

# The New Testament

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## THE NEW TESTAMENT

### Gospel of JOHN

Updated King James Version	Greek Word Pictures (Strong's Number)	The Updated Modernity Version	Aramism or Margin Comment
1:1 <i>In the beginning was the Word, and the Word was with God, and the Word (o. logos) was God.</i>	In the beginning was the WORD <b>εν αρχη ην ο λογος</b> (3056)	1 In the beginning was the Word, the Word was with God, the Word was God.	Existence: before all time
1:2 <i>The same was in the beginning with God.</i>	This one was <b>ουτος</b> (3778) <b>ην</b>	2 The same was in the beginning with God.	
1:3 All things were made by him; and without him <i>was not any thing</i> made that was made.	not even one [thing] <b>ουδε εν</b> (1520)	3 All things came into being by Him and through His creative power everything was made that was made.	by HIS "OMNIFIC WORD." P.L. bk. 7, 217
1:4 In him was life; and the life was the light <i>of men</i> .	of mankind [human beings] <b>των ανθρωπων</b> (444)	4 In Him was Life and that Life was the Light of the entire human race;	New GENESIS: Light and Life for all
1:5 And the light shines <i>in darkness</i> ; and the darkness comprehended it not.	in the darkness <b>εν τη σκοτια</b> (4653)	5 for even as the Light shines on in darkness, the darkness has never overtaken it.	Allusion to shadow of sin
1:6 There was a man <i>sent</i> from God, whose name was John.	being sent <b>απεσταλμενος</b> (649)	6 There appeared a man named John, sent from God as a witness,	Johanen: God-favored LU. 1: 59-66 (see verses p. 15)
1:7 The same came for a witness, to bear witness of the Light, <i>that all men</i> through him <i>might believe</i> .	that all should believe <b>ινα παντες πιστευσωσιν</b> (4100)	7 a witness to testify concerning the Light considering that all might come to <b>believe</b> through Him.	Gospel of John: 101 ways to believe
1:8 He was not that Light, <i>but</i> was <i>sent</i> to bear witness of that Light.	but [came] <b>αλλ</b> {235} <b>ηλθεν</b> of verse 7	8 John, himself, was not the Light, but did come to bear witness of that Light (1).	(1) ISA. 9: 2
1:9 That was <i>the true Light</i> , which lights every man that comes into the world.	The light the genuine <b>το φως το αληθινον</b> (228)	9 The true Light that illuminates every person was, then, coming into the world.	KJV as Quaker "Inner Light" text
1:10 He was in the world, <i>and the world</i> was made by him, and the world knew him not.	and the world [cosmos] <b>και ο κοσμος</b> (2889)	10 He was in the world; He made the world, yet, the world did not know Him.	Existence: continuous

1:11 He came unto <i>his own</i> , and <i>his own</i> received him not.	His own [house of Israel] <b>οι ιδιοι</b> (2398)	11 He came to His own, and His own did not receive Him,	First to the chosen people
1:12 But as many as received him, to them gave he power to become the <i>sons of God</i> , even to them that believe on his name:	children of God <b>τεκνα</b> (5043) <b>Θεου</b> (2316)	12 though as many as would receive Him—that is, to those who <b>believe</b> in the name of Jesus—He has given the right to become the children of God,	AR. <Aramaism> <u>to those</u> anacoluthonia (lack of gramm. coherence) AR. <u>name</u> = the person
1:13 Which were <i>born</i> , not of blood, nor of the will of the flesh, nor of the will of man, but <i>of God</i> .	God were born <b>Θεου εγεννηθησαν</b> (1080)	13 who are not born of blood, not born by physical urge, not born by the will of man, but are those reborn of God [read: the Word].	reborn: spiritual generation
1:14 And the Word (o. logos) was made flesh, and <i>dwelt among us</i> , (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.	tabernacled among us <b>εσκηνωσεν</b> (4637) <b>εν ημιν</b>	14 The Word became as man and lived for a time among us, so full of grace and truth that we perceived His glory, glory as of the only born of the Father.	God's Shekinah glory JAS. 2:1
1:15 John bare witness of him, and cried, saying, This was he of whom I spoke, <i>He that comes</i> after me is preferred before me: for he was before me.	the coming [One] <b>ο ερχομενος</b> (2064)	15 John bore witness of Him and cried out, saying, “This is He of whom I said, ‘He who comes after me ranks ahead of me because He was in all things before me.’ ”	The Baptist: dramatic wonderful Voice
1:16 And <i>of his fullness</i> have all we received, and grace for grace.	of his fulness <b>εκ του πληρωματος</b> (1473)	16 And from His abundance we have, every one of us, received grace upon grace.	Grace on grace: new MANNA
1:17 For the <i>law was given by Moses</i> , but grace and truth came by Jesus Christ.	law through Moses <b>νομος</b> (3551) <b>δια Μωσεως</b>	17 For even though the law was given through Moses, grace and truth came by Jesus Christ.	Law: moral prescription GR. <u>lesou</u> AR. Yeshua GR. <u>Cristou</u> AR. mōshīha
1:18 No man has seen God at any time, <i>the only begotten Son</i> , which is in the bosom of the Father, he has declared him.	the only born Son <b>ο μονογενης</b> (3439) <b>υιος</b>	18 While no one has ever seen God, the only Son by His very closeness to the Father has made Him known.	Prologue: Last word is declared.
1:19 And this is the record of John, when the Jews sent <i>priests and Levites</i> from Jerusalem to ask him, Who are you?	priests and Levites <b>ιερεις</b> (2409) <b>και Λευιτας</b>	19 This is the testimony of John, when the leaders of Judea decided to send priests and Levites from Jerusalem to ask him who he was.	Judeans or here, Sadducees
1:20 And he confessed, and denied not; but confessed, I <i>am not the Christ</i> .	not am the Christ <b>ουκ εμι ο Χριστος</b> (5547)	20 He had to confess and did not deny the truth, but avowed, “I am not the Messiah.”	X: acrostic <sup>a</sup> and corrupted GR. letter for Christ GR. <u>Cristos</u> AR. mōshīha
			<sup>a</sup> See appendix

1:21 And they asked him, What then? Are you Elijah? And <i>he says</i> , I am not. Are you that prophet? And he answered, No.	he said <b>λεγει</b> (3004)	21 They said, “What then? Are you Elijah?” He responded, “I am not.” “Are you the Prophet?” And he answered, his voice gone, “No.”	The No answer: passive moment
1:22 Then said they unto him, Who are you? that we may give an answer to them that sent us. What says you <i>of yourself</i> ?	concerning yourself <b>περι</b> (4012) <b>σεαυτου</b>	22 They continued to ask him, “Who are you, that we may answer those that sent us? What do you say for yourself?”	
1:23 He said, <i>I am the voice</i> of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah.	I am the voice <b>Εγω φωνη</b> (5456)	23 “I am THE VOICE,” he replied, “OF ONE CRYING ALOUD IN THE DESERT, MAKE STRAIGHT THE WAY OF THE LORD” (Isa. 40:3).	Heraldry: upon the King's highway old Palestine map <sup>a</sup>
1:24 <i>And</i> they which were sent were of the Pharisees.	and John's fondness for <b>και</b> (2532)	24 A delegation of Pharisees was sent, also,	
1:25 And they asked him, and said unto him, Why <i>baptize you</i> then, if you be not that Christ, nor Elijah, neither that prophet?	do you immerse <b>βαπτιζεις</b> (907)	25 And demanded of him, “Why do you baptize, then, if you are not the Messiah or Elijah or the Prophet?”	They question proselyte baptism. (AC. 19:3) GR. <u>Cristos</u> AR.mashiha
1:26 John answered them, saying, I baptize with water: but there stands one among you, whom all of you <i>know not</i> ;	not know <b>ουκ οιδατε</b> (1492)	26 "I baptize in water only," he replied, "but in your midst stands One whom you do not recognize.	Tragedy begins.
1:27 He it is, who coming after me is preferred before me, whose shoe's latchet I <i>am not worthy</i> to unloose.	not am worthy <b>ουκ εμι αξιος</b> (514)	27 He who comes after me is preferred before me, whose sandal strap I am not worthy to unlatch."	sandal: bound under the foot
1:28 These things were done in <i>Bethabara</i> beyond Jordan, where John was baptizing.	in Beth-any [house of dates] <b>εν Βηθανια</b> (963) <i>R.S.V.</i>	28 These events occurred in Bethany beyond the river Jordan, where John was baptizing.	Bethabara, "the ford": no depth immersion: on Palestine map <sup>a</sup>
1:29 The next day John sees Jesus coming unto him, and says, <i>Behold the Lamb</i> of God, which takes away the sin of the world.	Behold the Lamb <b>ιδε ο αμνος</b> (286)	29 The next day John saw Jesus coming his way and said, "See, the Lamb of God who takes away the sin of the world!"	Paschal Lamb is here.
1:30 This is he <i>of whom</i> I said, After me comes a man which is preferred before me: for he was before me.	on behalf of whom <b>υπερ</b> (5228) <b>ου</b>	30 "This is He of whom I said, ‘After me comes a man ranking ahead of me for He was in all things before me.’	There HE IS: uniqueness above all. COL. 1:17 ( <i>Weymouth N.T.</i> )

