pretend you had an only child you loved and adored who died for the sins of the world and you named him, Anthony. It’s a name you love and adore and personally associate with your only Son. But let’s say that over time people changed that name first to Anthon, then to Tony and then Andy, and ultimately his name becomes something totally different – like Bando. You named Him Anthony and people unconcerned with the truth renamed him BANDO. Really?

I mean we’re supposed to trust our religious history and the doctrines and practices that are

passed down to us and we are told to place our trust in the keepers of the faith and they couldn’t even keep the Lord’s name straight? Changing Yeshua’s name to the English Joshua is one thing – that’s an issue of language, right? Fine. Because the English way to pronounce the Hebrew name Yeshua would be Joshua. But that wasn’t enough. They took him and named him something that was the product of Man and tradition and the rest of the world followed right in line!

But, in the face of everything else, this shouldn’t surprise us. They also pushed for other non-biblical words that play a predominant role in the faith but really have no place in scripture like atonement, and Trinity, and Second Coming, Rapture, Omniscience, Omnipresence, and Omnipotence - to name a few. Why would true followers and disciples, lovers of truth, embrace a name that is not even his?

I used to think that the name didn’t really matter – and thought it was too much of a side issue to deal with. Same reasoning when I embraced the term Trinity, and Hell as the place of fiery literal eternal punishment, and an eminent Second Coming where God was going to save some and destroy the rest. And along with this thinking I embraced the idea of people having to actually say the name, “Jesus” to be saved, even asked some souls to literally say, “JESUS” and I did all of this because I took the easy way, the path of least resistance, and followed Pastors instead of the Great Shepherd, Yeshua the Nazarene.

Don’t get me wrong. I do not think that the name Yeshua has any magical powers in and of itself, nor do I believe that you have to say Jesus or Iesous or Joshua or even Yeshua to be saved to heaven. God is much bigger than that and the passages that speak to such in the Apostolic Record need to be read in context. For this reason I think the name of Jesus is one of the least f\*cked-with parts of His existence.

But it is a part that was f\*cked with, and it is the first of many.

I happen to look at this issue now from a different perspective. I want the truth. To get as close as possible to it as I can as a disciple of the King. And didn't Yeshua say that "to know the Only True and Living God and His Son that he has sent is life eternal?"

I think we might start the process of "knowing him" off with understanding and then using His real name. Maybe it matters, maybe it doesn't, but at least we are getting ourselves on the right track and closer to the truth.

Perhaps most importantly by making this change now, true seekers and lovers of God might be able to put some distance between "the established faith of effery" (and its unseemly traditions) and offer a better version of Yeshua to the world. (more on this to come). Perhaps this little twist will help sold out seekers of Truth distance themselves from all the other BS that has been done with Jesus, and enable us to say, "but that is not what I believe" more effectively to the rest of the world when we speak of Him and His victory for us. And perhaps maybe, just maybe, all the bad that has been done in the name Jesus can be left with those who have done it, and true lovers of God and Man will begin to be known by their use of His true name?

Something to consider.

I said I would explain how that in the misuse of Yeshua's name today there may be a hidden benefit – and that is in the abuse of it by non-believers. Ironically, those who do not know or care about Yeshua will probably continue to use the name Jesus in their everyday expressions of pain, anger and surprise. It just pours from their lips without any apparent care for what that name means to those around them. Interestingly, however, since that is not His name, their imprecations are empty and hollow and might be akin to calling on the name of Thor when a person has no faith that a person named Thor ever existed. In the end, then, perhaps the use of the name Jesus becomes an expression of sheer ignorance and will continue to serve to label the user as, well, just ignorant while the proper use of His real name will go a long way to

identify those who really love Him. Similarly, when people who claim to believe on Him, but capitalize on Him, and use His name on others to feigning healing powers, to prophesy, to cast out invisible demons, or to get money, once again, they use a name that is not His – and their use of it will also be vain and hollow proving them to be nothing more than vessels of hot air.

So, in the end, it appears that the false name Jesus can serve a purpose in this world – it makes those who use it, whether for evil or in the guise of Christian good nothing more than empty vessels using an empty word. And in these ways maybe the name has been allowed by God to thrive – as a sure sign of indifference toward Him.

## END NOTE 3

**On The Dark**

There is no such thing as Dark just as there is no such thing as cold. Just as cold is merely the absence of heat, dark is the absence of light. Since God is light, we might say that dark is the absence of God. With this being the case, we must remember that Satan was created perfectly by YAHAVAH but something caused Him to rebel since he is not the author of evil. We suggest that that something was the Dark (with a capital D) or what we might see as the mere absence of Light or God. This Dark is not something to hearken too as we might see it as Death. Whether or not it can be personified or has personality remains unknown but it certainly possesses power, disposition and force that is antithetical to all the YAHAVAH is and represents. It was this Dark that drew Satan to its side. It was what caused him to fall so whatever this absence of God is, it offers something to those it seduced by its presence. Because Yeshua has had the ultimate victory over sin, Satan, hell and the grave, and has been cast into the Lake of Fire as scripture so plainly explains, people wonder how evil could still exist on earth. The simple answer is in the dark recesses of the absence of YAHAVAH. Where there is no Light, no love, no living. It seems that because YAHAVAH exists, the Dark exists as His opposite – always has and always will. And therefore, the existence or presence of Satan is irrelevant – some beings have always loved the Dark more than the Light.

F

## END NOTE 4

**On John The Baptist**

Taken from Easton's Bible Dictionary

John the Baptist, the "forerunner of our Lord." We have but fragmentary and imperfect accounts of him in the Gospels. He was of priestly descent. His father, Zacharias, was a priest of the course of Abia (1Ch 24:10) and his mother, Elisabeth, was of the daughters of Aaron (Lu 1:5) The mission of John was the subject of prophecy (Mt 3:3; Isa 40:3; Mal 3:1) His birth, which took place six months before that of Jesus, was foretold by an angel. Zacharias, deprived of the power of speech as a token of God's truth and a reproof of his own incredulity with reference to the birth of his son, had the power of speech restored to him on the occasion of his circumcision (Lu 1:64) After this no more is recorded of him for thirty years than what is mentioned in (Lu 1:80) John was a Nazarite from his birth (Lu 1:15; Nu 6:1-12) He spent his early years in the mountainous tract of Judah lying between Jerusalem and the Dead Sea (Mt 3:1-12).

At length he came forth into public life, and great multitudes from "every quarter" were attracted to him. The sum of his preaching was the necessity of repentance. He denounced the Sadducees and Pharisees as a "generation of vipers," and warned them of the folly of trusting to external privileges (Lu 3:8). "As a preacher, John was eminently practical and discriminating. Self-love and covetousness were the prevalent

sins of the people at large. On them, therefore, he enjoined charity and consideration for others. The publicans he cautioned against extortion, the soldiers against crime and plunder." His doctrine and manner of life roused the entire south of Palestine, and the people from all parts flocked to the place where he was, on the banks of the Jordan. There he baptized thousands unto repentance.

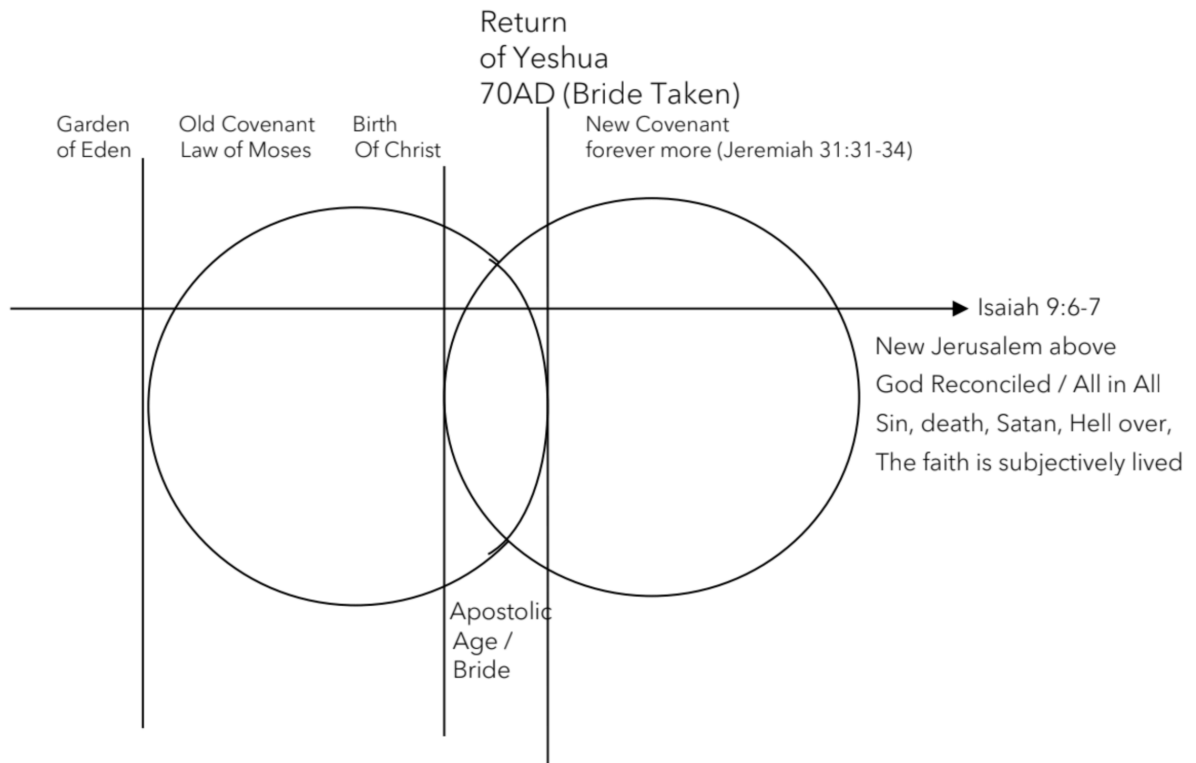
The fame of John reached the ears of Jesus in Nazareth (Mt 3:5) and he came from Galilee to Jordan to be baptized of John, on the special ground that it became him to "fulfill all righteousness" (Mt 3:15) John's special office ceased with the baptism of Jesus, who must now "increase" as the King come to his kingdom. He continued, however, for a while to bear testimony to the Messiahship of Jesus. He pointed him out to his disciples, saying, "Behold the Lamb of God." His public ministry was suddenly (after about six months probably) brought to a close by his being cast into prison by Herod, whom he had reproofed for the sin of having taken to himself the wife of his brother Philip (Lu 3:19) He was shut up in the castle of Machaerus (q.v.), a fortress on the southern extremity of Peraea, 9 miles east of the Dead Sea, and here he was beheaded. His disciples, having consigned the headless body to the grave, went and told Jesus all that had occurred (Mt 14:3-12) John's death occurred apparently just before the third Passover of our Lord's ministry. Our Lord himself testified regarding him that he was a "burning and a shining light." (Joh 5:35)

END NOTE 5

Diagram Of The Ages

Original Design by Samworks

The diagram below was constructed to help illustrate the time periods reflected by the biblical narrative and beyond.



END NOTE 6

**Gnosticism**

Visit the following link for more information.

<https://iep.utm.edu/gnostic/>

END NOTE 7

**On John 1:18 Textual Variants By  
James Snapp Jr.**

Visit the following link for more information.

[https://www.thetextofthegospels.com/2019/01/  
john-118-some-patristic-evidence.html](https://www.thetextofthegospels.com/2019/01/john-118-some-patristic-evidence.html)



END NOTE 8

On I Am In The Apostolic Record

Visit the following link for more information.

<http://michaelgilkes.info/2021/08/03/curious-conclusion-i-am-versus-ego-eimi-versus-ho-on/>

## END NOTE 9

## On The Holy Spirit

We maintain that the Holy Spirit is the power of God and Christ on earth and not a third person of the man-made Trinity. Just as Yeshua was the Word of God made flesh, the Holy Spirit might be seen as the breath of God or His life-giving force. The following passages support this view.

Acts 1:8

But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

2 Timothy 1:6-7

Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands. For God has not given us a spirit of fear, but of power and of love and of a sound mind.

Luke 24:49

Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.'

Acts 1:4

And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, 'which,' He said, 'you have heard from Me;

Acts 2:2

And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.

Acts 2:4-11

And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God."

Psalm 104:30

You send forth Your Spirit, they are created;  
And You renew the face of the earth.

Acts 10:38

how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.

Luke 1:17

He will also go before Him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

Luke 1:35

And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore,

also, that Holy One who is to be born will be called the Son of God.

Luke 4:1

Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness,

Luke 4:14

Then Jesus returned in the power of the Spirit to Galilee, and news of Him went out through all the surrounding region.

Luke 4:18

"The Spirit of the LORD is upon Me,  
Because He has anointed Me  
To preach the gospel to the poor;  
He has sent Me to heal the brokenhearted,  
To proclaim liberty to the captives  
And recovery of sight to the blind,  
To set at liberty those who are oppressed;

Acts 2:16

But this is what was spoken by the prophet Joel:

Acts 2:18

And on My menservants and on My maidservants  
I will pour out My Spirit in those days;  
And they shall prophesy.

Romans 1:4

and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

Ephesians 3:16

that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man,

1 Thessalonians 1:5

For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake.

2 Timothy 1:14

That good thing which was committed to you, keep by the Holy Spirit who dwells in us.

Hebrews 2:4

God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

Hebrews 6:4

For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,

Exodus 31:6

“And I, indeed I, have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan; and I have put wisdom in the hearts of all the gifted artisans, that they may make all that I have commanded you:

Exodus 35:30-35

And Moses said to the children of Israel, "See, the LORD has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; and He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship, to design artistic works, to work in gold and silver and bronze, in cutting jewels for setting, in carving wood, and to work in all manner of artistic workmanship. "And He has put in his heart the ability to teach, in him and Aholiab the son of Ahisamach, of the tribe of Dan. He has filled them with skill to do all manner of work of the engraver and the designer and the tapestry maker, in blue, purple, and scarlet thread, and fine linen, and of the weaver —those who do every work and those who design artistic works.

Exodus 36:2

Then Moses called Bezalel and Aholiab, and every gifted artisan in whose heart the LORD had put wisdom, everyone whose heart was stirred, to come and do the work.

Matthew 1:18

Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit.

Luke 1:15

For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb.

Luke 3:16

John answered, saying to all, “I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire.

Acts 1:16

'Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus;

Acts 8:19

saying, “Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit.”

Romans 15:13

Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

Romans 15:19

in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ.

1 Corinthians 2:4

And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power,

1 Peter 1:12

To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.

2 Peter 1:21

for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.

## END NOTE 10

## On The Apostles

Taken from Easton's Bible Dictionary

An Apostle is a person sent by another; a messenger; envoy. This word is once used as a descriptive designation of Jesus Christ, the Sent of the Father (Heb 3:1; Joh 20:21) It is, however, generally used as designating the body of disciples to whom he Entrusted the organization of his church and the dissemination of his gospel, "the twelve," as they are called (Mt 10:1-5; Mr 3:14; 6:7; Lu 6:13; 9:1) We have four lists of the apostles, one by each of the synoptic evangelists (Mt 10:2-4; Mr 3:16; Lu 6:14) and one in the Acts (Ac 1:13) No two of these lists, however, perfectly coincide.

Our Lord gave them the "keys of the kingdom," and by the gift of his Spirit fitted them to be the founders and governors of his church (Joh 14:16-17,26; 15:26-27; 16:7-15) To them, as representing his church, he gave the commission to "preach the gospel to every creature" (Mt 28:18-20) After his ascension he communicated to them, according to his promise, supernatural gifts to qualify them for the discharge of their duties (Ac 2:4; 1Co 2:16,7,10,13; 2Co 5:20; 1Co 11:2) Judas Iscariot, one of "the twelve," fell by transgression, and Matthias was substituted in his place Ac 1:21 Saul of Tarsus was afterwards added to their number (Ac 9:3-20; 20:4; 26:15-18; 1Ti 1:12; 2:7; 2Ti 1:11)

Luke has given some account of Peter, John, and the two James' (Ac 12:2,17; 15:13; 21:18) but beyond this we know nothing from authentic history of the rest of the original twelve. After the martyrdom of James the Greater (Ac 12:2) James the Less usually resided at Jerusalem, while Paul, "the apostle of the uncircumcision," usually travelled as a missionary among the Gentiles (Ga 2:8) It was characteristic of the apostles and necessary (1) that they should have seen the Lord, and been able to testify of him and of his resurrection from personal knowledge (Joh 15:27; Ac 1:21-22; 1Co 9:1; Ac 22:14-15) (2.) They must have been immediately called to that office by Christ (Lu 6:13; Ga 1:1) (3.) It was essential that they should be infallibly inspired, and thus secured against all error and mistake in their public teaching, whether by word or by writing (Joh 14:26; 16:13; 1Th 2:13) (4.) Another qualification was the power of working miracles (Mr 16:20; Ac 2:43; 1Co 12:8-11) The apostles therefore could have had no successors. They are the only authoritative teachers of the Christian doctrines. The office of an apostle ceased with its first holders. In 2Co 8:23 and Php 2:25 the word "messenger" is the rendering of the same Greek word, elsewhere rendered "apostle."

## END NOTE II

## On Peter

Taken from Easton's Bible Dictionary

Peter was originally called Simon (i.e., "hearing"), a very common Jewish name in the New Testament. He was the son of Jona (Mt 16:17) His mother is nowhere named in Scripture. He had a younger brother called Andrew, who first brought him to Jesus (Joh 1:40-42) His native town was Bethsaida, on the western coast of the Sea of Galilee, to which also Philip belonged. Here he was brought up by the shores of the Sea of Galilee, and was trained to the occupation of a fisher. His father had probably died while he was still young, and he and his brother were brought up under the care of Zebedee and his wife Salome (Mt 27:56; Mr 15:40; 16:1) There the four youths, Simon, Andrew, James, and John, spent their boyhood and early manhood in constant fellowship. Simon and his brother doubtless enjoyed all the advantages of a religious training and were early instructed in an acquaintance with the Scriptures and with the great prophecies regarding the coming of the Messiah. They did not probably enjoy, however, any special training in the study of the law under any of the rabbis. When Peter appeared before the Sanhedrin, he looked like an "unlearned man" (Ac 4:13)

"Simon was a Galilean, and he was that out and out...The Galileans had a marked character of their own. They had a reputation for an independence and energy which often ran out

into turbulence. They were at the same time of a franker and more transparent disposition than their brethren in the south. In all these respects, in bluntness, impetuosity, headiness, and simplicity, Simon was a genuine Galilean. They spoke a peculiar dialect. They had a difficulty with the guttural sounds and some others, and their pronunciation was reckoned harsh in Judea. The Galilean accent stuck to Simon all through his career. It betrayed him as a follower of Christ when he stood within the judgment-hall (Mr 14:70) It betrayed his own nationality and that of those conjoined with him on the day of Pentecost (Ac 2:7) It would seem that Simon was married before he became an apostle. His wife's mother is referred to (Mt 8:14; Mr 1:30; Lu 4:38) He was in all probability accompanied by his wife on his missionary journeys (1Co 9:5 compare 1Pe 5:13)

He appears to have been settled at Capernaum when Christ entered on his public ministry and may have reached beyond the age of thirty. His house was large enough to give a home to his brother Andrew, his wife's mother, and also to Christ, who seems to have lived with him (Mr 1:29,36; 2:1) as well as to his own family. It was apparently two stories high (Mr 2:4)

At Bethabara (R.V., Joh 1:28 "Bethany"), beyond Jordan, John the Baptist had borne testimony concerning Jesus as the "Lamb of God" (Joh 1:29-36) Andrew and John hearing it, followed Jesus, and abode with him where he was. They were convinced, by his gracious words and by the authority with which he spoke, that he was the Messiah (Lu 4:22; Mt 7:29) and Andrew went forth and found Simon and brought him to Jesus (Joh 1:41)

Jesus at once recognized Simon, and declared that hereafter he would be called Cephas, an Aramaic name corresponding to the Greek Petros, which means "a mass of rock detached from the living rock." The Aramaic name does not occur again, but the name Peter gradually displaces the old name Simon, though our Lord himself always uses the name Simon when addressing him (Mt 17:25; Mr 14:37; Lu 22:31)

compare Mt 21:15-17) We are not told what impression the first interview with Jesus produced on the mind of Simon. When we next meet him it is by the Sea of Galilee (Mt 4:18-22) There the four (Simon and Andrew, James and John) had had an unsuccessful night's fishing. Jesus appeared suddenly, and entering into Simon's boat, bade him launch forth and let down the nets. He did so and enclosed a great multitude of fishes. This was plainly a miracle wrought before Simon's eyes. The awe-stricken disciple cast himself at the feet of Jesus, crying, "Depart from me; for I am a sinful man, O Lord" (Lu 5:8) Jesus addressed him with the assuring words, "Fear not," and announced to him his life's work. Simon responded at once to the call to become a disciple, and after this we find him in constant attendance on our Lord.

He is next called into the rank of the apostleship, and becomes a "fisher of men" (Mt 4:19) in the stormy seas of the world of human life (Mt 10:2-4; Mr 3:13-19; Lu 6:13-16) and takes a more and more prominent part in all the leading events of our Lord's life. It is he who utters that notable profession of faith at Capernaum (Joh 6:66-69) and again at Caesarea Philippi (Mt 16:13-20; Mr 8:27-30; Lu 9:18-20) This profession at Caesarea was one of supreme importance, and our Lord in response used these memorable words: "Thou art Peter, and upon this rock I will build my church."

"From that time forth" Jesus began to speak of his sufferings. For this Peter rebuked him. But our Lord in return rebuked Peter, speaking to him in sterner words than he ever used to any other of his disciples (Mt 16:21-23; Mr 8:31-33) At the close of his brief sojourn at Caesarea our Lord took Peter and James and John with him into "an high mountain apart," and was transfigured before them. Peter on that occasion, under the impression the scene produced on his mind, exclaimed, "Lord, it is good for us to be here: let us make three tabernacles" (Mt 17:1-9)

On his return to Capernaum the collectors of the temple tax (a didrachma, half a sacred

shekel), which every Israelite of twenty years old and upwards had to pay (Ex 30:15) came to Peter and reminded him that Jesus had not paid it (Mt 17:24-27) Our Lord instructed Peter to go and catch a fish in the lake and take from its mouth the exact amount needed for the tax, viz., a stater, or two half-shekels. "That take," said our Lord, "and give unto them for me and thee."

As the end was drawing nigh, our Lord sent Peter and John (Lu 22:7-13) into the city to prepare a place where he should keep the feast with his disciples. There he was forewarned of the fearful sin into which he afterwards fell (Lu 22:31-34) He accompanied our Lord from the guest-chamber to the garden of Gethsemane (Lu 22:39-46) which he and the other two who had been witnesses of the transfiguration were permitted to enter with our Lord, while the rest were left without. Here he passed through a strange experience. Under a sudden impulse he cut off the ear of Malchus (Lu 22:47-51) one of the band that had come forth to take Jesus. Then follow the scenes of the judgment-hall (Lu 22:54-61) and his bitter grief (Lu 22:62)

He is found in John's company early on the morning of the resurrection. He boldly entered into the empty grave (Joh 20:1-10) and saw the "linen clothes laid by themselves" (Lu 24:9-12) To him, the first of the apostles, our risen Lord revealed himself, thus conferring on him a signal honor, and showing how fully he was restored to his favor (Lu 24:34; 1Co 15:5) We next read of our Lord's singular interview with Peter on the shores of the Sea of Galilee, where he thrice asked him, "Simon, son of Jonas, lovest thou me?" (Joh 21:1-19)

After this scene at the lake, we hear nothing of Peter till he again appears with the others at the ascension (Ac 1:15-26) It was he who proposed that the vacancy caused by the apostasy of Judas should be filled up. He is prominent on the day of Pentecost (Ac 2:14-40) The events of that day "completed the change in Peter himself which the painful discipline of his fall and all the lengthened process of previous training had been slowly making. He is now no more the



unreliable, changeful, self-confident man, ever swaying between rash courage and weak timidity, but the steady, trusted guide and director of the fellowship of believers, the intrepid preacher of Christ in Jerusalem and abroad. And now that he is become Cephas indeed, we hear almost nothing of the name Simon (only in Ac 10:5,32; 15:14) and he is known to us finally as Peter."

After the miracle at the temple gate (Ac 3:1-26) persecution arose against the Christians, and Peter was cast into prison. He boldly defended himself and his companions at the bar of the council (Ac 4:19-20) A fresh outburst of violence against the Christians (Ac 5:17-21) led to the whole body of the apostles being cast into prison; but during the night they were wonderfully delivered and were found in the morning teaching in the temple. A second time Peter defended them before the council (Ac 5:29-32) who, "when they had called the apostles and beaten them, let them go."

The time had come for Peter to leave Jerusalem. After laboring for some time in Samaria, he returned to Jerusalem, and reported to the church there the results of his work (Ac 8:14-25) Here he remained for a period, during which he met Paul for the first time since his conversion (Ac 9:26-30; Ga 1:18) Leaving Jerusalem again, he went forth on a missionary journey to Lydda and Joppa (Ac 9:32-43) He is next called on to open the door of the Christian church to the Gentiles by the admission of Cornelius of Caesarea (ch. 10).

After remaining for some time at Caesarea, he returned to Jerusalem (Ac 11:1-18) where he defended his conduct with reference to the Gentiles. Next, we hear of his being cast into prison by Herod Agrippa (Ac 12:1-19) but in the night an angel of the Lord opened the prison gates, and he went forth and found refuge in the house of Mary.

He took part in the deliberations of the council in Jerusalem (Ac 15:1-31; Ga 2:1-10) regarding the relation of the Gentiles to the church. This subject had awakened new interest at Antioch, and for its settlement was referred to the council

of the apostles and elders at Jerusalem. Here Paul and Peter met again.

We have no further mention of Peter in the Acts of the Apostles. He seems to have gone down to Antioch after the council at Jerusalem, and there to have been guilty of dissembling, for which he was severely reprimanded by Paul (Ga 2:11-16) who "rebuked him to his face."

After this he appears to have carried the gospel to the east, and to have labored for a while at Babylon, on the Euphrates (1Pe 5:13) There is no satisfactory evidence that he was ever at Rome. Where or when he died is not certainly known. Probably he died between A.D. 64 and 67.

## END NOTE 12

## Makeup Of Yahavah And Yeshua

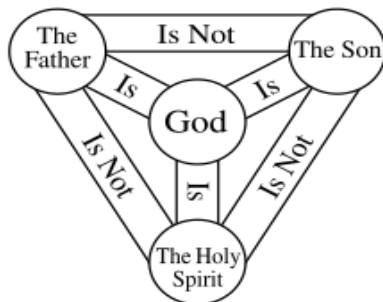
In an effort to consolidate and unify believers in Christ in the second and third Centuries after His death, resurrection, ascension and return, Christian leaders of that day thought it necessary to formalize many beliefs into what they called Creeds in an effort to combat what they saw as heresy. There are some excellent resources available that seek to explain all the necessary details online, such as

<https://plato.stanford.edu/entries/trinity/trinity-history.html>

<https://www.ucg.org/bible-study-tools/booklets/is-god-a-trinity/the-surprising-origins-of-the-trinity-doctrine>

<http://www.christadelphia.org/trinityhistory.php>

Below is a depiction of the Trinity as it has been taught by tradition:



Creedal Trinitarianism is frequently described in the following way:

God the Father, God the Son and God the Holy Spirit are three co-equal, co-eternal, uncreated persons that make up the One God. There is neither a Trinity nor a God if any of these persons are removed. God the Father is not God alone, God the Son is not God alone, God the Holy Spirit is not God alone – God is three, God is One.

As Yeshuan's, we maintain and offer the following explanation of YAHAVAH. It is merely an illustration to try and explain what we believe the scripture is attempting to impart to our mortal minds. We suggest that to know the only true and living God and His Son is life age-abiding (John 17:3) and that YAHAVAH seeks all who diligently seek Him in spirit and truth. (Hebrews 11:6) So, please, consider the following as inclined but know we accept all people's opinion on the make-up of God.

(TAKEN FROM A TEACHING on SUNDAY JULY 16th 2023)

The MOST supportive passage in scripture for the make-up of God is ironically also the most spurious. It says,

1st John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

The second most supportive passage in scripture for the make up of God is also spurious (because His own apostles never follow these directions of the Lord) and that is what we call, The Great Commission where Yeshua says to His apostles

Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the 1 Father, and of 2 the Son, and of the 3 Holy Ghost.

Because of this passage and the three-name three person model is used by the Catholics, Protestants, Mormons and Orthodoxies worldwide.

THREE IN ONE.

ONE GOD of three persons.

Of all the topics I have worked on eschatology has taken the most labor and time. But the question that has been with me the longest, and remained most elusive, is relative to the make-up of the ONE God. It started when I first took to heart the passage in John where Yeshua says in John 17:3,

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

After years I stopped seeing the Trinity the way it has been described but I was hesitant to just adopt any other title because all of them failed. Most importantly the scripture never opened up to me any new views or realizations. I have prayed and asked God to show me what He is, how Jesus and the Holy Spirit are in the mix, truly sought – I just knew the Trinity - the way man created it was not biblical.

So, I waited.

We have a tendency, a profound tendency I might add, to see and find what we want in life. In this way we actually received our hearts desires. If we want to see a certain race, gender, age-group as bad or worthless we will, and we will discount the good they do. If we want to see God as angry, we will, if we want to see hell as needed we will and on and on and on really – until we are willing and ready to change our minds. Until then, our minds determine our beliefs – especially about God.

I have had to learn to refuse to accept anything as true – especially about God – titles, systems, understanding – until the text showed me otherwise. I have rejected Creedal trinitarianism because in my mind the text did not embrace or fully support it but would not cling to any new title until. That is hard because we can be influenced by words and phrases that are repeated that lend to our hearing things that support ideas and in the case of the trinity the number THREE and Father Son and Holy Spirit are said at baptisms, prayers, funerals, and all sorts of other places which engender us to think

– GOD. I want to propose another number to you today to consider. It is a number that will ruin all of religious prayers if embraced and so to hear it will dismantle some souls.

Let me make my case and you decide. And we will start with a super simple concept. I have long taught that central to the Christian walk today are two items alone – Faith and Love. I have long described them as two sides of the same coin. That if you have genuine faith, you will choose to love unconditionally. That is the coin of salvation.

I base the totality of these two items of faith and love on John's words in his first epistle where we read:

1st John 3:23 And this is his commandment, That we should 1) believe on the name of his Son Jesus Christ, and 2) love one another, as he gave us commandment.

Do you notice that in this passage that commandment, mentioned twice, is singular, but it consists of two items or decisions people embrace – faith and love? We might call this, the Plurality of One.

It's wild but similar to calling one set of binoculars a pair, or a pair of scissors, or a pants, pair of tweezers or pair of glasses – there are two parts to such things which is why we call them a pair but they are all, in fact, one thing. Period.

One item in the plural.

Now, out of curiosity, I started to tear through the scripture to search for trends where two compose the one. Again, and typically, in religion today and because of the traditions of Man THREE has a huge emphasis in teachings and descriptions – body, soul, spirit, father son holy ghost, inner court, outer court, holy of holies, three days and nights, etc and I was under the impression that THREE was the dominant number along with seven, twelve and eight.

With two being one I started with a general search and compared the idea of TWO in scripture with the ever popular number THREE.

I discovered that two is mentioned almost twice as many times as three – did you know that. This might mean something – it might not – but it helped me see that I was inclined to notice three far more than two. So I decided to really look at something present in the very first verse of scripture, at the behest of my buddy Grady and that was this:

I moved on from there and “to get real” – in the words of my brother Grady – and it is something that I have glossed over in the past appealing to other traditional views but what He plainly, kindly, persistently pointed out was that where:

Genesis 1:1 says, “In the beginning God,”

that single term God is plural.

Now there are root words that describe God that are singular – El and Eloah, for example, but without any more excuses and man-made explanations of why the plural for God is used here (and I have given them before) I stand before you now and readily admit that this is . . . speaking of GOD, that He is ONE GOD, and that He is plural.

It is my job to convince you of this now and the only way I can reasonably do this is through the scripture while explaining HOW IT IS PLURAL.

And I submit to you today that the very scripture, in its most significant models for human life, repeatedly disclose the very nature of YAVAHA not as just a plural singular, but specifically as “ONE that is TWO and not a ONE that is THREE.

So, let’s work through this together because Jesus Himself said,

John 17:3 And this is life eternal, that they might know thee (1) the only true God, (2) and Jesus Christ, whom thou hast sent, and (3) the Holy Spirit?

No? Right? He did not say that it is life eternal to know the third person of the Holy Spirit – only Father and Son. Why? Let’s revisit the first few chapters of Genesis because I need to revisit them and slightly redirect our course.

First, ELOHIYM MADE MAN IS HIS OWN IMAGE.

Now, I have said, in the past that this could be speaking of body, soul, and spirit, it could speak to communicable attributes, it could speak to three in one, and it could be speaking of heavenly angels - but we need to refine these views a bit.

At verse 26 we read:

Genesis 1:26 And ELOHIYM (plural) said, Let us (plural) make man (singular) in our (plural) image, after our (plural) likeness: and let them (plural) have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

We know that ELOHIYM then formed Man out of the dust or clay and made Man in His own image. Let’s read:

And He (Elohiym) breathed into him (the single body from the clay) “the breath of lives.” (plural).

Did you know that? When God breathed into the body that He formed He breathed into that single body the breath of LIVES? Check the Hebrew!

What lives are we talking about. Some people think that what God is saying is that in Adam all the breath/spirit/ruach of every human being to ever live is meant here, and this explains why when Adam fell all of us fell even though we were not yet created or born. Could be something to that, but it is just as reasonable to believe that Adam represented the entire human race and when he fell AS the whole human race falling with him, as he WAS the whole human population at that time. I suggest that there is a better way to understand this breathing the breath of lives into the one.

First, God (Elohiym plural)

And ELOHIYM said let US make man in our own image. What image is that?

TWO IN THE ONE.

So, the breath of “lives” that is spoken of is the lives of the male and the female or the lives masculine and feminine.

Now, we know the order of the creation of Man – first the male, who was alone, animated by the breath of lives, and then ELOHIYM took the female from him, right? Let’s read a deeper insight into this by looking to Genesis 5:1 which says,

1 This is the book of the generations of Adam. In the day that Elohiym (plural) created man, in the likeness of Elohiym (plural) made he him (singular)

HOW? BY BREATHING IN THE ONE BODY THE BREATH OF LIVES (plural or what I would say is “two” genders and no more! Why? Next verse)

2 Male and female created he them; and blessed them, and called their (plural) name Adam (singular), in the day when they (plural) were created.

So, plural Elohiym breathes the breath of plural lives into the single body of the male, making Man in His OWN IMAGE (plural 2 in single 1)

And then what did He do? He saw that it was not good for man to be alone. So

Genesis 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

From the very start of humanity, we see a picture or type of “one of the two” (female) coming out from the One (male) and in this we might even see the incarnation supported, predicted and prophesied of?! Can you see it?

Then, Elohiym, the plural One, after they separated the male from the female, commands them to be ONE. And we read Moses insert the following explanation in Genesis 2:24

“Therefore, shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”

When Yeshua was on the earth, who had come from above and proceeded out from YAHAVA, He plainly said to the Jews around Him

John 10:30 “I and my Father are one.”

I suggest to you now, and stand on this as my present understanding of the makeup of YAVAHA that He is One plural (captured in the word, Elohiym), and that this plurality is male and female, which were breathed into the single body of Adam and that when the woman was removed from the Mans side, it is the first type or picture to evidence the very incarnation of His Son to the Jews even thousands of years later.

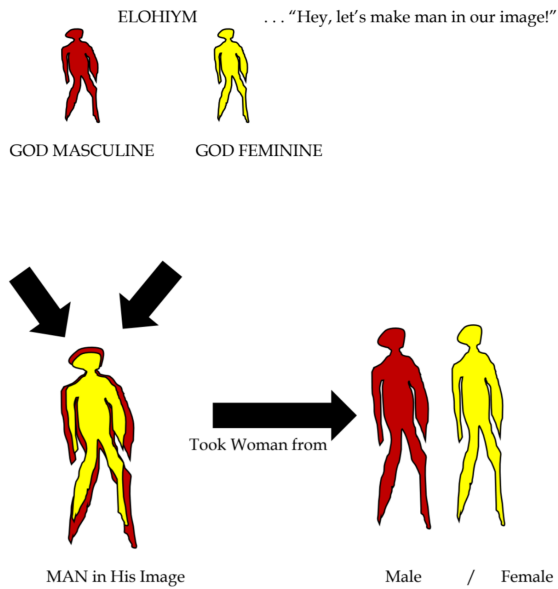
So, in the single construction of Adam and in the unity of the “breath of lives” breathed into him we have the make-up of Elohiym (plural) presented, whose single name is YAHAVA and who IS MANIFESTLY ONE plural. I suggest that this was established by YAHAVA as a means to prepare the MINDS of His people to both understand Him - He is One consisting of TWO – male and female, but listen carefully,

NOT two separate persons, and not two genders, but two in wholly interchangeable, interactive, united, indivisible and inseparable spirits.