1:31 And I knew him not: but that he should be made <i>manifest to</i> Israel, therefore am I come baptizing with water.	manifest to <b>φανερωθη</b> (5319) <b>τω</b>	31 Even if, at first, I did not recognize Him, my purpose in coming was to baptize in water so that He might be revealed to Israel."	John's manifesto: destiny
1:32 And John bare record, saying, <i>I saw</i> the Spirit (o. pneuma) descending from heaven like a dove, and it abode upon him.	I have beheld <b>τεθεαμαι</b> (2300)	32 John testifying further said, "I saw the Spirit descending from heaven like a dove and remain on Him;	dove sym. Spirit
1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom you shall see the Spirit (o. pneuma) descending, and remaining on him, the same is he which baptizes <i>with the Holy Spirit</i> . (o. pneuma)	in the Spirit Holy <b>εν πνευματι</b> (4151) <b>αγιω</b>	33 I did not know who He was, but the One who sent me to baptize in water told me, 'He on whom you see the Spirit coming down and resting is He who baptizes with the Holy Spirit.'	MT. 3:13-17
1:34 And I saw, and bare record that this is the <i>Son of God</i> .	Son of God [messianic] <b>υιος</b> (5207) <b>του Θεου</b>	34 This I witnessed while coming to the realization that He is the Son of God (1)."	(1) MT. 26:63
1:35 Again the next day after John stood, and <i>two</i> of his disciples;	two <b>δου</b> (1417)	35 Again, the next day, John was standing with two of his disciples.	
1:36 And <i>looking upon</i> Jesus as he walked, he says, Behold the Lamb of God!	[He] looking at <b>εμβλεψας</b> (1689)	36 He looked upon Jesus as He walked by and said as before, "See, the Lamb of God!"	
1:37 And the <i>two disciples</i> heard him speak, and they followed Jesus.	two learners <b>δου μαθηται</b> (3101)	37 After hearing this, the two disciples followed Jesus.	The Lamb calls: 2 x 2.
1:38 Then Jesus turned, and saw them following, and says unto them, What seek all of you? They said unto him, Rabbi, (which is to say, <i>being interpreted</i> , Master,) where dwell you?	being the hermeneutics <b>ερμηνευομενον</b> (2059)	38 Then, Jesus turned and seeing that they followed said, "What is your need?" Their reply, a polite, "Rabbi, (which is to say, Teacher) where are you staying?"	
1:39 He says unto them, <i>Come and see</i> . They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.	Come and you shall see <b>ερχεσθε και οψεσθε</b> (3708)	39 He said to them, "Come and see." They went and saw where he stayed and remained there the rest of the day (for it was about four o'clock in the afternoon).	Sumerian 6's 12 hour day: 12 hour night



1:40 One of the two which <i>heard</i> John <i>speak</i> , and followed him, was Andrew, Simon Peter's brother.	having heard from <b>ακουσαντων</b> (191) <b>παρα</b>	40 One of the two who followed Jesus after John spoke of the Lamb of God was Andrew, the brother of Simon.	Andrew: manly
1:41 He first <i>finds</i> his own brother Simon, and says unto him, We have found the Messiah, which is, being interpreted, the Christ.	finds <b>ευρισκει</b> (2147)	41 Soon after the meeting with Jesus, Andrew found Simon and told him, "We have found the Messiah" (which is to say, the Christ);	AR. <u>Messiah</u> HEB. <b>מָשִׁיחַ</b> or <b>מְשִׁיחַ</b> (square script)
1:42 And he brought him to Jesus. And when Jesus <i>beheld</i> him, he said, You are Simon the son of Jona: you shall be called Cephas, which is by interpretation, A stone.	gazing eagerly at him <b>εμβλεψας δε αυτω</b> (1473)	42 He then brought his brother to Jesus who gazing upon him intently said, "You are Simon, son of Jona: You will be called Kepha (1)" (meaning a rock, being translated Peter).	AR. <u>Kepha</u> <b>כֶּפֶה</b> pronunc. KEY-fa (1) GA. 1:18
1:43 The day following Jesus would go forth into Galilee, and finds Philip, and says unto him, <i>Follow me</i> .	Follow me <b>ακολουθει</b> (190) <b>μου</b>	43 The following day Jesus decided to go to Galilee, and found Philip, and said to him, "Follow Me."	Philip: lover of horses
1:44 Now Philip was of <i>Bethsaida</i> , the city of Andrew and Peter.	from House of Fishing <b>απο Βηθσαιδα</b> (966)	44 Now, Philip was of Bethsaida, the city of Andrew and Peter.	Western Bethsaida <sup>a</sup>
1:45 Philip finds Nathanael, and says unto him, We have found him, <i>of whom</i> Moses in the law, and the prophets, <i>did write</i> , Jesus of Nazareth, the son of Joseph.	whom did write <b>ου εγραψεν</b> (1125)	45 Philip, in turn, found Nathana-el, and told him, "We have found him, of whom Moses and the Prophets wrote, Jesus of Nazareth, the son of Joseph."	Testimonia <sup>a</sup> B.C.E. reflect this quest.
1:46 And Nathanael said unto him, <i>Can there any good thing</i> come out of Nazareth? Philip says unto him, Come and see.	is good to be <b>τι αγαθον</b> (18) <b>ειναι</b>	46 Whereupon, Nathana-el said to him, "Can any good come out of Nazareth?" Philip replied, "Come and see."	JOH. 7:52
1:47 Jesus saw Nathanael coming to him, and says of him, Behold <i>an Israelite indeed</i> , in whom is no guile!	truly Israelite <b>αληθως Ισραηλιτης</b> (2475)	47 Jesus saw Nathana-el coming and exclaimed, "Look! An Israelite, not in name only, but true."	Jacob = supplanter = Israel
1:48 Nathanael says unto him, Whence know you me? Jesus answered and said unto him, Before that Philip called you, when you were <i>under the fig tree</i> , I saw you.	under the fig tree <b>υπο την συκην</b> (4808)	48 Nathana-el asked, "How do you know me?" Jesus answered, "Even before Philip sought you, when you were under the fig tree, I saw you."	fig-tree sym. meditation

<p>1:49 Nathanael answered and says unto him, Rabbi, you are the Son of God; you are the <i>King</i> of Israel.</p>	<p>King <b>Βασιλευς</b> (935)</p>	<p>49 Nathana-el said, "Rabbi, You are the Son of God; you are the King of Israel."</p>	<p>Nathana-el: God has given.</p>
<p>1:50 Jesus <i>answered and said</i> unto him, Because I said unto you, I saw you under the fig tree, believe you? you shall see greater things than these.</p>	<p>answered and said <b>απεκριθη</b> (611) <b>και ειπεν</b></p>	<p>50 Jesus answered, saying, "Because I said, 'I saw you under the fig tree,' and you <b>believe</b>: What then? If you should see far greater things.</p>	<p>AR. <u>answered saying</u> redundant verbage</p>
<p>1:51 And he says unto him, <i>Verily, verily</i>, I say unto you, Hereafter all of you shall see heaven open, and the angels of God ascending and descending upon the Son of man.</p>	<p>Amen, amen <b>Αμην αμην</b> (281)</p>	<p>51 In all truthfulness, I say that, hereafter, you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."</p>	<p>New BETH-EL or Jacob's Ladder GE. 28:12</p>

Findings: ευρεσις (from Discussion page)

- Primacy of John here, adds the introductory name of Jesus (v. 12) dictated by an Aramism. Otherwise, He might be construed as conventionally surnamed (v. 17) Christ, rather than Yeshua bar-Yowceph.
- The Law is prescriptive (v. 17), a prescription for daily living in the moral sense.
- Logos is declared (v. 18, UKJV) and He is no more, referring to this visitation, of course.
- Convention calls for the widely acceptable Jesus Christ, whereas all references to The Christ are rendered, the Messiah.
- Omnificence is extra-biblical, but so is Shekinah. One must combine two phrases (v. 14) to achieve "tented glory."
- Though, by acknowledging that implied glory, the Epistle of James becomes a relational sidebar equal to the most illustrious of apostles, Peter and John, who rise to the top in Chapter One.
- Proposed, new order of N.T. canon: John, Matthew, Mark, Luke, Acts, James, Peter, John (letters), Hebrews, Paul (letters), Jude, Revelation. The thematic – Gospels (literary order) – Epistles (historic order or closeness to Jesus) – Apocalypse (Jude, Revelation). Why, even, if you save the best for last, then, Luke is the most beautiful story ever told and there is no Gospel without Paul. Αμην αμην
- Interesting, as the foremost Aramaic scribe of the age, Jesus may have been scripted, the two hour session (v. 39) could have outlined O.T. testimonia, which were written messianic anthologies, since some of Jesus' quotes do not match the older reference standards exactly.
- Aramaic primacy is not pushed, but it stands to reason, being a simple and poetic language employed by everyday people who met something divine. Here, the lingua franca is introduced as sometimes containing lack of coherence and redundancy. If the Word of God leaped over five language barriers, who wins in the end?
- Guile (v. 47) is portrayed as a play on the name Jacob. The inspiration, well, nobody's perfect.

## Chapter 2

Updated King James Version	Greek Word Pictures (Strong's Number)	The Updated Modernity Version	Aramism or Margin Comment
2:1 And the third day <i>there was a marriage</i> in Cana of Galilee; and the mother of Jesus was there:	wedding [festival] took place <b>γαμος</b> (1062) <b>εγενετο</b>	1 Two days later there was a wedding at Cana in Galilee; and the mother of Jesus was there.	near Kefr Kenna: 5 miles N.E. of Nazareth <sup>a</sup>
2:2 And <i>both</i> Jesus was called, and his disciples, to the marriage.	invited also <b>εκληθη</b> (2564) <b>και</b>	2 Jesus and His disciples were also invited.	A family affair GR. <u>Iesous</u> AR. Yeshua
2:3 And when they wanted wine, the mother of Jesus says unto him, They have <i>no wine</i> .	lacking wine <b>υστερησαντος</b> (5302) <b>οινου</b>	3 And when they wanted wine, the mother of Jesus said to her son, "They have no wine."	Last words: Mother to son
2:4 Jesus says unto her, <i>Woman</i> , what have I to do with you? mine hour is not yet come.	O, Woman <b>γυναι</b> (1135)	4 Jesus said, "Dear woman, what is it to you or to me. My hour has not yet come."	Maternal authority must end.
2:5 His mother says <i>unto the servants</i> , Whatsoever he says unto you, do it.	to the waiters [at table] <b>τοις διακονοις</b> (1249)	5 His mother instructed the servants, "Whatever He says, do it."	Matriarch prevails: Son rises to occasion.
2:6 And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing <i>two or three firkins</i> apiece.	[liq.] measures two or three <b>μετρητας</b> (3355) <b>δυο η τρεις</b>	6 Six waterpots of stone were set out in the manner of Judean ceremonial washing, each about twenty gallons.	ceremonial cleansing of the hands
2:7 Jesus says unto them, <i>Fill</i> the water pots with water. And they filled them up to the brim.	Fill full <b>γεμισατε</b> (1072)	7 Jesus told the servants, "Fill the pots with water." And they filled them to the brim.	
2:8 And he says unto them, <i>Draw out now</i> , and bear unto the governor of the feast. And they bare it.	Draw [water] out now <b>Αντλησατε</b> (501) <b>νυν</b>	8 Then He said, "Now, take a portion to the table-master." And they did.	wine: result of pouring
2:9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast <i>called the bridegroom</i> ,	calls the bridegroom <b>φωνει τον νυμφιον</b> (3566)	9 When the master had tasted the water made wine without knowing the source, (albeit, the servants knew), he called the bridegroom:	social affair: fruit of the vine

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<p>2:10 And says unto him, Every man at the beginning does set forth good wine; and when men have well drunk, <i>then that which is worse</i>: but you have kept the good wine until now.</p>	<p>then the lesser <b>τοτε τον ελασσω</b> (1640)</p>	<p>10 and said, "The usual host at the very beginning serves good wine, and when the guests have drunk freely, then the inferior; but you saved the best until last."</p>	
<p>2:11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth <i>his glory</i>; and his disciples believed on him.</p>	<p>glory his <b>δοξαν</b> (1391) <b>αυτου</b></p>	<p>11 Jesus performed this, the first of His [miraculous] signs, at Cana in Galilee; and as He revealed His glory, His disciples <b>believed</b> in Him.</p>	<p>glory to God</p>
<p>2:12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there <i>not many days</i>.</p>	<p>not many days <b>ου πολλας ημερας</b> (2250)</p>	<p>12 After Cana He went down to Capernaum with His mother and brothers, and His disciples; and they spent a few days there.</p>	<p>*Capernaum: below sea-level</p>
<p>2:13 And the Jews' <i>passover</i> was at hand, and Jesus went up to Jerusalem.</p>	<p>Passover [Pasca] <b>Πασχα</b> (3957)</p>	<p>13 Just about this time, the yearly Judean Passover was approaching and Jesus went up to Jerusalem.</p>	<p>*Jerusalem: elevated</p>
<p>2:14 And found <i>in the temple</i> those that sold oxen and sheep and doves, and the changers of money sitting:</p>	<p>in the temple [outer] <b>εν τω ιερο</b> (2413)</p>	<p>14 In the temple He found the sellers of oxen and sheep and doves: and the moneychangers were also sitting there.</p>	
<p>2:15 And when he had made a <i>scourge of small cords</i>, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;</p>	<p>scourge of cords <b>φραγελλιον εκ σχοιων</b> (4979)</p>	<p>15 And when He had plaited cords into a whip, He drove those selling oxen and sheep out of the temple, and poured out the changers' money, and overturned the tables.</p>	<p>MK. 11:15-17</p>
<p>2:16 And said unto them that sold doves, Take these things behind; make not my Father's house an <i>house of merchandise</i>.</p>	<p>house-market [emporium] <b>οικον εμποριου</b> (1712)</p>	<p>16 Then, He said to those who sold doves, "Take these things away. Do not make My Father's house, a house of merchandise."</p>	<p>Jerome: "majesty of Godhead gleamed"</p>
<p>2:17 And his disciples remembered <i>that it was written</i>, The zeal of yours house has eaten me up.</p>	<p>that being written <b>οτι γεγραμμενον</b> (1125)</p>	<p>17 And His disciples remembered that it was written, "ZEAL FOR GOD'S HOUSE WILL CONSUME ME" (Ps. 69:9).</p>	