So, I need to illustrate this.

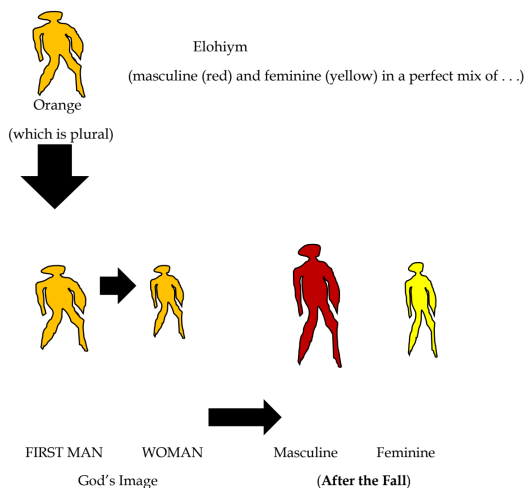
You might be tempted to see ELOHIYM as two persons, separate and distinct the way we might think of male and female genders, like the Man Adam and the Woman Eve.

It might look something like this:



I WOULD SUGGEST THAT THIS IDEA IS OFF!

Instead, the way to understand the plurality of Elohiym is that the ONE GOD is two colors representing male and female, and they are inseparably mixed and when God made Man in His image it looks more like this:



Based on this when it comes to YAHAVA and the incarnation of Christ, we see this:



And in this way, Yeshua was able to say, "I and my father are one."

To bring in all it, ELOHIYM, who is ONE, is Orange. In our material understanding, Orange is the complete singular mix of red and yellow and the mix is complete. Therefore, Elohiym is one plural – just like orange is one plural, just like God breathed the breath of lives into Adam, just like Adam and Eve were to be one instead of separate – together in unity and love they make orange.

Now, to try and bring this all into a biblical perspective, if God made Man in His image and He was three, then we probably would have had three human beings in the Garden from the one not two. But two being one is central to the biblical models we discover and never three.

Let's take a short journey through to show you what I mean

1 ELOHIYM (Plural)

Genesis 1:1 In the beginning God

We have discussed how He is plural already in my mind but now I want to support WHY I believe that He is TWO not three or more. So what is the first thing ELOHIYM does according to the Genesis account?

He creates the UNIVERSE

2 The UNIVERSE!

The name Universe is ONE but the description of it is composed of TWO parts

And God creates the heaven and the earth. And He speaks them into existence. Using what? Words.

Heaven and earth – the divisions of spirit and material, right? Two. Emphasized.

This is ONE Universe, but the scripture describes Gods creation of it as “Heaven and Earth.” Then what do we read?

Genesis 1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night.

Did you know that these two lights make up ONE day – the lesser light and the greater light? One day of two components?

One YAHAVA of two components.

One Universes of two components

One Day of two components

In every case, we cannot have the one without the other. There is no universes without heaven AND earth. There is no God without male and female, there is no day without the two great lights. And yet all are single items – like a pair of scissors, pants, or glasses.

Universe. God. Day.

And then we read

Genesis 1:10 And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.

So, the earth (singular) illuminated by a lesser light and a greater light creating our days upon it, is also broken up by ELOHIYM into two components – dry land and waters He called seas. Water and land – that is what the scripture says, makes one earth.

God – male and female

Universe – heaven and earth

Day – night and day

Earth – dry land and sea

Of course, next, which we have already covered, is Elohiym creates man, and the scripture says,

In the day that Elohiym (plural) created man (singular), in the likeness of Elohiym (plural) made he him (singular); 2 Male and female

(plural) created he them; and blessed them, and called their (plural) name (singular) Adam (singular), in the day when they (plural) were created.

Two consisting as One utterly indistinguishable in Man.

We jump out to the destruction of Man, and read Elohiym says to Noah

Genesis 6:19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

Because YAHAVA is consistent in His types, models and patterns, I believe that He would have had Noah take three animals of each on the ark – like one male and two females – same with the creation of Man in His image. But we have a consistent flow of models here. Moving on we read when Rebecca found herself pregnant with twins, she asks YAHAVA what was going on and He said

Genesis 25:23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

I realize that this is the nature of all twins but the idea of two great nations springing forth from one labor speaks to the overall types in the scripture. And from the scripture we find human existence itself being broken down as either being life or death, light and dark, like good and evil, like Cain and Abel. Two is profoundly reflective of all that the ONE God is. And again, I believe it was intentional to illustrate the incarnation of God with us and for them to accept Him as YAHAVA on earth. Then, let’s look at Moses. Remember when YAHAVA called him and he said,

EXODUS 4:10 And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

God resists this but Moses persists, so we read,  
 Exodus 4:14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

Then we jump out to chapter seven when Moses and Aaron go to Egypt. Listen to what YAHAVA says to them

Exodus 7:1 And the LORD said unto Moses, See, I have made thee a elohiym to Pharaoh: and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

Do you note that there is two here only, not three, that Moses is an elohiym to Pharaoh and Aaron would speak His words! Do we not have them representing Father and incarnate son who speaks here? Then as we move into the Nation under the Law, we read in Deuteronomy 19:15

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

This was for Man under the law. If you want to say, yeah well he said three witnesses too know that when Yeshua dialogued with the Jews he says in John 8 beginning at verse 16:

John 8:16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 17 It is also written in your law, that the testimony of two men is true. 18 I am one that bear witness of myself, and the Father that sent me beareth witness of me. 19 Then said they unto him, Where is thy Father? Jesus answered,

Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

No mention of three witnesses but only two – He and His Father, the two who make up the ONE. Of course, scripturally, the entire world population is broken up into two main groups – especially in the Apostolic Record – Jews and Gentiles, right? Not Jews, Gentiles and KERBLES – two. Just like the two great nations in Rebecca’s belly. And then when a Jewish scribe asks Yeshua, what is the first and greatest commandment (singular) He wisely replies in Mark 12:29-31

29 The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment (singular) greater than these. (plural)

There is ONE. There are TWO. But Yeshua says that there is no greater commandment (SINGULAR) than these! We know the very nature of God in this. He is ONE. He is plural. He is not separately red and yellow. He is ORANGE. To see the one, is to see the other! No persons. One form made of two contributing factors – male and female, masculine and feminine. Completely unified and indistinguishable.

Do you see? Can you hear?

The scripture goes on with Paul making a huge presentation – especially in Romans – between Spirit and flesh. Remember he says in Galatians 5:17

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Recall that Yeshua says about His apostles.



Matthew 26:41 “the spirit indeed is willing, but the flesh is weak.”

But just like the delineation between heaven and earth, dry land and sea, Yeshua tells His disciples, John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.

We also known that Yeshua said to the Samaritan woman at the well?

John 4:24 YAHAVA is a Spirit: and they that worship him must worship him in spirit (alone? no) in truth (alone? No!) but “in spirit and truth.”

We know what it looks like when people are all spirit, right? Mystical, magical, emotional insights and interpretations of things unknown. We’ve seen it in so-called shamans and prophets of the present and past be just that. But we have also seen people try and worship God in what they might say is truth alone – pure scripture – and avoiding the fruit of the Spirit to aid them in right interpretation. These become like the scribes and pharisees of old, judging everyone by “the Truth” alone and forgetting the power of the fruit of the Spirit. To worship YAHAVA in spirit and truth is to know, see and understand the Red and yellow and the orange. To accept Him and His Son and to pursue them in spirit AND truth is life eternal.

This brings us back to Yeshua when He walked the earth and said to His disciples,

John 13:31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. 33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. 34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

Like singular salvation, which is the single coin with two sides (faith and love) Agape LOVE is singular but made of two parts as well. Will and

Action. If there is no desire or will to love as YAHAVA loves, there will be no action or expression of His Love. And if there is a desire or will but no action, it cannot be considered agape love because love is a verb. No, like Elohiym Himself, agape love is a singular coin with two sides, expressions or colors that make the One God.

Will and action. Remove either side of that single coin and you remove love. I suggest that in faith, we develop the desire or will to follow Him and through sacrifice and selflessness, we then act as He prescribes. We, then, by His power and His might, engage in that TWO-WAY street relationship with Him, called discipleship, called being His followers, called being His children.

And so we come to the two commandments given to us by the apostle John in 1st John 3:23

And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

There are all sorts of other doubles found in scripture that I think reveal Him and His make-up, things like concepts of

Left and right

First and Last

Beginning and End

Alpha and Omega

There is the first material creation of heaven and earth and there is a second creation because of Christ called the New Heaven and Earth

We have an Old Covenant and New Covenant

An old Jerusalem and a New.

A first Adam and Last Adam

A first Birth and Second Birth

A vine and Branches

We have first Advent of Yeshua of Nazareth born in a manger and His promised return to His own in the clouds

We have Lion and Lamb Imagery

Clouds by Day and pillar by Night

Christ and Antichrist

Law and Grace

Where the heavens declare the glory of YAHAVA we have the heavens created at the same time as the earth.

And the earth is made of dry ground and sea.

And we have a lesser light to rule the night and a greater light to rule the day which is one.

And the greater light that rules the day revealing itself in visible rays and invisible rays.

And the lesser light being a reflection of the greater.

And we have males and females.

Man and wife.

God and Son.

Then taking all of these examples and seeing them as a type going all the way back to Elohiym being One plural of Two.

In this we can now see the import of marriage in scripture.

Of the two becoming one.

NOT THREE – TWO in ONE.

Again this is ALL reflected, underscored and amplified throughout the sacred text.

In Elohiym who is One plural.

In Man made in His image One Plural.

In Adam and Eve One Plural

In the Nation of Israel and YAVAHA as Her husband.

In Yeshua and His Bride.

Two as One.

Three is polygamy.

Three is polytheism.

Three went not to Pharaoh.

Three in one is not supported by the text.

So, when we look at the Apostolic Record and recall that Yeshua said,

“I am in the Father and the Father is in me.”

We UNDERSTAND but also note that He does not say,

“I and my father and the Holy Spirit are one.”

We UNDERSTAND when in every single one of Paul’s epistles He take the TIME to THANK

“God the Father and His Son Jesus Christ” but He never ever thanks the Holy Spirit. Why? Because three is not YAHAVA. Like three is not marriage. Like it wasn’t Moses and Aaron and Billybob.

Because God is Spirit the Spirit is the spirit of both Father and the resurrected Son.

The model of two in one meets more contextually reasonable points of scripture than any other description of God that I have ever come across.

Finally, come to the name of God, YAHAVA, we have two H’s – two Ha’s.

As we said last week, that is heard in breathing. Breathing is not just inhaling. Nor is it just exhaling. Breathing is two.

NOT THREE.

YAHAVA is plural.

YAHAVA is Two, not three.

YAHAVA is one.

And we know them in spirit and truth.

## END NOTE 13

**Right Eschatology**

The study of eschatology (or end times) is an enormous (and we mean, ENORMOUS) undertaking for people seeking to understand biblical truth. Because this is so many people will simply accept what is easiest to understand and repeat these beliefs accordingly. We submit to any who care, that all things prophesied in scripture have been fulfilled excluding, of course, those things that pertain to things that are ongoing (like biblical descriptions of the Kingdom Increasing forever (Isaiah 9:6-7) or descriptions of the new heaven, new earth and/or new Jerusalem (Revelation 21-22:5) We highly recommend a visit to [www.cult.love](http://www.cult.love), Our online Educational Portal, where you can taken specially designed courses that explain fulfillment eschatology best. We also recommend our book, *Knife to a Gun Fight* which might help in your comprehension of right eschatology.

## END NOTE 14

## Mary Yeshua's Mother And The Other Mary's

Easton's Bible Dictionary

The Hebrew Miriam is translated Mary in the Apostolic Record. There are six Mary's mentioned in the Bible. Easton's Bible Dictionary describes them in the following order:

(1.) The wife of Joseph, the mother of Jesus, called the "Virgin Mary," though never so designated in Scripture (Mt 2:11; Ac 1:14) Little is known of her personal history. Her genealogy is given in Lu 3:1-38. She was of the tribe of Judah and the lineage of David (Ps 132:11; Lu 1:32) She was connected by marriage with Elisabeth, who was of the lineage of Aaron (Lu 1:36). While she resided at Nazareth with her parents, before she became the wife of Joseph, the angel Gabriel announced to her that she was to be the mother of the promised Messiah (Lu 1:35) After this she went to visit her cousin Elisabeth, who was living with her husband Zacharias (probably at Juttah, (Jos 15:55; 21:16) in the neighborhood of Maon), at a considerable distance, about 100 miles, from Nazareth. Immediately on entering the house she was saluted by Elisabeth as the mother of her Lord, and then forthwith gave utterance to her hymn of thanksgiving (Lu 1:46-56 compare 1Sa 2:1-10) After three months Mary returned to Nazareth to her own home. Joseph was supernaturally made aware (Mt 1:18-25) of her

condition and took her to his own home. Soon after this the decree of Augustus (Lu 2:1) required that they should proceed to Bethlehem (Mic 5:2) some 80 or 90 miles from Nazareth; and while they were there they found shelter in the inn or khan provided for strangers (Lu 2:6-7) But as the inn was crowded, Mary had to retire to a place among the cattle, and there she brought forth her son, who was called Jesus (Mt 1:21) because he was to save his people from their sins. This was followed by the presentation in the temple, the flight into Egypt, and their return in the following year and residence at Nazareth (Mt 2:1-23) There for thirty years Mary, the wife of Joseph the carpenter, resides, filling her own humble sphere, and pondering over the strange things that had happened to her. During these years only one event in the history of Jesus is recorded, viz., his going up to Jerusalem when twelve years of age, and his being found among the doctors in the temple (Lu 2:41-52) Probably also during this period Joseph died, for he is not again mentioned.

After the commencement of our Lord's public ministry little notice is taken of Mary. She was present at the marriage in Cana. A year and a half after this we find her at Capernaum (Mt 12:46,48-49) where Christ uttered the memorable words, "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!" The next time we find her is at the cross along with her sister Mary, and Mary Magdalene, and Salome, and other women (Joh 19:26) From that hour John took her to his own abode. She was with the little company in the upper room after the Ascension (Ac 1:14) From this time she wholly disappears from public notice. The time and manner of her death are unknown.

(2.) Mary Magdalene, i.e., Mary of Magdala, a town on the western shore of the Lake of Tiberias. She is for the first time noticed in (Lu 8:3) as one of the women who "ministered to Christ of their substance." Their motive was that of gratitude for deliverances he had wrought for them. Out of Mary were cast seven demons.

Gratitude to her great Deliverer prompted her to become his follower. These women accompanied him also on his last journey to Jerusalem (Mt 27:55; Mr 15:41; Lu 23:55) They stood near the cross. There Mary remained till all was over, and the body was taken down and laid in Joseph's tomb. Again, in the earliest dawn of the first day of the week she, with Salome and Mary the mother of James (Mt 28:1; Mr 16:2) came to the sepulcher, bringing with them sweet spices, that they might anoint the body of Jesus. They found the sepulcher empty, but saw the "vision of angels" (Mt 28:5) She hastens to tell Peter and John, who were probably living together at this time (Joh 20:1-2) and again immediately returns to the sepulcher. There she lingers thoughtfully, weeping at the door of the tomb. The risen Lord appears to her, but at first she knows him not. His utterance of her name "Mary" recalls her to consciousness, and she utters the joyful, reverent cry, "Rabboni." She would fain cling to him, but he forbids her, saying, "Touch me not; for I am not yet ascended to my Father." This is the last record regarding Mary of Magdala, who now returned to Jerusalem. The idea that this Mary was "the woman who was a sinner," or that she was unchaste, is altogether groundless.

(3.) Mary the sister of Lazarus is brought to our notice in connection with the visits of our Lord to Bethany. She is contrasted with her sister Martha, who was "cumbered about many things" while Jesus was their guest, while Mary had chosen "the good part." Her character also appears in connection with the death of her brother (Joh 11:20,31,33) On the occasion of our Lord's last visit to Bethany, Mary brought "a pound of ointment of spikenard, very costly, and anointed the feet of Jesus" as he reclined at table in the house of one Simon, who had been a leper (Mt 26:6; Mr 14:3; Joh 12:2-3) This was an evidence of her overflowing love to the Lord. Nothing is known of her subsequent history. It would appear from this act of Mary's, and from the circumstance that they possessed a family vault (Joh 11:38) and that a large number of Jews from Jerusalem came to condole with them on

the death of Lazarus (Joh 11:19) that this family at Bethany belonged to the wealthier class of the people. See Martha

(4.) Mary the wife of Cleopas is mentioned (Joh 19:25) as standing at the cross in company with Mary of Magdala and Mary the mother of Jesus. By comparing (Mt 27:56 and Mr 15:40) we find that this Mary and "Mary the mother of James the little" are one and the same person, and that she was the sister of our Lord's mother. She was that "other Mary" who was present with Mary of Magdala at the burial of our Lord (Mt 27:61; Mr 15:47) and she was one of those who went early in the morning of the first day of the week to anoint the body, and thus became one of the first witnesses of the resurrection (Mt 28:1; Mr 16:1; Lu 24:1)

(5.) Mary the mother of John Mark was one of the earliest of our Lord's disciples. She was the sister of Barnabas (Col 4:10) and joined with him in disposing of their land and giving the proceeds of the sale into the treasury of the Church (Ac 4:37; 12:12) Her house in Jerusalem was the common meeting-place for the disciples there.

(6.) A Christian at Rome who treated Paul with special kindness (Ro 16:6)

END NOTE 15

Was Jesus Married?

Visit the following link for more information.

<https://bib.irr.org/how-do-we-know-jesus-was-not-married>

## END NOTE 16

**The Temples Of The Bible**

The Temple, Solomons Temple, The Second Temple, Herod's Temple

Taken from Easton's Bible Dictionary

The word temple is first used of the tabernacle, which is called "the temple of the Lord" (1Sa 1:9) In the New Testament the word is used figuratively of Christ's human body (Joh 2:19,21) Believers are called "the temple of God" (1Co 3:16-17) The Church is designated "an holy temple in the Lord" (Eph 2:21) Heaven is also called a temple (Re 7:5) We read also of the heathen "temple of the great goddess Diana" (Ac 19:27) This word is generally used in Scripture of the sacred house erected on the summit of Mount Moriah for the worship of God. It is called "the temple" (1Ki 6:17) "the temple [R.V., 'house'] of the Lord" (2Ki 11:10) "thy holy temple" (Ps 79:1) "the house of the Lord" (2Ch 23:5,12) "the house of the God of Jacob" (Isa 2:3) "the house of my glory" (Isa 60:7) an "house of prayer" (Isa 56:7; Mt 21:13) "an house of sacrifice" (2Ch 7:12) "the house of their sanctuary" (2Ch 36:17) "the mountain of the Lord's house" (Isa 2:2) "our holy and our beautiful house" (Isa 64:11) "the holy mount" (Isa 27:13) "the palace for the Lord God" (1Ch 29:1) "the tabernacle of witness" (2Ch 24:6) "Zion" (Ps 74:2; 84:7) Christ calls it "my Father's house" (Joh 2:16)

Temple, Solomon's

Before his death David had "with all his might" provided materials in great abundance for the building of the temple on the summit of Mount Moriah (1Ch 22:14; 29:4; 2Ch 3:1) on the east of the city, on the spot where Abraham had offered up Isaac (Ge 22:1-14) In the beginning of his reign Solomon set about giving effect to the desire that had been so earnestly cherished by his father, and prepared additional materials for the building. From subterranean quarries at Jerusalem, he obtained huge blocks of stone for the foundations and walls of the temple. These stones were prepared for their places in the building under the eye of Tyrian master-builders. He also entered into a compact with Hiram II., king of Tyre, for the supply of whatever else was needed for the work, particularly timber from the forests of Lebanon, which was brought in great rafts by the sea to Joppa, whence it was dragged to Jerusalem (1Ki 5:1-18) As the hill on which the temple was to be built did not afford sufficient level space, a huge wall of solid masonry of great height, in some places more than 200 feet high, was raised across the south of the hill, and a similar wall on the eastern side, and in the spaces between were erected many arches and pillars, thus raising up the general surface to the required level. Solomon also provided for a sufficient water supply for the temple by hewing in the rocky hill vast cisterns, into which water was conveyed by channels from the "pools" near Bethlehem. One of these cisterns, the "great sea," was capable of containing three millions of gallons. The overflow was led off by a conduit to the Kidron.

In all these preparatory undertakings a space of about three years was occupied; and now the process of the erection of the great building began, under the direction of skilled Phoenician builders and workmen, in the fourth year of Solomon's reign, 480 years after the Exodus (1Ki 6:1-38; 2Ch 3:1-17) Many thousands of laborers and skilled artisans were employed in the work. Stones prepared in the quarries underneath the city (1Ki 5:17-18) of huge dimension, see Quarries were gradually placed on the massive walls, and closely fitted together without any mortar

between, till the whole structure was completed. No sound of hammer or axe or any tool of iron was heard as the structure arose (1Ki 6:7) "Like some tall palm the noiseless fabric sprang." The building was 60 cubits long, 20 cubits wide, and 30 cubits high. The engineers of the Palestine Exploration Fund, in their explorations around the temple area, discovered what is believed to have been the "chief corner stone" of the temple, "the most interesting stone in the world." It lies at the bottom of the south-eastern angle and is 3 feet 8 inches high by 14 feet long. It rests on the solid rock at a depth of 79 feet 3 inches below the present surface. See Pinnacle In examining the walls the engineers were "struck with admiration at the vastness of the blocks and the general excellence of the workmanship."

At length, in the autumn of the eleventh year of his reign, seven and a half years after it had been begun, the temple was completed in all its architectural magnificence and beauty. For thirteen years there it stood on the summit of Moriah, silent and unused. The reasons for this strange delay in its consecration are unknown. At the close of these thirteen years preparations for the dedication of the temple were made on a scale of the greatest magnificence. The ark was solemnly brought from the tent in which David had deposited it to the place prepared for it in the temple, and the glory-cloud, the symbol of the divine presence, filled the house. Then Solomon ascended a platform which had been erected for him, in the sight of all the people, and lifting up his hands to heaven poured out his heart to God in prayer (1Ki 8:1-66; 2Ch 6:1-42,7) The feast of dedication, which lasted seven days, followed by the feast of tabernacles, marked a new era in the history of Israel. On the eighth day of the feast of tabernacles, Solomon dismissed the vast assemblage of the people, who returned to their homes filled with joy and gladness, "Had Solomon done no other service beyond the building of the temple, he would still have influenced the religious life of his people down to the latest days. It was to them a perpetual reminder and visible symbol of God's presence and protection, a strong bulwark of all

the sacred traditions of the law, a witness to duty, an impulse to historic study, an inspiration of sacred song."

This temple consisted of, (1.) The oracle or most holy place (1Ki 6:19; 8:6) called also the "inner house" (1Ki 6:27) and the "holiest of all" (Heb 9:3) It was 20 cubits in length, breadth, and height. It was floored and wainscoted with cedar (1Ki 6:16) and its walls and floor were overlaid with gold (1Ki 6:20-21,30) There was a two-leaved door between it and the holy place overlaid with gold (2Ch 4:22) also a veil of blue purple and crimson and fine linen (2Ch 3:14) compare (Ex 26:33) It had no windows (1Ki 8:12) It was indeed the dwelling-place of God. (2.) The holy place (q.v.), (1Ki 8:8-10) called also the "greater house" (2Ch 3:5) and the "temple" (1Ki 6:17) (3.) The porch or entrance before the temple on the east (1Ki 6:3; 2Ch 3:4; 29:7) In the porch stood the two pillars Jachin and Boaz (1Ki 7:21; 2Ki 11:14; 23:3) (4.) The chambers, which were built about the temple on the southern, western, and northern sides (1Ki 6:5-10) These formed a part of the building.

Round about the building were, (1.) The court of the priests (2Ch 4:9) called the "inner court" (1Ki 6:36) It contained the altar of burnt-offering (2Ch 15:8) the brazen sea (2Ch 4:2-5,10) and ten lavers (1Ki 7:38-39) (2.) The great court, which surrounded the whole temple (2Ch 4:9) Here the people assembled to worship God (Jer 19:14; 26:2)

This temple erected by Solomon was many times pillaged during the course of its history, (1) 1Ki 14:25-26(2) 2Ki 14:14(3) 2Ki 16:8,17-18(4) 2Ki 18:15-16) At last it was pillaged and destroyed by Nebuchadnezzar (2Ki 24:13; 2Ch 36:7) He burned the temple, and carried all its treasures with him to Babylon (2Ki 25:9-17; 2Ch 36:19; Isa 64:11) These sacred vessels were at length, at the close of the Captivity, restored to the Jews by Cyrus (Ezr 1:7-11)

#### Temple, the Second

After the return from captivity, under Zerubbabel (q.v.) and the high priest Jeshua,



arrangements were almost immediately made to reorganize the long-desolated kingdom. The body of pilgrims, forming a band of 42,360, including children, having completed the long and dreary journey of some four months, from the banks of the Euphrates to Jerusalem, were animated in all their proceeding by a strong religious impulse, and therefore one of their first cares was to restore their ancient worship by rebuilding the temple. On the invitation of Zerubbabel, the governor, who showed them a remarkable example of liberality by contributing personally 1,000 golden darics (probably about besides other gifts the people with great enthusiasm poured their gifts into the sacred treasury (Ezra 2:1-70) First they erected and dedicated the altar of Jehovah on the exact spot where it had formerly stood, and they then cleared away the charred heaps of debris which occupied the site of the old temple; and in the second month of the second year (B.C. 535), amid great public excitement and rejoicing (Psalms 116; 117; 118), the foundations of the second temple were laid. A wide interest was felt in this great movement, although it was regarded with mingled feelings by the spectators (Hag 2:3; Zec 4:10) The Samaritans made proposals for a co-operation in the work. Zerubbabel and Jeshua and the elders, however, declined all such co-operation: Judah must build the temple without help. Immediately evil reports were spread regarding the Jews. The Samaritans sought to "frustrate their purpose" (Ezr 4:5) and sent messengers to Ecbatana and Susa, with the result that the work was suspended. Seven years after this Cyrus died ingloriously, having killed himself in Syria when on his way back from Egypt to the east, and was succeeded by his son Cambyses (B.C. 529-522), on whose death the "false Smerdis," an impostor, occupied the throne for some seven or eight months, and then Darius Hystaspes became king (B.C. 522). In the second year of this monarch the work of rebuilding the temple was resumed and carried forward to its completion (Ezr 5:1; 6:1-17,1-15) under the stimulus of the earnest counsels and admonitions of the prophets Haggai and Zechariah. It was

ready for consecration in the spring of B.C. 516, twenty years after the return from captivity.

This second temple had not the ark, the Urim and Thummim, the holy oil, the sacred fire, the tables of stone, the pot of manna, and Aaron's rod. As in the tabernacle, there was in it only one golden lamp for the holy place, one table of shewbread, and the incense altar, with golden censers, and many of the vessels of gold that had belonged to Solomon's temple that had been carried to Babylon but restored by Cyrus (Ezr 1:7-11)

This second temple also differed from the first in that, while in the latter there were numerous "trees planted in the courts of the Lord," there were none in the former. The second temple also had for the first time a space, being a part of the outer court, provided for proselytes who were worshippers of Jehovah, although not subject to the laws of Judaism.

This temple, when completed, was consecrated amid great rejoicings on the part of all the people (Ezr 6:16) although there were not wanting outward evidences that the Jews were no longer an independent people, but were subject to a foreign power.

(Hag 2:9) is rightly rendered in the Revised Version, "The latter glory of this house shall be greater than the former," instead of, "The glory of this latter house," etc., in the Authorized Version. The temple, during the different periods of its existence, is regarded as but one house, the one only house of God (Hag 2:3) The glory here predicted is spiritual glory and not material splendor. "Christ himself, present bodily in the temple on Mount Zion during his life on earth, present spiritually in the Church now, present in the holy city, the heavenly Jerusalem, of which he is the temple, calling forth spiritual worship and devotion is the glory here predicted" (Perowne).

Temple, Herod's

The temple erected by the exiles on their return from Babylon had stood for about five hundred years, when Herod the Great became king of Judea. The building had suffered considerably

from natural decay as well as from the assaults of hostile armies, and Herod, desirous of gaining the favor of the Jews, proposed to rebuild it. This offer was accepted, and the work was begun (B.C. 18), and carried out at great labor and expense, and on a scale of surpassing splendor. The main part of the building was completed in ten years, but the erection of the outer courts and the embellishment of the whole were carried on during the entire period of our Lord's life on earth (Joh 2:16,19-21) and the temple was completed only A.D. 65. But it was not long permitted to exist. Within forty years after our Lord's crucifixion, his prediction of its overthrow was accomplished (Lu 19:1; 24:53) The Roman legions took the city of Jerusalem by storm, and notwithstanding the strenuous efforts Titus made to preserve the temple, his soldiers set fire to it in several places, and it was utterly destroyed (A.D. 70), and was never rebuilt.

Several remains of Herod's stately temple have by recent explorations been brought to light. It had two courts, one intended for the Israelites only, and the other, a large outer court, called "the court of the Gentiles," intended for the use of strangers of all nations. These two courts were separated by a low wall, as Josephus states, some 4 1/2 feet high, with thirteen openings. Along the top of this dividing wall, at regular intervals, were placed pillars bearing in Greek an inscription to the effect that no stranger was, on the pain of death, to pass from the court of the Gentiles into that of the Jews. At the entrance to a graveyard at the north-western angle of the Haram wall, a stone was discovered by M. Ganneau in 1871, built into the wall, bearing the following inscription in Greek capitals: "No stranger is to enter within the partition wall and enclosure around the sanctuary. Whoever is caught will be responsible to himself for his death, which will ensue."

There can be no doubt that the stone thus discovered was one of those originally placed on the boundary wall which separated the Jews from the Gentiles, of which Josephus speaks.

It is of importance to notice that the word rendered "sanctuary" in the inscription was used in a specific sense of the inner court, the court of the Israelites, and is the word rendered "temple" in (Joh 2:15; Ac 21:28-29) When Paul speaks of the middle wall of partition (Eph 2:14) he probably makes allusion to this dividing wall. Within this partition wall stood the temple proper, consisting of, (1) the court of the women, 8 feet higher than the outer court; (2) 10 feet higher than this court was the court of Israel; (3) the court of the priests, again 3 feet higher; and lastly (4) the temple floor, 8 feet above that; thus, in all 29 feet above the level of the outer court.

The summit of Mount Moriah, on which the temple stood, is now occupied by the Haram esh-Sherif, i.e., "the sacred enclosure." This enclosure is about 1,500 feet from north to south, with a breadth of about 1,000 feet, covering in all a space of about 35 acres. About the centre of the enclosure is a raised platform, 16 feet above the surrounding space, and paved with large stone slabs, on which stands the Mohammedan mosque called Kubbet es-Sakhra i.e., the "Dome of the Rock," or the Mosque of Omar. This mosque covers the site of Solomon's temple. In the centre of the dome there is a bare, projecting rock, the highest part of Moriah (q.v.), measuring 60 feet by 40, standing 6 feet above the floor of the mosque, called the sahkra, i.e., "rock." Over this rock the altar of burnt-offerings stood. It was the threshing-floor of Araunah the Jebusite. The exact position on this "sacred enclosure" which the temple occupied has not been yet definitely ascertained. Some affirm that Herod's temple covered the site of Solomon's temple and palace, and in addition enclosed a square of 300 feet at the south-western angle. The temple courts thus are supposed to have occupied the southern portion of the "enclosure," forming in all a square of more than 900 feet. It is argued by others that Herod's temple occupied a square of 600 feet at the south-west of the "enclosure."

## END NOTE 17

## On Tithes In The Faith Today

Taken from a book, *A to Z: Where Mormonism Meets Biblical Christianity Face to Face* by Shawn McCraney

Now, as a warning, our ministry has literally lost supporters over my position on this topic as some believers insist on calling their financial contributions “tithes” as well as stating that it is the “minimum amount” a true Christian ought to give.

I beg to differ.

The tithe was a requirement of the law in which all Israelites were to give 10 percent of everything they earned (or grew) to the Tabernacle/Temple. References are found in Leviticus 27:30; Numbers 18:26; Deuteronomy 14:24; 2 Chronicles 31:5. But as a matter of fact, the Old Testament Law required multiple tithes – three – from the Children of Israel:

one tithe for the Levites;

one for the use of the temple and the great feasts;

and \* one for the poor of the land.

These demands would have actually pushed the total to around 23.3 percent, not the 10 percent which is generally considered the tithe or tenth part today. I mention this just to point out that people who pay ten percent of their income today are not even close to paying the tithes

ancient Israel was commanded to pay by Law. So let me offer five main reasons why the word “tithe” and/or mandatory paying of “tithing” could not be part of Christianity today.

## Number 1

“Making a percentage of a Christian’s income part of “mandatory minimal giving” flies completely in the face of the liberty all believers have in Christ.”

Our Lord accomplished all things on the cross. All was fulfilled and completed in Him.

Beneficiaries of His free gift are, “freed,” or “released,” or given complete liberty from all aspects of religious legal demands.

A day of the week for worship? Gone.

Certain rites or rituals for cleaning? Gone.

Specific prayers, holy day observances, clothing styles, forbidden foods?

Gone, baby, gone.

To re-incorporate a mandatory minimum for giving flies in the face of what it means to be saved by grace. I would go so far as to call it, “counter Good News.”

## Number 2

“Tithing, in terms of it being a demand upon believers to obey, is nowhere mentioned in the Apostolic Record or New Testament.)

The word itself – whether it be “tithe, tithes, or tithing” is found seven times in what we consider the New Testament – once in Matthew, twice in Luke, and four times in the book of Hebrews. In Matthew and Luke, the references are of Jesus telling the scribes and Pharisees that they were hypocrites for the way they “tithed” and then the second reference in Luke was a Pharisee, in the midst of professing how good he was, saying:

Luke 18:12 “why, I fast twice in the week and I give tithes of all that I possess.”

The four Hebrew references, which are found in consecutive verses in chapter seven, merely reference the fact that tithes were paid to the Levitical priests not to teach that tithes ought to

be paid now, but to illustrate a completely different point. Nothing in the New Testament instructs a believer to embrace tithing. If it was so important in the New Testament economy, the apostles from Peter to Paul would have surely mentioned something about it. Oaky, so nowhere in the New Testament is tithing commanded or even recommended to Christians as a part of a legalistic system.

Paul states that believers should set aside a portion of their income in order to support the church (1 Corinthians 16:1-2). But the 10 % - which is the literal and only definition of "tithe" - is not associated with these passages - at all.

Certainly, the Apostolic Record talks about the importance and benefits of freewill giving. But believers are to give as they are lead and as they are able. Sometimes that means giving more than 10 percent; sometimes that may mean giving less. It all depends on the ability of the Christian, the needs of the church, but most importantly, how they are lead of God. Every Christian should diligently pray and seek God's wisdom in the matter of giving and/or how much to give. This is where passages like James 1:5 come into play. But most importantly, and above all, all tithes and offerings should be given with pure motives and an attitude of worship to God and service to the body of Christ.

Giving is a form of worship, so it ought not to ever be formulaic, but instead, open, free and from the heart. One of the few New Testament passages regarding giving is found in 2nd Corinthians 9:7 where it says:

"Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver."

Nothing here about a minimum giving.

Nothing about paying that makes a person a better Christian.

Nothing about ensuring against apostasy or pride.

Just giving cheerfully - like we ought to worship cheerfully.

Some cite the fact that God did make a promise to the Israelites in the book of Malachi about giving tithes, but to New Covenant Christians (New Testament/Apostolic Record Christians) we were not the intended audience for what Malachi said. How can I say this? Because we are told in Hebrews 7:22 and other places that the covenant God has for believers in His Son is a 'better' covenant. A better covenant of Grace not rules and percentages.

Number 3

The fact that Abraham paid tithes to Melchizedek cannot somehow mean that Christians ought to do the same.

The very first time we read the word tithe in the Bible is in the Book of Genesis - well before God incorporated it in the Law. It is found in the telling of the story of Abraham.

For this reason, many Christians believe tithing remains part of the Christian church - because it came before Moses and the Law. The story of Abraham paying tithes, however, is NOT about giving a tenth, it is about a freewill offering in which Abraham gave a tenth.