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2:18 Then answered the Jews and said unto him, <i>What sign show you unto us, seeing that you do these things?</i>	What sign <b>Τι σημειον</b> (4592)	18 But the Judean hierarchy issued a challenge, "Give us a sign for doing such things."	Gospel of John: The Book of Signs and no small miracle
2:19 Jesus answered and said unto them, <i>Destroy this temple, and in three days I will raise it up.</i>	Loosen the sanctuary this <b>Λυσατε τον ναον</b> (3485) <b>τουτου</b>	19 Jesus said, "Destroy this temple, and in three days I will raise it up."	Messianic authority: An enigma to all
2:20 Then said the Jews, Forty and six years was this temple in building, <i>and will you rear it up in three days?</i>	and will you <b>και συ</b> (1473)	20 The hierarchs replied, "Forty-six years was this temple in building, and you will rebuild it in three days?"	Temple: begun 20 B.C.E. You: upstart
2:21 But <i>he spoke</i> of the temple of his body.	he had been speaking <b>εκεινος δε ελεγε</b> (3004)	21 Though, here, He spoke of the temple of His body.	Sign language for the uninitiated
2:22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and <i>they believed the scripture, and the word</i> (o. logos) which Jesus had said.	they believed the scripture <b>επιστευσαν τη γραφη</b> (1124)	22 So when He had risen from the dead, His disciples remembered that He said this; and they <b>believed</b> the Scripture and the [prophetic] words of Jesus.	Here: afterthought is forethought.
2:23 Now when he was in Jerusalem at the passover, in the feast day, many believed <i>in his name</i> , when they saw the miracles which he did.	into name his [person] <b>εις το ονομα</b> (3686) <b>αυτου</b>	23 Now when He was in Jerusalem, at the Feast of the Passover, many became <b>believers</b> in Him through witnessing the miracles He performed.	AR. <u>name</u> = the person = Him
2:24 But Jesus did not commit himself unto them, because he <i>knew all men</i> ,	knowing all [people] <b>γινωσκειν</b> (1097) <b>παντας</b>	24 Yet, Jesus did not trust Himself to them, because He knew them all,	
2:25 And needed not that any should testify of man: for he <i>knew what was in man</i> .	what [rare use] was in <b>τι</b> (5101) <b>ην εν</b>	25 and did not need any testimony concerning the people, for He of Himself knew what was in human nature.	What: is divine knowledge.

Findings: ευρεσις (from Discussion page)

- Add "yearly" terminology to Passover of v. 13 because only the Gospel of John gives the length of Jesus' ministry by enumerating three Passovers.
- Greek lessons for beginners with Greek letters spelled out under wiki edit mode, such as the alpha and the omega.
- The buildup of Capernaum, Kapharnaoum, Kepharnahûm (village of Nahum) and what happened there.
- Notice an additional bracketed [inline footnote] wherein [prophetic] is placed before "words" in v. 22. Jesus alludes to himself as a prophet without honor in His own country and also added, no real prophet of the region would perish outside Jerusalem. So the thought here, an afterthought is forethought, stating the obvious.
- The Aramism of v. 23 using the "name" meaning the person (Acts 1: 15) is the most important sidebar to this translation playing a role in the whole parallel outline considering Aramaic not as primacy but the tie that binds, the original spoken language, part of the oral gospel tradition. The significance is apparent in Chapter 3 (v. 18) and looms large in Chapter 15 where name (v. 21) again becomes "name of Jesus" as in John 1: 12.

## Chapter 3

Updated King James Version	Greek Word Pictures (Strong's Number)	The Updated Modernity Version	Aramism or Margin Comment
3:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:	Now [transitional] δε (1161)	1 Now there was one of the Pharisees whose name was Nicodemus—a ruler among the Judeans.	Transition to a trustworthy Nicodemus: victorious of his people
3:2 The same came to Jesus by night, and said unto him, Rabbi, we know that you are a teacher come from God: for no man <i>can do</i> these miracles that you do, except God be with him.	can go on doing δυναται ποιειν (4160)	2 He came to Jesus at night and said, "Rabbi, we know that you are a teacher come from God; for no one can perform these signs as you have been doing, unless God is with him.	Teaching: accredited by God
3:3 Jesus answered and said unto him, Verily, verily, I say unto you, Except a man <i>be born again</i> , he cannot see the kingdom of God.	be born from above γεννηθη ανωθεν (509)	3 "In all truthfulness, I tell you," answered Jesus, "that unless a person is born again he (or she) cannot see the Kingdom of God."	Misapprehension by inquirer from the ruling Sanhedrin GR. <i>Iesous</i> AR. <i>Yeshua</i>
3:4 Nicodemus says unto him, How can a man be born when <i>he is old</i> ? can he enter the second time into his mother's womb, and be born?	aged being γερων (1088) ων	4 "How is it possible," Nicodemus asked, "for a man to be born when he is old? Can he enter his mother's womb the second time and be born again?"	Proselytize a Judean official: unheard of
3:5 Jesus answered, Verily, verily, I say unto you, Except a man be born <i>of water</i> and of the Spirit, (o. pneuma) he cannot enter into the kingdom of God.	of water εξ υδατος (5204)	5 "Again, truthfully I tell you," replied Jesus, "that unless a person is born of water and the Spirit, he (or she) cannot enter the Kingdom of God.	physical birth: breaking of water
3:6 That which is born <i>of the flesh</i> is flesh; and that which is born of the Spirit (o. pneuma) is spirit. (o. pneuma)	of the flesh εκ της σαρκος (4561)	6 Whatever is born of woman is of the body, and whatever is born of the Spirit is spirit.	The gender issue
3:7 <i>Marvel not</i> that I said unto you, All of you must be born again.	not begin to wonder μη θαυμασης (2296)	7 Do not be astonished at my telling you, 'You must all be born again.'	All are uninitiated.

<p>3:8 The wind (o. pneuma) blows where it decides, and you hear the <i>sound</i> thereof, but can not tell whence it comes, and where it goes: so is every one that is born of the Spirit. (o. pneuma)</p>	<p>sound φωνην (5456)</p>	<p>8 The wind blows wherever it chooses; you hear its sound, but you do not know where it comes from or where it is going. And in the same way everyone who has been born of the Spirit is moved by the Spirit."</p>	<p>spiritual birth: spirit-driven RO. 8:14-17</p>
<p>3:9 Nicodemus answered and said unto him, <i>How</i> can these things be?</p>	<p>How? Πως (4459)</p>	<p>9 "Still, how is all this possible?" asked Nicodemus.</p>	<p>Mind, body, and spiritual exercise</p>
<p>3:10 Jesus answered and said unto him, Are you a <i>master of Israel</i>, and know not these things?</p>	<p>teacher of the Israel διδασκαλος του Ισραηλ (1320)</p>	<p>10 Jesus answered, saying, "Are you 'the Teacher of Israel,' and yet you do not understand these principles?"</p>	<p>(COPTIC COMMENTS) AR. ⲓⲛⲉⲛⲁⲛⲟⲩⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ IHC answered saying (1:50) (Iesous)</p>
<p>3:11 Verily, verily, I say unto you, <i>We speak</i> that we do know, and testify that we have seen; and all of you receive not our witness.</p>	<p>we tell λαλουμεν (2980)</p>	<p>11 In all truthfulness, I tell you that we speak what we know, and give evidence concerning what we have witnessed, and yet, all of you reject our testimony.</p>	<p>And yet, Pharisees expected Messiah and resurrection of the dead.</p>
<p>3:12 If I have told you earthly things, and all of you believe not, how shall all of you believe, if I tell you of <i>heavenly things</i>?</p>	<p>the celestial [things] τα επουρανια (2032)</p>	<p>12 If I have told you of such things on earth and none of you <b>believe</b> me, how will you <b>believe</b> me if I tell you of heavenly things?</p>	<p>The Absolute Necessities<sup>a</sup> GR. Urania: vastness of Eternity</p>
<p>3:13 And no man has ascended up to heaven, but he that came <i>down from heaven</i>, even the Son of man which is in heaven.</p>	<p>heaven descending ουρανου καταβας (2597)</p>	<p>13 There is no one who has gone up to Heaven, except One who has come down from Heaven, namely the Son of Man whose home is Heaven itself.</p>	<p>God's extension ladder</p>
<p>3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be <i>lifted up</i>:</p>	<p>to be elevated [lit. or fig.] υψοθηναι (5312)</p>	<p>14 For even as Moses lifted up the serpent in the desert, so must the Son of Man be elevated,</p>	<p>NU. 21:9</p>
<p>3:15 That whosoever believes in him should not perish, but have <i>eternal life</i>.</p>	<p>life endless ζωνην (2222) αιωνιον (166)</p>	<p>15 in order that everyone who <b>believes</b> in Him may have eternal Life."</p>	<p>Discussion ends with endless GR.</p>
<p>3:16 <i>For God so loved</i> the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life.</p>	<p>So for loved [agape] Ουτως γαρ ηγαπησεν (25)</p>	<p>16 For so greatly did God love the world that He gave His only born Son, that everyone who <b>believes</b> in Him should not experience death but have eternal Life.</p>	<p>This Little Gospel: 1 of 4 comfortable words<sup>a</sup> (Anglican) + MT. 11:28, I JO. 2:1-2, I TI. 1:15</p>



<p>3:17 For God sent not his Son into the world to condemn the world; <i>but that</i> the world through him <i>might be saved</i>.</p>	<p>but that should be saved <b>αλλ ινα σωθη</b> (4982)</p>	<p>17 For God did not send His Son into the world to judge the world, but that the world might be saved through Him.</p>	<p>Evangelistic statements by the author continue with the "Good News" or Gospel.</p>
<p>3:18 He that believes on him is not condemned: but he that believes not <i>is condemned already</i>, because he has not believed in the name of the only begotten Son of God.</p>	<p>already has been judged <b>ηδη κεκριται</b> (2919)</p>	<p>18 <b>Believers</b> in Him do not come under condemnation: while those who do not <b>believe</b> have already received their sentence, because of lack of <b>belief</b> in the person of God's only Son.</p>	<p>AR. <u>name</u> = the person = person</p>
<p>3:19 And this <i>is the condemnation</i>, that light has come into the world, and men loved darkness rather than light, because their deeds were evil.</p>	<p>is the judgment <b>εστιν η κρισις</b> (2920)</p>	<p>19 Then this is the judgment process—that the Light has come into the world, and people have loved the darkness rather than the Light, because their deeds have been evil.</p>	<p>GR. KRISIS: Judgment is for an Eternity.</p>
<p>3:20 For every one that does evil hates the light, <i>neither comes to the light</i>, lest his deeds should be reproved.</p>	<p>LATIN WORD PICTURES <b>NON VENIT AD LUCEM</b> non venit ad lucem (Codex D)</p>	<p>20 For every wrongdoer hates the Light, and does not come into the Light, for fear his/her actions should be exposed.</p>	<p>Actions speak louder: conviction or convicted.</p>
<p>3:21 But he that <i>does truth</i> comes to the light, that his deeds may be made manifest, that they are wrought in God.</p>	<p>does the truth <b>ποιων την αληθειαν</b> (225)</p>	<p>21 But the one whose actions are true comes into the light, that his/her actions may be plainly shown to have been done through God.</p>	<p>This Little Gospel section concludes with plain truth.</p>
<p>3:22 After these things came Jesus and his disciples into the <i>land of Judaea</i>; and there he tarried with them, and baptized.</p>	<p>Judean land <b>Ιουδαιαν</b> (2449) <b>γην</b> (1093)</p>	<p>22 After this, Jesus and His disciples went into the Judean countryside; and there He remained with them and baptized.</p>	<p>Judea<sup>a</sup> (old southern kingdom) Samaria (mixed lineage) between Galilee (old northern kingdom)</p>
<p>3:23 And John also was baptizing in Aenon near to Salim, because there was <i>much water</i> there: and they came, and were baptized.</p>	<p>waters many <b>υδατα</b> (5204) <b>πολλα</b></p>	<p>23 And John too was baptizing at Aenon, near Salim, because there were many pools of water there; and a long procession of people came and received baptism.</p>	<p>M.L.B. (Berkeley) reads: a continual stream of people came.</p>
<p>3:24 For John was not yet cast into <i>prison</i>.</p>	<p>the prison <b>την φυλακην</b> (5438)</p>	<p>24 (For John the Baptist had not yet been thrown into prison.)</p>	<p>Josephus: prison was Machaerus castle – east of Dead Sea<sup>a</sup>.</p>
<p>3:25 Then there arose <i>a question</i> between some of John's disciples and the Jews about purifying.</p>	<p>in-depth dispute <b>ζητησις</b> (2214)</p>	<p>25 At that time, John's disciples had a serious discussion with a Judean partisan about purification,</p>	<p>process of inquiry: a wash</p>
<p></p>	<p></p>	<p></p>	<p></p>



<p>3:26 And they <i>came unto John</i>, and said unto him, Rabbi, he that was with you beyond Jordan, to whom you bare witness, behold, the same baptizes, and all men come to him.</p>	<p>forward to the John <b>προς</b> (4314) <b>τον Ιωαννην</b></p>	<p>26 and they came to John with the report, "Rabbi, the one who was with you on the other side of the Jordan, about whom you bore testimony is now baptizing, and many people are turning to him."</p>	
<p>3:27 John answered and said, A man can receive nothing, <i>except it be given him from heaven</i>.</p>	<p>unless it given <b>εαν μη η δεδομενον</b> (1325)</p>	<p>27 "A man cannot gain anything," replied John, "unless it has been given him from Heaven.</p>	
<p>3:28 All of you yourselves bear me witness, that I said, I am not the Christ, but that I am sent <i>before him</i>.</p>	<p>before that one <b>εμπροσθεν</b> (1715) <b>εκεινου</b></p>	<p>28 You were there when I said, 'I am not the Messiah,' but, 'I am His acknowledged forerunner (1).'</p>	<p>GR. <u>Cristos</u> AR. <i>mashīḥa</i>  (1) MT. 11:10-14</p>
<p>3:29 He that has the bride is the bridegroom: but the friend of the bridegroom, which stands and hears him, <i>rejoices greatly</i> because of the bridegroom's voice: this my joy therefore is fulfilled.</p>	<p>with joy rejoices <b>χαρα χαιρει</b> (5463)</p>	<p>29 He who is with the bride is the bridegroom; even so, the bridegroom's friend who stands expectantly by his side, rejoices greatly upon hearing the bridegroom's voice. In this my joy is now complete.</p>	
<p>3:30 He <i>must increase</i>, but I must decrease.</p>	<p>must go on growing <b>δει αυξανειν</b> (837)</p>	<p>30 His work must increase, and mine must decrease.</p>	<p>As dawn yields to the rising Sun. MAL. 4:1-6</p>
<p>3:31 He that comes from above <i>is above all</i>: he that is of the earth is earthly, and speaks of the earth: he that comes from heaven is above all.</p>	<p>above all is <b>επανω</b> (1883) <b>παντων εστιν</b></p>	<p>31 He who comes from above is above. He who comes from the earth not only springs from the earth, but speaks of the earth. He who comes from heaven is above all.</p>	
<p>3:32 And what he has seen and heard, that he testifies; and <i>no man receives</i> his testimony.</p>	<p>no one receives <b>ουδεις λαμβανει</b> (2983)</p>	<p>32 What He has seen and heard, to that He gives testimony; but His evidence no one accepts.</p>	
<p>3:33 He that has received his testimony <i>has set to his seal</i> that God is true.</p>	<p>hath set his seal <b>εσφραγισεν</b> (4972)</p>	<p>33 All who accept His testimony have set their seal on the declaration that God is true.</p>	<p>Declaration of dependence: in God's Good Graces</p>
<p>3:34 For he whom God has sent speaks the words (o. rhema) of God: for God gives not the Spirit (o. pneuma) <i>by measure</i> unto him.</p>	<p>by measure <b>εκ μετρου</b> (3358)</p>	<p>34 He is the One whom God has sent and speaks God's words; for God does not give the Spirit in small measure."</p>	
<p>3:35 The Father loves the Son, and has given all things <i>into his hand</i>.</p>	<p>into the hand his <b>εν τη χειρι</b> (5495) <b>αυτου</b></p>	<p>35 The Father loves the Son and has placed everything in His hands.</p>	