Let me say that again:

The story of Abraham paying tithes to Melchizedek is NOT about paying a tenth, it is about a freewill offering in which Abraham gave a tenth . . . to God.

If you are a Christian who thinks we should still 'tithe' because 'tithing came before the law', let's take a look at the examples of tithes being paid prior to the Law. The first pre-law incident, found in Genesis 14:17-20, deals with Abraham. What happened was Lot, Abrams nephew was taken captive by a man named Kedorlaomer and some other kings who were his allies. Hearing of this, Father Abram, went out and rescued Lot then took all the booty from the countries to took him. Now, if you haven't already, you need to stop and read the story about Abram's tithe in Genesis 14.

Just reading the story for yourself will open you up to some things you may not have noticed before.

Verse 12 gives us the reason that Abram went after the four kings. His nephew, Lot, was carried off with all the lawless people of Sodom and Gomorrah. Lot was not guilty of the sins that the people of those two towns were committing. According to 2nd Peter 2, Lot was considered a righteous man.

So, Abram made up his mind to go rescue him. On his return from victory over the 4 kings he was first met by the king of Sodom. It seems like it may have been a three-way meeting which included the strange high priest Melchizedek. Whether the three of them were standing in one place at the same time is not important. What is important is what was said by each person.

Melchizedek blessed Abram in verse 19 because God, he told Abram, “had delivered your enemies into your hand.” Abram then, it says, gave Melchizedek a tenth (or a tithe) of everything he got from the 4 kings. Hebrews (7:4). Abram gave him a tenth of everything he plundered back from the 4 kings who had plundered Sodom and Gomorrah and taken all the people (along with Lot) captive. The tenth or tithe was a portion of what Abram obtained from the invasion. It was not a portion of everything that he owned. There is no evidence of this tenth-giving as being a normal part of Abram's giving. It was a one-time event. More importantly, Abram was free to do basically whatever the local traditions would allow Him. According to the King of Sodom, as written in verse 21, it was within Abrams every right to keep all the goods and valuables for himself. At that point, Abram shared with the king of Sodom about the oath he (Abram) had previously taken - verses 22-24.

You see, Abram had already decided that he personally was not going to accept anything at all from the king of Sodom. This means Abram didn't consider the plunder to be his own. But it was from what he did not even consider his own that Abram gave Melchizedek a tenth. The Bible

doesn't tell us where the balance of the plunder went. It seems it went either to the king of Sodom and/or back to the people who were originally plundered. So, here's a few things you need to consider:

Abram's gift to Melchizedek was a free will gift. There was no Law in effect and there is no evidence that God whispered 'pay a tenth' in his ear.

Abram's gift was clearly a one-time event. Abram and Lot both were already prosperous and did not gain their prosperity from paying tithes. He was prosperous because God said he would bless him in (Gen 12:1-3).

Abram did not have to pay God to get the blessings promised. God told Abram that he would '... be a blessing'. And according to Galatians 3:13-14 that same blessing is available to all believer now. Unfortunately the church has believed for too long that we have to somehow pay our way into getting God's blessings by tithing or by sowing. We get God's blessing in our lives by having faith in Jesus Christ and NOT by having faith in our 'tithing' or faith in our sowing.

Abram's gift to Melchizedek did not come from money or resources that Abram claimed for himself. His personal valuables were safely at home. Remember that the king of Sodom said that Abram could have all the valuables he wanted and then also recall that Abram refused to accept anything from the king for himself.

The only thing Melchizedek said to Abram was that God gave him the victory.

Now I would say that, yes, Abram's gift to Melchizedek is an example for believers to follow, but NOT as an example of how we are to tithe. Instead, it is an example how to give a free will gifts! For he was free to do anything he wanted, and he decided to give a tenth.

Number 4

The fact that Jacob vowed to pay a tenth to the Lord in no way means Christians ought to do the same.

The second incident of tithing is recorded in Genesis 28:20-22 where Jacob made a vow promising to give God “a tenth” of all he had if God will be with him and watch over him on this journey. Kind of typical of Old Jacob, eh? Anyway, this is not how we pay freewill offerings from the Christian heart! We give and consider it gone . . . sometimes even expecting things to get more difficult for us because Christ taught us that when believers follow God they are often persecuted.

Number 5

The fact that a widow paid her mite (as found in the Gospels) cannot somehow mean that Christians must pay tithing.

This might blow your mind but contrary to popular belief, the widow's story is NOT an example that believers are to follow. No widow ought to be paying in her last mite – unless so directed by God. Let's read the story.

Mark 12:41-44

“And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 42 And there came a certain poor widow, and she threw in two mites, which make a farthing. 43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: 44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.”

Now the place to start to really understand what Jesus was saying is to first read what the scriptures taught about widows. For example in

Exodus 22:22 it says, “Ye shall not afflict any widow, or fatherless child.”

And Deuteronomy 14:28-29 says:

At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and

the widow, which are within thy gates, shall come, and shall eat and be satisfied.

Throughout scripture, God is always caring for the widows and the Fatherless, not exacting from them. In God's heart that the disadvantaged deserve special treatment and never burdens.

## END NOTE 18

## The Danger Of Signs

It is our opinion that signs and sign seeking is a poor way to interpret the will of YAHAVAH. Supernatural wonders certainly seem to occur but the question becomes, “how can someone tell from where they originate?” Going all the way back to Exodus the magicians of Pharaoh were able to produce signs and wonders and in Yeshua’s day, He told His apostles, “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Matthew 24:24) Secular historians report that Nero performed healings that convinced many people of his powers, and Yeshua also said, “A wicked and adulterous generation seeks after a sign.” So, where we admit that supernatural powers have always been present on earth, we must also admit that the power behind some of them comes from non-God. With that being the case, we suggest a dedicated search of the scripture, a dedicated drive to walk by the fruit of the spirit, and suggest all souls wanting to walk in the will of God look to these sources instead of what may be coincidences, or might be Dark Powers, working in and around them. Most importantly, YAHAVAH would never ever lead a person through signs or any other way, to do evil, cause harm or pain, or act an unloving way.

## END NOTE 19

## Four Houses Of God

As a tool to help along our understanding of God and where He has lived since the creation we might suggest the following knowing that nothing is perfect and on the nose and this model is representational.

1: PRIMARY HOUSE	2: PATTERNED HOUSE	3: PERFECT HOUSE	4: PERMANENT HOUSE
Adam and Eve	Tabernacle	His Son	Human beings by faith
Direct Relationship	Indirect Visitations	Perfect Relationship	By His Spirit
Left because of sin	Left because of sin	Left because of our sin	Remains by faith in Righteousness of Christ



## END NOTE 20

### A Caution About Religious Zeal

Many people, wanting to express the joy they have found in YAHAVAH through His Son by the Spirit will extend themselves almost carelessly into the world through unbridled zeal. They may believe that loud voices, excessive physical demonstrations and charged hyperbole makes them more pleasing and acceptable to their maker. Appealing to the biblical narrative they read about men like John the Baptist, or other suffering prophets who, led of God, were called forth to do certain things that might be considered over-the-top, anti-social or even bombastic. In the age of fulfillment, where the victory has been had, the world has been reconciled to YAHAVAH and the good news has become the great news, the fervent need to stand on street corners shouting or damning sinners to hell has passed. As 1st Corinthians 15:27 maintains, God is now all in all and the warnings of coming doom are over. This said, we are, as led of the Spirit, moved to speak the truth in love when asked about the reason for our faith, and we ought to always be ready and willing to share Him with any who seek. In this way, we walk trusting in the Spirit and selflessly serving all souls in His name and cause as our witness to the world.

## END NOTE 21

## Titles And Honors Of Man

Ours is a world that loves titles and honors and believers are free to embrace and receive them as they choose when they come their way. Caution might be extended when we seek out titles and honors from the world, however, because of their ability to puff us up, make us haughty and proud, or begin to believe that we deserve special treatment in the face of them. Yeshua made it plain when He said to His disciples and describing the Pharisees of His day (Matthew 23:5-8)

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

We maintain that titles are unnecessary in the faith today and that all people are merely brothers and sisters in the Lord. We suggest that titles and honors be set aside for choosing lives of humble anonymity when possible.

## END NOTE 22

## The State Of The World Since The Finished Work Of Christ

Excerpt from Teaching through Genesis  
July 2nd 2023

And I am going to offer some things to you that I have discussed with some brothers in the faith and they are NOT what is the typical view of so-called Christians. So in the standard mindset of believers (and unbelievers) – but especially believers – most of them read the news or tap into the steady stream of information we are constantly fed from all around the world, and say:

“The world is the worst it has ever been.”

Par for the course is they cite things like mass shootings, gender identity wars, growing popularity of Pride parades and the disconcerting attitudes of our youth – especially relative to the kids of the first half of the 20th Century. Suicide rates are discussed along with all of the evils of modern civilization, pollution and changing weather – and they are propped up by a decline in educational and religious effectiveness.

Typically speaking, the great promoters of this view are Evangelicals who appeal to Jesus words in Matthew 24 and the depictions in Revelation as happening.

If you believe this, you are in the majority and have that right. But I want you to try and take a

minute and consider some of the facts about the human existence that stand counter to this popular view.

Did you know that in Yeshua’s day 1/3 of the worlds population died by violent means? One THIRD. So, of the 7.88 billion alive on earth today, and with 67.1 million deaths in 2022, 1/3rd of that number is about 22 million of those deaths being violent if the same rates were assigned to our day as His.

In 2020 world deaths by violence were 531,000 with 221,000 of them occurring by gunfire. 531,000 violent deaths in our day verses 22 million violent deaths by comparison in Jesus’ day. That’s a 900 percent decrease in violent deaths since His day and age.

Did you know that poverty before Christ was the way of life for the vast majority of people on earth – like 96% – hand to mouth, and that incurable illness – like infections, strep, cholera, leprosy, polio, and all the rest had zero options available for help?

Did you know that medical skills, only going back just a couple hundred years were pretty much barbaric and we did all sorts of things to “help” people who lived in states of utter hopelessness?

That laundry, dishes, floors were all cleaned by hand until not to far back, that indoor plumbing arrived in the US in the 1840’s, and that it wasn’t until the 17th and 18th centuries that many new modes of transportation were invented such as bicycles, trains, motor cars, trucks, airplanes, and trams.

That it wasn’t until 1906 that the first car was developed with an internal combustion engine. And that many types of transportation systems such as boats, trains, airplanes, and automobiles were based on the internal combustion engine developed in that day. Yes, we have fallout from being oil dependent and our pollution problems are on the rise but even that is comparatively speaking because we have made vast improvements and progress that have prevailed over the attitudes of people in the industrial

revolution which saw the world as its garbage dump!

Some look at our drug problems and I admit, they are a thing but substance abuse has ALWAYS been a thing and I would challenge the claim that we are worse than against the history of alcoholism, nicotine addictions and even opium addictions that have always been a problem of man.

Some would say, “what about the child molesting?” I would say there is nothing new under the sun. Pornography? Far more ubiquitous and very damaging to people because of technology but they found pornography on the walls of Pompeii and the Old Testament speaks openly of bestiality and all sorts of sexual depravities that were ubiquitous among peoples outside and even within the Nation of Israel.

What about the gays! People scream!

They’re just liberated and more open. Ancient Greece and Roman society was filled with it – and in some cases, like the Spartan warriors, demanded it among themselves to bring unity in their ranks.

What does the scripture say? Remember that Solomon wrote

Ecclesiastes 7:10 Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.

Or that he said, “there is no new thing under the sun?” Ecclesiastes 1:9

There is truly no new things, folks, under the sun. Human beings will always seek out, in one way or another, a way to be debased. Did you know what Paul wrote

1st Corinthians 10:13 There hath no temptation taken you but such as is common to man.

Do we not remember that the very first son of Adam and Eve was a murderer? The first child of the human race. Sure, our spiritual inclinations and drives may be lesser today – unfortunately waning in many lives compared to previous generations and that is the true unfortunate fact

– but the world, at large, I suggest has gotten better – not worse – and listen – this is especially since the death, resurrection, ascension and return of Christ our Lord.

This view is REALLY important for so-called Christians to consider as we ought to be leading the world in terms of sharing hope, peace, and love with others rather than clinging to the archaic notion that the world is rotten to the core and Jesus is coming back to destroy it. He is NOT coming back to destroy anything. Ecclesiastes says it best:

Ecclesiastes 1:4 One generation passes away, and another generation comes: but the earth abides for ever.

Our study of the scripture helps us see what God has done to ensure this. (REPEAT)

As we continue on with the story of Tamar something will come up in the picture it provides relative to this view of the earth abiding forever. Last week I read where God tells the Nation of Israel (to whom He was married) that she was guilty of adultery (which was idolatry) and He said in Ezekiel 16:

‘Moreover you took your sons and your daughters, whom you bore to Me, and these you sacrificed to them to be devoured. Were your acts of harlotry a small matter, that you have slain My children and offered them up to them by causing them to pass through the fire?

These were the Children of Israel, God’s wife, who in leaving Him in the dust would literally take their own children and offer them up to death by burning. I want to ask you – how many people on earth today – gay, straight, family oriented, or not, would condone, agree or participate in sacrificing children and babies to molten fire?

These practices and beliefs were ubiquitous in the world prior to Christ and have done nothing but fade from acceptance from most people today – whether believer or not. How about women, their treatment and rights? My friend points out that every town in settled America

had a whore house in the not too distant past (including Salt Lake ) and just fifty years ago women were only seen as baby machines. Are we still this way? Of course. Sure. But haven't we become a little more universally compassionate by comparison?

I think we need, in the face of fulfillment, to try and rethink what is commonly just assumed about this world. I will support why in a moment. So, Tamar is out trying to seduce Judah, dressed the way a harlot would and out standing in the way where she knows he is going to be walking – let's, continue forward beginning at verse 16

16 And he (Judah) turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? 17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it. 18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him. 19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. 20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not. 21 Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place. 22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place. 23 And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her. 24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. 25 When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet,

and bracelets, and staff. 26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. 27 And it came to pass in the time of her travail, that, behold, twins were in her womb. 28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. 29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. 30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

Alright back to verse 16

16 And he (Judah) turned unto her by the way, and said, "Go to, I pray thee, let me come in unto thee;" (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? 17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it? (meaning the promised animal)

The word used here pledge describes something given in earnest which was not be part of the agreed price between them. Instead, the pledge would be held until the animal was given and then the items were to be returned. Interestingly, the word here for pledge in Hebrew is the same word the Greeks used to describe the same concept.

The Hebrew word is "arawbone" and the Greek term is "ar-rhab-own" – same word. We have all heard of buying something on layaway which is when (I don't know if stores still offer this) but its when someone puts a part of the price down on an item to hold it for themselves and the item would be held for them until they paid the rest of the amount owed (less the deposit made).

So, while Tamar asked for a deposit what she was asking for was really asking for was more like Judah leaving his driver license with her until he made good on the deal and brought her a kid.

But the concept of earnest pledges and earnest deposits are very similar in the scripture. When we get to the Apostolic Record Paul says something interesting using this Hebrew/Greek word (Arrabon) in 2nd Corinthians 1:22 which is

21 Now he that establishes us with you in Christ, and hath anointed us is God; 22 Who has also sealed us, (stamped us) and given the earnest (Arrabon – in both Hebrew and Greek) of the Spirit in our hearts.

In other words, the Saints who made up the Bride in that day (if true) were both sealed (stamped) and then given an earnest deposit of the Spirit. This is not a one-off reference to the act as Paul will, four chapters later adds

2nd Corinthians 5:5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest (arrabon) of the Spirit.

In harmony with that day, we read even more explicitly in Ephesians 1:13-14 where Paul writes,

13 In whom you also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, you were sealed (stamp) with that holy Spirit of promise, 14 Which is the earnest (arrabon) of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

And then he reiterates the notion three chapters later saying

Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed (stamped) unto the day of redemption.

Tamar asked for a pledge (arrabon) (deposit) until she would receive the promised kid (lamb) from the flock of Judah. But in Paul's day, they were given the seal (stamp) and the earnest (pledge) of the Spirit that would "keep them" until their last day when He would return and take them up to what Paul says is in Galatians 6:4 "the New Jerusalem above" as the very pure Bride of Christ which operated under a New heaven and a New earth that has existed ever since. A heaven and earth that operates

completely differently than that former world of despair, misery, woe and ravages.

Yes, we still suffer. Yes, the Dark wages war against the Light – but the world has only gotten better since Jesus had his victory, not worse. So, it seems that the arrabon of the Holy Spirit served as an earnest deposit in the lives of that BRIDE (who waited patiently) for that day of Redemption. And which arrived because the former age under the Law and in the clutches of Satan needed to be wrapped up even though Christ had paid for sin, resurrected and ascended with the promise to return. Until He did, this sealing of the Holy Spirit was an earnest deposit was in the lives of those who were His.

Then Yeshua existed the Holy of Holies above, where He had taken His blood into the presence of His Father, and He showed himself to His own, bringing both reward and judgement on the House of Israel at that time as promised. And what comes after? Paul tells us, saying in 1st Corinthians 15:22-28 the following:

1st Corinthians 15:22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he (Yeshua) must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death.

Has death been destroyed? Completely.

Even in Paul's day he wrote to Timothy speaking of the arrival of Christ to them as promised he said

2nd Timothy 1:10 But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

And John wrote in Revelation 20, which Jesus said over and over was happening quickly,

Revelation 20:14 And death and hell were cast into the lake of fire. This is the second death.

So physically, through the resurrection, death has been overcome and then spiritually it was overcome by Him dying a spiritual death for us on the cross! Now listen to what Paul adds then -

27 "For he has put all things under his feet." 28 And when all things shall be subdued unto him, (which would happen completely upon His promised return) then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

These verses explain how the second Adam, Yeshua of Nazareth, overcame all the things introduced to humanity by the first Adam, as Paul wrote in

2nd Corinthians 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Ostensibly, because Jesus has had the victory over sin, death, Satan, hell and all of it has been overcome once and for all, His Bride has been taken and the world has - listen- the WORLD has been returned to the Garden of Eden state with every single persons sin paid for by Christ and with every one of us having been restored spiritually to a place of choice.

What choice? To believe and receive what Christ has done and live accordingly as the Spirit of Reconciliation in all of us decrees OR . . . to live according to our own will and ways by choosing to continually eat from the Tree of Knowledge of Good and Evil.

If Jesus has not had the victory, meaning He has not returned to put the finality on all of the former things then the WORLD remains in the same state it was in when Jesus ascended, and believers are given the earnest of the Spirit, and the world has NOT BEEN RECONCILED to God. I mention this because it is very easy to

read about the earnest of the Spirit and to believe that we are in the same place as the Bride was in before He returned to them. And that we only have an earnest of the Spirit, and we are all waiting to have the fullness.

But IF Jesus has in-fact had the victory, all people - all - have been reconciled to God, Jesus has exited the Holy of Holies, has returned to take His Bride, has destroyed all aspects of the Law, has put an end to Satan and his Reign, has cast Him and hell into the Lake of Fire (which is the second death) and every human being on earth ever since has the Spirit (like Adam and Eve did prior to the fall) and we are now all responsible before God for how we choose to live our lives - just like Adam and Eve were held responsible for their choices on how they lived theirs.

In other words, I suggest that all people since the work of Christ have the Spirit and all souls are individually deciding how to respond to God's outreach to them in light of it. When someone surrenders themselves, or seeks, or merely desires to know Him and relate to Him, that spirit begins to unfold and to take form and become more and more clear as they are willing to pursue.

My point is that I suggest that the earnest deposit of the Spirit was especially given to them/then which they were promised to receive the full amount when Jesus returned, just like Tamar was promised to get the full amount when Judas returned for his things.

When Jesus walked the earth and was calling only to the Lost Sheep of the House of Israel, we read the following in Matthew 15 beginning at verse 22

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I am not sent but unto the

lost sheep of the house of Israel. 25 Then came she and worshipped him, saying, Lord, help me. 26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

I suggest, in our day and our world, with Jesus having had the victory over all things that once stood in the way of all souls, restoring the World back to spiritual Eden, God, who is now all in all, just may possess the same attitude toward the world. I say this because in the face of the labors of the Nation of Israel, and then the labors of His suffering Son, and then the demands that His Bride be holiness and spotless, that all of us ever since, having been reconciled to God, are like the Canaanite woman and God is initially, shall we say, different to us. Today He may ignore us at first or may treat us like Jesus treated this woman just to see who really loves Him, who really seeks Him, and who sincerely wants a relationship with Him.

He has blessed all of us and He is not out to punish anyone as sin has been paid in full and hell and Satan the accuser cast away; the world is left with the choice on how to live our lives. To me, God seems slower to respond to rote prayers and an unbelievers foxhole request; He seems less willing to be puppeteered about by people using His name or trying Him out without really believing. No, today, He seems to be a straitly and strictly personal God, relating to the general world through His spirit but reserving response and eternal relationships for only the devout in heart. We can't blame Him, really. After all, He has done His part spanning over a period of thousands of years. And in love He has overcome everything that separated us by being in Christ. So now, as with Adam and Eve, we, full of capacity and freedom to choose, are left with a word many do not want to embrace: responsibility.

It seems to me that the presence of the Holy Spirit in full and tapping into it is a matter of choice, desire and longing to know Him in spirit and truth. The presence of His Spirit in every person in the world ultimately speaks to why I see the world as getting better and why most sane people today, irrespective of beliefs or not, are deeply offended by child sacrifice and human suffering in every form. I mean what rational person would endure a child being slapped let alone rolled into the molten arms of a burning idol?

This universal change was entirely made possible through the Victory of Christ alone and seems to have very slowly entered into this world around the first century. Having been made in His image scientific, medical and technical advances have all unfolded and originate from Him. Something lost in this Godless world. But His mercy and love is extended to all is because of His Son. Our job as believers today, instead of condemning the Dark is to light a candle of hope. To encourage people to consider Him and His existence and to support those who sincerely want to know and follow Him. It's not to play religion because in this day and age God says that all will know Him – by His Spirit!



of us all – Galatians 4:26) and 4) it being an unshakable kingdom (Hebrews 12:27) whose increase will never end. (Isaiah 9:6-7)

#### END NOTE 23

### Explaining The Kingdom Of Heaven

YAHAVAH established a Kingdom on earth through the Nation of Israel over which He intended to reign, but the Nation wanted a king on earth like other nations, the majority of which were evil and brought misery upon the people. (1st Samuel 8:7,19; 12:12) YAHAVAH promised King David that His throne would never lack a King (1st Kings 9:5) and the people anticipated a Messiah who would come through his line that would sit on that throne and to rule and reign forevermore over the earth. In some ways (and at the time of Christ) the Nation expected a King like David, (“a man of blood,” 1st Chronicles 28:3) who would come and emancipate the Nation from under Roman rule. This was a mistake in expectations. Instead, the promised Messiah came to institute a heavenly Kingdom, synonymously called, “the Kingdom of God,” “the Kingdom of Heaven,” “the Kingdom of God and Christ,” “the Kingdom of Christ and of God” and just “the Kingdom.” (Matthew 3:2; 4:17; 6:33; 8:12; 13:19,41; 20:21; Mark 1:14-15; 11:10; Luke 4:43; Ephesians 5:5) All of these names describe the same things, including 1, Christ’s victory over all things in heaven and earth and under the earth (Philippians 2:10) 2), the Kingdom being within each individual and not coming with observation; (Jeremiah 31:31-34; Luke 17:20) 3), the Kingdom operating from a New Jerusalem (which is above and the mother

## END NOTE 24

## Understanding Baptism In The Apostolic Record

Without going into all the permutations on water baptism know this as a reasonable summary:

“Water baptism is an outward manifestation of an inward faith in Christ.”

We might liken water baptism to the circumcision demanded in the Old Testament which served as an identifier of those who placed their faith in YAHVAH. Other nations circumcised too, but the identifier means nothing if it was not linked to the sign of the Covenant God established with Abraham. Same with water baptism. People can be baptized all day long but if the act is not tied to an inward faith in Yeshua all they are doing is getting wet.

Often times people get confused on water baptism because of John the Baptist coming and baptizing Yeshua. For them this translates to all people mandatorily needing to be baptized in water in order to be right with God. After all, didn't Yeshua tell a reluctant John the Baptist that he needed to baptize Him to fulfill all righteousness? He did. But Yeshua was a Jew who came to Jews and John the Baptist was baptizing Jews who wanted to repent for the way they had lived and interpreted the Law under which they lived.

John was told to baptize because in so doing he would see the Holy Spirit descend on the promised Messiah and would therefore be able to identify Him. Yeshua was also baptized as a symbolic act of Him being washed (baptized in preparation of His mission) and was then anointed by the Holy Spirit to complete the Old Testament process.

Many people have trouble with Jesus telling His apostles before sending them out:

“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16:15-16

What they miss is the fact that this was said to the Apostles who were sent out to the Jews and the outward sign demanded of them to be saved from the coming great and dreadful day, and to prove that they had received and believed on Yeshua of Nazareth was water baptism. This act let the communities know who was putting themselves at personal jeopardy but publicly receiving Christ and proving their faith in Him in and through this act.

Similarly, when Peter stood before the 3000 plus souls at Pentecost and said,

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

The Greek word there translated, “for” ( as in, “for a remission of sins”) the tense in which it is given means, as a result of believing or in the face of being saved and not to be saved.

The thief on the cross, promised to be in paradise proves, even among the Jews in that day, that water baptism is not necessary to enter the heavenly kingdom – only faith in the Lord and King, Yeshua. However, we maintain that the act is a beautiful yet symbolic representation of being buried with Christ then being raised to new life in Him and encourage it among anyone seeking to experience more and more in their relationship with Him.

For this to be the case human beings undergo

First <b>NATURAL BIRTH</b>		Second <b>SPIRITUAL BIRTH</b>
From God	Breath	From God
Clay	Into	Heart / Mind
A living soul	Man became	A new creation
Natural Life	Result	Spiritual life
Physical Death	End Result	Eternal life

## END NOTE 25

### Understanding Rebirth From Above

When Yeshua sat with Nicodemus He explained that unless someone is born from above they cannot even see the Kingdom of Heaven. Why is this so? According to the biblical narrative, God made man and a garden for Man to live in. God told the man that he could eat of all the fruit of the trees of the garden but one – the Tree of knowledge of Good and Evil for, God said, in the day that you eat of it you will surely die. Adam ate of the tree but he didn't die until he was 930 years old. Was God wrong when He said "in the day that you eat of it you would surely die?" Not at all because in the day that Adam ate the fruit he certainly did die – spiritually – meaning, he lost the direct relationship he had with the living God in the garden. Over time Adam would progressively die in his soul (his mind, his will and his emotion) and he would ultimately die physically after some 930 years.

In other words, Man was made by God first forming the clay(1), breathing His breath into that clay figure (2), and from this that figure becoming a "living soul" (3). When Adam ate of the forbidden fruit he died spiritually, his soul would progressively die (or pull further and further from God) and ultimately His body would fail him. At this death would be complete over Him. Yeshua came to restore human beings back to all God originally wanted at the garden.

rebirth or being born from above, which is similar (in order) to natural creation described above. But rebirth begins when the Father sends His spirit back into the individual giving her or him life from above. This indwelling of His breath (or spirit) will then serve to restore or regenerate the soul (or mind, will, and emotions) of the individual and after death, such individuals will receive a glorified resurrection of their body. The order looks like this:

END NOTE 26

On Eternity And Everlasting In  
Scripture

Visit the following link for more information.

<https://christswords.com/main/content/eternal-everlasting>

## END NOTE 27

## The Deification Of Yeshua The Anointed

Because of the man-made creation of the Trinity (see End Note #43 from chapter 7 On the Trinity) most believers possess the idea that a person who was or would be named, Yeshua the Anointed, would come down from heaven as God the Son, live life as this incarnate God-person, be tempted with all things (but because He was once this God-the-Son person from evermore it was no big deal for Him) and would then offer Himself up to die for the sins of the world on the cross only to rise again and take His rightful place at the right-hand of God the Father. All of this thinking is a by-product of the Trinity but most of it is not biblical. Truth be told, the biblical story presents itself in a much different way which we will summarize in the following bullet points:

God (called *elohiym* in Hebrew and is plural) and bears the personal pronoun name of YAHAVAH is One Plural. We maintain that His plurality consists not in persons but in perfect representations of gender traits, masculine and feminine.

To best understand His Singular plurality we maintain that the masculine (as a model not in reality) can be seen as perfect red and the feminine can be seen as perfect yellow and these two are One perfect Orange.

We maintain that God's spirit is the Spirit of masculine and feminine with the Father and what would become His Son at the incarnation being both.

We suggest that when Yeshua was born of a woman that the perfect Orange Word of YAHAVAH, by which He created all things, became Man and this Man, while God with us as Perfect Orange, had to learn obedience by the things He suffered, learned, grew in wisdom and stature among men, was tempted in all things, and was subject to death – all things to which God cannot be subject.

What was subject to such was the flesh surrounding God with us; the flesh that was named, Yeshua of Nazareth.

Twice in His mortal life Yeshua's father said from heaven: "This is my beloved Son."

But it was only AFTER the death and resurrection of this Sons flesh that the Father called Him, "His only begotten Son."

We maintain that there is a vast difference between the two titles – one is one of approbation and delight; the later is one of authority and title.

By taking His mortal flesh and becoming the only begotten of the Father, Yeshua of Nazareth was deified, and became, and was not born, the God Man.

Entering into the Holy of Holies above and taking His rightful place at the right hand of His heavenly Father, Yeshua opened the gates for other human beings to also enter into the realms of His Father, who is now all and all, as joint heirs by faith and love.

In this approach we certainly see that what was in Yeshua of Nazareth was God, but what surrounded Him was not, and that was ultimately deified by His anointed and sanctified life.

END NOTE 28

## Perish The Thought

Visit the following link for more information.

<https://rethinkinghell.com/2019/06/14/perish-the-thought-john-3-16/>

## END NOTE 29

**On Freewill**

Amidst the huge debate on whether freewill exists or not, we submit that all one has to do is look at the Garden of Eden account and ask, “Did God predestine or predetermine Eve and Adam to eat of the tree He also forbade them to eat. Our reply is God did not predestine or predetermine their choice and upon this model we base all of our understanding on the matter. That said, we do admit that God certainly does determine some things according to His foreknowledge but never who will be saved and who will not – in the end. That, in our estimation, is always and forever, a matter of personal choice and will. (see End Note #69 from Chapter 20 the Way that the Living God seems to engage with people)

## END NOTE 30

**Unity In The Faith**

We maintain [that](#) there was a time and place where believers in the Church/Bride had to be cautious over whom they allowed in their ranks. We admit that during the Apostolic church it was necessary for their to be discipline, excommunication, the command to not be unequally yoked, and a host of other directives from the Apostles and Yeshua. We take all of this humbly into account. That said, however, we also see the need in this age of fulfillment, where God is now all in all through the final victory of Christ over all things, that people of faith ought to be united in love – without exception; that doctrinal differences from any source ought not ever trump the command to love each other unconditionally, and that all people of faith allow the Holy Spirit to do its job in the hearts and lives of all souls. We maintain that being peacemakers is central to the Christian heart today, that divisions and dividing, animus and anger, name calling, and unkind debates are antithetical to Our God and that it is incumbent on all people of faith everywhere, but especially those who claim Christ as their Lord and Master, to live in peace, love and understanding of each other.



END NOTE 31

## Marriage In The Bible

Written by and special thanks to Grady Risely

Coming soon...

## END NOTE 32

## The Wrath Of God

Many believers in Yeshua today repeat two phrases that are lacking all reasonable biblical support – both have to do with the wrath of God. The first phrase that they say is something like, “God poured out His wrath upon His Son.” When they say this, they usually mean, upon the cross. The second thing they might say relative to God is that “God is going to pour His wrath out upon people” in the future - either in hell or in the future on earth or both.

Let’s talk about the first error of saying that God poured His wrath out upon His Son. First of all, nowhere is this written in the Bible. In fact the only time the wrath of God is described as being “poured out” is on the earth and in the book of Revelation which is describing the wrath of God to come upon those people in that day. Period. In terms of God pouring his wrath out upon His Son we are faced with some serious problems in our understanding of God being just, fair and righteous. If or since believers subscribe to the notion that Yeshua was without sin, then we are forced to see God as fair and just. In other words, how on earth could a just and loving God pour his personal anger or wrath out upon His Son who did not wrong and in whom twice He announced from heaven that in His Son “He was well pleased.” No, what was happening to His innocent son was the price for sin being freely taken out on His innocent frame and flesh by the

Roman armies. As the wages of sin is death, He paid the price for sin by and through the miserable death inflicted upon Him through the sinister workings of the religious powers of His day and the Roman government. God would be a liar if He was to pour His wrath out on His Son. But where God was true is He did abandon Him on the cross (for a time) so He could pay the debt for sin and spiritually, for the first time in His existence, be separated from His Father. But the notion of God pouring His wrath out upon His innocent son is incongruent with his benevolence and love.

To the second question, where people say that God is going to come and pour his wrath out upon the world and/or His is going to pour His wrath out of people after this life for an eternity, these too fail under closer scrutiny. If God did in fact pour His wrath out on His Son, the idea of wrath poured out is equal to wrath fully gone. Unless, of course God, after His Sons death on the cross for the world, continues to acquire anger? Of course, that would be foolish. No, if God poured His wrath out on His Son then why do the apostles speak of a day of wrath that was coming to those believers then where He would pour it out (ostensibly) again? God either poured it out on His Son, or He poured it out on Israel gathered at Jerusalem who put His son to death OR He is holding His wrath and will pour it out in our future here on earth and in apparent increments on people in hell forevermore.

The Book of Revelation proves that God poured His wrath out on the Nation of Israel, as promised and in that day and age. Having done this His wrath is gone! It was poured out! And here remains neither wrath for sin (it has been paid in full) nor toward a disobedient Nation (that was done). Bottom-line? The wrath of God was poured out once and for all on those who clearly deserved it and God has been reconciled to the world once and for all and forever more.

## END NOTE 33

Further Insights Into The Jewish/  
Samaritan Relationship

Taken from the Albert Barnes Commentary on  
Matthew 10:5

In Matthew 10:5-6 we read:

“These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel.”

Albert Barnes, the famous Bible commentator writes,

“That is, among the Gentiles, or nowhere but among the Jews. The full time for preaching the gospel to the Gentiles was not come. It was proper that it should be first preached to the Jews, the ancient covenant people of God, and the people among whom the Messiah was born. He afterwards gave them a charge to go into all the world, (Mt 28:19)

The Samaritans occupied the country formerly belonging to the tribe of Ephraim and the half-tribe of Manasseh. This region was situated between Jerusalem and Galilee; so that in passing from the one to the other, it was a direct course to pass through Samaria. The capital of the country was Samaria, formerly a large and splendid city; It was situated about fifteen miles to the north-west of the city of Shechem or Sychar, (See Barnes for Joh 4:6), and about forty

miles to the north of Jerusalem. For a description of this city, (See Barnes for Isa 28:1). Sychar or Shechem was also a city in the limits of Samaria.

This people were formerly composed of a few of the ten tribes, and a mixture of foreigners. When the ten tribes were carried away into captivity to Babylon, the king of Assyria sent people from Cuthah, Ava, Hamath, and Sepharvaim, to inhabit their country, (2Ki 17:24; Ezr 4:2-11). These people at first worshipped the idols of their own nations. But being troubled with lions, which had increased greatly while the country remained uninhabited, they supposed it was because they had not honored the God of the country. A Jewish priest was therefore sent to them from Babylon, to instruct them in the Jewish religion. They were instructed partially from the books of Moses; but still retained many of their old rites and idolatrous customs, and embraced a religion made up of Judaism and idolatry, (2Ki 17:26-28). The grounds of difference between the two nations were the following :—

(1.) The Jews, after their return from Babylon, set about rebuilding their temple. The Samaritans offered to aid them. The Jews, however, perceiving that it was not from a love of true religion, but that they might obtain a part of the favors granted to the Jews by Cyrus, rejected their offer. The consequence was, that a state of long and bitter animosity arose between them and the Jews.

(2.) While Nehemiah was engaged in building the walls of Jerusalem, the Samaritans used every art to thwart him in his undertaking, (Ne 6:1-14).

(3.) The Samaritans at length obtained leave of the Persian monarch to build a temple for themselves. This was erected on Mount Gerizim, and they strenuously contended that that was the place designated by Moses as the place where the nation should worship. Sanballat, the leader of the Samaritans, constituted his son-in-law, Manasses, high priest. The religion of the Samaritans thus became perpetuated, and an

irreconcilable hatred arose between them and the Jews. (See Barnes for Joh 4:20).

(4.) Afterwards Samaria became a place of resort for all the outlaws of Judea. They received willingly all the Jewish criminals, and refugees from justice. The violators of the Jewish laws, and those who had been excommunicated, betook themselves for safety to Samaria, and greatly increased their numbers and the hatred which subsisted between the two nations.