3:36 He that believes on the Son has everlasting life: and <i>he that believes not</i> the Son shall not see life; but the wrath of God abides on him.	one who disbelieves ο <b>απειθων</b> (544)	36 Those who <b>believe</b> in the Son have eternal Life; those who do not <b>believe</b> the Son will not experience that Life, but bear the brunt of God's anger.	brunt Old ENG. brunetha or heat of passion = GR. orge = <u>anger</u>
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## Findings: ευρεσις (from Discussion page)

- God so loved the world.
- Start with only a few versions of the Bible, various household references, some ancient manuscripts now available on the Internet and a Wikipedia link. So, begin a new translation with no preconceived notions. The progression is steady just like the early church, in fact parallel. Aramaic and its oral tradition are the backbone. Evidence, the earliest persecutions by Saul of Tarsus were in Damascus, they spoke Aramaic. The Syrian tradition spreads to Egypt, Modernity picks up the earliest Coptic Gospel of John on papyrus which may have come from a trilingual. To *Koin* a phrase, early Christianity is to Greek as Shakespeare is to English, making Greek the expansive written language of choice, but something must be said for Latin which would emanate from Caesarea early on. Thus Modernity speaks through Codex D or Bezae of the bilingual Greek-Latin, which some (incl. F.H. Chase) have called Western Syro-Latin text. The introductory Latin Word Picture comes in v. 20 where something was hidden from the light, ironic. The exemplar for the Sub-Achmimic Coptic version would have been 2nd century and for the Codex D, probably 3rd century. Evidence, the Coptic Codex Q (Qua) incorporating the Greek alphabet omits Eccehomo of John 19, but Codex D and Codex B include it, a Latin addition.

Reference: *The Gospel of John According to the Earliest Coptic Manuscript* and Translation by Sir Herbert Thompson, British School of Archaeology in Egypt and Egyptian Research Account. 1923. (Introductory Conclusion, pp. 28-30).

- The conversion of Cephas in Chapter 1 to a tiny wikified image of the screenshot Aramaic rather than ISO numbers which were read differently in different browsers, opened the door to small inline facsimiles of phrasing from ancient manuscripts, a unique placement of Coptic and Latin.
- Something about the laborious method proscribed to recording the Greek Word Pictures and weighing the possibilities for that concise spacing redeems the effort, deepening the thought process. The wordplay seems inevitable.
- Would it be presumptuous to say, if the translator emulates the early church and writes the Word, that such a person becomes possessed and God takes over, setting the rules. Yeshua (Ezra 3: 8) is the simplest Aramism and the name by which the early church would remember Jesus. Every chapter could mention Yeshua in the margin at least once beginning with Chapter 5, only taking liberties in Chapter 15, following the lead of Chapter 1 verse 12 by substituting “name of Jesus” for “name.” This allows the column heading Aramism to stand as a logical extension even when one Latin phrase is cited per chapter, thus bringing to bear the nomina sacra and monumental Latin like pastor for shepherd, paracletus for Comforter, proverbus for figure of speech, yet, confirming the language of Rome plays a minor part overall. Messiah remains the most elevated term, see Chapter 1 and 4 for the only mention of the original word in the N.T. “The Christ” alone is described everywhere else as the Messiah, an Aramism.
- The transition from Latin to Old English is a natural, thus the transition of Iesus from Greek to Latin to O.E. to English reaches an interesting juncture in Chapter 4. Jesus had foreign relations. Modernity opts for universal language at that point. The Coptic version only starts in Chapter 2, first viable sacred name is a preview in 3: 10, unavoidably (the abbreviation  $\overline{\text{IHC}}$  represents the unpronounceable name of God already) this shows a mixture of Greek and English translation, an awkward moment, but one of the earliest examples of superlineation and an Aramism of redundant verbage, all in three words, altogether fascinating since the Greek would have required four words adding **κα** in between. Latin makes it easier, Codex D starts at John 3: 16, first viable sacred name John 4: 1. The last leaves or pages in both codices are missing bringing the Latin phrases to a dramatic conclusion in Chapter 20 and 21, even more so the Aramaic in Chapter 20.
- Gender issue, double entendre in v. 6 comment. Issue, whether to pursue gender neutral at all? Why tick some people off, because the clock has been ticking long enough and, God willing, the time may have arrived. Issue (meaning, definition number 30 in the Random House, offspring), the birth itself is to issue forth and all human offspring are the bodily issue of a woman. The alternative, flesh, is only skin deep, yet beauty is ... This too, a mind, body, and spirit exercise as in v. 9. If the process becomes at all cumbersome then a retraction can be issued. She/he designation (v. 5) is not appropriate for these times, but see nothing wrong with an occasional his/her. The Wikipedia article on the NRSV (New Revised Standard Version) is of interest, commenting:

*Gender-inclusive language does represent a change from the traditional translations, however, in many cases, the original language, Koine Greek, is gender ambiguous. For example, adelphoi, can be translated as either "brothers" or "brothers and sisters."*

See Matthew 12:49

**Verses cited in Modernity:** Luke 1:56 And Mary stayed with her about three months, then returned to her own house. 1:57 Now Elisabeth's full time came that she should deliver; and she gave birth to a son. 1:58 And her neighbors and her cousins heard how the Lord had shown great mercy upon her; and they rejoiced with her. 1:59 And on the eighth day they came to circumcise the child; and they called him Zechariah, after the name of his father. 1:60 But his mother answered and said, Not so; he shall be called John. 1:61 And they said to her, None of your kindred are called by that name. 1:62 And they made signs to his father, as to what name the child would be called. 1:63 And he asked for a writing tablet, and wrote, saying, His name is John. And they all wondered at this. 1:64 His father's mouth was opened immediately, and his tongue untied, and he spoke, and praised God. 1:65 Fear came on the people that lived around them: and everything that happened was reported throughout the hill country of Judea. 1:66 All who heard these things stored them in their hearts, saying, What manner of child shall he be! For the hand of the Lord was on him. 1:67 Then his father Zechariah was filled with the Holy Spirit, and prophesied, saying, 1:68 Blessed is the Lord God of Israel; He has examined and redeemed his people, 1:69 And has raised up an helmet of salvation for us out of the house of David, His servant; 1:70 As he spoke through the mouth of his holy prophets, which have been since the world began.

Isaiah 9:2 The people that walked in darkness have seen a great light: the light has shined on those that live in the land of the shadow of death.

James 2:1 My brothers and sisters, show no preference with respect to persons as you keep the faith of our Lord Jesus Christ, the Lord of glory. 2:5 Listen, my beloved, Has not God chosen the poor of this world to be rich in faith as heirs of the kingdom which he has promised to them that love him?

Acts 19:3 And he said, Under what then were all of you baptized? They said, Into John's baptism. 19:4 Then Paul said, John truly baptized with the baptism of repentance while instructing the people, that they should believe in Him who should come after him, that is, on Christ Jesus. 19:5 Upon hearing this, they were baptized in the name of the Lord Jesus.

Matthew 3:13 Then Jesus went from Galilee to Jordan to meet John and be baptized by him. 3:14 But John tried to prevent him, saying, I should be baptized of you, and you come to me? 3:15 And Jesus responded, Let it be so for now: this fulfills what is right. Then John consented to baptize him. 3:16 When Jesus was baptized, He went up immediately out of the water: the heavens were opened up to him, and he saw the Spirit of God descending as a dove, and lighting upon him: 3:17 And a voice from heaven was heard to say, This is my beloved Son, in whom I am well pleased.

Matthew 26:63 But Jesus kept silent, and again, the high priest said to him, I urge you to swear by the living God, tell us whether you are the Christ, the Son of God. 26:64 Jesus said, It is as you have said: I must tell you, Hereafter, all of you shall see THE SON OF MAN SITTING AT THE RIGHT HAND OF THE DIVINE, AND COMING ON THE CLOUDS OF HEAVEN (Ps.110:1, Dan. 7:13) 26:65 Then the high priest tore his robes asunder, saying, He has spoken blasphemy; do we need further witnesses? Now, all of you have heard his blasphemous statements.

Galatians 1:18 Then after three years I went up to Jerusalem to see Kepha [Peter], and abode with him fifteen days. 1:19 But of the other apostles, I only saw James the Lord's brother.

John 7:52 "Are you from Galilee, too?" they asked in reply. "Search for yourself and know that there has never been a Prophet of Galilean origin."

Genesis 28:10 Then Jacob went out from Beersheba toward Haran. 28:11 And he found a certain place, and rested there all night, because the sun was set; and he took of the stones of that place, and used them for pillows, and lay down in that place to sleep. 28:12 He dreamed, and there, a ladder set up on the earth, and the top of it reached to heaven: and of wonder, the angels of God were ascending and descending on it.

Mark 11:15 And they came to Jerusalem: and Jesus went into the temple, and threw out those that bought and sold in the temple, and overturned the tables of the moneychangers, and the seats of the ones who sold doves; 11:16 And He would not allow any person to carry a vessel of commerce through the temple.

Romans 8:14 For all who are led by the Holy Spirit are children of God. 8:15 You have not entered a state of bondage again as a slave to fear. But you are conscious of being among the children of adoption, and by this we cry out, "Abba! Father!" 8:16 The Holy Spirit, attune to the spirit within us, bears witness to the fact that we are children of God; 8:17 and if children, then heirs also—heirs of God and co-heirs with Christ; if indeed we share in Christ's sufferings, we too may share in His glory.

Numbers 21:7 Therefore the people came to Moses, and said, We have sinned, we have spoken against the LORD, and against you; pray to the LORD, that he take away the serpents that plague us. So, Moses prayed for the people. 21:9 And Moses made a serpent of brass, and raised it upon a pole, and thereafter, if a serpent had bitten anyone and that person looked upon the serpent of brass, he (or she) lived.

Matthew 11:10 For this is he, of whom it is written, LOOK, I SEND MY MESSENGER BEFORE YOUR FACE, WHICH SHALL PREPARE THE WAY BEFORE YOU (Mal. 3:1). 11:11 I tell you truly, among those that are born of woman there has not emerged any greater than John the Baptist: even so, the least one in the Kingdom of heaven is greater than he. 11:12 From the days of John the Baptist until now surging throngs have assailed the Kingdom of heaven, as if to take it by force. 11:13 For all the Law and Prophets prophesied until John. 11:14 And if you will receive my words, this is Elijah, which was to come.

Malachi 4:1 For, even, the day will come, that shall burn as an oven; and all the proud, yes, and all that do wickedness, shall be stubble: and when that day comes they shall burn up, says the LORD of hosts, that there shall be left to them neither root nor branch. 4:2 But to you that fear my name shall the Sun of righteousness arise with healing in his wings; and all of you will spring forth, and grow up as calves in the stall. 4:3 And all of you shall wear down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, says the LORD of hosts. 4:4 Remember all of you the Law of Moses my servant, with the statutes and judgments, which I gave him at Horeb for all the people of Israel. 4:5 Moreover, I will send you Elijah the Prophet before the coming of the great and dreadful day of the LORD: 4:6 He shall turn the heart of the fathers to the children, and the children to their fathers, unless I come and strike the earth with a curse.

Matthew 12:47 Then one said to him, Look, your mother and your brothers and sisters stand to the side, desiring to speak with you. 12:48 But he answered, Who is my mother? and who are my brothers and sisters? 12:49 And he extended his hand toward his disciples, and said, See, my mother and my brothers and sisters! 12:50 For whosoever does the will of my Father which is in heaven, the same is my brother, and sister, and mother.

## Appendix: acrostic

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### Symbols in primitive Christianity

**Fish Symbol** – the most elemental Christian art in the form of a doctrinal statement.

#### Definition

The **acrostic** in Greek, *Ichthys*, is "Jesus-Christ-Of God-Son-Savior. **Jesus:** The Hebrew "Joshua" or Aramaic "Yeshua," means "God is Salvation." **Christ:** Being equal to the Hebrew/Aramaic word "Messiah," means the Sent One, the Anointed of God. The word points to redemption and reconciliation between God and man. **Of God:** Reminds Christians of the deity of Christ. Christ is triune with God and the Holy Spirit. Together the 3 are 1 God with 3 differing roles. "Of God" signifies that God is the Head of Christ. God is Father, Christ is Son. Son as heir, Jesus is not inferior to the Father, but has a different role in the redemption of humanity. The Son is the heir of the Father, and God has given all power and authority to Jesus. As Son, Jesus was obedient to God the Father. **Savior:** Jesus' death on the cross for the redemption of all heaven and earth represents the culmination of the obedience of Jesus toward God the Father. Jesus provides salvation based on His sacrificial broken body and blood at the cross to everyone who trusts in His righteous life. Jesus lays claim as rightful God of the New Covenant who can die for sin, judge sin, yet be blameless from sin.



Greek letters	I	X	Θ	Υ	Σ
English translation	i	ch	th	y	s
Greek words	Ιησους	Χριστος	Θεου	Υιος	Σωτηρ
anglo-saxon translation	iesous	christos	theou	γ(u)ios	soter
Christian interpretation	Jesus	Christ	God	Son	Savior
other meanings	Iesus	messiah	Theos	Hyios	Σω

## History

The fish was well known in ancient times as a symbol of fertility. The interlocking arcs have become a modern day Christian amulet, even the subject of various parodies. The exact date or reason for the Christian church assimilating the simple art form and the soteriological formula behind it, is not known. There is no clear evidence for the use of the IΧΘΥΣ acrostic in early Christianity much before the late second century C.E. The New Testament contains many details about fish and fishermen, much more than in the Old Testament. The origin of *ichthys* is thus closely related to the idea of “fishers of men,” baptism of water, dividing the fish and loaves, or the last meal on the shore which enumerated the catch of 153 fish. Usage is described as a pointer to secret meetings during the period of persecution, a primitive password or handshake in the sand where when two meet each one supplies an arc, or simply a theological statement inscribed under trying circumstances and signifying a certain perseverance above all else. The earliest known reference in Christian literature (ca. 193 C.E.) quotes Tertullian, *De Baptismo* 1.3, “we, little fishes, after the image of our ΙΧΘΥΣ, Jesus Christ, are born in the water,” where only the word for fish is written in Greek instead of Latin and so most assuredly alludes to the acronym for fish, IΧΘΥΣ.