(5.) The Samaritans received only the five books of Moses, and rejected the writings of the prophets, and all the Jewish traditions. From these causes arose an irreconcilable difference between them, so that the Jews regarded them as the worst of the human race, (Joh 8:48) and had no dealings with them, (Joh 4:9).

Our Savior, however, preached the gospel to them afterwards, (Joh 4:6-26) and the apostles imitated his example, (Ac 8:25). The gospel was, however, first preached to the Jews.

END NOTE 34

**Mount Gerizim And Moriah**

Visit the following link for more information.

Taken from <https://www.gotquestions.org/mount-Gerizim.html>

END NOTE 35

**Curious Conclusion**

“I Am”verses “Ego Eimi” verses “Ho On”

Visit the following link for more information.

<http://michaelgilkes.info/2021/08/03/curious-conclusion-i-am-versus-ego-eimi-versus-ho-on/>

## END NOTE 36

## The New Jerusalem

Most people today are familiar with the vast history of Jerusalem also known as the “city of David,” “the City of Peace,” “the city of God” and “the Holy City.” In 2nd Chronicles 25:[28 it is once](#) called, “the City of Judah.” It was built on two mounts, Zion and Moriah, and therefore came to be distinguished in two parts known as upper Jerusalem and lower. It is known as a mountain city (Psalm 68:15-16; 87:1; 125:2; 76:1-2; 122:3) and stands on the edge of one of the highest table-lands in Palestine. It naturally has an astounding history and continues today to be a focal point in the world. Most Christians believe that Yeshua is going to return to His own in that city in the future, “cleaving the Mount of Olives with His foot.” (Zechariah 14:4) We suggest that the scripture clearly teaches that this material city is a physical representation of the former covenant established under the Law. We suggest that all of its legitimate import and purpose has been destroyed by YAHAVAH in the 70AD destruction of it where “not one stone of its temple remained upon another.” (Matthew 24:2) Because the temple which was leveled contained the genealogies of the Nation which were consumed in the destructive fires heaped upon the city, all genealogies were lost, therefore all authority of the former priesthood, therefore all rites and rituals, animal sacrifices and veils are over. Scripture makes plain, however, that a new Jerusalem, which is “above, free and the mother of us all” has completely replaced the former city

of brick and dust. This New Jerusalem, only mentioned by name twice in scripture (Revelation 3:12; 21:2) is the spiritual city in the heavens, occupied by YAHAVAH himself, and originally founded by the worthy pure Bride of Christ when He came and saved her from the destruction heaped upon the former Jerusalem of material history and significance. We see zero connection of the former Jerusalem to the new, and hold it as have no more importance in the economy of God than any other city on earth. As Paul said, “In Christ there is no difference (today) between the Jew and the Greek,” (Romans 10:12) and the New Jerusalem will forever stand to receive all souls who walk by faith and love.

END NOTE 37

**On The Authenticity Of John  
5:3-4 (Gordon D. Fee)**

Visit the following link for more information.

[https://biblicalstudies.org.uk/pdf/eq/  
inauthenticity\\_fee.pdf](https://biblicalstudies.org.uk/pdf/eq/inauthenticity_fee.pdf)



## END NOTE 38

## Understanding The Resurrection

A verse-by-verse teaching of 1st Corinthians 15  
(beginning at verse 35)

Know this from the onset: We will all receive a body! This is clear, so I am not in any way suggesting that we are disembodied spirits for eternity. Not in the least. But what I am maintaining is the body we will receive is heavenly, and therefore not of the earth, and therefore not material, and therefore not the bodies we used while here on earth. Because of this I maintain that our resurrection will be very different from the Lord's unique and purposeful resurrection for them/then. So, let's now embark on what Paul says and see if what I maintain is supported by what Paul wrote. And we will begin at verse 35:

1st Corinthians 15:35 But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Okay, back to verse 35 where Paul writes:

35 But some man will say, How are the dead raised up? and with what body do they come?

When Paul says, "But some man will say," he could be speaking of those who mocked the idea of resurrection or he could be speaking generally of any person – believer or not.

I am of the opinion that because the idea of resurrection was so foolish to the Greeks and the Sadducees, that the "some men" Paul addresses are these. And again, to these naysayers, it was utter foolishness to teach that physical bodies they had seen hacked to pieces in wars, and corroding for centuries in cracked sepulchers (their exposure to rotting flesh was much greater in their day than it is in ours) was way too much of a fairy tale – and so the teaching of a resurrection with these same bodies was foolish. Paul appears to step right into their method of arguing here, and having established the fact that there is a resurrection, now speaks directly to their method of mocking it, saying again, "some men ask":

Well, how are the dead raised up? (snicker snicker) and with what body do they come? (hee, hee, hee, ha, ha, ha, ho, ho, ho, ho!)

I suggest that these questions are what cause Paul to explain the resurrection that all would or will experience in the future of his writing which again, would begin at his return to save them.

See, the Christians were talking about Jesus rising from the grave – and that they saw Him, and touched His wounds, and that it was Jesus of Nazareth and His actual body that was pierced and bruised, right? The Greeks were in all probability saying something like,

“Okay, okay. Your Lord and your Savior rose from the grave – after three days and nights. And you all saw and some of you touched him. Great. Let’s just say that this is true. But to suggest that all are going to experience resurrection like this is pure and utter foolishness. I mean come on, what about the body of Socrates? He’s been in the grave nearly 500 years? He’s gonna rise up like your Lord?”

Now, of course I am making this up, but I am fairly convinced that this was the situation with the real question being asked in essence was:

"With all we know and have seen about the dead, how is it possible that the dead should be raised?"

In their estimation, the dead only decay, and then they all return to the native dust from which they came. Plants absorb their minerals and bring forth flowers. The dead become entirely disorganized and their dust is often scattered - how will it be re-collected if it is literally their same body? What about those burned at the stake? Or those who have been drown in the sea and eaten by fish? It is these objections and criticisms that Paul responds to here for us. Now to a Christian who creates answers as a means to retain their prejudices, the answer is that “God can do anything, right?” And Paul could have said this here. But instead of resorting to cliches, Paul chooses to teach them what and how the resurrection will look like WHEN it comes. So, again, he has opened up the conversation and said:

35 But some man will say, How are the dead raised up? and with what body do they come?

But listen very carefully how the apostle of the Lord responds to the some who ask such things! He says,

36 Thou fool!

In Matthew 5:22 Jesus said, But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

And yet here Paul says, “you fool.”

The answer to this is in the Greek as Jesus used *moros* (where we get the English term, “moron”) but Paul uses the Greek term, “*afron*.” It seems that Jesus is talking about delivering personal insults and Paul is describing a condition, like that of being “uninformed, misled, or blind to facts” and this is manifest in the different Greek terms.

Nevertheless, Paul does directly say that those who ask these question are lacking facts and information, and that the questions that they are asking are proof of this. What questions were they asking about? The resurrection? And specifically,

How are the dead raised up? and

With what body do they come?

And Paul right here begins by calling them uninformed then in the next 14 verses we are given a direct teaching on what THEIR resurrection (and therefore ours) will look like.

“Uninformed mislead questioners!” Paul says before adding the first principle of the resurrection saying, “that which thou sowest is not quickened, except it die”

or

“What you sow does not come to life unless it dies.”

Generally speaking, the culture was agrarian overall. And so Paul immediately speaks to agriculture in my opinion, and likens the way and process by which a plant grows to the resurrection of Man. And his first point seems to be,

The seeds you plant in the ground will not produce a new life or a new body unless that seed first dies.

Of course, the parallel here is to the human body, and Paul seems to be saying:

Until this body, this seed, is sown (buried) and dies, there is no possibility of a new plant!

Automatically folks – automatically – look at the analogy relative to the resurrection! What does a farmer sow in the ground? A seed. They are round, or oblong, and appear dry, very small relative to what will come from it. The point is, the seeds planted have zero resemblance to the plant that grows up and out of it. Do you see this? Because this is the comparison that Paul makes. Right off the bat! When Jesus walked the earth, He made mention of the necessity for Him to die and be buried, saying in John 12:23-24:

23 “. . . The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, unless a seed of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”

Thus far we know that the first or main body of the grain dies and decays so that it may become the food and nourishment to the tender germ which produces an entirely new, different looking plant. A what? An entirely new, different looking plant. The seed is often hard and brown and small and of one shape, but once planted, dead, and decaying, it produces an entirely different plant that is green, and tender, and long leafed, and flexible. So, having established this idea, Paul adds more supportive evidence to this concept, saying:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

Better put, Paul says:

“But that which you plant is not the body of what will be, but instead is a seed – perhaps of wheat or some other grain.”

Isn't that an interesting fact when we think about it? When it comes to planting corn, we plant a corn kernel, not a corn plant – and the kernel itself grows into something magnificent and entirely different – especially when compared to its original kernel state!

Traditional Christian thought says that the human body we live in (in this case, the kernel) is planted at death, and it will rise again in the same form as what was planted! Not so, as Paul clearly maintains here, and the differences in what will be in the human resurrection to what was buried are as vast and magnificent as the differences between a single kernel and a giant corn stalk! In the least, and at this point, we have a difference in appearance between what is buried and dies and what rises. In the least.

“But that which you plant is NOT the body of what will be, but instead is a seed – perhaps of wheat or some other grain.”

So, what will determine what kind of body our buried grain will produce? Is it systematic, like our system in agriculture? A corn kernel produces a corn stalk, and an avocado seed produces an avocado tree? I would have to say to some extent, yes, but with some variation. Based on what? Listen to what Paul says in verse 38:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

And herein we are met with another fact about the resurrection - God is the one who gives to the seed that is sown its own body to come – its formation, its growth, if you will, its glory. So, let's step back to the analogy – a farmer plants ten corn kernels. He waters and waits. Waits on what? For the kernel to die, germinate and produce a corn stalk. It is God that gives that corn stalk its dimensions, health, growth and glory. Some stalks are tall and powerful and glorious. Others are diminutive, diseased, and of lesser stature.

The farmer cannot change the status, neither can the seed itself – the growth and stature are in

the hands of God. And so, it is with the resurrection of Man.

In this case, Paul's use of the term body (in reference to the plant) seems to speak to the full spectrum – the roots, stalk, the blade, the ears, those pesky corn thread things, and the new bounty of kernels themselves. All of this is determined by God through various means – and so it would be with each resurrected body God would give every individual person. It would all be predicated on God and Paul adds,

“As it hath pleased him.”

As He chooses - by his arrangement and agency. In the raising of plants from kernels that have died, God also (in the resurrection of Man) acts according to his own pleasure, in the formation of each. Paul adds to this:

“And to every seed his own body.”

Remember, he is teaching on the resurrection of the dead human. This is the point of everything that he says here. So, apparently the seeds that are human on earth will correlate to the resurrected body God will give in the hereafter. A dog seed died and buried will not receive a resurrected cat body and a woman will not get the resurrected body of an owl.

“Every seed his own body,” is what Paul says.

Remember, Paul proffered some of the questions men would ask about the resurrection, including:

how are the dead raised up?

and with what body do they come?

The response here seems to be answering the second query – “and with what body do they come?” Having said, “and to every seed its own body,” Paul now, in my opinion, begins to speak to those bodies that will be given by God at the resurrection. I do not think that he is speaking to species differentiation here that exist in the differing bodies prior to death but is now striving to teach about the various types of resurrections Man will experience at the hand of God. Remember, he is teaching us about the Resurrection of Man – this is his point and

purpose – and he draws from anything that his reader would comprehend as a means to help explain what this resurrection would be like. And so he begins to describe what the resurrection of Man will be like by saying:

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

Again, I suggest that Paul is saying that just like there are “many kinds of bodies on earth – different types – the flesh of Man, beasts, fish and birds” so will the resurrection of Man be. In other words, all will not be the same – any more than all the flesh on earth is the same. I think we need to be cautious not to take the fact that Paul uses different fleshs here to describe the resurrection and use it to assume that the resurrection is fleshly. He is merely using various fleshs on earth to point to the fact that there will be varied resurrections. This fact will become more evident as we consider the next few passages, including verse 40. In 39 Paul brings a comparison to various earthly bodies being different, according to species, and now he provides another comparison in his teaching about the resurrection, saying:

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

Again, taking about resurrection, Paul has introduced the fact that there are different bodies in the earthly realm. Now, he says that there are also celestial bodies, and bodies terrestrial. Stepping back from Mormon rhetoric which uses these words to describe Kingdoms (which they refer to as the Celestial, the Terrestrial and the Telestial – which was made up and tossed in to this teaching by Joseph Smith, the founder) Paul is simply saying that there are bodies that exist in heaven (celestial) and bodies that exist on earth (Terrestrial – as in, terra firma). That is all that he is saying. Celestial refers to heavenly things (in this case, bodies or heavenly forms) and terrestrial refer to the bodies that inhabit this earth. Paul then adds that the “glory of the celestial” is one and

“the glory to be found in bodies terrestrial” is another. In other words, there is a difference between bodies that are heavenly and bodies that are earthly. So this is another fact – there is a difference between the bodies that inhabit each place in the cosmos. Then turning his focus to the heavenly bodies, and leaving the terrestrial bodies alone for the moment, Paul now says:

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

Obviously, when Paul speaks of the sun, the moon and the stars his focus is on celestial glories not on the terrestrial. And he is making a comparison to how the resurrected bodies will differ – remember this is the topic – when the resurrection takes place. This is a huge principle to admit – the glory of the resurrected bodies God bestows on all may be different. This far he has explained a number of factors to us: They include:

“What you sow (in the resurrection) does not come to life unless it dies.”

“But that which is planted is NOT the body of what will be”

But God will give the seed a body as it hath pleased him

That to every seed will God give its own body.

And that just as there are many types of flesh on earth, and just as there are bodies that inhabit the heavens and those that inhabit the earth, so will be the resurrection.

And then regarding these heavenly bodies, they are all different in their glories, just as there are differences in the glories of celestial planets like suns, moons and stars.

In other words, they differ from each other in the glory they possess. This is not often addressed folks, that there are resurrections among people – even believers – which will differ in glory, and it is to this fact that Paul described hoping to “attain to what he called, the out-resurrection” and to the writer of Hebrews writing about characters in the Old Testament

wanting to receive “better resurrections.” We don’t know what these differences really mean, how they will look and play out exactly – and so to present suppositions is a waste of time. But it is clear – resurrected bodies will vary in glory – as different as terrestrial bodies differing in glory with the celestial. That is why Paul now says, “There is one glory of the sun - the sun has one degree of splendor, and the moon another, and so also the stars.

So again, just so we are clear, in verse 40, Paul says that there was a difference between the different classes of bodies; between those in heaven and those on earth. But here he says that in the former class, that of the heavenly bodies themselves, there are differences too. They not only differ from those on earth, but they differed from each other in heaven. In other words, though all will be unlike what they were on earth (he will later explain how they will be unlike earthly bodied) and that all in the celestial realms will be glorious, he admits that there will be differences in their heavenly splendor and glory. Are we sure this is what he means? Look at verse 42 where he now says:

42 So also is the resurrection of the dead.

This has been his topic from the start and everything he has said is in relation to it – the resurrection of the dead. And Paul is saying here, “The dead will be raised analogously to the things I have provided.” In the way a seed is sown, buried, dies and brings forth an all-together different plant, in differences between earthly bodies and heavenly, and in difference in glory of celestial planets . . .

“so also is the resurrection of the dead.”

Already, we have learned more about the resurrection of the dead than I have ever heard from the mouths of Christians, which is typically that they are saved, that they have been born-again, that they are going to escape hell forever and enter heaven and be resurrected! This is good news. But it is limited news and fails to address a very meaningful and important piece of information that is constantly overlooked – there

is a resurrection waiting that will be awarded by God to every person, and will be eternally born, and the resurrected states all receive will differ one from another. Because I am convinced by scripture that hell has been beaten and that all are reconciled to God through the victorious work of Christ, I am frequently maligned. But I malign right back with the failure of teachers introducing and teaching the biblical fact that there are eternal ramifications to the lives believers choose to live here, which to me may lead to as hellish an existence as the fires that are so often described. In my estimation, the only way to at least mitigate the pain of the fact that there are eternal “resurrection-al” differences awaiting all is for Christians to at least be aware that this is a biblical reality.

After admitting that the resurrection is just like the examples he has given, Paul returns to the resurrection itself and delivers a series of short phrases to assist in our understanding of it, saying:

It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

So, let’s plot these descriptions out. Ready? I am going to describe them in terms of ORIGINATION (how the resurrection begins) and the DESTINATION (how it ultimately ends).

#### ORIGINATION

##### DESTINATION

It is “sown in corruption”  
“It is raised in incorruption”

2. It is “sown in dishonor”  
“it is raised in glory”

3. It is “sown in weakness”  
“it is raised in power”

4. It is “sown a natural body”  
“it is raised a spiritual body.”

And he first says (at verse 42):

It is sown in corruption . . .

The human body, like a seed, is planted or sown in death. It must die. And in death it sees or experiences corruption, decay, rot. It is planted in death.

Then he adds

“It is raised in incorruption.”

Just as a seed is buried and dies, but then it rises up to a new and totally different life, so is the resurrection. And the resurrected body, the new celestial body of glory will no longer be subject to decay, sickness, disease or death – it will be raised in incorruption.

43 It is sown in dishonor; it is raised in glory:

On account of sin, disease, decay and death itself there is not much honor in the corpse of a human body. And things only get worse. That is dishonorable to man and offensive to others. But Paul says:

“It is raised in glory,” meaning in beauty, in a body far removed from the curse, stripped of all vileness. The resurrected is to be praised as that is the definition of the Greek word translated Glory – doxa. The former body of death would have no such honor. We note that though they are raised in glory that the glory that they possess is different, depending on God. Then . . .

“it is sown in weakness; it is raised in power:

Our fleshly bodies are weak and feeble (obviously, they die and corrode and are placed in terra-firma graves) but Paul adds that they are “raised in power.” What this means is up to more conjecture, but we note that Paul says in Philippians 3:21, speaking of Christ:

“Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

In the least, it seems that we can apply Paul's use of the term *dunamis* (translated power) to offset the claim that the body buried is full of weakness. Perhaps power here means strength or strengths; perhaps it means abilities – we don't know (yet). Finally, Paul adds on last clarification, and it's an important one as he says:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Just think about that for a minute and compare it to the standard Christian idea of the resurrection.

So, at 1st Corinthians 15 Paul has provided a list of comparisons on the resurrection, saying:

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And we read (but didn't discuss very heavily) this last description Paul offers, saying: the resurrection is:

“sown (planted) a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.”

Let's talk about this before reading our next segment of passages that he provides. This part gets a tad bit more complicated than what we have already discussed. Thus far, Paul has given us so much insight to the resurrection of the dead and in our last video we had to admit that much of it is incongruent with Jesus' resurrection – which was purposeful in revealing that it was actually Him who rose after three days in the grave and after being brutally put to death. Again, Paul has told us that the resurrection of the dead requires:

That the former body die and are buried and this body of corruption would be like a seed of a plant to come.

And once that body is buried from it would come an all-together different body.

That the body that is given by God's good will and pleasure in the resurrection is not like the Body that was buried. (And we just read the number of ways that the resurrected body is not corrupt, it is glorious, powerful and is as different as a plant is different from the seed it came from, as different from bodies on earth and bodies in the heavens, and that every “body” given by God would be of different glories – as different as the glories that we see in the heavens – those of the sun, moon and stars.

Paul also told us that each resurrected body would be given according to the type it originally came from, human to human, animal to animal.

And then he wraps this run at the resurrection with a very important differentiation, saying:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

In order to properly understand what is being said in verse 44, we have to consult the Greek words Paul uses. Going back to the creation of Man, and reading from the Greek translation of the Hebrew text (known as the Septuagint) Moses wrote in Genesis 2:7

“And the LORD God formed man of the dust of the ground (*sarx*), and breathed into his nostrils the breath of life (*pneuma*); and man became a living soul (*psuchekos*).

Three words to describe the three-part composition of human beings in the beginning (and before the fall):

*Sarx* (the clay or body)

*Pneuma* (the spirit of God)

*Psuchekos* (the soul – mind, will and emotion)

Let me reread that passage with some emphasis:

“And the LORD God formed man of the dust of the ground (*sarx*),

Man was formed out of the dust of the ground. That is the origin of Man – the dust. And God

formed MAN of the dust of the ground. That is our origin. That is where we came from as this very line defines Man this way. Man is not the product of God breathing. That is man becoming something more. But Man is God forming us out of the dusty clay. Got that?

“And the LORD God formed man of the dust of the ground (sarx), and breathed into his nostrils the breath of life (pneuma);

Then God, unlike with what he appears to have done with the beasts of the field, does something different with Man – God breathes into His nostrils the breath of life. I would suggest that when God gives something called the breath of life, He has given them eternal life – it’s God’s breath, synonymous with His Spirit in the Greek. Anyway, conjecture, but what is not conjecture is that by breathing into the Man of Clay, something occurred . . .

“and MAN (remember, Man is the clay) BECAME a living soul” (psuchekos).

Prior to this, Man was a form out of Clay. But God stepped in and added a part from Himself to the mix – His Spirit – His breath. And as a result of this addition, the product of the dust, Man, “became a living soul.”

Again, how did Man become a LIVING soul? A living mind will and emotion? By God breathing into him His breath (or spirit or ruach in the Hebrew or pneuma in the Greek).

Got all of that? This first man was made a living soul by the breath of God. The order was He was created in the dust breathed into, and that Man became a living soul. This is the origin of the first man. When Man disobeyed God he curse him and reminded him of the following:

“For dust thou art, and to the dust you will return.”

So, this first man, who was first of the ground, the earth, and was then made a living soul, choose to turn from God and disobey His wishes. God told him in the day you do this you will surely die. Of course he disobeyed and he immediately died (in that day). How? Spiritually

(as he was separated from God) then progressively died in his mind will and emotions (his soul), and he ultimately died in his body – with his body returning to the earth and his spirit to the God who gave it – and his soul to sheol. From that point forward all human creations, instead of being tri-partite, became bi-partite – operating on only the natural things primarily absent the spiritual things.

His mind said, I think I want to do things.

His emotions said, I feel like doing things.

His will said, I will do things.

And then his body did them.

That is the natural man – entirely of the earth, as the spirit that originally gave him a full life left him spiritually dead. This body represents the natural body Paul is talking about – “corrupt, dishonorable, weak.” And even though we have and live by faith, our physical bodies of dust are “corrupt, dishonorable and weak” just as scripture describes.

This is the seed that is planted and it is a seed in the image of Adam, the father of the human race. So, when Paul says the resurrection of Man is “. . . sown a natural body,” this is literal. But then Paul adds the detail of the actual resurrection, saying:

“it is raised a spiritual body. There is a natural body, and there is a spiritual body.”

Remembering that in the resurrection there is a body involved, and it is not earthly, natural, and corresponding to the body bequeathed to our natural father Adam. It is of another origin, and is equipped with all the elements necessary for human beings to thrive in the heavens, not on the earth. For instance, there would be no reason for “lungs” would there? Not so sure about a heart pumping blood either. Get it? That body is the natural body fitted to thrive in this natural world. So, Paul plainly states, after having given us a series of differences between the natural body and the resurrected body, he clarifies that there is a natural and there is a spiritual body with the former being sown, like a



corrupt limited seed, and the later being raised like an incorruptible plant.

It is of interest – great interest – that when Paul writes this, the terms he uses for the natural body is *psuchekos* (which refers to the soulish man) and when he speaks of the Spirit body the term he uses is *pneumatikos* – of the Spirit. Did you hear that? Let me repeat it

It is of great interest that when Paul writes this, the terms he uses for the natural body is *psuchekos* (which refers to the soulish man) and when he speaks of the promised spirit body the term he uses is *pneumatikos* – or of the Spirit.

Remember what Jesus said, when He walked the earth –

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.

In the resurrection, in addition to all we have already talked about, we know that the body buried is later raised a “spiritual body.” Just as the word *psuchekos* represents a body of the world passed on by Adam, the *pneumatikon* body seems to represent the opposite – one that is not subject to the laws of vital functions or one not formatted or organized or sustained in the same ways. It will still be a “body” which appears to be how we will relate or at least recognize each other, but it will have a completely different orientation which will be pointed at its heavenly destination and its environs. In the least, I think we can suggest that this body will be:

Not subject to the laws of this material world.

Not sustained or nourished by the functions of this world’s bodies.

It appears that it will have an economy of its own; living without nourishment; not subject to decay; not liable to sickness, pain, or death.

Apparently, it will be very much like what we call “a spirit” but sans (or without):

Flesh, blood, bones, internal organs, veins, nerves, visibility to the natural eye, and therefore not subject to material limitations.

While we can materialize and humanize this spiritual body ad nauseum, we must say that it will not be the body that was laid in the grave in any way. Therefore, there is no reason to believe that the seeds planted will rise in the same manner! It will be an entirely new spiritually based body equipped to thrive in another dimension. It will not have oxygen dependent organs, needs, nor flesh nor blood, as Paul will say at verse 50:

“flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.”

So again, in the least, the flesh that covers our natural body and the blood that courses through our veins, the heart that pumps the blood, the brain that thinks for the body, will be absent from the resurrected body – not to mention all the other caveats Paul has made.

We know however that Jesus resurrected body was of flesh and blood. Remember he said:

“Touch and see for a spirit has not flesh and bone as you see me have.”

So, again, this teaching of Paul’s AGAIN stands out very differently from what we read Jesus experiencing. As a means to reiterate the importance of this part of his description of the resurrection, Paul says:

“There is a natural body and there is a spiritual body.”

I don’t know what else to say to prove that the bodies that we possessed here (our natural bodies) will not be the bodies we possess in the resurrection. So, there’s no reason to believe that the fleshly natural bodies we possess here are going to rise up from their resting place, reformatted in material perfection. I admit that the resurrected bodies could appear like the former natural bodies – but even this compromise stands in contradiction to Paul’s description of a seed planted producing an

entirely different body or plant! Having established these things, lets read further into our text for today where Paul now says:

45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Back to verse 45, where Paul adds

45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

When Paul cites this passage, it is only the first part of Genesis 2:7 and Paul quotes it exactly from the translation by the Septuagint (which says, Man was made a living soul) but Paul added the words "first" and "Adam," which he seems to have done to designate who he was talking about. The meaning of the phrase "was made a living soul" in the Hebrew appears to best mean "was endowed with life" or "was made an animated being by having breathed into him the breath of life, and that it is the image of this animated or vital being which we bear about in the natural world." Then Paul says, and "the last Adam," or "the second Adam, or the "second man," as he will say in verse 47. That Christ is intended here is apparent and has been usually admitted by most scholars and commentators. He is called the second Adam because He stands in contradistinction from the first Adam; or (in speaking about the resurrection), as we derive our natural, animal, corrupt, dishonorable, weak

and dying nature from the one (Adam), so we also derive our immortal, glorified, undying spiritual bodies from the other. In other words, from the one we derive an animal or vital existence; from the other we derive our immortal existence which is manifested in and through our resurrection from the grave. The first Adam stands at the head of all those who have a material existence represented by the words, "a living soul;" the other stands at the head of all those who shall have a spiritual body in heaven – which will be all – but again, of varying glories and therefore capacities.

In no other place in scripture is Jesus referred to as Adam, but Paul does compare them in Romans 5:12-19, saying:

"12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification.

17 For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

It's possible that Paul pulled from the words of the Lord himself, when Jesus said that he was, "the way, the truth and the life," or as He said in John 5:26, "For as the Father hath life in himself; so hath he given to the Son to have life in himself," or when John wrote, speaking of Jesus, "In him was life; and the life was the light of men," or when He told Mary, "I am the resurrection and the life!," or when John adds, "that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 15:16

The word "spirit" used by Paul in this passage in 1st Corinthians 15, as in

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit"

causes us to consider two important words in these descriptions of Adam and the Last Adam. For the first Adam, Paul says that he was made a living soul. That word living is from the Greek, "dzah-o" and all it really means is he was made alive. But the word used for "the last Adam was made a quickening Spirit" is a derivative of "dzah-o" ("dzoy-op-o-eh-o") and it means (drumroll please)

"a life-giving Spirit. "

That's big. That's a big difference. Through Adam we have life. There it is. But through Christ we receive of His life-giving Spirit. Night and freaking day. One is related to the here and now, the human life that is as quick as vapor on glass; the other is a, "life-giving Spirit" with that "life" automatically being defined as eternal because nothing else can truly be considered living unless it never dies! This means that in the realm of the Spirit, Christ Jesus provides the life that abides forever! Recall that when He walked the earth He plainly said, "my kingdom is not of this world. Why? Because it is of the heavenly

world, the Kingdom to come, the Spirit world – where the life He gives thrives and abides. No flesh thriving there. No material advancements there. No perfect resurrected bodies of flesh and bones walking about. Spirit bodies, given by God according to His good pleasure, and it appears according to the amount of life-giving spirit they have received from Jesus. I'm going to step outside of things a bit here and make an observation, but it is my suspicion that just as God said, and things were in the creation, that with His word made flesh, that when victorious Jesus says or speaks now, His words are life giving – just as the words of God were life giving in the beginning. And that perhaps by and through His words, Jesus bestows this life-giving Spirit. Just something to consider.

At this point, Paul returns back to a principle he established in verse 36, when he said

"Thou fool, that which thou sowest is not quickened, except it die:"

Meaning, the physical, which is first, must die in order for the spiritual to blossom forward in the resurrection. And now he says:

46 Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

First the imperfect, then the perfect.

Some theologies in the world teach that all things were created spiritually first, and then the physical came second. According to Paul that is not true – in fact, it's just the opposite, as he says

46 Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

This is the true order in humanity – we began as the clay, formed and given life and we become spiritual beings by and through Christ, when born from above and when God appoints us as His Sons and Daughters (Galatians 4).

When a person accepts Paul's versions – or the biblical version – they realize that we are re-appropriated dirt; that we have a Creator to whom we are offered more than just remaining

dirt, but can receive spirit life, becoming new creatures in Him and then being adopted as spiritual Sons and Daughters into the family of God. The concepts are frankly sobering, even humbling, a bit frightening, and really truly faith-based. But the plan is affirmed in the Gospel of John who said:

John 1:11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

and then Paul saying . . .

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus.

And adding . . .

2nd Corinthians 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Counterfeit Gospels teach their audience that they are born children of God – that God is the Father of their spirits first, and that they come here as His Sons and daughters to be tested to see if they can pass through this mortality relatively unscathed as a means to then become God’s themselves. The product of such a counterfeit is pride – a built-in but truly false association with God that has zero basis in biblical reality, which says, “I’m a creature of God from the dust and need to have new life from above.”

In any case the apparent design of Paul in this verse seems to be to vindicate the proper order relative to the resurrection – it all starts off with a material, natural, physical seed-body that must die, be buried and only then will the Spiritual bestowal of a body from God occur. So, Paul adds ever-so clearly:

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

And in this simple description we are able to ascertain a number of things about the first man and the second: “The first is of the earth - earthy.” A mass of dusty clay – low, mean, mortal, weak, corruptible. The message is clear as day. The second Man is not earthly – He is the Lord from heaven. Adam originated from below, the second Man originated from above. He is from heaven. The products of Adam are manifest - flesh, blood, sin, death. The products from the Lord from heaven are also manifest – and they are not of this world. “The flesh profits nothing,” said the Lord. And in terms of this passage there is no getting around it at all – the spirit that filled Jesus of Nazareth, that was His identity, came from above. It’s why He said in John 3:31

“He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.”

Then in John 8:23 He also said to the Pharisees,

“Ye are from beneath; I am from above: ye are of this world; I am not of this world.”

So not only is it a myth that we were all first created spiritually and then materially, it is a sister myth that we all came from heaven, like Jesus, when He makes it perfectly clear that He alone came from above. The rest of us have to be adopted into that heavenly family by faith in Him who, coming FROM above, took on a body of flesh and bone from Adam, and overcame all things while in it, to redeem the rest of us carnal creatures from sin, death and the grave. Paul adds something now really important reality, saying:

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

Because Paul has been talking about the resurrection here, I’m not sure we can tell whether he is talking about the resurrection specifically in this verse or, if he is just making a general statement about people on earth. If the latter, then what he is saying is simply that those who are only sons of Adam, fleshly and carnal,

they are fleshly and carnal. And as is Adam “the earthly” so are his sons and daughters, earthly. And as is the heavenly (whom he called the Lord) so are those who are heavenly minded. If this is not what he is saying, and he is actually still talking about the resurrection itself (which is a possibility) what he seems to be saying is:

“Those who die and remain earthy will retain an earthly resurrection in the world to come.”

This cannot mean a body of carnal flesh and blood or the scripture that says flesh and blood cannot inherit the Kingdom of God is incorrect. HmMMM?

If Paul is speaking of the Resurrection here, then when he says:

“and as is the heavenly, such are they also that are heavenly,” meaning “those who are heavenly on earth, placing their faith in Him who came from heaven, then the future lot is a heavenly or a spiritual resurrection.”

Some of these thoughts bear consideration; after all, Paul is writing to believers and is explaining to them what the resurrection of believers is like. Perhaps the resurrection of the damned is simply that they receive no covering or body of glory, but remain undressed in the heavenly economies, and without the proper dress, in an eternal state of shame and embarrassment. We cannot really say. But what we CAN say is what Paul says, and so having said:

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

We now conclude with the last remark he makes in this vein, saying:

49 And . . . as we have borne the image of the earthy, we shall also bear the image of the heavenly.

This is a final affirmation that though we began our existence in the image of Adam, earthly, the promise is that those who are in Christ will also bear “the image of the heavenly.” And this is the hope all have in Christ, not only that we are saved and redeemed, but that at death (or for

this crowd here at Corinth, at the return of Christ to take His Bride) we will bear the image of the heavenly, leaving behind all traces of our former corrupt, weak person, and having God clothe us with a body fit for life in his eternal kingdom. In other words, as we are so closely connected with Adam as to resemble him in our corrupted bodies, having been born from above, as Christ came from above, we, having received Him by faith, will (by Divine pleasure) also resemble the heavenly Lord. Which is why John said in his epistle:

1st John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

So, verse 50 says:

1st Corinthians 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

And at this point Paul goes from describing the realities of the general resurrection (which I believe has been ongoing for every individual at their respective deaths since the destruction of Jerusalem) and, he now speaks directly to the believers at Corinth (in that day), saying at verse 51:

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

From here, he then wraps the chapter up with a super important passage, beginning with a “therefore” and saying:

58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

I think verse 50 helps lead us into verse 51, so let’s start there as Paul says:

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

We have covered this principle fairly well over the past couple of chapters so let’s move on as Paul says at verse 51:

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

When Paul says, “behold, I show you a mystery,” he is saying, “Look! I am going to explain (show) you something that has not been understood before.” What is he going to show or explain to them? He has been describing resurrection of the dead for those of them/there who would be around when Jesus returned as promised. The whole chapter has been aimed at getting to the root of that. The Bride was also being told by the apostles that Jesus was coming back to get them – to save them – from a pending doom that Jesus described before being crucified. The mystery Paul is going to explain to them is what will happen to those (of them) who are not dead or who would not die prior to His coming. And he says:

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

In other words, Paul seems to be saying, “there is a solution to the fact that when Jesus comes or

returns some of us will not have died.” So how will we experience obtaining this promised heavenly body at that time? Because they were expecting His return for them while they were still alive physically, this is a reasonable mystery that needed some sort of explanation and Paul gives it to them right here, saying:

“We shall not all sleep,” (a scriptural colloquialism for, “we shall not all die.”) Again, he has been teaching on the resurrection of the dead. But what about the resurrection of the living when He comes back for His Bride as promised? Remembering that His return would launch the resurrection, so since He promised to come and save them – who will the resurrection apply to them . . . or as Paul says, to “us” – to “we.”

So, he says, “let me now address what has been a mystery, we shall not all sleep.”

Note here the use of “we” here by Paul. He is writing to that audience then and uses we freely. This suggests he thought it possible that he might live to the time when Jesus returned too, otherwise he would have said, “but all who are alive” or something to that effect. Anyway, Paul wrote to them in the church at that time, “we shall not all sleep, but we shall all be changed.” In other words, “if we are alive when He comes, and have not died, we will all experience that shift from the corrupt to the incorruptible.” We will all go from the earthly body of flesh, blood and bone to a heavenly body. Again, note that this was a letter to the believers in Corinth. He tells them/then, “we shall not all die but we will all be changed.” They read this epistle. They trusted Paul and his words to them as their apostle. Imagine if they received this epistle and read it with great hope, and then a generation passed without these things happening. What would the next generation of Christians at Corinth have thought of Paul’s words? What about a third generation? I could hear the great grandkids to the original believers at Corinth asking their teachers of the epistle:

Why did Paul say to our grandparents, “We shall not all die, but we will all be changed?” when all Christians at that time died and none of them were changed as Paul described?

Context allows us to see the reality of His words, and what he wrote to them/then he meant exactly what he wrote, saying:

“We shall NOT all die, but we will all be changed . . .”

How? What will that change look like for those who were alive at His coming? Paul tells them, saying, “We shall not all die but we shall all be changed . . . (verse 52)

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Let’s work through this passage together. The Greek term translated by, “in the twinkling of an eye” is “atomos”. That means an indivisible portion, in a micro-second or in the fastest span of time imaginable. In our day, “Boom, there it is!” What do you notice about this right off that bat? First, there is a change, it is immediate, and there is no body to be rising out of a grave! So, the change living people would experience in receiving their heavenly body would happen instantly, by the power of God (who else could cause this to occur) and their fleshly earthly body would turn in a micro- second be fitted for heaven with a non-earthly body. This is just another illustration of the resurrection all will receive, whether dead or alive - the change into a heavenly body. So that is one thing – those who were alive at his coming would change in an indivisible point of time by the hand of God.

We wonder about the creation of heaven and earth and all that in them is. Postulations are that it took Him actual days to do His work, others think it took God six spans of time. I think He said it and it was. In an indivisible span of time. If all who were alive would be changed from their earthly bodies of corrupt flesh, bone and blood in an undividable span of time, everything that is could have been done in

the same way. I can’t fathom it but ascribe him the ability to do it that way. To help support this idea, I am going to shift my eschatological stance to that of the futurist stance for a moment and pretend to believe that Jesus is still coming to initiate the resurrection on earth at his coming. Because this stance suggests that at that time everything would be over, and all would receive their heavenly bodies in an indivisible period of time – at least believers – then we are talking about multi-billion people all receiving their differing heavenly bodies in an indivisible span of time – at once.

Again, if to do this for a couple thousand people or a billion in the future is all the same to God, then so would be the creation of all things and we can abandon the need for God to do things in time and space parameters and to merely have the power to say it, and it be done. Since we are on this stream of thought, I want to pause here and say something that we do not often really give much thought to:

God is way, way, way beyond our meager comprehensions and imaginations. We tend to humanize Him and box Him into a corporeal shape with long hair and beard but we are talking about the single most supreme power and glory, who balances all things – macro and micro everywhere with full knowledge and wisdom. He speaks and it is done, He is self-existent and cannot be comprehended in full, and yet loves us His creations. In my estimation the only viable response to Him is humility, contrition, and a desire to do His will. Anyway . . . Paul says:

“We shall NOT all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”

This phrase, at the last trump, is truly Jewish and we find it used in their history, literature and rabbinic teachings to describe what will sound before the end of something. In describing the end of the age Jesus said to Peter, James, John

and Andrew on the Mount of Olives (Matthew 24:31)

“And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”

To the church at Thessalonica, Paul, describing the coming resurrection to them who were concerned about it, wrote:

1st Thessalonian 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

So, with these words Paul affirms some of the substance of the tradition of the sounding trump - that there shall be the sound of a trumpet sounded on this great day, all who are alive will immediately change, raised incorruptible and forever changed. And Paul reiterates (verse 53):

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

(A concept he has repeated several times, and then verse 54)

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, “Death is swallowed up in victory.”

So, at the resurrection of the dead, and the immediate changing of the living, when corruption will put on incorruption and the mortal will have put on immortality, Paul says:

“Then shall be brought to pass the saying that is written death is swallowed up in victory.”

These words are a quote from Isaiah 25:8, where we read:

Isaiah 25:6 And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

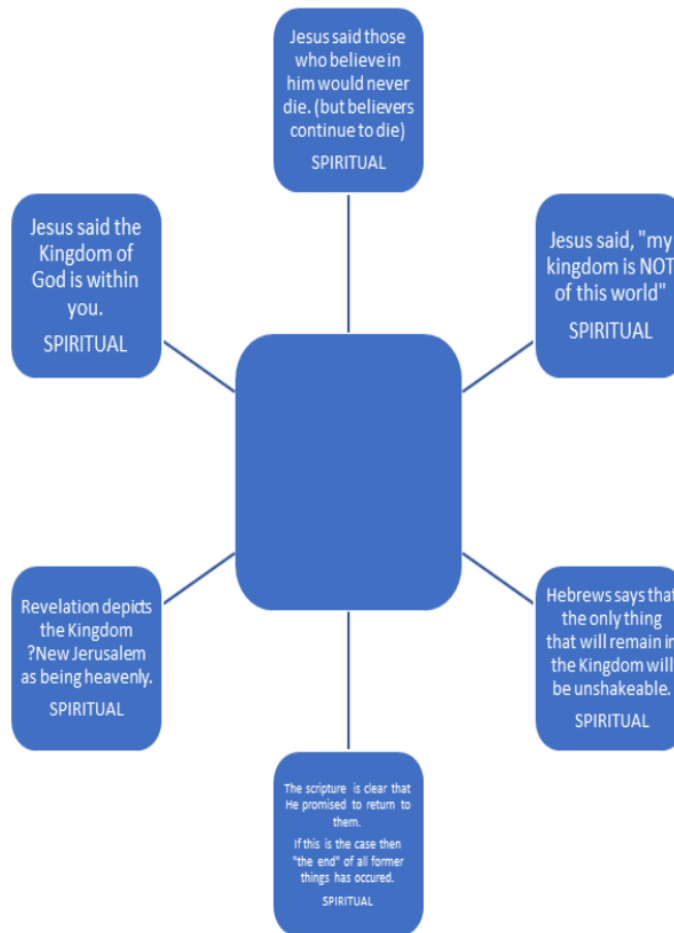
Isaiah’s words were to them then, but like many Old Testament prophecies, they also had application to a later date, and Paul uses them to speak to the coming later date of the end of that former age. The Septuagint reads:

“Death having prevailed, or conquered, hath swallowed up forever.”

Here death is here personified and represented as a devouring being, swallowing up all the generations of men; and by the resurrection of the body and the destruction of the empire of death, God is represented as swallowing him up, gulping him down; so that he is endlessly lost and absorbed. Death is a metonym for all things that contain elements of dying – disease, illness, infection, and the actual ending of whatever was once alive.

I believe, and I could be wrong, but I believe that if Jesus has had the victory over death it is all death. It does not reign. He has had the victory over it – as the second Adam, since the first Adam, who introduced death to us, was overcome as was the Law, which was nailed to His cross. And as noted in the past, where there is no law, there is no sin. So, it appears that all elements that could potentially render the result of death have to have been overcome – by Him – spiritually. Now, note. We are all still dying,





getting tooth-decay, experiencing the death of our cells, right? How is this so if or since Jesus has had the victory over death? For many, who see His victory over the material world, and await a kingdom where there is no physical death, no spiritual death, no sin, no actual tears or pain – again in the physical material world, this concept of total victory remains an impossibility, and they are therefore waiting for Him to return to bring this victory about and to wipe the material world away. I used to teach and promoted this myself to all who would hear. But when we take ALL the facets of scripture into account, it is just as impossible for me to see it this way any longer.

These facets include:

So, if we are able to clear the deck of a material kingdom mindset and embrace a spiritual one, we are then able to see Him as having been victorious and reigning over a fully established Kingdom ever since the 70AD destruction of that material age of religion. In this sense, we know that death in the material world, which is not where He reigns, will always continue, but through His victory, physical death has been defeated by and through the resurrection, which is spiritually based, not materially. In the end, we know that resurrection is not material, it is spiritual, with spiritual bodies equipped for a heavenly kingdom bestowed on all, by the living

God. Those who propose that material bodies are going to come out of the grave are endorsers of a future material kingdom here on earth – whether they know it or not. The one goes with the other.

Here, seeing that the Resurrection is entirely spiritual and fitted for an economy that is not material, we have more evidence and supports for the stance that everything in the faith is based on what is above, and not what is below, and that Jesus has, in fact, had the total victory over all death as it applies to the heavenly kingdom above. And so here below we will continue to have tooth aches, and cancer, and the deaths of those we love. And tears will flow in this realm. But He has had the consummate victory over all forms of spiritual deaths – including the effects of sin and the grave – by overcoming sin, death, the Law, and the accuser who abided in the face of the law – Satan.

Therefore, when Isaiah, and Jesus, and Paul speak of the Kingdom, total victory, glory, power – it is all pointed to the future destination of heaven – and when they talk about corruption, disease, pain, tears, and the like – it is always connected to this fallen physical world. How glorious a time when the inhabitant of this world will exit into the heavenly realm and never say again,  
“I am sick. I am corrupt. I am sinful. I am dying.”

In His victorious Kingdom (which exists, in part, within us now and will continue to exist in us in FULL above) such things will forever be erased. This is what causes Paul to write at verse:

55 O death, where is thy sting? O grave, where is thy victory?

This is another passage from the Tanakh, this time in all probability from Hosea 13:14 of the Septuagint which says:

“O death, where is thy revenge, or judicial process? O grave, where is thy sting?”

In the words of Paul (both Death and Hades) are personified: Death is represented as having “a sting” and to the grave “victory” is attributed.

The next verse Paul repeats the first line of this same verse, saying:

56 “The sting of death is sin . . .”

So, first, “O death, where is thy sting . . .” and then, “the sting of death is sin.”

From these statements I think we can say and be correct, “where sin has been taken care of and removed, then there can be no sting in death.” This is why Paul has rhetorically asks, “O death, where is your sting?” See, first came sin, then came death. That was the order at the Garden. The second Adam overcame the punishment and sting of death (spiritually, by the way, as Jesus Himself said, when he walked the earth that if people believed on Him they would never die – but they all did physically). In other words, for death to have no sting, the reason or purpose for death had to have been overcome. And that reason is sin. Paid for in full past, present, and future. But then Paul adds the following as a means to really teach us something:

“ . . . and the strength of sin is the law.”

Remember, had Adam not been given a law (which was to not eat of the fruit of the tree of knowledge of Good and Evil) Adam could not have been guilty of sin, and therefore, death would not have entered into the human equation. But he was given a law or a command. By God. And in the face of it, and in the breaking of it, Adam was made a sinner, and therefore, introduced death to the world. Of course, God knew all of this but the point remains – and it is a good one – God purposely gave Adam a law or command (a tree, if you would) and in doing so accomplished several things:

He allowed Adam and Eve the opportunity to rebel if they wanted.

He allowed for their failure to introduce misery, woe, and death – the natural outcome of rebellion against God -to the world.

And he showed his mercy and love in providing the fallen world a solution to something we did not cause by giving us His Son.

His Son, eliminated sins committed under the law and sins that could be committed by eliminating the law or rules – so all can experience liberty from the sting of death and the grave. That is good news. In fact, that is Great News. No longer are we under the sting of death and the captivity of the grave – His victory overwhelmed them entirely on our behalf. How? Why? Look at the math!

The sting of death is sin . . . and the strength of sin is . . . the law!

In order for death to lose its sting, the law had to be put away. And Jesus did just that. It's that simple, because where there is a law, there is the capacity to . . .? That's right, sin! And when there is a capacity to sin, there is a potential for . . .? That's right, death. Jesus did not come to destroy the Law and the Prophets. He admits this. He came to complete or to fulfill them. How? By and through His obedience to every point and portion perfectly, fulfilling its demands. If He hadn't, sin would still reign. And so would death and the grave. But they do not. Not in His Kingdom. This is why Paul says in Romans 7:8

“For without the law sin was dead.”

And Romans 8:2 “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”

And 1st John 3:4, which says:

“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”

Thank God we also read in John's Gospel:

“For the law was given by Moses, but grace and truth came by Jesus Christ.”

Thank God we read Paul say in Colossians 2:13

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Thank God Paul added:

Romans 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ;

Romans 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Galatians 2:19 For I through the law am dead to the law, that I might live unto God.

And this last passage brings us to a question. If the Law is what makes us sinners, and the result of sin is death, what are we to say about the two Christian commandments to believe and love? If we fail in it, are we sinful, and therefore subject to death? It's a difficult question. And the best answer I can give to it is to appeal to James, the Lord's brother, who wrote:

James 4:17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

I mention this because the Law made us all sinners. And Jesus took care of that – and paid the price of the universal law of sin and death. But with each of us now bearing the Spirit of God, I suggest that we are all individually accountable for our lives, and actions and responses to the Laws God writes on our hearts (Jeremiah 31:31-34). I suggest then that “the sin” we are all personally responsible for is the failure to act in the way we know we should, and that perhaps the punishment is the death of the potential rewards God would bestow upon us through the resurrected bodies He gives all. That is the way I presently explain that question – for whatever its worth. So after saying that the strength of the Law is sin, Paul adds:

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Remember in our last chapter how we talked about Adam and then Jesus as the Second Adam? Remember how we inherited from Adam our corruptible bodies from him, but from Christ the incorruption? Paul says the following about himself in Romans 7

Romans 7:22 For I delight in the law of God after the inward man:

23 But I see another law in my (physical) members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

And here we have Paul giving thanks to God again, for the gift of the finished work of His Son, saying:

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

The flesh, the bone, the blood – the body we got from Adam – it will always fail, will always sin, and needs to not only fall in the grave, but it needs to die and corrode, allowing for the germination of our new body in Christ. So, while our flesh will always serve the law of sin and death, Paul says that it is with his mind that he will serve the Law of God, knowing, from all that he has said here in 1st Corinthians 15, that he was immediately given spiritual life when God regenerated him; that he was progressively allowing that Spirit to infiltrate his soul (his mind, will and emotions) and that ultimately, he would, with the rest of us due to the finished victorious work of Jesus over all things in His kingdom, receive a glorified spirit body at the promised resurrection.

As a result of all of this, Paul leaves us off in this chapter with a recommendation to the believers at Corinth, saying something really important – something that ties all that he has said about the resurrection to the type of Christian living they might choose to live – and so he says:

58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Meaning, that somehow all that he has taught about the resurrection is connected to this, “therefore.” THEREFORE, Paul adds, in light of all I have said, about new life, new spirit body, and God granting them with various glories etc., “Therefore . . .”

My beloved brethren, BE YE STEADFAST, IMMOVEABLE, and ALWAYS ABOUNDING IN THE WORK OF THE LORD.”

“Why,” we might ask?

Because in the face of all I have said, Paul intimates, “you can know that your labor is not in vain.” In other words, there is a purpose in every good thing a Christian chooses to do. Meaning, there is a reward. And I ardently suggest – even maintain – that such rewards are meted out in the spiritually-based resurrected bodies God chooses to bestow on every single human being according to the lives they chose to live.

## END NOTE 39

## A Brief Insight Into The History Of Christianity

In a very minimal, even deconstructed manner, let's journey through simple Christian history.

Adam and Eve failed to do what God told them to do – death entered the world.

The Nation of Israel failed to do what God commanded them to do – God divorced them.

Yeshua, prefaced by John the Baptist, came to call that nation to repentance.

Yeshua trained twelve apostles to go out and call all seekers of truth to come and receive Him as their Savior and Messiah before the great and dreadful day of the Lord where the punishment for putting God's only human son to death would fall.

The Apostles, specially trained for that specific day, and witnesses of the resurrected Lord, did as they were told and first preached, then led, that special unique pure Bride, preparing her for His promised return. Most lost their lives in doing so.

In 70 AD, all of the prophecies, signs and wonders were fulfilled and Yeshua returned, took His Bride and the earth entered into an age of fulfillment where sin, death, hell, Satan and all the powers that once ruled and reigned were overcome once and for all. The New Jerusalem was established above, heaven and earth were shaken so much that the only thing remaining

could and would be unshakable, and YAHAVAH would forevermore write His law upon the hearts and minds of those who were His by the Spirit.

Having taken His pure holy unblemished Bride, all that were left behind were in the power of His Spirit and no man could ever intercede themselves between individuals and God.

But human beings, never ever leaving well enough alone, misread the ancient texts, refused to see Jerusalems fall as connected with Yeshua's return and errantly embarked on trying to keep or continue or to restore the Christian faith to a place of material operations through brick and mortar organizations.

We have the early church fathers (Patristic Fathers) who were never correct in all that they taught.

We have what would become the Roman Catholic Church formed under Constantine which made becoming a Christian mandatory. This launched numerous evils in Christ's name.

We had the east/west schism in 1054 where the so-called Orthodox church broke off from the west and continued to practice all sorts of non-biblical ideas and practices like Mariology, mass, the practice of sacred days, incense burning and iconographic adoration.

Martin Luther introduced the Protestant Reformation where the man-made teaching of the five sola's took hold which ultimately served to divide the non-Catholic body of believers into ten-thousand different approaches.

We had the Restoration movement fostered by Alexander Campbell but captured best by one Joseph Smith, Jun, who founded the LDS Church or Mormon church. This restorationism called Mormonism "restored" priesthood authority, dietary laws, temple rites and rituals, plural and eternal marriage, sealings and baptisms of the dead, and living prophets and apostles to the earth along with a serious system of laws and ordinances by which their members might be saved and exalted if obedient.

From these movements thousands of other expressions have formed, fomented, branched out, died off or prospered over the decades. The fundamental problems with each of them, whether functioning or not, can be observed in the following biblical tenets.

The Bible speaks against all of these attempts if read contextually.

(Jeremiah 31:31-34) (Jonah 2:1-10 w/Acts 2:14-21; Hebrews 12:2-27; Luke 17:20-21)

There are zero Apostles on earth that were qualified the way Yeshua's apostles were.

(Matthew 20:23; 21:37; Acts 1:22)

There are no apostles governing a Bride that had to be "holy, pure, without spot" and who house 144000 virgins men."

(Ephesians 5:27; Revelation 2 & 3 and Revelation 14:3-5)

There is not a brick-and-mortar church on earth that the gates of hell has not prevailed over through sin or error in its leaders or its members.

Yeshua came to set all people free; every single brick and mortar puts their people in some sort of anachronistic bondage

(Sabbath observance /tithes, donations, dress/diet codes/building drives/doctrinal issues/man-worship/ practical falsehoods/ etc.)

Not one single brick-and-mortar rightly follows the Apostolic Record and therefore all fail to do what they claim to do – in some way or another. Part of this is because the book was never meant to be followed by an audience today, and partly because it requires hypocrisy and deception to feign compliance. Consider the following:

Having widows meet seven criteria to be supported by the church. (1st Timothy 5)

That believers should manifest these signs (Mark 16:17-18)

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it

shall not hurt them; they shall lay hands on the sick, and they shall recover.

That living trained apostles should govern the body.

That they would have spot or wrinkle (sin) (Revelation 2&3)

#### Summary

God sent His Son to remove once and for all everything that stood in the way of people having a direct relationship with Him. Since Pentecost He inaugurated the working of the Spirit within the individual began, by 70 AD all of the established brick and mortar expressions were obliterated and God became all in all (1st Corinthians 15:28) purposefully erasing organized religion created in His name and cause forevermore.

## END NOTE 40

### Why The Spirit Over The Written Word Today?

There's a popular notion floating around the world of Christianity, and largely due to the Protestant Reformation that suggests that the written word (or the Bible) is the primary go-to resource on earth for believers, disciples or followers of Yeshua the Messiah. This notion developed when Christians embraced the Jews of Ancient Israel and their emphasis in the written word of YAHAVAH along with the Protestant cry of sola scriptura. The problem with this later attitude is for it to genuinely be effective and to have the power to keep believers unified, groups of people would need to rely on others to interpret the scripture on their behalf, which leads to authoritarianism, schisms, infighting and endless divisions of people who typically are able to get along.

In the early apostolic church unity among the believers was considered paramount in the apostles minds, and Paul even wrote that those who joined in to cause divides were immature babes that needed to grow up. Doctrinal division is the direct result of men and women taking a book written to a different audience, in a different age, and for a very different reason, and trying to read, understand and apply the contents to themselves. The results are always division. WE SUGGEST THE FOLLOWING SIMPLE WORK-AROUND WHEN IT COMES TO VARIOUS OPINIONS OVER

THE WRITTEN WORD OF GOD . . . love. Why?

Love is the fruit of the Spirit. And this love is describe plainly in the scripture as selfless, sacrificial and insufferable toward others. This suggests that the fruit of the Spirit is best seen and expressed when it is difficult, when it challenges us, and when things are not going our way. This is never more true than when there are differences of opinion between people on interpretation, doctrine and practices take from the Bible. Our standard of operation then suggests that all people wanting to know and understand God ought to pursue the Scripture as often and with as much of the Spirit possible. But nobody should ever part ways with a brother or sister in the faith over views – no matter what difference may exist. It is in this manner that we suggest that love (which is the fruit of the Spirit) ought to take precedence over the written Word. This is not an invitation to turn from the scripture altogether – no not at all. But it is to say that all people ought to receive Unconditional love in the face of their views (no matter how errant) and this love should abide whether a change of view occurs or not.

## END NOTE 41

## Aion And Aionios

<https://godsplanforall.com/free-online-book/part-ii/chapter-17-translations-of-owlam-aion-and-aionios/>

From Chapter 17 Translations of Owlam, Aion, and Aionios

Most Christians believe in hell because they read verses in their Bibles that support the concept of everlasting punishment in a place called hell.

Does the Bible really teach everlasting punishment in hell for unbelievers? Has God truly condemned the overwhelming majority of humanity, those who die as unbelievers, to this so-called hell? If Universal Reconciliation is the truth of the Bible, and it absolutely is, then one should not find a single statement in the whole of the Bible where it says that God will punish unbelievers forever. Nowhere in the inspired Hebrew and Greek Manuscripts of the Bible does it say that God will punish unbelieving humanity, or even Satan and his fallen angels, forever.

Yes, God does chastise unrepentant unbelievers, but not forever in a place called hell or even annihilate them. This is because ultimately, in God's time and His order extending beyond this age, all unbelievers, through the gift of God-given faith, will repent of their sin of unbelief and come to believe in the true Gospel of Jesus Christ. They will all confess and believe the glorious biblical truth that Jesus Christ is indeed

God's only begotten Son who died for the sins of the whole world in order to save the whole world; past, present and future, without a single exception.

The doctrine of everlasting punishment in hell is founded upon a combination of mistranslations and misinterpretations of the following original Hebrew and Greek words, which first occurred when Jerome translated Scripture into the Roman Catholic Latin Vulgate in the early fifth century, circa 400 AD:

Mistranslations of the Hebrew word sheol and the Greek words hades, tartarus and gehenna, to mean hell.

Mistranslations of the Hebrew word owlam and the Greek words aion and aionios, to mean forever or everlasting when relating to God's judgement of unbelievers and fallen angels.

In the previous Chapter, we showed the true meanings of sheol, hades, tartarus and gehenna, which have been mistranslated to mean hell in versions of the Bible that support the doctrine of hell.

In this chapter, we will show you how the original Hebrew and Greek words owlam, aion and aionios have been mistranslated to mean 'forever' or 'everlasting' in versions of the Bible that support the doctrine of hell.

Since Traditional Christianity (those who believe in the Trinity, Hell and the Immortality of the Soul) gets the main support for its doctrine of hell from the New Testament, and this is mainly from mistranslations of the original Greek words aion and aionios, we will consider these two Greek words before the Old Testament Hebrew word owlam.

The Greek word Aion

Aion occurs 128 times in the Greek Manuscripts of the New Testament and it is used in the Bible, depending on the context, to have the following two meanings:

A period of time that never ends, meaning forever, everlasting or eternal



OR

A period of time that begins and ends, meaning an age or age-lasting.

The KJV translators and translators of other versions of the Bible accept that the Greek word *aion* means either 'everlasting' or 'age', as its context in Scripture demands. Thus, Strong's Concordance and Thayer's Greek Lexicon define *aion* to have both of the above meanings of 'everlasting' and 'age'.

So, let us now prove the point that *aion* has these two meanings, depending on its context, by giving examples from the New King James Version.

1 Timothy 1:17

Now to the King eternal (*aion*), immortal, invisible, to God who alone is wise, be honor and glory forever (*aion*) and ever (*aion*). Amen

Revelation 11:15

Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever (*aion*) and ever (*aion*)!"

In the Bible, when *aion* is used to describe the eternal attributes of God, then of course *aion* means forever, everlasting or eternal, as correctly translated in these verses. Now, let us consider a verse where its context dictates that *aion* can only mean an 'age' which begins and ends and that it cannot mean 'everlasting'.

Matthew 24:3

Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when these things will be? And what will be the sign of Your coming, and of the end of the age (*aion*)?"

In this verse, Jesus's disciples are enquiring about His Second Coming. Notice, the disciples understood that when Jesus Christ returns to earth it will mark the end of this present *aion*, which is correctly translated here to mean 'age' as dictated by its context.

The expression 'the end of the age' is used several times in the Bible, which clearly shows that *aion* in certain contexts means an age, a time-period, which begins and ends. The KJV has preferred to translate *aion*, in the majority of cases, to mean 'world' when the Bible means age or ages. 'World' is a bad translation of *aion* because the Greek word for 'world' is *kosmos* and not *aion*. Also, when Christ returns, it will mark the end of the age, and not the end of the world (*kosmos*).

There are many other places in the Bible, such as in Ephesians 1:21 and 2:7, where its context dictates that *aion* can only mean age or age-lasting. Most Bible versions agree that *aion* means age or age-lasting in at least 30% of its 128 occurrences in the New Testament.

The important thing to understand is that *aion* can have one of two meanings, and it is *aion*'s context in Scripture that dictates whether *aion* is translated to mean age/age-lasting or forever/everlasting/eternal.

The key question to ask is, 'Can *aion* ever be translated to mean everlasting when relating to God's future punishment of unbelievers?' The clear biblical answer is: Absolutely not! You don't have to be an expert in the Greek language to be one hundred percent sure of this. *Aion* can never mean forever, everlasting or eternal when describing God's future judgement of unbelievers or fallen angels. Why not? Because such translations contradict the Word of God, which says that God is the Saviour of the world, and the Saviour of all men. Such mistranslations contradict many glorious scriptures including those quoted in Chapter 4, Universal Reconciliation Scriptures – The Riches of Christ.

We now give you examples of such mistranslations found in popular versions of the Bible that support the unbiblical doctrine of hell.

Mistranslations of *Aion*

2 Peter 2:17 (KJV)

These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever (aion).

The KJV translation of aion in this scripture to mean forever is a serious mistranslation. A correct translation of this verse is given in Young's Literal Translation, as follows:

2 Peter 2:17 (YLT)

These are wells without water, and clouds by a tempest driven, to whom the thick gloom of the darkness to the age (aion) hath been kept.

The meaning of this verse is that all of these unbelieving false teachers, the 'wells without water', who walk in spiritual darkness will be kept under the thick gloom of darkness until they repent through God's judgement in the Lake of Fire. This is when 'the thick gloom of darkness' will be kept over them no longer, as fully discussed in Chapter 12, The Lake of Fire Judgement Age – Part 1.

Revelation 19:2-3 (NKJV)

2 "For true and righteous are His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her." 3 Again they said, "Alleluia! Her smoke rises up forever (aion) and ever (aion)!"

This is another example of a mistranslated verse in Bible versions that support the doctrine of hell. 'Her smoke rises up forever (aion) and ever (aion)' is a mistranslation.

The correct translation is 'Her smoke rises up for an age of the ages'. The 'age of the ages' refers to the judgement, taking place in the Lake of Fire during the Great White Throne Judgement Age, of unbelievers who perpetrated and deceived many through their false religious system (the Great Harlot) and also martyred true believers, whose shed blood will be avenged by God. These unbelievers will be judged by God's Spiritual Refining Fire so that ultimately, through the gift of God-given faith, they come to repentance from their sin of unbelief to

become believers in the true Gospel, as explained in Chapter 12.

Revelation 20:10 (NKJV)

The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented (basanizo) day and night forever (aion) and ever (aion).

In this NKJV verse, both of the Greek words *basanizo* and *aion* have been mistranslated to mean 'And they will be tormented day and night forever and ever'.

The correct translation of this verse is, 'And they will be refined and purified day and night for an age of the ages'. We give a detailed commentary on this verse in Chapter 13, The Lake of Fire Judgement Age – Part 2.

It is a sad and shocking fact that the translators of many popular Bible versions, especially the KJV, have been greatly influenced by the Roman Catholic doctrine of hell as preached in the Latin Vulgate. Therefore, these translators have followed Jerome's mistakes in the Latin Vulgate by also translating *aion*, when describing the future punishment of unbelievers and fallen angels, to mean 'everlasting' punishment instead of the correct translation of 'age-to-come, age-lasting' punishment. Hence, they bring contradictions into the Word of God, negating the true Gospel of Jesus Christ that He died for the sins of the whole world and He is indeed the Saviour of the whole world (John 4:42, 1 John 2:2, Colossians 1:15-20).

Let us now consider the translation of the Greek word *aionios*, which has been similarly mistranslated in support of the false doctrine of hell.

The Greek word *Aionios*

The Greek word *aionios* occurs 71 times in the New Testament. *Aionios* is the adjective of the noun *aion*, and therefore, the grammatical rule demands that *aionios* must also have the same two meanings as *aion*. Depending on its context, these are:

A period of time that never ends, meaning forever, everlasting or eternal

OR

A period of time that begins and ends, meaning an age or age-lasting.

The fact that one of the meanings of *aionios* is 'forever, everlasting or eternal' is not in doubt because this is how it is correctly used in Scripture for the majority of its 71 occurrences, as dictated by its context. The phrase 'aionios life', which is God's promise to believers in Christ, occurs as many as fifty times in the Greek Manuscripts of the Bible. Most Bible versions correctly translate 'aionios life' to mean 'everlasting life' or 'eternal life'.

There are only a few verses in the New Testament where *aionios* can only mean 'age-lasting' and not 'everlasting', as dictated by its context. Sadly, these few verses have been mistranslated to mean 'everlasting' in popular Bible versions like the KJV, NKJV and NIV which support the doctrine of hell. Let us now give you examples of such mistranslated verses.

Mistranslations of *Aionios*

Matthew 25:46

And these will go away into everlasting (*aionios*) punishment, but the righteous into eternal (*aionios*) life.

This is a mistranslated verse, which first appeared as a mistranslation in the Latin Vulgate around 400 AD in support of the Roman Catholic doctrine of hell. The KJV and other subsequent versions of the Bible that support the doctrine of hell have carried forward this mistranslated verse into their own versions.

Augustine (354-430 AD), a fifth century Roman Catholic saint, who championed the doctrine of hell, depended heavily on this single verse to argue the case for endless punishment of unbelievers in hell.

Augustine argued that since Jesus used the same word *aionios* to describe both the duration of the future punishment of unbelievers and the

future life of the righteous, then it necessarily follows that the future punishment of unbelievers will be everlasting just like the future life of the righteous.

The problem Augustine had was that he strongly believed in the pagan doctrine of hell and he totally ignored, or was ignorant of, the fact that *aion* and its adjective *aionios* have two meanings in the Bible of age and everlasting depending on their context.

Now, let us understand the correct translation of Matthew 25:46 and the true meaning of what Jesus Christ is saying in this verse.

As we have demonstrated, to translate *aionios* punishment to mean everlasting or eternal punishment is a mistranslation because it brings contradiction into the Word of God. In addition to this, it should be noted that the Greek word for punishment used in Matthew 25:46 is *kolasis*, and the meaning of *kolasis* is 'corrective punishment' as confirmed by Strong's Concordance number G2851. So, the true meaning of Matthew 25:46 as dictated by the context is:

Matthew 25:46

And these will go away into age-lasting (*aionios*) corrective punishment (*kolasis*), but the righteous into eternal (*aionios*) life.

This is the true meaning of this scripture as originally inspired by the Holy Spirit, and it does not introduce any contradictions whatsoever into the Word of God.

Let us consider another example of a mistranslation of *aionios*.

Apostle Paul was a firm believer in Universal Reconciliation, and he makes many clear universalist statements throughout his writings. However, there is one statement in 2 Thessalonians 1:9 that has been mistranslated to mean 'everlasting' destruction, so let us consider this verse in detail.

2 Thessalonians 1:9

These shall be punished with everlasting (aionios) destruction (olethros) from the presence of the Lord and from the glory of His power.

In this verse, taken from the NKJV, aionios destruction is incorrectly translated to mean everlasting destruction. An accurate translation is age-to-come destruction, meaning the destruction of the physical life when they die in the flesh.

2 Thessalonians 1:9 is clearly speaking of God's judgement against unbelieving humanity living on earth at the Second Coming of Jesus Christ, as the preceding two verses confirm: "This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels, He will punish those who do not know God and do not obey the gospel of our Lord Jesus."

Yes, at the return of Jesus Christ when He appears in the sky marking the beginning of the next Age, the Millennial Age, most of unbelieving humanity alive at that time will be destroyed in their flesh, i.e., they will die a fleshly death, during the one-year period of the Great Tribulation. Thus, they will undergo an age-to-come destruction and not an eternal destruction, as mistranslated in 2 Thessalonians 1:9 above. However, the time will come, in the future, for all unbelievers to be resurrected at the Second Resurrection to undergo God's refining, yet merciful, judgement in the Lake of Fire. Please refer to Chapter 10 for details of what takes place at the Second Coming of Jesus Christ, and to Chapter 12 for details on God's refining judgement of unbelieving humanity in the Lake of Fire, during the Great White Throne Judgement Age.

It is because of the mistranslation of the Greek words aion and aionios that we end up with the unbiblical false teachings of:

Everlasting punishment (Matthew 25:46)

Eternal judgement (Hebrews 6:2)

Eternal damnation (Mark 3:29)

Everlasting fire (Matthew 25:41)

Everlasting destruction (2 Thessalonians 1:9)

All such unbiblical teachings are very serious mistranslations denying the true Gospel of Jesus Christ that He is indeed the Savior of the whole world.

The KJV translates aionios to always mean 'forever, everlasting or eternal' and it ignores the second meaning of 'age or age-lasting'. This is why Strong's Concordance only gives the first meaning of aionios, 'forever, everlasting or eternal'. This is also true for the Hebrew word owlam, which we shall soon discuss.

It is important to bear in mind that although Strong's Concordance is a useful tool, which helps us to understand the meanings of original Hebrew and Greek words found in the Manuscripts, its scope is somewhat limited. This is because the purpose of Strong's Concordance is to give the meanings of Hebrew and Greek words as understood by the King James Version translators. So, where the KJV translators have translated or interpreted any Hebrew or Greek word incorrectly, then Strong's Concordance will also give this same incorrect meaning. This is particularly true for the Greek words aion, aionios and the Hebrew word owlam, the meanings of which are the subject of this chapter. Ultimately, we rely on God's Word itself to understand the true meaning of any word used in the Bible, and not on man's Concordances or Lexicons. In writing God's Plan for All, our guiding principle has always been that the Bible is the Word of God and that it does not and cannot contradict itself.

As commented previously, Traditional Christianity gets its main support for its doctrine of hell from the New Testament, and there is very little in the Old Testament that can be mistranslated in support of the doctrine of hell. However, in order to make this study complete, we will now consider the Old Testament Hebrew word owlam.

The Hebrew word Owlam

There are 439 occurrences of owlam (pronounced olam) in the Hebrew Manuscripts

of the Old Testament. The Hebrew word *owlam* is the direct equivalent of the Greek words *aion* and *aionios* as confirmed by the Septuagint (the Greek Translation of the Old Testament Hebrew Scripture, translated by Jews between 300-250 BC). So, just like the Greek words *aion* and *aionios*, the Hebrew word *owlam* is used in the Bible to have the following two distinct meanings depending on its context in Scripture:

A period of time that never ends, meaning forever, everlasting or eternal

OR

A period of time that begins and ends, meaning an age or age-lasting.

The fact that one of the meanings of *owlam* is 'forever, everlasting or eternal' is not in dispute because many scriptures confirm this, for example:

Genesis 21:33

Then Abraham planted a tamarisk tree in Beersheba, and there called on the name of the LORD, the Everlasting (*owlam*) God.

Psalms 118:29

Oh, give thanks to the Lord, for He is good! For His mercy endures forever (*owlam*).

In the Bible, when *owlam*, like *aion* and *aionios*, is used to describe the eternal attributes of God, then of course *owlam* means forever, everlasting or eternal, as correctly translated in these verses.

Now, let us give some examples to show you that *owlam*, depending on its context, can also mean age or age-lasting even though most Bible versions always translate it to mean 'forever, everlasting or eternal'.

Genesis 17:13

He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting (*owlam*) covenant.

We can be sure that in this verse *owlam* actually means an 'age-lasting' covenant, even though it is translated in the NKJV version above, and other

versions of the Bible, to mean 'everlasting' covenant. This is because the New Testament, in Galatians 5:6, confirms that the covenant of circumcision given to Israel was never intended to be an 'everlasting' covenant but an 'age-lasting' covenant.

Again, in Isaiah 24:5, the Mosaic Covenant given to Israel has been translated to mean an 'everlasting' covenant. However, we know from the New Testament, in Hebrews 8:13, that the Old Covenant of the Law under Moses has now been superseded by the New Covenant of Grace under Jesus Christ. So, the Bible itself confirms that *owlam*, depending on its context, does not always mean 'everlasting', but it can also mean 'age or age-lasting'.

The scripture Jonah 1:17 clearly tells us that Jonah was in the belly of the great fish for only three days and three nights.

Jonah 1:17

Now the LORD had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights.

However, according to most Bible versions, in their translation of the scripture Jonah 2:6, Jonah was in the belly of the great fish 'forever', thus contradicting Jonah 1:17 above. Three days and three nights in the belly of the great fish may have seemed like 'forever' to Jonah, but the point we are making is that *owlam* in the Bible does not always literally mean forever.

There are other places in the Old Testament where it can be clearly seen that *owlam* does not mean 'forever, everlasting or eternal' and that it can only mean 'age or age-lasting', which can vary from a very short period of time of only a few days, as in the case of Jonah, up to a very long period of time of thousands of years.

To translate *owlam* to mean an 'everlasting' covenant when referring to the Mosaic Covenant or to say that Jonah was in the belly of the great fish forever, are not serious mistranslations because they can be understood as mere 'figures

of speech' rather than being taken literally. However, it becomes an extremely serious mistranslation to translate owlam to mean 'everlasting' punishment when the Bible means 'age-to-come, age-lasting' punishment, as in the case of Daniel 12:2 below.

Daniel 12:2

And many of those who sleep in the dust of the earth shall awake, Some to everlasting (owlam) life, Some to shame and everlasting (owlam) contempt.

Versions of the Bible like the NKJV quoted above, which support the doctrine of hell, translate owlam in this verse to mean 'everlasting life', and also 'everlasting contempt'. As in the case of Matthew 25:46, which we have already discussed in this chapter, this verse is similarly mistranslated.

The correct meaning of this verse, which does not contradict the biblical truth of Universal Reconciliation through the finished work of Jesus Christ on the cross, is:

Daniel 12:2

And many of those who sleep in the dust of the earth shall awake, Some to age-to-come everlasting (owlam) life, Some to shame and age-to-come age-lasting (owlam) contempt.

Of course, age-to-come life is the glorious everlasting life in Christ, which all true believers will receive when they rise from the dead in resurrection. However, age-to-come contempt is age-lasting, which all unbelievers will receive when they rise from the dead in resurrection. This is when they will be condemned to the Lake of Fire during the Great White Throne Judgement Age, and they will become ashamed of their sin of unbelief, repent and believe the true Gospel through God's refining corrective judgement, as we explain in detail in Chapter 12.

Apart from Daniel 12:2, there is very little in the Old Testament which can be misunderstood or mistranslated in support of the doctrine of hell.

Conclusion

Translators of the Bible have a clear choice to make when translating any of the above-mentioned, time-related, words owlam, aion and aionios when related to God's future judgement of unbelievers and fallen angels. This choice is whether to translate these words to mean 'everlasting' in support of the pagan unbiblical doctrine of hell, thus bringing contradictions into the Word of God, or to translate them to mean 'age-lasting' in support of God's future corrective age-to-come judgement of unbelievers and fallen angels, which is in line with the Word of God.

We are saying loud and clear, by the authority of the Bible, that any translation of these words to mean 'everlasting' when relating to God's future judgement of unbelievers and fallen angels is a mistranslation. Such mistranslations contradict the Word of God and negate the Gospel of Jesus Christ that He is indeed the Savior of the whole world.

We now need to repudiate the claim from hell-believing 'Christians' that most of the biblical teachings about hell come from the lips of Jesus Christ Himself, which we will do in the next chapter.

## END NOTE 42

### “The Day” And “That Day” In The Apostolic Record

The following chart helps display the number of times the terms, “the day” and “that day,” are used in the Apostolic Record when speaking of the approaching day of the Lord when all the things of the former age (of material religion) would be completely destroyed and YAHAVAH would perfectly implement His immoveable Kingdom above and within the hearts of those who are His by faith.

“The Day”:

Mt 10:15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Mt 11:22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

Mt 11:24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Mt 12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

Mt 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Mr 6:11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

Lu 17:30 Even thus shall it be in the day when the Son of man is revealed.

Ro 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Ro 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Ro 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

1Co 1:8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

2Co 1:14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

Php 1:10 That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ;

Php 2:16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

1Th 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

2Th 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

1Pe 2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

2Pe 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

2Pe 3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

2Pe 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

2Pe 3:12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

1Jo 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

“That Day”:

Mt 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Mt 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Mt 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Mr 13:32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Mr 14:25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Lu 6:23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

Lu 10:12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

Lu 17:31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

Lu 21:34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

Joh 14:20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

Joh 16:23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

Joh 16:26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

1Th 5:4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

2Th 1:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

2Th 2:3 Let no man deceive you by any means: for that day shall not come, except there come a



falling away first, and that man of sin be revealed, the son of perdition;

2Ti 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

2Ti 1:18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

END NOTE 43

On The Trinity

Visit the following link for more information.



<https://trinitydelusion.net/>

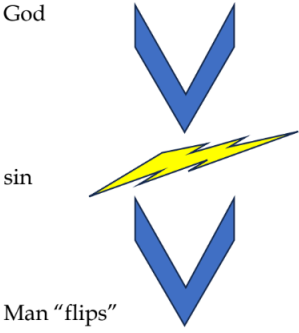

END NOTE 44

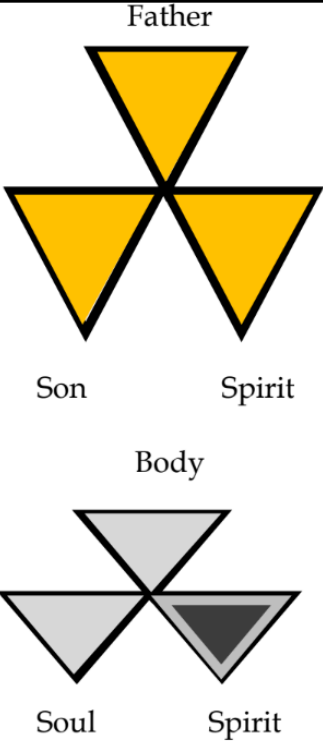
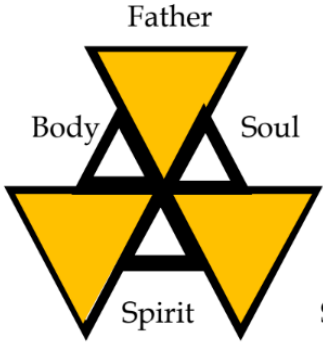
**It All Begins With V**


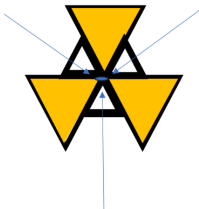

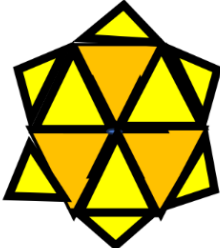
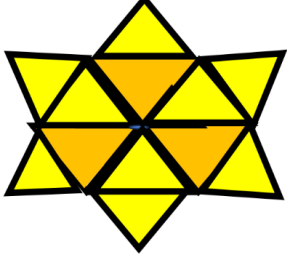
Years ago while sitting on Christmas eve in a Mexican restaurant alone, I was moved to create a visual explanation of what God has done in the world, how Man has responded, and what the faith really looks like when it is understood in a sort-of chronological fashion.




At that time, I decided to start this explanation by using a figure or shape to represent the invisible God. I thought of His Victory over sin and death, Satan and hell through His Son. I thought of how He is greater than everything and the “>” that is taught in fourth grade math. So I got a pile of white napkins and a ball point pen and created the following – for whatever it is worth:

	<p>GOD</p> <p>In the beginning, “V.” (a symbol for God Almighty) This is where we start because God is victorious, Everything in the universe pours down into Him; He is focused on all things below him, and there is nothing greater than He.</p>
<p>Universe</p>  <p>Relationship</p> <p>Earth</p> <p>God</p> <p>Man</p>	<p>GOD CREATES MAN</p> <p>Then I thought about how God made Man in His own image, male and female made He them. And I extended a mirrored version of Him to represent Man.</p> <p>Here, God is over all things and Man is over all the earth and there is a point of contact where God and Man in the Garden had relationship.</p>

<p>God</p>  <p>sin</p> <p>Man "flips"</p>	<p><b>THE FALL</b></p> <p>I thought about how this relationship was broken by Man choosing to do His own will over the will of His creator and I represented this break by separating God and Man but keeping God in His constant position but flipping Man over because s/he after the Fall started to think of themselves as God.</p>
 <p><b>Fallen Man</b> I am God!</p>	<p><b>MAN IN THE FALLEN WORLD</b></p> <p>At this point Man is removed in his heart from God and attempts to take over that role himself.</p> <p>His will and his way reign and the fallout from such is death, disease and disaster from naturally born human beings who had been alienated from God.</p> <p>In a godless world, Man becomes His own master and believes that from his limited world view He knows better than His Maker.</p> <p>His natural ways are inferior to God, however, and this is why his/her first birth cannot bring into relationship with God. Man, as Yeshua said, must be born again</p> <p><b>THE MIND OF FALLEN MAN</b></p> <p>I am capable, I am smart. I am important, I am wise, My knowledge is superior to all, I don't need a god or to rely on Him</p>

 <p style="text-align: center;">Father</p> <p style="text-align: center;">Son                  Spirit</p> <p style="text-align: center;">Body</p> <p style="text-align: center;">Soul                  Spirit</p>	<p><b>DIVIDED SELVES</b></p> <p>Because God so loved the world He gave His only Son which is the end result of the Fall as God first became incarnate and then sent His Spirit into the world.</p> <p>Additionally, because of the Fall, human beings experienced inner division or split between the make-up of their person.</p> <p>We might see these divisions in the following ways.</p> <p>YAHAVAH becomes a Father, with a Son, that sends His Spirit.</p> <p>Man splits inwardly in Body, Soul and Spirit, dying spiritually first, progressively dying in his soul and ultimately dying in His body.</p> <p>This would be the doomed destination of alienated Man from God if Yeshua never responded in love to save us.</p>
 <p style="text-align: center;">Father</p> <p style="text-align: center;">Body                  Soul</p> <p style="text-align: center;">Son                  Spirit                  Spirit</p> <p>Man turns (repents) and receives Yeshua as Lord and King</p>	<p><b>REBIRTH</b></p> <p>While God has always remained interested and “pointed down” to Man, each person must choose to see themselves for what they are in their flesh (sinful) and receive God’s offering of Himself for sin by faith.</p> <p>The results of this change of mind is a “turning” back toward God the way we were properly intended to be – with Him being above and man looking back up.</p> <p>When a person turns back to the way God intended them to be in their relationship, the individual us reborn from above, and Man experiences and interaction with the living God that is the Fall.</p>

 <p>The center point of this relationship is the union of God and Man.</p> <p>In the early stages of maturity the focus of God is the grow the individual in Him, overcoming what was of the natural Man and replacing it with the Spiritual or new man.</p> 	<p>INFANCY</p> <p>Just like newborn babes, newborn believers are immature and undeveloped when they first believe.</p> <p>This means time and patience is required for them to grow and learn the things of God.</p> <p>During this process, advanced by reading scripture and seeking, all of the initial attentions from God are seeking to grow the inner man or woman.</p> <p>No fruit bearing is possible on such tender vines as they cannot bear it.</p> <p>New believers therefore require time to grow through a steady diet of the milk of the word of God.</p>
	<p>MATURITY</p> <p>After the Father, Son and Spirit have worked on the inner woman or man, bringing them INWARDLY to where YAHAVAH wants them to be, they become “mature” believers, ready to digest the meat of the Scripture and to begin to bear fruit upward to God.</p>
	<p>FRUIT BEARING</p> <p>With the inward heart and mind of the individual matured, each person begins to extend outward in agape love to the world around them – as Christ to their neighbor.</p>
	<p>FULL MATURITY</p> <p>With full maturity looking something like this . . .</p> <p>Which interestingly includes twelve closed off V shapes and . . .</p>

	<p>One star of David, taking us all the way back to the beginning – except this time, fully integrated!</p>
<p>From this . . .</p>  <p>To this!</p> 	<p>Also observe, that there are three X's in the finished star, two major triangles representing God and Man, twelve small triangles that compose the whole thing, and all of it began with a V.</p>

## END NOTE 45

## Errant Impositions Made By Religious Leaders And Institutions Today

Below are some errant assumptions taught by the majority of Christian leaders, teachers and pastors today. This list is merely representative and is not close to being exhaustive.

That God hates anyone disinterested in Him.

That God hates this world and its inhabitants.

That the world fell into sin, but God still punishes people for doing what they cannot help but do.

That all non-Christians go to hell forevermore – Jews, Muslims, Buddhists, Hindus, Atheists, etc.

That all non-Evangelicals go to hell forevermore – Jehovah’s Witnesses, Mormons, Catholics, Seventh day Adventist, etc.

That Jesus has saved the world unconditionally but if people don’t receive Him AND follow Him “correctly,” they will be punished by a loving God who sends them to a burning hell forever.

That sin still exists, and God’s wrath is awaiting to punish everyone for it.

That Jesus and His apostles all said He was coming back “soon” and “quickly” in their day and yet He has not returned and we are still waiting on Him?

That this world is going to end in the future.

That God “poured His wrath out” upon His innocent Son.

That the name “Jesus” must be said and received in order to escape God’s wrath via afterlife torments.

That the resurrection is defined as mortal souls coming materially out of the ground with the physical bodies they once possessed (just like Jesus).

That the “new testament” is a set of books written by Jesus’ apostles.

That the “new testament” is a manual of musts for people today.

That God is all knowing and all powerful but is incapable of saving all from sin.

That God is love but created a world where most people die with the sin natures they were born with, and He punishes them for it.

That human beings are predestined by God to either believe on Him or to reject Him.

That people must go to church, pay tithes, be baptized in water, and do other demanded religious things to be “right” with God.

That people who have never heard of “Jesus” go to hell or cannot enter heaven.

That there are any “other commandments” for Christians other than to walk in faith and to love.

That brick-and-mortar material religion is necessary and ordained of God today.

That there is religious authority on earth today other than that of the Spirit.

That being saved is all God wants from His earthly human creations.

That objective religious demands exist today and must be followed by obedient people to be right with God.

That life must be lived solely for God and He sees any other pursuits on earth as evil.



That the scripture is primary in the faith and immovable opinions on it are far more important than selfless, sacrificial love for all people everywhere.

That Christians are still saving people from going to hell.

That hell still exists. That Satan still reigns.

That God's wrath still exists.

That God's love only exists for admitted Christians.

That the ten tribes are lost.

That Israel still exists among Jews.

That a temple needs to be rebuilt.

That anything, anyone, anywhere has any say in an individuals relationship with YAHAVAH.

END NOTE 46

The Woman Taken In Adultery

Visit the following link for more information.

<https://www.thegospelcoalition.org/themelios/article/text-criticism-and-the-pulpit-should-one-preach-about-the-woman-caught-in-adultery/>

END NOTE 47

Does The Woman Caught In  
Adultery Belong In The Bible?

Visit the following link for more information.

<https://textandcanon.org/does-the-woman-caught-in-adultery-belong-in-the-bible/>

## END NOTE 48

## The Lie Of Once Saved Always Saved

The doctrine called Once Saved Always saved is the result of Reformed thinkers errantly interpreting some passages in the letters and Gospels of the Apostolic Record. Some points to consider – first, when Jesus speaks of God electing or choosing some of them (as found in the Gospels) He is usually speaking of His chosen Apostles, not those around them and certainly not the worlds inhabitants writ large or small.

Secondly, when Paul speaks of God electing and choosing, He is contextually speaking of God choosing and electing the Nation of Israel to do the things that they were called to do and these passages are not speaking to individuals in the world. We must also take the passages from the scripture that were written to them/then (meaning to that pure and Holy Bride that Jesus promised to come back and rescue from the great and dreadful day of the Lord) and admit that there were always, always, always conditions placed upon them being included in that holy group. Got all of that?

But when we come to passages that are obviously and contextually speaking to individuals, and the principles upon which people are saved to the Kingdom of God, the idea of being saved when someone first believes once and for all is a

deceptive lie. Let me explain this by consulting a couple passages.

In John 9:31 the man born blind but healed by Jesus says to the Jewish leaders who were questioning him

“We know that God does not listen to sinners, but if any one is a worshiper of God and does his will, God listens to him.”

The Greek there, relative to the line, “and does His will,” is in the present active subjunctive of *poieô*, and it means, "continues or keeps on doing his will." Can someone believe and then not continue to do His will? Read the parable of the Sower! Read revelation chapter 2 and 3 and Yeshua’s words to the seven churches in Asia minor! In fact most seeds that first take root in the parable of the Sower fail to actually continue to the point where they bear fruit but instead, wither and die. Remember what Jesus said in John 15 about branches (that’s mature growth) that have sprung “from Him” that do not bear fruit? He said,

John 15:4 Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me.

5 I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing.

6 If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned.

If a branch that has abided in Jesus can be cast forth and wither and are then burned in the fire, I suggest that believers who once walked with Jesus through belief can do the same.

But then there is even better scriptural evidence to this. It’s something that I have referred to a lot lately because it is so revelatory. Turn to John 8 as Jesus is teaching the Jews around him and in verse 30 where we read:

John 8:30 As he spoke thus, many believed in him.

Is that enough? Does Jesus then say to them, "We have many salvations today! Yippee!" Once you have believed you will always believe! Yippee! Once saved always saved, Yippee?"

No. read the next verses!

31 "Jesus then said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples,

32 and you will know the truth, and the truth will make you free."

In other words, we first believe. This is good. Then we continue in His word. Then we are His disciples in deed or in truth. Then we shall know the Truth. And then the Truth will set us free.

And then those who endure, continuing to desire to do His will, walking in faith, looking to Him, abiding in the vine and producing fruits of love . . . are saved to His Kingdom. Don't believe the isms and -ists of Man. Continue in His Word and be His disciples . . . indeed.

## END NOTE 49

## On The Person, Purpose, Power And Present Disposition Of Satan, The Devil, Hell And Evil

The idea of Satan and hell, fiery punishment and the fallen angel reigning over souls eternally tormented in inescapable and endless fire is more believed, talked about, and made into Hollywood movies, rock-concert themes and t-shirt sales than God has ever been. After years of contextual studies of ancient scripture we believe we are more than qualified to set the record straight once and for all on this biblical being, his reign, his domain and the present disposition of such.

Satan was truly a biblical figure, seemingly a fallen angel, who was answerable to the living God but allowed to tempt and try human beings – especially those who were under the Law of Moses but not exclusively (see, Book of Job).

He was known as the accuser of the brethren and as such was greatly empowered by the installment of the Law of Moses among the children of Israel.

This makes sense as Paul makes it clear that by the Law is the knowledge of sin. In other words, remove Law and sin is removed. That is why we read that the Law was nailed to the cross of Christ wherein Yeshua took it down from its place forevermore.

The end of Satan, then, would be directly tied to the victory of Christ over sin, death, and the Law.

The book of Revelation describes this end () and we see his demise, as well as that of hell, within the timeframe of Yeshua coming out from the Holy of Holies above, bringing judgment upon Israel and saving His Bride. At that time, which occurred in 70 AD by the hand of the Roman Armies, Satan was permanently defeated by being cast into the Lake of Fire which was prepared for him.

Some ask:

“So how is there such evil in the world if Satan has been destroyed?”

We reply,

When we look to the Garden of Eden, we see that while the serpent was able to tempt Eve but she had no sin. The fact of the matter is, Eve chose evil BEFORE she fell. This insight is key to understanding how there can be evil without Satan. The capacity for evil is well within human beings for the simple reason we have been created for choice. Where there is choice, there is always a chance for evil. Once Satan got her to sin, he assumed, so to speak, the title deed of the world, and became the accuser of Men – especially under the Law of Moses once it was given. We also note that Satan himself, if we have his origin story right, was also created perfect – but even he chose evil while in the very presence of God! So we know that evil is always presenting itself as an option to freewill creations.

In the Book of James, this is what he says

James 1:13-15 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Notice that he does not mention anything about Satan here! And Satan was still in operation at

that time! No, humankind, has been returned to the Garden of Eden state (spiritually) by and through the second Adam Christ, and all individuals are now standing before the Tree of Life and the Tree of Knowledge of Good and Evil and are choosing which tree to feed from – one that leads to life, or the other that leads to death (or non-continuance).

Others ask:

“If Satan is gone, then what is the dark forces that are clearly in power on earth today?”

We reply,

Because God is eternal and self-existent there exists an opposite of Him - what He is not. He is light, the opposite then is Dark. He is agape love, the opposite then is self. We might conclude that the very existence of God means the very existence of non-God. And where the absence of God is, therein lies dark – personified or not. It is hollow, empty, self-absorbed, soul sucking death.

Finally, people ask,

“If Satan is gone, along with hell, what happens to evil people when they die?”

Our answer to this is difficult for most Christians to embrace but it comes directly from the biblical text. We will address it through bullet-points:

At the Fall, Satan assumed the title deed of the world.

When he tempted Yeshua in the wilderness, Yeshua did not question what he was offering him or the right to offer it, he simply cited scripture in response.

At the cross, having lived perfectly, Yeshua crushed Satan’s head.

He told His disciples that all power was given Him in heaven and earth.

When He ascended into the heavenly holy of holies, the angel told the brethren looking on that He was going to return in the same way He left.

Somewhere between 30AD and Stephen’s martyrdom, Satan was bound for a period of time (the scripture calls it 1000 years). This was a time of peace for the Bride and the church grew.

Somewhere between 60AD and 67AD, Satan was loosed, and he went about angrily knowing that his time was short, persecuting the Saints, seeing whom he could lead away before the return of Christ out of the Holy of Holies.

When Christ came out and saved His Bride from certain destruction, Satan and hell were cast into the Lake of Fire.

Ever since, ever single person on earth

has had their sins forgiven past, present and future.

has been reconciled to God.

Has been saved from sin, death and hell.

Dies, is immediately judged, is given a resurrected body and enters into the eternal realm.

Some have bodies able to enter the New Jerusalem above.

Some have bodies only fit to exist outside the New Jerusalem above.

All have been reconciled, but not all have been saved by faith to the Kingdom.

## END NOTE 50

## The Price Of Liberty

It is our opinion that of all the things the living God wants for His creation what tops the list is liberty. Where all souls have freedoms (all people are free to believe how they wish and to even do what they want – though there may be consequences involved) liberty is the ability to take action without restrictions or an interfering authority imposing its will on the person taking the action described. “All people are free to speak their minds in the United States, few have the liberty to so do without retribution or punishment of some kind whether it be familial, social, cultural, financial, relational or occupational.” So, yes, most people are free to say, “I detest this or that group, but few souls have the liberty.” It is our contention that personal liberty is at the top of the heap of YAHAVAH’S desires for human beings. But liberty comes at a price. The notion to speak and act without repercussion or having to answer to controlling forces implies responsibility if it lends to continued genuine liberty. For instance, a despotic leader might be able to say unencumbered that all people names Fred or Ethel should be shot on sight, and while the most despotic might be able to actually put that idea into action, that leader would limit the true definition of Liberty in his or her life because 1) they would be criticized by others, 2), they would possibly be charged by higher authorities for their actions and words, 3) they themselves would be in bondage to hating people named

Fred or Ethel, and 4) they would somewhere along the line of their lives be on the receiving end of such (like going to a Dentist whose mother Ethel was put to death because of your freedom to demand it). No, real liberty is not found in unbounding liberties afforded and freedoms exercised; true eternal godlike liberty is only available when actions are founded and executed in and through agape love. So the pathway to liberty is love, which is a verb, which is an action, and when perfectly executed the highest form of liberty abounds. We note that perfect liberty experienced does not include an existence without blame or accusation, but it is an existence that is blameless and that in and of itself is a form of extreme liberation.

It only makes sense then that abiding in and operating by agape love (which is defined in scripture as selfless, sacrificial and insufferable acts) is the means to personal liberty, which is why it is prescribed in scripture as the basis for the two great commandments. Love leads to liberty. Non-love leads to bondage. The cost or the price for liberty is the ego, the self, the desires of the flesh which in the face of difficulty wants to preserve and retain identity. With the new identity of Christ serving as the operating system for Yeshuan’s, the ability to love becomes a much better way to live and to be free indeed.



END NOTE 51

The Good News And The Great News

The following simple chart was created to help modern readers understand the difference between the Good News of the Apostolic age and the Great News today.

“Having presented all of this we would be negligent if I did not overemphasize the wonders that await those who in this life willingly and honestly choose to believe on Him. Additionally, we cannot overemphasize the sobering realities of those, by comparison, who don’t care. In the Great News, God is not punishing anyone – that was all done in the former economy. But God is just, and He will reward all creations with heavenly spiritual gifts according to the faith and love they chose to live by in their lives.

<b>THE GOOD NEWS</b> <b>Baptism of Yeshua to 70 AD</b>	<b>THE GREAT NEWS</b> <b>70AD to the present</b>
Was to them/then – first the Jews then some Gentiles living in that age.	Is to the whole world ever since.
Said, “the Messiah has come! Believe and receive Him and be saved from hell, the coming destruction and to a heavenly realm!”	Says, “The Messiah came and had victory over all things that stood in our way to have access to God. He paid for your sin, past present and future. God is not angry with you. You are reconciled to Him. If you want to have a relationship with Him, look to His Son in faith and seek Him diligently.
Message was, “if you don’t receive and believe on Him you will die and go to hell, and not enter heaven until you have paid the utmost farthing and if you are in Jerusalem in the Great and dreadful day you will die.	Message is, “If you choose, you can enter into a relationship with God because of all that Yeshua has done. Accept Him in faith and you will enter into His rest and kingdom above. Reject Him, His Spirit, faith that God exists, and you will live in death outside His heavenly Kingdom – until you decide to receive all that God as done.”
In the end – the Good News was for them/then and included the need to receive and believe on Him or face death and afterlife hell.	In the Great News, God has taken care of everything that stood in our way of a relationship with Him and if someone wants a relationship with Him, they can have it. If they don’t, He rewards them according to their life’s aims and focus.

## END NOTE 52

## The Lie Of The Lost Ten Tribes By Grady Risely, Parts A And B

## PART A

If we are going to use the Bible, we have to admit that the “Lost Ten Tribes” of Israel is a man-made religious myth. The truth of the matter is the “Northern” tribes of Israel were never lost. This should not come as a surprise because nowhere in scripture are the “Ten Northern Tribes” referred to as “lost” or “unknown”.

There is a great difference between the Tribes being “scattered” and the Tribes being lost. The “Ten Tribes” of the “Northern Kingdom of Israel” were never lost, they knew who they were, and they knew where they were, and they knew where the Promised Land was. Before we can truly dive into the idea that the “Ten Tribes” were not lost we have to understand what

“Tribes” we are even talking about. So here it goes ...

Let’s start by identifying the 12 Tribes of Israel. Jacob, called “Israel”, had twelve sons by four different women. Two wives, Leah, and Rachael and two concubines the first of whom was Zilpah, Leah’s servant and the second was Bilhah, Rachel’s servant. The names of the 12 sons were (by order of birth) ... Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin.

Now traditionally the firstborn son would receive a double portion of inheritance and the firstborn son of Jacob/Israel was Ruben. However, Ruben played “hanky panky” in some form or another with his stepmom, Bilhah and so Jacob punished Ruben by taking away his double portion. Rubens double portion instead ended up going to Joseph who was sold into slavery by his brothers and ended up in Egypt.

Long story short, Josephs double portion of inheritance was divided between his two sons, Ephraim, and Manassas. The Tribe of Joseph was the Tribe of Ephraim and the Tribe of Manassas each of whom received one portion of Josephs double portioned inheritance. The Tribes of Ephraim and Manassas did not replace the Tribe of Joseph, instead the Tribes of Ephraim and Manassas constituted the Tribe of Joseph. This will be made evident and verified in

Scripture a little later on.

So, let’s time warp ahead a little and jump to when the Kingdom of Israel was taken away from King Solomon because of his unfaithfulness and idolatry.

1Kings 11:9-11 9And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, 10And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. 11Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

The first thing we need to understand is that God did this. The Tribes of Israel didn’t get to choose what Kingdom they wanted to be part of. God is the one who stripped the kingdom away from Solomon and assigned only one Tribe (Judah) as the Southern Kingdom of Judah. The other Ten Tribes were assigned to the Northern Kingdom of “Israel” and there was no choice offered or given.

1 Kings 11:30-32 30And Ahijah took hold of the new cloak he was wearing, tore it into twelve pieces, 31and said to Jeroboam, “Take ten pieces for yourself, for this is what the LORD, the God of Israel, says: ‘Behold, I will tear the kingdom out of the hand of Solomon, and I will give you ten tribes. 32But one tribe will remain for the sake of My servant David and for the sake of Jerusalem, the city I have chosen out of all the tribes of Israel.

However, the Kingdom assignment of a Tribe did not mean that all the individuals of that Tribe lived in that Kingdom, nor did it mean that individual members of a Tribes were loyal to their Tribes King.

2 Chronicles 11:14,16-17 14For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest’s office unto the LORD:... 16 Those from every tribe of Israel who had set their hearts to seek the LORD their God followed the Levites to Jerusalem to sacrifice to the LORD, the God of their fathers. 17So they strengthened the kingdom of Judah and supported Rehoboam son of Solomon for three years, because they walked for three years in the way of David and Solomon.

The Southern Kingdom of “Judah” was allotted only one Tribe by God. Many Benjamite’s, whose inherited land was now within the Kingdom of Judah, helped and supported the Kingdom of Judah even though their Tribe was part of the Northern Kingdom of Israel.

2 Chronicles 11:12 20When all Israel heard that Jeroboam had returned, they summoned him to the assembly and made him king over all Israel. Only the tribe of Judah followed the house of David. 21And when Rehoboam arrived in Jerusalem, he mobilized the whole house of Judah and the tribe of Benjamin—180,000 chosen warriors—to fight against the house of Israel and restore the kingdom to Rehoboam son of Solomon.

Israelites living in the cities of Judah were ruled by the King of Judah no matter what Tribe they were from.

2 Chronicles 10:17 but Rehoboam still reigned over the Israelites living in the cities of Judah.

The inherited land of Simeon and Benjamin was in the Kingdom of Judah. However, the Location of a Tribes Land or even the location of the Tribe members themselves did not determine the Kingdom that the Tribe was assigned to.

1. Gad and Ruben didn’t even have land in the promised land.

2. Simeon was in the South of the land of Judah and completely contained within it.

Many claim that Benjamin was a Tribe of the Southern Tribe of Judah based upon the following verse.

2 Chronicles 11:12 He (Rehoboam) also put shields and spears in all the cities and strengthened them greatly. So Judah and Benjamin belonged to him.

At first glance this seems rather conclusive. However, there are two reasons and one explanation as to why this passage cannot mean that the Tribe of Benjamin was a Tribe “Judah”.

Reason #1 The passage is not talking about people. The passage is explicitly speaking about how

Rehoboam built up the defenses in towns and cities in Judah and Benjamins inherited land.

2 Chronicles 11:5-12 5Rehoboam continued to live in Jerusalem, and he built up cities for defense in Judah. 6He built up Bethlehem, Etam, Tekoa, 7Beth-zur, Soco, Adullam, 8Gath, Mareshah, Ziph, 9Adoraim, Lachish, Azekah, 10Zorah, Aijalon, and Hebron, the fortified cities in Judah and Benjamin. 11He strengthened their fortresses and put officers in them, with supplies of food, oil, and wine. 12He also put shields and spears in all the cities and strengthened them greatly. So Judah and Benjamin belonged to him.

2 Chronicles 11:23 Rehoboam also acted wisely by dispersing some of his sons throughout the districts of Judah and Benjamin, and to all the fortified cities. He gave them abundant provisions and sought many wives for them.

2 Chronicles 11:3 3Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in

Judah and Benjamin, saying,

Explanation #1 This is completely understandable when you realize that Jerusalem was actually located within the inherited land of Benjamin.

Joshua 18:28 Zelah, Haeleph, Jebusc (that is, Jerusalem), Gibeah, and Kiriath-jearime—fourteen cities, along with their villages. This was the inheritance of the clans of the tribe of Benjamin.

Reason #3 It really doesn't matter if every single member of the entire Tribe of Benjamin was loyal to Rehoboam or not. God said that the Kingdom of Judah was only assigned one Tribe and not two.

1 Kings 11:36 I will give one tribe to his son, so that My servant David will always have a lamp

before Me in Jerusalem, the city where I chose to put My Name.

1 Kings 11:13 Yet I will not tear the whole kingdom away from him. I will give one tribe to your

son for the sake of My servant David and for the sake of Jerusalem, which I have chosen.

1 Kings 11:32 But one tribe will remain for the sake of My servant David and for the sake of

Jerusalem, the city I have chosen out of all the tribes of Israel.

1 Kings 12:20 When all Israel heard that Jeroboam had returned, they summoned him to the

assembly and made him king over all Israel. Only the tribe of Judah followed the house of

David.

So, the Tribe of Judah was the Southern Kingdom of "Judah", and the Ten tribes of the North Kingdom of "Israel" were Ruben, Gad, Dan, Naphtali, Issachar, Simeon, Zebulun, Asher, Benjamin and Joseph. Why Joseph and not Ephraim and Manassas? Because Ephraim and Manassas were not sons of Jacob/Israel. They are indeed called Tribes, but the Tribes of Ephraim and Manassas did not "replace" the Tribe of Joseph instead the Tribes of Ephraim and Manassas

"constituted" the Tribe of Joseph. Here are some passages from the Bible showing that Joseph was indeed considered a Tribe of Israel.

· Context: Moses giving instructions to the Tribes before they cross over into the Promised Land.

Deuteronomy 27:12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

· Context: Moses blessing the Tribes before they cross over into the Promised Land. Notice He mentions Joseph and at the end acknowledges Joseph is Ephraim and Manassas.

Deuteronomy 33:13-17 13And of Joseph he said, Blessed of the LORD be his land, for the precious

things of heaven, for the dew, and for the deep that coucheth beneath,... 17His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

· Context: List of the sons of Jacob in 1 Chronicles before listing their genealogies.

1 Chronicles 2:1-2 1These are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, 2Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

· Context: Ezekiel states that the Division of the Promised Land after captivity was supposed to be divided according to the 12 Tribes of Israel and Joseph was to receive two parts.

Ezekiel 47:13 Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land

according to the twelve tribes of Israel: Joseph shall have two portions.

Context: The 12 gates of the rebuilt Jerusalem were supposed to be named after the 12 Tribes and Joseph is named but not Ephraim or Manasse.

Ezekiel 48:32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

Context: Joshua refers to Ephraim and Manasse as the house of Joseph.

Joshua 17:17 And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying,

thou art a great people, and hast great power: thou shalt not have one lot only:

In general, when an Israelites Tribe and/or land inheritance is referred to, the Tribes of Ephraim and Manasseh are used because they each received an equal portion along with the 11 brothers of Joseph. However, when the Tribes of Israel are being referred to as an Entity, Nation, or People as a whole, Joseph is considered the 12th Tribe because “he” was one of the twelve sons of Jacob/Israel not Ephraim or Manasseh. This can be seen in the following examples.

Ezekiel 47:13 Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.

Deuteronomy 33:13-17 13And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,(14,15,16)... 17His glory is like the firstling of his bullock, and his

horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

This brings us to the mystery of the 12th Tribe represented by the 12th torn piece of cloak. We know ten Tribes were assigned to the Northern Kingdom of Israel and we know that only one Tribe was assigned to the Southern Kingdom of Judah. Where was the 12th Tribe assigned? The answer is actually very simple. The 12th and unassigned Tribe was the Tribe of Levi.

The Tribe of Levi was unique among the Tribes of Israel because their portion or inheritance was God. Levi was the Tribe that had cities and lands assigned to them throughout all of the Promised Land so that they could minister to the people as the Law dictated.

Deuteronomy 10:8-9 8At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day. 9Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him.

The Levites and priests worked at the Temple, but the Temple wasn't the only local in which they were to live and work, and offering up sacrifices wasn't their only job.

The Levites had Cities and lands apportioned to them throughout the Promised Land. (Numbers 35:1-15)

The Levites and priests distributed food to foreigners, widows, poor and orphans throughout the Promised Land. (Deut. 14:29)

The Levites and priests had to be available to perform various purifications in homes throughout all of Israel. (Leviticus 14)

Levites and priests throughout the Promised Land examined sick people and gave instructions concerning health and sickness. (Leviticus 13)

The priests were the ultimate authority when it came to legal issues. (Deut. 17:8-10)

Whenever a legal issue could not be resolved by the local authorities the case was brought to the priests of Levi. Priests were to judge fairly and equitably regardless of a person Tribal or Kingdom affiliation. (Deut. 1:16-18)

Simply put, Levi could not be assigned to a Kingdom because their Tribe belonged to God, and they were already assigned to minister before the Lord on behalf of all the Tribes in the Temple and throughout all the Land. This understanding is clearly demonstrated by King Josiah when he gave instructions to the Levites concerning the Temple in Jerusalem.

2 Chronicles 35:3 And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel,

Another point often missed is that when God divided the Kingdom of Israel, He did not nullify or change the covenant or law. When God gave the Kingdom of Israel to Jeroboam God told him to obey his commandments and statutes which would have been impossible without Levitical priests.

1 Kings 11:38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

Three times a year all Israelite males over 20 years old were to go to Jerusalem. (Deut. 16:16) At least once a year the entire family was supposed to bring their tithes and eat it in Jerusalem. (Deut. 14:22-27) This didn't change.

Obedying God is what every tribe of Israel was supposed to do. The two Kingdoms of Israel weren't supposed to be enemies they were supposed to be brothers. We even see God say

this when He told Rehoboam not to attack the Northern Kingdom and try to get them back under his rule.

2 Chronicles 11:2-4 2 But the word of the LORD came to Shemaiah the man of God, saying, 3Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, 4Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

Just to drive this point home there was once a King of Israel named Baasha and he build a city named Ramah to prevent Israelites in the North from traveling to Judah, Jerusalem, and the Temple. The King of Judah named Asa hired Syria to attack the Baasha and drive him back north. The plan worked and then King Asa ordered everybody in Judah to go up and dismantled the blockade city of Ramah and bring the materials into Judah. Now the King got in deep trouble for paying Syria to and fight instead of trusting God, but the point is that Jerusalem was to be open and accessible to all Israelites. (1 Kings 15:16-22, 2 Chronicles 16:1-6)

All of this has been to establish an understanding of who the 12 Tribes were and what their division looked like. The ten Tribes which were "politically" the Northern Kingdom of "Israel" were all the Tribes except for Judah and Levi. The one Tribe that was "politically" the Southern Kingdom of "Judah" was of course the Tribe of Judah. Tribe of Levi was not assigned a Kingdom because they were set apart unto God from the beginning. The idea that Benjamin was a part of

the Southern Tribe of Judah is just not supported by Scripture. God assigned ten of the Twelve Tribes to the North and one to the South.

#### PART B – On the Lie of the Lost Ten Tribes

The first thing to note is that nowhere in the Bible are the Ten Northern Tribes of "Israel" referred to as "lost" or "unknown". There is a big

difference between the Israelites of the Northern Kingdom of “Israel” being “scattered” and the Tribes being lost. The “Ten Tribes” of the “Northern Kingdom of Israel” were never lost, the individual Israelites of the “diaspora” knew who they were, they knew where they were, and knew where Jerusalem and the Promised Land was.

First things first though. The common belief is that “ALL” the people of the Ten Tribes of Israel were taken by the Assyrians and placed throughout Assyria and Media, when the King of Assyria conquered the Northern Kingdom of “Israel” in 722BC. This is not merely inaccurate, it’s verifiably a false religious myth. First it is true that the Northern Kingdom of “Israel” which “Politically” consisted of “Ten Tribes” was conquered by Assyria. It is also true that two separate times the Assyrians came and took captive many Israelites living in the Northern Kingdom. (734BC and 722BC) Assyria also “carried away” those Israelites and placed them throughout the Land of Assyria in Halah in Gozan by the Habor River, and in the cities of the Medes. (2 Kings 15:29-30, 2 Kings 17:6).

It is also true that after the defeat of the Northern Kingdom of “Israel”, only the Southern Kingdom of “Judah” remained as a Kingdom in the Promised land. (2 Kings 17:23) However, not all of the people of the Ten Tribes that “politically” formed the Northern Kingdom of “Israel” were taken out of the North, and they certainly weren’t all removed from the Southern Kingdom of “Judah”.

Ø The prophet Jeremiah was a prophet that prophesied roughly 100 years after Assyria conquered the Northern Kingdom of Israel. (Jeremiah 1:2)

· Long after Israel was taken from the land, God was still prophesying to those of “Israel” in the North.

Jeremiah 2:4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of

Israel:

· The prophet Jeramiah during the reign of King Josiah, King of “Judah” was told to tell “Israel” in the North that God wanted them to return to Him.

Jeramiah 3:12 Go and proclaim these words toward the north, and say, Return, thou backsliding

Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever.

Conclusion: Jeramiah was told by God to prophesy to the “Ten Tribes” of “Israel” over 100 years after they were supposedly “all” taken away.

Ø Ezekiel was a prophet that prophesied even a little later than Jeremiah. Ezekiel was taken out of Babylon in either 606BC with Daniel or during the Second deportation in 597BC.

· The prophet Ezekiel was sent to prophesy to the children of Israel.

Ezekiel 2:3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.

· Ezekiel is told to go to the House of Israel.

Ezekiel 3:1 Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak

unto the house of Israel.

· Ezekiel knows the difference between “Israel” and “Judah”.

Ezekiel 4:4-6 4Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it:

according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. 5For I

have laid upon thee the years of their iniquity, according to the number of the days, three hundred

and ninety days: so shalt thou bear the iniquity of the house of Israel. 6And when thou hast

accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of

Judah forty days: I have appointed thee each day for a year.

Conclusion: Ezekiel was told to prophesy to the “Tribes” of “Israel” from the Northern Kingdom even after “some” of “Judah” had been taken into Babylonian captivity. (Ezekiel 1:2)

Ø After Assyria had taken captive and conquered some, if not all of “Israel” in the North, King Hezekiah sent word throughout the North of the Promised Land, inviting all “Israelites” to come to Jerusalem in “Judah” and observe the Passover.

· Hezekiah sent messengers to Ephraim and Manasseh specifically. (2 Chronicles 30:1)

· Hezekiah sent messengers all the way from Beersheba in the south to Dan in the far north. (2 Chronicles 30:5)

· Hezekiah’s letter specifically mentions that he was inviting those of the remnant in the North that had escaped out of the hand of the King of Assyria. 2 Chronicles 30:6)

· Hezekiah also mentions that if they would return to God, their brothers and sons in captivity would receive mercy in the presence of their captors. (2 Chronicles 30:9)

· Many Israelites in the North mocked and did not come to Jerusalem, but some of the Israelites humbled themselves and did come to Jerusalem. (2 Chronicles 30:10-11)

· Israelites from the tribes of Asher, Manasseh, Zebulun, Ephraim, and Issachar are specifically mentioned having attended the Passover in Jerusalem. (2 Chronicles 30:11,18)

Conclusion: Some Israelites from the “Ten Tribes” of “Israel” lived in the North had avoided

capture and deportation by the Assyrians. Those of the North being invited to the Passover were told that God would bless their “sons and brothers” who had been captured and deported if they turned back to God.

Ø There were Israelites who lived in “Judah” and Jerusalem who were not of the Tribe of Judah.

· Children of Israel and of Judah dwelt in Jerusalem. (2 Chronicles 31:5)

· Children of Israel and of Judah dwelt in all the towns of Judah. (2 Chronicles 31:6, 15:8-10)

· People who weren’t of Judah who lived in Judah were ruled by the King of Judah. (2 Chronicles 10:17, 1 Kings 12:17)

Conclusion: An Israelite’s Tribe association with the “Northern Kingdom” of “Israel” did not dictate where they lived or what King they were loyal to.

Eventually because of the unfaithfulness, the Southern Kingdom of “Judah” was conquered by Nebuchadnezzar. On three different occasions spanning about 20 years, King Nebuchadnezzar took people from Babylon. (Jeremiah 52:28-30) The years were roughly 605BC, 597BC and 587BC.

In 587BC Jerusalem and the Temple were burned and destroyed and almost all of those who were not killed were taken into captivity. (2 Chronicles 36, 2 Kings 25) When King Nebuchadnezzar finished carrying off “Judah”, all of Israel was in captivity among the Nations in one form or another.

Those “Israelites” who had come south and lived in “Judah” were now in captivity with “Judah” in Babylon. Those in the North were also under Babylonian and Median control. The Kingdoms of “Israel” and “Judah” no longer existed.

Now we come to the main issue. Most “Christian” Religions claims that only Judah, Benjamin, and Levi were freed from captivity and returned to the Land of Judea to rebuild the Temple. Religion claims that all the Israelites of the “Ten Tribes” of the Northern Kingdom of “Israel”, were never freed from their “exile” and



that their “dispersion” among the nations continues to this day.

Ø Let’s begin to disprove this myth with a quick history lesson...

- Assyria conquered the Northern Kingdom of “Israel” circa 722BC.
- Babylon and Media conquered Assyria circa 609BC.
- King Cyrus of Persia conquered Media circa 550BC.
- King Cyrus of Persia conquered Babylon circa 539BC
- King Cyrus issues a written decree to be published throughout all his kingdom which read...

Ezra 1:2-4 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the

kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. <sup>3</sup>Who is there among you of all his people? his God be with him, and let him go up to

Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,)

which is in Jerusalem. <sup>4</sup>And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the

freewill offering for the house of God that is in Jerusalem.

I know that might seem confusing and its significance not understood without some explanation so let me break it down and explain why King Cyrus was God’s messiah. (Isaiah 44:28, Isaiah 45:1)

- The Assyrian Kings placed the Israelites they took from the Northern Kingdom of “Israel” throughout the lands, cities and towns of Assyria

and Media as we addressed earlier. (2 Kings 15:29-30, 2 Kings 17:6).

- Babylon and Media then conquered the Assyrians so the “scattered” Israelites from the North were now living in Babylonian and Median Land.

- Media was then conquered by the Persian King Cyrus and the “scattered” Israelites from the North were now in Persian and Babylonian land.

- Babylon was then conquered by King Cyrus. King Cyrus now had full control over all of the lands, cities, and towns that the “scattered” Israelites from the North were taken to, plus all the Israelites that had been taken to Babylon from “Judah” by King Nebuchadnezzar.

- King Cyrus then liberates and frees all “Israelites” (all among you who are of His people) and tells them they can return to the Land, build the Temple and those who don’t return should help facilitate the return of all who wish to go to Jerusalem.

Conclusion: Every Israelite was freed by King Cyrus and welcome to return to the Promised Land because all the Israelites of the former Northern and Southern kingdoms of Israel, now lived in King Cyrus’s domain.

- Ø The Bible specifically says that “Israelites” returned to the Promised Land from captivity and took up residence in their cities.

2 Chronicles 9:1-2 <sup>1</sup>So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression. <sup>2</sup>Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinims.

Ezra 2:70 So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

- Ø Israelites from the Tribes of Ephraim and Manassas are specifically mentioned as having

returned and lived in Jerusalem alongside members of Judah and Benjamin.

2 Chronicles 9:3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

Ø Ezra references the children of Israel and the rest of the children of the captivity as being present at the dedication of the second Temple in Jerusalem and He offers up a sin offering for all 12 Tribes.

Ezra 6:16 And the children of Israel, the priests, and the Levites, and the rest of the children of the

captivity, kept the dedication of this house of God with joy, 17And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

Ø Ezra continues on and says that the priest killed the Passover lambs for all the children of captivity.

Ezra 6:19-21 19And the children of the captivity kept the Passover upon the fourteenth day of the first month. 20For the priests and the Levites were purified together, all of them were pure, and killed the Passover for all the children of the captivity, and for their brethren the priests, and for themselves. 21And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

Conclusion: Some Israelites of all Israel including those of “Ten Tribes” returned from captivity and lived in the Promised land, Judah, and Jerusalem.

Ø One final thing I would like to introduce before moving ahead into the New Testament. Many of you have heard of the “Septuagint”. The Septuagint was a Greek translation of the Tanakh (Hebrew Bible). This was done for a King of Egypt named “Ptolemy II Philadelphus”

who wanted a copy to place in the library in Alexandria. After sending elaborate gifts to the High Priest in Jerusalem named, “Eleazar”, “Eleazar” chose 6 elders out of every Tribe and sent the 72 to Egypt to do the translation.

Josephus: “Antiquities of the Jews” Book 12, Chap.2, Vs.6, Last Paragraph – Vs.7, First Paragraph

-We have also chosen six elders out of every tribe, whom we have sent, and the law with them. It will be thy part, out of thy piety and justice, to send back the law, when it hath been translated, and to return those to us that bring it in safety. Farewell 7. This was the reply which the high priest made. But it does not seem to me to be necessary to set down the names of the seventy two elders who were sent by Eleazar, and carried the law, which yet were subjoined at the end of the epistle.

Conclusion: The writings of Josephus are certainly not “Scripture”, however, He was a Pharisee and Jewish historian, writing in the 1st Century who acknowledges that the 12 Tribes were known even 300 years before Yeshua.

So, let’s jump ahead to the time of Yeshua. What about the “diaspora”. The “diaspora” were those Israelites from all 12 Tribes of Israel who did not live in the Promised Land or Judah.

Ø The diaspora came to Jerusalem for the feasts, and they were not unknown or confused about who, where or what they were.

· The “diaspora” were the devout men that Peter and the Apostles preached to on the day of Pentecost.

Acts 2:5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

· Many of these men didn’t even speak the language but Peter refers to them as men of Judaea.

Acts 2:14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men

of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

· Peter addressing the same crowd later calls them men of Israel.

Acts 2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among

you by miracles and wonders and signs, which God did by him in the midst of you, as ye

yourselves also know:

Conclusion: Nobody doubted or questions that Israelites from all Tribes of Jacob/Israel were known and active. The Greek word used in the verse is “λατρεύω” – to serve, Present Participle Active.

Ø There were Jews living in Jerusalem who knew their Tribe and were not of the Tribe of Judah.

Luke 2:36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser:

she was of a great age, and had lived with an husband seven years from her virginity;

Ø When Paul was defending himself before King Agrippa, he refers to the twelve tribes of Israel who were at that time, “then”, serving God.

Acts 26:6-7 6and now for the hope of the promise made to the fathers by God, I have stood

judged, 7to which our twelve tribes, intently night and day serving, do hope to come, concerning

which hope I am accused, king Agrippa, by the Jews; (Youngs)

Ø Paul Himself was of the Tribe of Benjamin, born in the diaspora and he calls himself a Jew an Israelite and a Hebrew.

· Paul calls himself a Jew and acknowledges that he himself is of the “diaspora”.

Acts 22:3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in

this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the

fathers, and was zealous toward God, as ye all are this day.

· Paul refers to himself as a Hebrew of the seek of Abraham.

2 Corinthians 11:22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

· Even though Paul refers to himself as a Jew he acknowledges that he is an Israelite of the Tribe of Benjamin.

Romans 11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite,

of the seed of Abraham, of the tribe of Benjamin.

Ø Being of the diaspora wasn't bad or wrong.

· Paul preached throughout the known world and his custom was to always preach first to the Jews at

their “Synagogues”.

Acts 17:1-2 1Now when they had passed through Amphipolis and Apollonia, they came to

Thessalonica, where was a synagogue of the Jews: 2And Paul, as his manner was, went in unto

them, and three sabbath days reasoned with them out of the scriptures,

Ø The Jews of the diaspora were not excluded or somehow unknown or “lost”.

· James writes a letter to the Jews of the diaspora.

James 1:1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

· Peter also addresses some of those in the diaspora.

1 Peter 1:1 Peter, an apostle of Jesus Christ, to the choice sojourners of the dispersion of

Pontus, Galatia, Cappadocia, Asia, and Bithynia, (Youngs)

Ø These letters were not just sent out at random or placed in a bottle and thrown into the ocean hoping some unknown, lost, Jew of the diaspora would happen upon it. These letters were sent to where the Jews of the diaspora gathered to worship and learn. Synagogues of the Jews were found in foreign cities throughout the known World.

· Acts mentions synagogues in: Asia Minor, Macedonia, and Greece, Antioch in Pisidia, Iconium, Ephesus, Philippi, Thessalonica, Berea, Athens, Corinth, and Salamis

Ø The book of Acts ends with Paul speaking to the Jews of the diaspora in Rome.

· Acts 28:17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

· Acts 28:28-29 28Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. 29And when he had said these words, the Jews departed, and had great reasoning among themselves.

Paul acknowledges that Jews/Israelites of all the twelve tribes of Israel were working in his own day. Even the respected secular Historian Josephus bears witness that member of all “twelve tribes” of Israel lived in the Promised Land after captivity.

Having said this it is evident that, not all the Israelites/Jews/Hebrews who were freed by King Cyrus, returned to the Promised Land. However, it is just as clear that Israelites from all of the 12 Tribes (that consisted of 13 Tribes of people) did return to Judah, Jerusalem, and all of the Promised Land.

I hope the preceding Scripture based proofs have sufficed to disprove the myth of “Ten Lost Tribes”.

END NOTE 53

**Nine Reasons Lazarus May Have  
Written John's Gospel?**

Visit the following link for more information.

<https://www.letstalkscriptures.com/?s=lazarus>

END NOTE 54

**Is Soul-Sleep Biblical?**

Visit the following link for more information.

Is Soul Sleep Biblical? - Christian Research  
Institute (equip.org)

Noah building the ark; of Joseph sold into Egypt; of Moses leading the Children of Israel; of John the Baptist and of course of the Lord. All in the hands of the living God; all had to wait on Him as well.

## END NOTE 55

### Learning To Wait On God

One of the primary principles scripture repeatedly presents is the wisdom of waiting on YAHAVAH to act. Naturally, this requires patience, trust and the faith to know that whatever YAHAVAH does is in the best interest of the believer involved. Waiting on God to act is not always what we might think it means as believers continue to seek Him, and serve Him, and to petition Him for our needs. Waiting on YAHAVAH to act does not mean throwing ones hands up in life. It better means we move forward with the life YAHAVAH has given us, while we wait on Him to move and use our efforts. Many people ask, “How do I know when to act and how do I know when to wait?” The answer is better found in the question, “How do I know when to stop and how do I know when to let go?” The walk with YAHAVAH is much more of a doing what we are made to do while letting go of all control. It is trusting in Him to build instead of building according to our strength and power; its allowing Him to assume control of all things as we live according to the skill base given and/or required. It is not managing, it is allowing – all the while letting Him take the reigns while we pull the wagon. Perhaps the best way to understand how to effectively wait on God is for a believer to do what they were made to do – write, teach, share, serve – all the while looking, watching, waiting for Him to close one door and to open another. All on His timing. Never forget the timeline of

## END NOTE 56

## Glorifying Yahavah And Yeshua Through Suffering

We have an interesting insight taken from the life of Yeshua. After living obediently to the will of His Father and the Law, Yeshua says at Chapter 12:27,

“Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.” Then in the next verse Yeshua adds,

“Father, glorify thy name.”

Perhaps, we might wonder, “How did Yeshua thus far glorify His Father’s name, or more specifically, how had the Father glorified His own name through His Son? Obviously, the Father’s name was not glorified by His Son being powerful or mighty in the flesh. And He certainly did not take the name of YAHAVAH and glorify it through wealth, or luxury living, or by living it up with His buddies. No, the name of the Father that was glorified in and through His Son was honored, glorified, and exalted by and through the Son’s suffering; the suffering that comes through obedience to His will, the suffering that comes through dying to the flesh, turning from the things of this world, and having an eye single to the Glory of God Himself. Since Yeshua was “god with us,” YAHAVAH, by and through the life of His Son was able to show the seekers and honest of heart what it looked like to see, and know and apprehend the Living God.

And when they watched Him selflessly heal, feed the masses, overcome the stormy seas and patiently reach and teach the masses starving for truth, He was glorified and honored by the approach.

What is especially sobering is to read what the Father says in response to His Son’s request, which was,

“Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.”

What was ahead of Yeshua and His life that would enable His Father to glorify His own name again? Suffering followed by victory, plain and simple. The sobering part of this is that YAHAVAH is glorified when any individual’s made in His image freely chooses, amidst all the various alternatives, to suffer to do His will over their own. He is glorified every time someone who has been wronged forgives, when someone returns evil with good, when someone is led to speak His name and does no matter what the cost. Anytime someone willingly allows His will to take precedence over their own, His name has been, and will be, glorified.



## END NOTE 57

## On The Passover

From Mathew 26:2 Note Barnes

The festival of the Passover was celebrated to preserve among the Jews the memory of their liberation from Egyptian servitude, and of the safety of their firstborn in that night when the firstborn of the Egyptians perished, Ex 12:1. The name Passover was given to the feast because the Lord passed over the houses of the Israelites without slaying their firstborn, while the Egyptians were cut off, Ex 12:13. It was celebrated seven days, viz., from the 15th to the 21st of the month ABIB, or NISAN, (April,) Ex 12:15-20. During all this period the people ate unleavened bread, and hence the festival was sometimes called the feast of unleavened bread, Ex 12:18; Le 23:6. On the evening of the fourteenth day, all the leaven or yeast in the family was removed with great care, as it is to the present time—a circumstance to which the apostle alludes in 1Co 5:7. On the 10th day of the month the master of a family separated a lamb or a goat of a year old from the flock, (Ex 12:1-6,) which he slew on the 14th day before the altar, De 16:2,5,6. The lamb was commonly slain at about 3 o'clock, P.M. The blood of the paschal lamb was, in Egypt, sprinkled on the doorposts of the houses; afterwards it was poured by the priests at the foot of the altar, Ex 12:7. The lamb thus slain was roasted whole, with two spits thrust through it—one lengthwise, and one transversely—crossing each other near the fore

legs; so that the animal was, in a manner, crucified. Not a bone of it might be broken—a circumstance strongly representing the sufferings of our Lord Jesus, the Passover slain for us, Joh 19:36; 1Co 5:7. Thus roasted, the lamb was served up with wild and bitter herbs. Not fewer than ten, nor more than twenty persons, were admitted to these sacred feasts. At first it was observed with the loins girt about, with sandals on their feet, and with all the preparations for an immediate journey. This, in Egypt, was significant of the haste with which they were about to depart from the land of bondage. The custom was afterwards retained.

The order of the celebration of this feast was as follows: The ceremony commenced with drinking a cup of wine mingled with water, after having given thanks to God for it. This was the first cup. Then followed the washing of hands, with another short form of thanksgiving to God. The table was then supplied with the provisions, viz., the bitter salad, the unleavened bread, the lamb, and a thick sauce composed of dates, figs, raisins, vinegar, etc. They then took a small quantity of salad, with another thanksgiving, and ate it. After which, all the dishes were removed from the table, and a second cup of wine set before each guest as at first. The dishes were removed, it is said, to excite the curiosity of children, and to lead them to make inquiry into the cause of this observance. See Ex 12:26,27. The leading person at the feast then began and rehearsed the history of the servitude of the Jews in Egypt, the manner of their deliverance, and the reason of instituting the Passover. The dishes were then returned to the table, and he said, "This is the Passover which we eat, because that the Lord passed over the houses of our fathers in Egypt;" and then holding up the salad and the unleavened bread, he stated the design, viz., that the one represented the bitterness of the Egyptian bondage, and the other the suddenness of their deliverance. This done, he repeated the 113th and 114th Psalms, offered a short prayer, and all the company drank the wine that had been standing some time before them. This was the second cup. The hands were then again

washed, and the meal then eaten, with the usual forms and solemnities. After which they washed the hands again, and then drank another cup of wine, called the cup of blessing, because the leader was accustomed in a particular manner, over that cup, to offer thanks to God for his goodness. This is the cup which our Savior is supposed to have taken when he instituted the Lord's Supper, called by Paul the cup of blessing, 1Co 10:16. There was still another cup, which was drunk when they were about to separate, called the Hallel, because in connection with it they were accustomed to repeat the lesser Hallel, or the 115th, 116th, 117th, 118th Psalms. In accordance with this, our Savior and his disciples sang a hymn, as they were about to go to the Mount of Olives, Mt 26:30. It is probable that our Savior complied with these rites according to the custom of the Jews. While doing it, he signified that the typical reference of the Passover was about to be accomplished, and he instituted in place of it the Supper--the communion--and of course the obligation to keep the Passover then ceased.

## END NOTE 58

## The Relationship Between Faith And Love

For almost two millennia there has been a war waged on the relationship between faith and the command to love. On the one hand many believers focus on Paul plainly saying that people are saved by grace through faith and not of works; on the other hand, we have the Apostle James plainly stating that faith without works is dead. Some maintain that genuine faith will manifest in acts of selfless love, others maintain that if a person was to merely love faith would be wholly unnecessary to their salvation. All such sentiments strike hard at the branches of truth none hit the root.

Without question, Paul is correct. People are plainly saved by faith in Yeshua. In yesteryear, this faith saved them from hell and the coming destruction if they were alive to experience it. It also saved them to the Kingdom above (or New Jerusalem) as a member of His pure and holy Bride. Today faith does not save anyone from anymore (from hell or coming destruction as those things are past via Christ's victory) but faith in Christ continues to save people to the heavenly Kingdom above. Those lacking faith will simply not enter in after this life but will remain outside the city walls.

The principle of faith for salvation being alone and enough is reiterated in the story of the two thieves on the cross. One believed (notice the

one didn't even use Yeshua's name or ask to be forgiven?) and the other did not. The one who believed was told that he would be with Yeshua that day in paradise. No baptism. No works of love. Not even saying the sinners prayer or asking Yeshua to come into his heart. No, a mere nod by faith in the general direction of the Lord was enough to warrant this assurance from the King. This is the meaning of Paul. Faith, in its single moment form, is what saves all souls today to the Kingdom of Heaven. An absence of faith will result in an absence of entering in. But all of this is said somewhat in a vacuum. Here's why. Most people are not hanging on a cross next to Yeshua when they receive Him. And here is where the arguments between faith and works start to heat up because most of the scriptural teachings on faith and belief speak to souls where it is assumed that they will go on living once they first believe. And when this is the case, faith is then progressively vetted by acts of selfless love. Here is how the relationship between faith and love works.

A person comes to faith – they even believe as casually as the believing thief on the cross. If lightning was to strike them on the spot they would, according to Paul, be saved to the kingdom – simple as that. But suppose that they believe and are not killed on the spot but are allowed to tarry here on earth for a standard number of years. The validity of their faith claim will, after some time in the arms of spiritual infancy, begin to be called into question according to the selfless, sacrificial love that they extend to those around them. As their faith increases, so does their love. If their love is absent, so is their faith. (James) Therefore, the way to increase in the ability to love others unconditionally and selflessly is to increase faith. As faith increases, agape love increases.

Suppose a teenager comes to faith at some sort of revival. And for a number of years he continues to be a teen, and even act like a teen in the liberty of being saved by faith. All pretty typical of someone who has come to believe. But then suppose a wise and mature believer takes the teen aside and tells her, “You know,

faith comes by hearing the word,” so maybe you might want to come by and hear the word taught?” (the advice could just as easily be, “You might want to start reading the Bible because faith comes by reading the word.”) In any case, this teen starts to read the scripture and she reads, “thou shall not kill.” And she says, “I believe that,” and guess what? She decides not to kill. That is a simple act of love that others may not abide by because they don’t believe the principle. Suppose she continues to read, and she reads that she should “turn the other cheek if struck.” “Hmmmmmm,” she thinks. “I’m not so sure I believe that.” And later at girls soccer an opponent punches her in the face and she punches her back. Where there was no faith in the principle she read (turn the other cheek) there was no act of love to follow. And the girls faith and love remain equal. Suppose ten years pass and the girl continues to read and mature in the word and at this point she is really getting it. And let say that her neighbor has started a vicious rumor about her character that has gotten around. She has read that she should first go to the neighbor. She has faith in this and does. Her neighbor is rude and mean and she has read that she should return goodness for evil and she does. And the neighbor continues to speak lies – but she has read that she is to forgive all people and so she does. By placing her faith in the principles of the scripture she proves the reality of her faith by doing what it describes.

If she never knew what to believe, it would be hard for her to do God’s will. But because she sought His will through the scripture and believed in what it said about how to be and live, she was, over time, able to prove her faith by her love.

Faith and love are two sides of the same coin. Where genuine faith is present, genuine love is there to prove it. Where genuine love is present, faith in the will of God is manifest. And herein lies the relationship between faith and love – faith is what saves us as genuine faith is always present in expressions of genuine (agape) love.

END NOTE 59

**The Secular Supports Of Yeshua's  
Return For His Holy Bride**

Flavius Josephus (The Jewish War)

Thallus (History of the Mediterranean World)

Gaius Cornelius Tacitus (Annales/Historiae)

Plutarch (Life of Nero)

Suetonius (De Vita Caesarum)

Dio Cassius (Roman History)

Sextus Julius Africanus (Chronographiai)

## END NOTE 60

## Processional Growth Discovered In The Beatitudes

We suggest that the Lord's teaching otherwise called, the Beatitudes, offers up some insight into the process all souls will face/confront/experience once they have decided to believe on Him as Savior and King. We maintain that as the Master Teacher, the very Word of YAHAVAH with us, He had to capacity to teach concepts that otherwise sound like random thoughts but in reality contain deep and abiding principles for all to consider when led of the Spirit. There is perhaps no greater example of this than in the Sermon on the Mount or more specifically, the first 12 verses or so that are called, the Beatitudes (meaning, the blessed).

<p><i>Matthew 5:1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:</i>  <i>2 And he opened his mouth, and taught them, saying,</i></p>	<p><b>Introduction</b>  Yeshua is speaking with His disciples. They believe on Him. The teaching is for people who have already believed. What He describes then is what to expect after believing.</p>
<p><i>3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.</i></p>	<p><b>POOR IN SPIRIT</b>  Yeshua says that theirs "is" the Kingdom of heaven." It is not a future tense promise. By belief we are citizens of the Kingdom. The poorness of Spirit might come from a life of regrets, feeling like we have wasted time, or that we are ignorant of the faith we have accepted and have so far to go.</p>
<p><i>4 Blessed are they that mourn: for they shall be comforted.</i></p>	<p><b>MOURN</b>  Yesha says that they "shall" be comforted. It is in the future tense. The mourning might be over our lot in life having left the world, our uncertainties or the culminating shame from a life of sin.</p>

<p>5 Blessed are the meek: for they shall inherit the earth.</p>	<p><b>MEEK</b>          Again, the future tense promise with shall. Believers in the face of their lives often become meek in the boldness of this world knowing the end results of brash bold living.</p>
<p>6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.</p>	<p><b>HUNGER AND THIRST FOR RIGHTEOUSNESS</b>          At this point believers start to yearn for spiritual nutrients to fortify what was once in them of the world. They literally hunger for truth and righteousness that comes with embracing it. Again, the promise is a "shall."</p>
<p>7 Blessed are the merciful: for they shall obtain mercy.</p>	<p><b>MERCIFUL</b>          As believers become meek, and then hunger and thirst for righteousness, they become (BECOME over time) merciful. It's a process. But believers begin to see others through the lens of what they once were and they begin to extend mercy. Now believers are starting to show maturity. Not they are moving past being "poor in spirit," and "mourning." Now they are building up in Him. Again, shall.</p>
<p>8 Blessed are the pure in heart: for they shall see God.</p>	<p><b>PURE IN HEART</b>          Now the inward affects of the Spirit are having their way on the believer. They are not just hungry and thirsting for righteousness they are becoming righteous of</p>
<p>9 Blessed are the peacemakers: for they shall be called the children of God.</p>	<p><b>PEACEMAKERS</b>          At here they are almost at the pinnacle of faith - peacemaking. Gone are all the juvenile arguments over doctrines and dogmas - now mature in love, these believers seek to make peace wherever they go. (Note again, shall).</p>

10 *Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*

11 *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*

12 *Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*

### **PERSECUTED**

NOTE that there are three verses on this principle alone and for good reason. See, the walk of the Christian is very much like the actual walk of Yeshua when He was on the earth. And in the end He was persecuted – even put to death. This is the cycle of maturing in the faith. We are poor in spirit, we mourn, we are meek, we hunger and thirst for righteousness, we become merciful to others, pure in heart, even peacemakers, and what is the result? Persecution! For doing good! But note, after all of this progression and maturity the reward? Its in the present tense again – “theirs IS the kingdom of heaven.”

And what usually happens is most people can grow and mature in their walk through all of these phases – until they are unjustly persecuted – which is why Yeshua spends three times the words on this principle over the others, because few things are more difficult than to do good, to do right, to think well and to then be attacked. Fortunately, as believers, our failure to bear up under persecution takes us back to stop one – being poor in spirit, where ours still IS the Kingdom of Heaven, and we allow Him through the Spirit to bring us back to being persecuted where our stand remains the same.



## END NOTE 61

## The Nation Of Israel In Rebellion Anciently, By Grady Risely

Israel was a “set apart”, unique nation of priests chosen of God. YAHAVAH made a covenant with them, and they received a Law pertaining to that Covenant and priests and prophets to guide them. (Deuteronomy 7:6-7) The only problem is...

- A. Israel was NEVER faithful to Yahavah. (Malachi 3:7)
- B. Israel BROKE the Covenant they had made with Yahavah. (Judges 2:20-21, Jeremiah 11:10)
- C. Israel NEVER obeyed the Law of the Covenant. (Jeremiah 7:25-26)
- D. Israel REJECTED Yahavah’s authority over them. (1 Samuel 8:6-7, 1 Samuel 8:19-21)
- E. Israel KILLED the prophets that God sent to them. (Luke 13:34)

Israel did not obey the “Ten Commandments” of the Covenant they agreed to. (Exodus 24:3)

√ God told Israel not to make any graven images. (Exodus 20:4)

∅ Israel disobeyed within 40 days and made graven image(s). (Exodus 32:3-4)

√ God told Israel to go into the Promised Land and possess it. (Deut. 1:21)

∅ Israel refused to obey God and go into the Promised Land. (Deut. 1:26)

√ God told Israel to utterly destroy the Hittites, Amorites, Canaanites, Perizzites, Hivites, Jebusites. (Deut. 20:17)

∅ Israel didn’t obey instead they chose to live among the Hittites, Amorites, Canaanites, Perizzites, Hivites or Jebusites. (Judges 1:27-36, Judges 3:5)

√ God told Israel not to make a covenant with those forbidden nations in the Promised Land. (Exodus 23:32)

∅ Israel made a covenant with those forbidden nations in the Promised Land. (Judges 2:2)

√ God said don’t marry anybody from the forbidden nations in the Promised Land. (Deut. 7:3)

∅ Israel disobeyed and married their sons and daughters to these forbidden nations. (Judges 3:6)

√ God said don’t worship the Gods of the Hittites, Amorites, Canaanites, Perizzites, Hivites or Jebusites. (Deut. 7:4)

∅ Israel disobeyed and worshiped the gods of those nations. (Judges 3:6)

√ God told Israel to kill anybody among them that worshipped another god. (Deut. 17:2-7)

∅ Israel disobeyed and honored and served the gods of the nations. (Judges 2:12)

Israel rejected God’s leadership, and they choose to have a King over them. (1 Samuel 8:7)

√ God warns Israel about what is going to happen to them if they choose to have a king. (1 Samuel 8:9-17)

∅ Israel ignores Gods warning and choose a King over God. (1 Samuel 8:19-20)

Israel did not obey when they let their Kings disobey every rule God set forth for a King. (Deut. 17:14-20)

√God said your king is to be from among your brothers. (Deut. 17:15)

∅ Israel disobeyed and let Athaliah, the daughter of Jesabel sit as Queen over Judah. (2 Kings 11:1-8)

√God said your king wasn't to multiply horses. (Deut. 17:16a)

∅ Israel disobeyed and let King Solomon have 40,000 stalls of horses. (1 Kings 4:26)

√God said your king isn't to send people to Egypt to get horses. (Deut. 17:16b)

∅ Israel disobeyed and let King Solomon interact with Egypt and get horses from them. (1 Kings 10:28-29)

√God said your king isn't to multiply wives. (Deut. 17:17a)

∅ Israel disobeyed and let King Solomon have over 700 wives and 300 concubines. (1 Kings 11:3)

√God said your king isn't to multiply money. (Deut. 17:17b)

∅ Israel disobeyed and let King Solomon make silver like stones in Jerusalem amass great wealth. (1 Kings 10:27)

√God said your king is to read the Law and obey it. (Deut. 17:18-19)

∅ Israel disobeyed and let King Solomon set up temples and idols to many other gods. (1 Kings 11:4-8)

√God said your king is to be like one of you and not LORD over you. (1 Kings 17:20)

∅ Israel disobeyed and let King Solomon burden Israelites and force them to work for him. (1 Kings 12:1-5)

Because of King Solomons Disobedience the Kingdom was divided into a Northern kingdom of Israel and Southern kingdom of Judah. (1 Kings 11:11-13)

In the Northern Kingdom all 19 King worshiped Idols and allowed idol worship.

Jeroboam 1 (1 Kings 14:8-10), Nadab (1 Kings 15:25-26), Baasha (1 Kings 15:33-34), Elah (1 Kings 16:13),

Zimri (1 Kings 16:18-19), Omri (1 Kings 16:25), Ahab (1 Kings 16:30, 21:20), Ahaziah (2 Kings 8:27), Jehoram? (2 Kings 3:2-3),

Jehu (2 Kings 10:28-29), Jehoahaz (2 Kings 13:1-2), Jehoash (2 Kings 13:10-11), Jeroboam 2 (2 Kings 14:23-24),

Zachariah (2 Kings 15:8-9), Shallum (2 Kings 15:10-15), Menahem (2 Kings 15:17-18), Pekhiah (2 Kings 15:23-24),

Pekah (2 Kings 15:27-28), Hoshea (2 Kings 17:1-2)

In the Southern Kingdom 13 of the 20 Kings worshiped idols and allowed Idol worship.

Rehoboam (1 Kings 14:22), Abijam (1 Kings 15:3), Asa, Jehoshaphat, Jehoram (2 Kings 8:16-18), Ahaziah (1 Kings 22:52),

\*Athaliah (Queen-2 Kings 11:16-18), Joash, Amaziah (2 Chronicles 25:14), Azariah, Jotham, Ahaz (2 Kings 16:3), Hezekiah,

Manasseh (2 Kings 21:1-3), Amon (2 Kings 21:19-20), Josiah, Jehoahaz (2 Kings 23:31-32), Jehoiakim (2 Kings 23:36-37),

Jehoiachin (2 Kings 24:8-9), Zedekiah (2 Chronicles 36:11-12)

Note: All in all, 33 of the 42 Kings that ruled over Israel worshiped idols or at the least allowed idol worship.

The North taken captive for unfaithfulness. (2 Kings 18:11-12)

The South taken captive for unfaithfulness. (2 Kings 36:15-21)

Israel didn't obey during the Second Temple Period after they returned from captivity.

Ø Israel didn't obey and rebuild the Temple as Yahavah had instructed them to. (Ezekiel 40-48)

Ø In the "Second Temple" period, Israel offered sacrifices that were unworthy. (Malichi 1:8)

Ø In the "Second Temple" period, Israel's priest perverted the Law and led many astray. (Malichi 2:8)

Ø In the "Second Temple" period, Israel's priest showed favoritism by not judging equitably. (Malichi 2:9)

Ø In the "Second Temple" period, Israel's priest once again married women who were known to worship idols

(Malichi 2:11)

Ø In the "Second Temple" period, Israel robbed God by not bringing their tithes and offerings. (Malichi 3:8-10)

Ø \*High priests were appointed for political reasons. (Antiquities: Book 13 chapter 2)

Ø \*High priests started buying the position. (2 Macc. 4:7-9)

Ø \*Co-High Priest leaves and built "another" Temple in Samaria. (Antiquities: Book 11, Chapter 8)

Ø \*Later building another Temple in Egypt. (Antiquities: Book 13, Chapter 3)

Ø \*High priest killed his own brother in the Temple. (Antiquities: Book 11 chapter 7)

Note: I could go on and on, However, while most of these are referenced in the Bible some of the examples with an asterisk are extra biblical and not in the Bible.

Israel/Judah didn't obey in the time of Yeshua.

Ø John the Baptist called the Pharisees and Sadducees a "brood of vipers". (Matthew 3:7)

Ø Yeshua told the Jewish leaders that they didn't understand the Scriptures. (Matthew 22:29)

Ø Yeshua warned people to be careful of the "Leaven" of the Sadducees and Pharisees. (Matthew 16:6)

Ø Yeshua told a group of Jews that they were of their father the Devil. (John 8 {v44})

Ø Yeshua called the Jewish leadership whitewashed tombs full of dead men's bones. (Matthew 23:27-28)

Ø Yeshua said the Jewish leadership disobeyed the commandments and taught others to do the same.

(Matthew 15:1-9)

Ø Yeshua said that Jerusalem killed the prophets and those that God sent to them. (Luke 13:34)

Ø The Jews had turned the Temple into a "den of thieves". (Matthew 21:12-13)

Ø After casting out the demons who were in a man and letting them go into the swine all the people of the city

came out and told Yeshua to leave. (Matthew 8:34)

Ø After teaching in a synagogue of Nazareth all the people rose up against Yeshua and looked to kill him.

(Luke 4:28-30)

Ø Jerusalem (and arguably all of Israel) had rejected Yeshua. (Matthew 23:37)

Ø Yeshua himself declared that he was going to be rejected by that generation. (Luke 17:25)

Ø Yeshua came unto his own and His own wouldn't receive Him. (John 1:11)

Ø Yeshua declares "woe" to Chorazin, Bethsaida and Capernaum. (Matthew 11:20-24)

Ø Yeshua's own town, region rejected Him. (Mark 6:1-6)

Ø Many of Yeshua's own disciples rejected and abandoned Him. (John 6:66)

Ø Yeshua, the Word of Yahavah made flesh was put on trial and killed by the Jews. (Acts 7:52, 1 Thess. 2:14-15)

Ø When asked by Pilate what should I do with Your king the crowd yelled, "crucify Him". (Mark 15:6-15)

Ø When Pilate declared that he, "found no fault with this man (Yeshua)" the crowd went into an uproar and so

Pilate relented, he washed his hands of the situation. The "multitude" gathered before him then cried out, "LET HIS BLOOD BE ON US AND ON OUR CHILDREN". (Matthew 27:24-25)

END NOTE 62

## Who Sent The Holy Spirit?

Visit the following link for more information.

<https://purelypresbyterian.com/2021/08/02/the-holy-spirit-proceeds-from-the-father-the-son/>

## END NOTE 63

## Understanding What Is Unchanging About Yahavah

Reciting rhetoric of our Christian forefathers, many believe are known to say things like, “God does not change,” “God is unchangeable,” and/or “God is the same, yesterday, today and forever.” We agree. But not with what they mean when they say such things. Why? Did you know that except for Hebrews 7:24 the word, unchangeable is not in the scripture? And no, neither is the couplet, not change. And the words, “the same yesterday, today and for ever” are used in scripture but were assigned but to Yeshua (Hebrews 13:8) which is interesting because Yeshua of Nazareth did nothing but change in becoming incarnate, learning obedience through the things He suffered, grew in wisdom and stature, died, and rose again! All changes! So what are we to say in the face of the rhetoric (that we actually embrace) about God never, ever changing? We submit the following for your consideration:

“The only way in which YAHAVAH does not change is in His ever-changing approaches to us.”

See, YAHAVAH made us in His image. And in this way, from the very start, we were given freewill or the ability to choose. In the face of our ability to choose, and therefore change, and therefore turn from or run to, YAHAVAH made Himself malleable, so to speak. What never ever changes is His Love. That is what He is, and

because He is love, He changes His approaches, decisions, choices, ways according to what we humans choose to do and be. We are faced with this in scripture when God will say He is going to do one thing . . . but then He doesn't. Or when it says that He repents, or when we don't seem Him follow through on what He originally said. Some people think that this is Him changing His mind – and they are correct. Because that is what real agape love, genuine selfless, sacrificial, insufferable love does! Any parent intending on doing good with their children understands this perfectly. Holding to one set of standards or rules is not always the most loving thing that we can do. In fact, sometimes, in the face of real love for our kids, we must change course. And that is the point. YAHAVAH, who is love, changes course! And it is in this way that believers might want to see Him.

Religious institutions are fond of propping God up as a pillar of fire and everyone must conform to His will and ways or be destroyed. But this stance negates the arrival of His Son to do what we can not do, and to live as we have not lived, and to obey in ways that no human has, so that He could be reconciled to this world and act with undying, unfailing, ever-changing love on our behalf. Is God holy? Absolutely. So holy that we can never comprehend His mind, ways or will. But one thing the scripture makes clear – He is love, and love will always, endlessly, selflessly, sacrificially change to help, serve and reach another being.

END NOTE 64

List Of Violent Atrocities Carried  
Out In The Name Of Christ

Visit the following link for more information.

<https://www.truthbeknown.com/victims.htm>

## END NOTE 65

**Pontius Pilate**

From Easton's Bible Dictionary

Pontius Pilate was probably connected with the Roman family of the Pontii, and called "Pilate" from the Latin *pileatus*, i.e., "wearing the pileus", which was the "cap or badge of a manumitted slave," as indicating that he was a "freedman," or the descendant of one. He was the sixth in the order of the Roman procurators of Judea (A.D. 26-36). His headquarters were at Caesarea, but he frequently went up to Jerusalem. His reign extended over the period of the ministry of John the Baptist and of Jesus Christ, in connection with whose trial his name comes into prominent notice. Pilate was a "typical Roman, not of the antique, simple stamp, but of the imperial period, a man not without some remains of the ancient Roman justice in his soul, yet pleasure-loving, imperious, and corrupt. He hated the Jews whom he ruled, and in times of irritation freely shed their blood. They returned his hatred with cordiality, and accused him of every crime, maladministration, cruelty, and robbery. He visited Jerusalem as seldom as possible; for, indeed, to one accustomed to the pleasures of Rome, with its theaters, baths, games, and gay society, Jerusalem, with its religiousness and ever-smouldering revolt, was a dreary residence. When he did visit it he stayed in the palace of Herod the Great, it being common for the officers sent by Rome into conquered countries to occupy the palaces of the displaced sovereigns."

After his trial before the Sanhedrin, Jesus was brought to the Roman procurator, Pilate, who had come up to Jerusalem as usual to preserve order during the Passover, and was now residing, perhaps, in the castle of Antonia, or it may be in Herod's palace. Pilate came forth from his palace and met the deputation from the Sanhedrin, who, in answer to his inquiry as to the nature of the accusation they had to prefer against Jesus, accused him of being a "malefactor." Pilate was not satisfied with this, and they further accused him (1) of sedition, (2) preventing the payment of the tribute to Caesar, and (3) of assuming the title of king Lu 23:2 Pilate now withdrew with Jesus into the palace Joh 18:33 and examined him in private Joh 18:37-38 and then going out to the deputation still standing before the gate, he declared that he could find no fault in Jesus Lu 23:4 This only aroused them to more furious clamor, and they cried that he excited the populace "throughout all Jewry, beginning from Galilee." When Pilate heard of Galilee, he sent the accused to Herod Antipas, who had jurisdiction over that province, thus hoping to escape the difficulty in which he found himself. But Herod, with his men of war, set Jesus at nought, and sent him back again to Pilate, clad in a purple robe of mockery Lu 23:11-12

Pilate now proposed that as he and Herod had found no fault in him, they should release Jesus; and anticipating that they would consent to this proposal, he ascended the judgment-seat as if ready to ratify the decision Mt 27:19 But at this moment his wife (Claudia Procula) sent a message to him imploring him to have nothing to do with the "just person." Pilate's feelings of perplexity and awe were deepened by this incident, while the crowd vehemently cried out, "Not this man, but Barabbas." Pilate answered, "What then shall I do with Jesus?" The fierce cry immediately followed. "Let him be crucified." Pilate, apparently vexed, and not knowing what to do, said, "Why, what evil hath he done?" but with yet fiercer fanaticism the crowd yelled out, "Away with him! crucify him, crucify him!" Pilate yielded, and sent Jesus away to be scourged. This scourging was usually inflicted by lictors; but as



Pilate was only a procurator he had no lictor, and hence his soldiers inflicted this terrible punishment. This done, the soldiers began to deride the sufferer, and they threw around him a purple robe, probably some old cast-off robe of state Mt 27:28; Joh 19:2 and putting a reed in his right hand, and a crowd of thorns on his head, bowed the knee before him in mockery, and saluted him, saying, "Hail, King of the Jews!" They took also the reed and smote him with it on the head and face, and spat in his face, heaping upon him every indignity.

Pilate then led forth Jesus from within the Praetorium Mt 27:27 before the people, wearing the crown of thorns and the purple robe, saying, "Behold the man!" But the sight of Jesus, now scourged and crowned and bleeding, only stirred their hatred the more, and again they cried out, "Crucify him, crucify him!" and brought forth this additional charge against him, that he professed to be "the Son of God." Pilate heard this accusation with a superstitious awe, and taking him once more within the Praetorium, asked him, "Whence art thou?" Jesus gave him no answer. Pilate was irritated by his continued silence, and said, "Knowest thou not that I have power to crucify thee?" Jesus, with calm dignity, answered the Roman, "Thou couldest have no power at all against me, except it were given thee from above."

After this Pilate seemed more resolved than ever to let Jesus go. The crowd perceiving this cried out, "If thou let this man go, thou art not Caesar's friend." This settled the matter. He was afraid of being accused to the emperor. Calling for water, he washed his hands in the sight of the people, saying, "I am innocent of the blood of this just person." The mob, again scorning his scruples, cried, "His blood be on us, and on our children." Pilate was stung to the heart by their insults, and putting forth Jesus before them, said, "Shall I crucify your King?" The fatal moment had now come. They madly exclaimed, "We have no king but Caesar;" and now Jesus is given up to them, and led away to be crucified.

By the direction of Pilate an inscription was placed, according to the Roman custom, over the cross, stating the crime for which he was crucified. Having ascertained from the centurion that he was dead, he gave up the body to Joseph of Arimathea to be buried. Pilate's name now disappears from the Gospel history. References to him, however, are found in the Acts of the Apostles Ac 3:13; 4:27; 13:28 and in 1Ti 6:13. In A.D. 36 the governor of Syria brought serious accusations against Pilate, and he was banished to Vienne in Gaul, where, according to tradition, he committed suicide.

## END NOTE 66

## His Kingdom Is Not Of This World

An excerpt from the book, *If/Then* by Shawn McCraney

When our “True Shepherd” walked the earth, He went to great lengths to avoid using His person and power for political means – even when men tried to make Him the immediate solution to overcoming ugly social sinful evil. Instead, Yeshua did what He came to do, and taught that the world needs Him spiritually as a King to govern the heart. Certainly, Our King fed the hungry masses (as we too are commanded to do in His name). And certainly, He was in great favor of helping and serving anyone in physical need – especially the widows and fatherless. But He was quick to inform all who ate of His miracle loaves that they ought to rather seek for “the Bread of Life . . .” because when anyone eats of this “true bread” they will never hunger again.

Every time the world misinterpreted Yeshua and His mission and therefore sought to make Him an earthly king (as the many in the body have sought to make Him an earthly King) He refused the election. John 6:15 says:

“When Yeshua therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.”

Why? Why did He depart from being made a king? The answer is found in the dialogue He had with Pilate shortly before His death. Standing before Pilate, Yeshua said plainly, “My kingdom . . . is not of this world . . .”

Throughout scripture there is a clear delineation made between the “Kingdom of God” and the kingdoms of this fallen, material world. According to scripture, the two literally have nothing to do with each other in terms of how they are to operate. Where the world says, litigate, sue, make demands, seek retribution our King taught quite the opposite as Matthew 5:40 says, “If any man will sue thee at the law, and take away thy coat, let him have thy cloak also.”

Where the world says, “if someone hits you, hit them back,” Yeshua said, “. . . resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.”

And where the world, with its armies, its political forces, and its powerbrokers chant, “might makes right,” Yeshua tells us to be “meek, and lowly, and of humble hearts,” and to focus our minds on a Kingdom to come.

In fact, John the Beloved said in 1st John

“All that is in the world, the lust of the flesh, the lust of the eyes, the pride of life, is not of the Father, but of . . .??? . . . this world.”

Is it possible, normative, even expected, for genuine followers of Christ to be actively involved participants in (or even against) the things of this present world? Are we commanded to fight against it, legislate against it, picket and protest it? Is it our duty as recipients of everlasting life to make war with a world already gone bad; to fight against all the social ills, to battle corrupt governments, and to threaten “worldly institutions” and “ideologies of evil” with collective economic sanctions if they will not do as we desire? I would strongly suggest today that if you answer “yes” to this you’ve made a serious error in understanding what it means to be a follower of Christ.

Ask yourself -

“Are Christians today known more for our undying faith in God and love for all people or for our being against social evils like homosexuality, abortion, pornography, evolution, divorce, gay marriage and the like?

Our honest answer provides us with some indication of how far we have strayed from the purpose and point of genuine Christianity by embracing a “culture of supposed Christianity” that has been heaped upon us by a fearful, faithless, cowardly group of politically minded men and women bearing the cross.

What were the words of Christ’s great commission?

“Go forth and be ye right-winged politically-active gay-fightin, whore-hatin, boarder protectin zealots?”

Oh, and remember when the Lord said,

“Yeah, go ye forth into the world and picket abortion clinics in my name? Yea, blow them to smithereens if ye must! Yea, go ye forth and boycott McDonalds for their fat laden foods and other corporate empires that offend our Christian sensitivities?”

"Yea!, be ye smug!

"Yea! stand ye piously above others?

"Yea, prove thy faith by showing how much better you are then the rabble!

Or did He say,

Matthew 28:19-20 “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”

And when Yeshua said, “teaching them to observe all things whatsoever I have commanded,” what did He mean? What did He command? What did He and His apostles do? Did our Lord, or Peter, or James, or John, or Paul ever, anywhere, teach us to rise up and fight people in the streets over ideology? Did He or

His chosen apostles ever tell us that in His name we must try and politically govern the world? Did He ever say, “My followers are commanded to morally perfect this earth?”

Never.

In fact, let me challenge all of you right here and now! I challenge anyone here to provide us with a New Testament teaching that tells or commands Christians to do anything (relative to this fallen world) other than to share Yeshua in faith and to love one another.

John 15:12

“This is my commandment, That ye love one another, as I have loved you.”

John 15:17

“These things I command you, that ye love one another.”

John 13:34

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.”

Remember, scripture says,

1st John 4:20 “If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?”

“By this shall men KNOW you are my disciples . . . if you love one another.”

How on earth did we as believers and followers of the Lord Yeshua ever allow the Body of Christ to be tacitly represented by these so-called Christian political action committees and their talking heads? This should have NEVER come to be!

Yeshua said in John 13:35

“By this shall all men know that ye are my disciples, if ye have love one to another.”

And this LOVE is manifested in sharing Truth – no matter what the cost, no matter how difficult, or uncomfortable, or illegal. Every single day, almost without fail, our ministry receives an

email from some well-meaning believer “whining about” and/or telling us to “fearfully fight against” the collective loss of our rights in the world. Our “Christian rights!” What a joke!

These missives complain about “the Ten Commandments being taken down from municipal and federal buildings” or the fact that creationism is being replaced with Darwinism in the libraries and labs of our public schools. Turn to almost any Christian radio station in America today and you are sure to hear some host frothing on about standing up for “our rights” –

our “right” to wear crosses,

our “right” to public prayer,

our “right” to protest at family planning clinics,

our “right” to free speech on public grounds.

Don’t get me wrong. Any and every American or person of another country ought to have the inalienable right to fight for or against any public policy with which they are appalled – and as they are personally so inclined. No problem. But an enormous difficulty arises when personal American choices become collective “Christian” battles. Why? Because the world then identifies Christianity with causes rather than Christ. And church ceases to be church. And in the end, Christians cease to be Christian.

I mean “Christianity today” is involved in everything from protecting our sacred borders to making sure we get a representative in office who will, darn it, protect our rights! Our bloody, Christian rights! But how does the Bible describe the “rights” of a follower of Christ?

Yeshu said in Luke 6:22,

“Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.”

We know the facts . . . we’ve poured over the scripture of the New Covenant, but somehow we have come to believe that believers are mandated to fight, sue, to complain, and/or to lash out and protest against those (of the world) who get their

way over ours, who bother us, or who embrace a fallen lifestyle.

Listen!

John 3:16 “For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.”

And hear 1st John 5:4,

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Yeshua is the Son of God?”

We don’t overcome the world by might, or elections, or money, or power, or our flesh, as Paul makes clear in 2nd Corinthians 10:4 . . .

“The weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds.”

Standing before Pilate, Yeshua was asked:

“Are you a King?”

He replied:

“My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence.”

From this exchange we learn from Yeshua Himself that “His kingdom is not of this world,” and the proof of this was that if His kingdom was of this world, “then His servants would fight.” Pilate then repeats the question, asking the Lord again, “Art thou a king then?” Yeshua answered,

“Thou sayest that I am a king (which means, “Yes, I am”). (Then He says) “To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth my voice.”

From these words we realize even more about the Lord and our duty in following Him. Yeshua certainly is a king; “. . . to this end” He says, “He was born.” And then He explains what His birth, and His mission and ministry were all

about, saying, “for this cause I came into the world that I should bear witness unto the truth.” Is not this the sole Christian duty as well – to “bear witness of the truth” – which is Christ?

It is.

And that’s the first problem – a growing number in the Body have chosen to “fight” – politically and even in the streets - against world evil as a means to collectively overcome it rather than humbly and lovingly sharing Yeshua as the solution to it.

## END NOTE 67

## Passover Contradictions

<https://www.ligonier.org/learn/articles/does-last-supper-chronology-differ>

Close readers of the Gospels understand that John’s timeline of the Last Supper seems to differ from the Synoptic Gospels (Matthew, Mark, and Luke). The Synoptics indicate that the disciples prepared the Passover meal “on the first day of Unleavened Bread,” or Thursday night (Mark 14:12; see also Matt. 26:17; Luke 22:7). Judas went out to betray Him that evening, and Jesus was arrested in the night. He was then crucified on Friday. He was in the grave until Sunday morning, on which day He was raised from the dead.

Yet John says this after the Last Supper had occurred, when the Jews went to Pilate’s headquarters: “They themselves did not enter the governor’s headquarters, so that they would not be defiled, but could eat the Passover” (John 18:28). He then later says, after Jesus was crucified, that “it was the day of Preparation of the Passover” (John 19:14). This means that Jesus’ arrest and trial would have happened before Passover, unlike in the Synoptics, where Jesus’ arrest and trial happened after Passover.

Is this a contradiction? It seems that way on first reading. Various solutions have been offered to resolve this seeming contradiction. Some have argued that Jesus celebrated the Passover according to a different calendar in use at this

time, such as according to a special Pharisaic calendar. Yet there is little evidence in the Gospels or historical records to validate such a view. Others have argued that Jesus wasn’t celebrating a Passover meal, but rather a different but related festival meal. The trouble with this argument is that one is left with the opposite problem—John’s chronology makes sense, but the Synoptics’ chronology doesn’t. The plain meaning of the synoptic Gospels indicates that Jesus was celebrating the Passover meal.

There is a final view that seems most biblically justified and understandable to me, but it requires some explanation. The first thing to understand is that Passover was simply a meal that began on the first day of the Feast of Unleavened Bread, which went for several days. Western Christians don’t often celebrate multiday holidays, but many in other cultures do. The Feast of Unleavened Bread was a week-long feast. It was one of several national celebrations for the Jews. It reminded them of their liberation from Egypt and God’s preservation of His people in the wilderness years. Passover kicked it all off, just like the original Passover kicked off Israel’s liberation from Egypt and led to the wilderness years and the promised land.

This misunderstanding can be cleared up quickly when we examine the historical context and other biblical passages both in John and in the other Gospels.

The second thing to understand is that because Passover and the Feast of Unleavened Bread were so closely related—both in time and theme—their titles were sometimes used interchangeably. For example, Luke says that “the Feast of Unleavened Bread drew near, which is called the Passover” (Luke 22:1). Though technically Passover was a single meal, Luke here refers to the Passover as the whole feast or festival. Mark does something similar, but in reverse. He says that on “the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, ‘Where will you have us go and prepare for you to eat the Passover?’ ”(Mark 14:12). Technically speaking,

Mark was referring to the first day of Unleavened Bread a day early here, because Passover lambs were actually slaughtered before the Passover meal, which marked the beginning of the Feast of Unleavened Bread. Did Mark commit an error by saying that the Feast of Unleavened Bread began earlier than it did? No. Again, in their context, there was some equivocation between the day on which the Passover lambs were slaughtered, Passover itself, and the Feast of Unleavened Bread. Even Josephus, an ancient historian of this period, exhibits some of this same ambiguity when he describes the Feast of Unleavened Bread and the Passover.<sup>1</sup>

Based on the two points above, there is a third thing we should understand: John sometimes uses the word “Passover” to refer to other events occurring during the Feast of Unleavened Bread. When he refers to the Jews not wanting to be defiled to “eat the Passover” in John 18:28, it’s likely that he is referring to festival offerings and meals that the Jews would have eaten on Saturday—the Sabbath—as part of the Feast of Unleavened Bread. He was referring more broadly to what we might call the “Passover festival,” not simply the Passover meal. That Saturday would have been a “high Sabbath,” or a Sabbath that occurred on a festival day. This made the Sabbath very special indeed, and it would have been understandable that the Jews didn’t want to defile themselves so they could continue participating in further Passover festivities and rituals. Those activities, by the way, involved important meals that the chief priests and rulers would have had to eat and oversee.

This interchangeability regarding John’s use of the word “Passover” also resolves the apparent contradiction in John 19:14, where John says it was the “day of Preparation of the Passover.” This “day of Preparation” language is indicative of preparation for a Sabbath. For example, Mark 15:42 explains that the “day of Preparation” was “the day before the Sabbath” so that readers will understand what he means. If John is using the word “Passover” to mean the “Passover Festival”

or the “Feast of Unleavened Bread,” then this verse is easily understood to mean that it was the day during this celebration on which the Jews would prepare for the Sabbath. John is not contradicting the Synoptics here; rather, he is affirming them. He is saying that Jesus died on Friday—the day of Preparation—and was in the grave Friday night until Sunday morning.

It’s likely the case that John’s original audience saw no contradiction between John’s Last Supper chronology and the chronology of the other Gospels because they understood the way terms were used interchangeably in their day. Unfortunately, for modern readers who are unaware of the context, John’s language can sometimes be misunderstood to represent a different chronology than the Synoptics. This misunderstanding can be cleared up quickly when we examine the historical context and other biblical passages both in John and in the other Gospels. It does require some explanation, but sometimes texts require us to dig deeper to really understand what they’re saying. That’s not just true of the Bible, but of any form of literature or communication.

END NOTE 68

A History Of Wanting Kings  
Other Than Yahavah By Grady  
Risely

Coming soon...



## END NOTE 69

## A Way That The Living God Seems To Work

Human beings are made by God in His image. No other creation can make that claim, not angels, nor animals, nor demons. Just Humans. “Male and female made He them.” Because of this fact, human beings are given, equipped with a super distinct trait or characteristic – freewill or perhaps we might call it enduring relentless volition. Yes, the human choice can become muddied, tattered and bounced about, but even so, enduring relentless volition remains. Some folks have had really bad parents or upbringing – but volition remains. Some are born disabled, unhealthy, mentally ill or physically impaired – but volition remains. People can be beaten, imprisoned, stripped of all of their dignity, tortured, twisted and blinded by hot coals but there will always remain the will – a will to think, to believe, to resist or conform. Lying in pain on a bed, head wracked with doubt, body broken and bruise . . . there remains will. Choice. Options. This is the meaning of being made in God’s image – we are responsible, period. This means we are able, in some capacity or another, to respond to circumstances and things around us, things that challenge us, test us, doubt us, mock us and do everything in their power to put an end to us, to wipe our views and contributions away and in every single circumstance we are left with the God-given volition to respond, to take

actions, to make decisions, choices, and support our view of the world, God and those in it.

We submit to you the reader that God, being Good, never ever trumps freewill. Yes, He will allow some things to unfold or happen around us, but He will never force a human-being to act or believe in something contrary to their will. Yes, He may allow us to die, but He cannot, will not, strip us of our ability to choose if conscious and cognitively aware. We see this very act of Him in the Garden of Eden where Adam and Eve were given the facts and they were given the choice. They were given every opportunity to go to their Maker and to ask Him His view on their actions. They were given every opportunity to eat from all the other trees in the garden and to simply refuse to eat from the one. But they chose the one. They could have asked him what die means, before they ate from it. They could have asked him anything and because He is love He would have responded. But they chose their way over His. Simple as that. And the world from that day forward fell into what we might call, “the sin of self-direction.” You see, instead of having God in their lives and instead of looking to Him for direction, Adam and Eve, by and through their self-will, chose to seek out other venues for information. In their case they believed in the Tempter and in their own ability to reason with whatever they were being told. And the sin of their self-direction lead them to dying spiritually in that day, in being removed from the Garden of Eden, and in their first born son murdering their second born son over what appears to have been envy. The mindset of self-will, self-direction, entitlements and selfishness is all a by-product of the human race falling from Grace and relationship with Him. It is the result of human will acting without the aide and insight of their God and Maker and the end results are always going to fall short in scope, value, longevity and effectiveness. Only He knows the truth beginning to end; only He knows which way to do things and so much of the scripture is aimed at getting willful human beings to realize this and to look to Him completely and to trust

what He has to say over our own insights. Consider,

Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the LORD; and he shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. Psalm 37:3-8

Trust in the LORD with all thine heart; and lean not unto thine own understanding.

In all thy ways acknowledge him, and he shall direct thy paths. Proverbs 3:5-6

When a human creation of the Almighty chooses or elects to freely decide to look to Him in faith and to trust in Him, He is pleased. (Hebrews 11:6) In fact, faith is the only way a creation of God's can please Him. Unfortunately, most human beings, because we are built to choose, and do act, and to test and challenge and question, we look to our Maker and His ways with suspicion. Perhaps this is the result of pride, or ignorance, or some other faculty that does not lend to immediate and without reservation, obedience. It appears that this is what He desires of His creation – utter and absolute obedience, but not because He is despotic and hates a lack of control, but because in the end, the obedience that He demands is based on our both knowing Him and loving Him so deeply that we would never allow ourselves to do things counter to His will. That said, most human beings, either unaware of Him, or indifferent to Him, or uncaring of Him, prefer to do their own will rather than His – and this was the case of the first humans He created, called Adam and Eve. Interestingly, He created for them a beautiful garden. And He made Man the gardener of that garden meaning He put man at the top of all things. And Man named the

animals, and had free-reign in doing so. And God watered the garden and it bore fruit and food spontaneously and the first Man had nothing to worry about. In fact, the first man had access to YAHAVAH who walked with him in the cool of the day. As a means to let Man choose to either continue in knowing and learning about his Maker and to obey Him or to live and act by His own will, showing indifference to his Maker, YAHAVAH put him in a garden full of trees, from which Man could eat. Amidst all of these trees God planted two that had names given them – the Tree of Life and the Tree of Knowledge of Good and Evil. The fruit of the former Adam was told to freely eat (along with all the other trees) but of the Tree of Knowledge of Good and Evil God told Adam to completely avoid because, God told him, “in the day you eat of it you will surely die.”

Again, Adam and Eve could have gone to God if there were questions about this – any questions at all, like, “What is die?” “Why can't we eat of this tree?” Etc., etc. But we have no record of this. All we have is a serpent stepping in to tempt the woman, and the scripture saying:

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Genesis 3:6

This is the model of the Bible when it comes to YAHAVAH and his creations called humans. God acts in love. God speaks in love. God warns in love. And in love, God allows the creations made in His image to choose what they will do. In most cases (most) human beings made in His image will choose their will and ways over His. In most cases, all human beings if placed in the Garden would at some point have eaten the forbidden fruit. And the fact of the matter remains, what God promised was true – in the day that they ate of that fruit, the surely died. Spiritually.

We find the same principle existent in the story of Jacob taking his family and moving to Egypt.

His grandfather was told by God that great sorrow of 400 years bondage was going to come upon the Nation that would spring from him and Sarah. Isaac was told by God, “do not go to Egypt.”

So, the instructions were there. Additionally, the Nation that came from Abraham, Isaac and Jacob were promised a land of their own. But there was a great famine in the land. So much so that the only place to obtain grain was from Egypt. And Jacobs family was hungry. Years before the sons of Jacob sold their youngest brother Joseph into slavery and in the end Joseph proclaims that YAHAVAH was behind this so that he would be able to save “the nation from poverty.” Once Joseph’s identity was made know, Joseph (and Pharaoh) rolled out the red carpet to Jacob and sons, and sent them food, carts, clothing, silver, the best land (Goshen) and the promise of a great life. Then we read:

“And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:” Genesis 45:47

We could just read this as information but we might also see the passage in context and through principle and derive the following from it:

Jacob, who had been renamed Israel after a night of wrestling with an angel of the Lord, came into this world as a “heel catcher,” a usurper, a conniving manipulator who was out to better his station in life at all costs. But after years under the hand of God it seems that Jacob was given a new name that suggested a better character, Israel. Now reread the above passage with all this in mind. Notice what caused Jacob to agree to go to Egypt? “And when he saw the wagons with Joseph had sent to carry him.” Cross reference that with what caused Eve to take the forbidden fruit, “And when she saw that the tree . . .” then cross reference that with what the Apostle John who wrote in his first epistle:

“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” 1st John 2:16

And we are better equipped at understanding how God works and relates with people in this life. And with this understanding we might suggest the following:

YAHAVAH made human beings in His image (male and female)

From the beginning He gave the whole world population of human beings, choice.

That whole population (which were only Adam and Eve) chose to follow their own will instead of His despite the fact that He was with them, He provided for them, and He explained to them the fallout from their rebellion.

God allowed them to make that choice, and He acted in love to fix the results. This love was manifested in Him calling a people and making them His own, and them continuing on doing what Human Beings do – they rebel and do what they desire.

Ultimately, because God so loved the world He sent His own human Son to fix everything introduced to the world by our first parents.

This act spiritually takes all souls back to the Garden of Eden state like that of our first parents where we choose, every single hour of every single day, who we will seek, love and follow in our lives – His will or our own.

He is there unconditionally no matter the choices made – but to eat from the forbidden tree will only lead to death (knowledge of Good and Evil) and to eat from the Tree of Life (who is Christ, the bread that came from heaven and was hung on a tree) leads to real living.

In this way, we are able to better see how and why the living God allows humans the right to choose, how He allows the fallout from our choices (death, 400 years of bondage in Egypt, disease and woe) and How He is always there to help pick up the pieces as a result.

## END NOTE 70

## A Brief Summary To The Gospel Of John

While the dating of John cannot be absolutely determined we stand by the notion that all of the books of the apostolic record were written before the destruction of Jerusalem by Roman hands in 70AD. Admittedly this is debated but on scant evidence and a great deal of personal opinion, most of which contradict each other.

The contents of the Apostolic Record, or what most people call the New Testament today were written to the believers in that day, warning them of the coming destruction and we maintain that few if any of the writers knew or even believed that their respective books would be read out in to the distant future. And while we ardently, voraciously pursue the written word with the intent to understand it contextually (Genesis to Revelation) we strongly maintain that all of its contents had immediate material application to the Jews of that day, then to the Bride and after the fulfillment of all things, the canonized body of letters today serves as a second witness of all that YAHAVAH has done through His Son and these things can only be understood in a realistic and meaningful way by the Spirit.

We remind every reader and seeker of truth that the earliest churches (post 70 AD) had very little access to the written words of the Apostles, that the scripture (to them) was mainly the Old

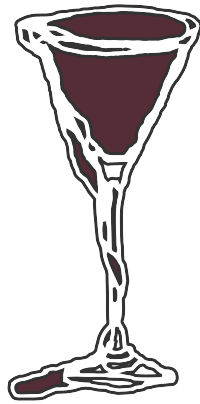
Testament, that the lack of copyist's and copying materials, along with duplication fails, certification of authenticity, literacy rates and all great geographical hindrances made access to the whole body of scripture nearly impossible for any lay person until after the creation of the printing press. This said, we stand by the fact that YAHAVAH left the church in the hands of His Spirit and not in the hands of any brick and mortar expression past or present.

We suggest that if anyone has problems with this view we accept them and their problems in love, refuse to demand complicity or agreement with anything we believe, and simply invite all to live in peace with each other as He would have us.

Ours is a suffering world and world religion has done very little to reach in to the tap-root source of this suffering and offer a viable, actual solution. We do. We maintain that there was once a Nation called Israel, that this Nation had a Messiah, and this Messiah did what was necessary to save His own from the approaching great and dreadful day promised them. This news was known as the Good News.

We maintain that when Yeshua came and took His worthy Bride, and the wrath of YAHAVAH was poured out upon that Nation who justifiably deserved all they received, that the Good News became the Great News, and the world has once and for all be reconciled to YAHAVAH, that sin, death, hell, and Satan have been routed and destroyed once and for all, and the entire world ever since has spiritually returned to the original state God established in the Garden of Eden. Now all are free to choose to eat freely from the Tree of Life, or from the Tree of Knowledge of Good and Evil, and will be rewarded, not punished, accordingly.

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