A grave-yard remains something of a broken record of the church to which it belongs. The catacombs exhibit many such monumental inscriptions, Greek and Latin, or oddly mixed (Latin words in Greek uncial characters), often rudely written, of bad spelling, mutilated, and almost illegible, with and without symbolical figures. Christianity appealed to the poor and illiterate of the time. Fish imagery was very popular in early Christianity, and is mentioned in patristic literature. Clement of Alexandria (ca. 202 C.E.) sanctions the use of the image as art in the form of a seal for a signet ring in *Paedagogus* 3.11. The popular motif found on Christian gems of the later third century contains a pair of fish flanking an anchor or a cross-like object, also, fish and anchors are drawn beside funerary inscriptions datable at the earliest to the late second or early third centuries. The acrostic and fish symbols are found in tombs beneath the church of San Sebastiano, Rome, but, while highly probable, it's not universally accepted that these tombs are Christian. They date from the late second/early third century as well. Fish imagery from this period also occurs in the catacombs, the best known example being a crude painting commonly called the “Eucharist fish” showing a basket of five loaves of bread on the fish's side in the Lucina crypt in the Catacomb of Callixtus, Rome. The acronym for fish is in wide use by the fourth and fifth century C.E., for Augustine relates that “these five greek words” mean “Christ” (Jesus Christ, of God the son, saviour) because, in Augustine’s words, “He was able to remain alive – that is, without sin – in the abyss of our mortal condition, in the depths, as it were, of the sea” (*City of God* 18.23, part of a discussion of Sibylline Oracle 8.217). Many early references to the fish mention baptism and may have foundation in the period use of the term “piscina” when referring to the baptismal font.



The acronym for fish obviously influences a passage in the epitaph of Abercius, an enigmatic Phrygian inscription, now in the Vatican, which probably dates from the late second century. The inscription is in Greek:

*My name is Abercius, the disciple of the Holy Shepherd... I followed Paul and everywhere Faith was my leader and she gave me food in every place – the Fish from the fountain, a mighty Fish and pure which a holy maiden took in her hands and gave to her friends to eat for ever, having goodly wine and giving it mixed with water and also bread...*

Similar language is used in the inscription of one Pectorius, which was found near Autun, France and kept in the museum there. It has not been accurately dated – probably third to fourth century. The inscription has some gaps which must be filled out by conjecture. The first portion seems to be older. Schultze conjectures that it is an old Christian hymn. This inscription is also in Greek, but it's written in a form resembling verse and the first letters of the first five lines spell out the **acrostic** IXTHUS:

- 1 Thou, the divine child of the heavenly Fish
- 2 Keep pure thy heart among the mortals
- 3 Once thou hast been washed in the fountain of divine waters.  
Refresh thy soul, friend,
- 4 With the ever flowing waters of wealth-giving wisdom.
- 5 Take from the Saviour of saints the honey-sweet food;
- 6 Eat with joy and desire, holding the Fish in thy hands.
- 7 I pray thee, Lord Saviour, satisfy his hunger with the Fish.
- 8 May my mother rest peacefully, I beseech thee, Light of the dead.
- 9 Aschandius, father, my heart's beloved
- 10 With my dearest mother and my brothers
- 11 In the peace of the Fish remember thy Pectorius.

#### Summary (in Modernity)

*Divine race of the heavenly Fish preserve a reverent mind when you partake of the immortal fountain of wondrous waters that springs up among us here. Friend, let your soul be comforted with the ever-flowing waters of treasure-bestowing wisdom. Take the honey-sweet food of the Redeemer of the saints and eat it eagerly, holding the Fish in your hands. Satisfy me thus with the Fish I pray you, My Lord and Savior... be mindful of all those abiding in the peace of the Fish.  
Yours, Pectorius.*

## Appendix: Testimonia

### Religion-wiki — for all religions and none

#### TESTIMONIA or Messianic Anthology

The Qumran text 4QTest is the best example of Old Testament *Testimonia* which includes five biblical quotations connected by interpretation. The first two quotations refer to the raising up of a prophet like Moses. The third quotation refers to a royal Messiah, the fourth to a priestly Messiah. The quotation from Joshua is connected to the coming of a time of great disaster, brought on by those dedicated to evil. Pieces of the messianic puzzle from a non-Christian document, no less. The manuscript is usually dated to the middle of the first century B.C.E. This one-page Dead Sea Scroll (4Q175) which seems to be the beginning of the sectarian evolution in messianic thought leading up to the Christian interpretation of the second entry below pertaining to Priest-King Messiah as a single entity. There are more references to one Messiah than two Messiahs in the DSS. The name like the BRANCH had to be Jeshua (Aramaic of Ezra 5:2) according to Zechariah. He was born to be Messiah. One for the ages, did Jesus follow a script, and if so, did he write it himself, the living moving temple discourse (Matt. 26: 61)? Something fascinated Andrew and John (beloved) for two hours on that first day with the Master, something that would be embedded in the memory forever. Insert the word in the Christian equation that is the Gospel of John. We know that His *Testimonia* (of Moses and the Prophets) is true:

- John 1: 45 + John 21: 24

The Apostle John, later, apparently regurgitates or rehashes just such a little prophecy book in Revelation 10: 11. That Greek word for booklet, biblaridion, is the diminutive of the diminutive of biblion and is described as being held in one hand by the angel, evidently only a few pages. The impression is that an open scroll would require two hands. The modern day biblaridion is formulated here (below) by the click of a mouse and results in an epiphany as such on the Wikibook *Christianity*.

Additional mention of Moses and the Prophets:

- Luke 16: 31, Luke 24: 27, Luke 24: 44
- Acts 26: 22-23, Acts 28: 23

Other References:

- Weymouth N.T. Appendix/Additional Notes on Mark 1:2:

"The first quotation [attributed to Isaiah], which is from Malachi, is inaccurate. It is either copied from Matthew 11: 10 (=Luke 7: 27) or from a book of Testimonies, in which Messianic oracles from the O.T. were collected. Perhaps, both quotations are later interpolations in Mark. They are awkwardly introduced, and it is the only instance in this gospel where Mark quotes prophecy on his own account."

**To counter** Weymouth here: An obvious compiled statement of prophecy that could not be changed (until the Vulgate omitted the word Isaiah) would rather lend itself to come from the Savior's own testimony which stood as unimpeachable. This is inherent in the Gospel of Mark being the earliest record overall. The key word in Mark's prophecy is "written" versus "spoken" by Isaiah in Matthew 3: 3. The source could have been a written commentary on Isaiah similar to 4Q175 above. As far as Malachi being identifiable, the LXX takes the word not as a proper name but as a common noun, and renders 'my messenger', which is the meaning of the Hebrew word. Other N.T. prophecies quote the LXX text.

**To elevate** Weymouth: HE IS before all things, and in and through Him the universe is one harmonious whole. (Col. 1:17)



**PROPHECIES FULFILLED CONCERNING JESUS CHRIST**

<b>Prophecy</b>	<b>Nature</b>	<b>Fulfillment</b>
And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shall bruise his heel. Gen. 3:15	Jesus to be the seed of a woman *	And in front of the woman who was about to be delivered, the dragon stood waiting to devour the child as soon as it was born. She brought forth a man child, who was to rule all nations with a rod of iron; but her child was delivered up to God, and to his throne. Re. 12: 4, 5 (Gal. 4: 4, Heb. 2: 14)
Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. Zec. 6: 11-13	Type of Joshua (Jeshua) as Priest-King Messiah	But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Mt.1: 20-21 (Heb. 6: 20)
Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Is. 7: 14	Jesus to be born of a virgin	Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Mt. 1: 23 (Lu. 1: 26-35)
Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. Jer. 23: 5	Of the Lineage Of David Of Abraham	The book of the generation of Jesus Christ, the son of David, the son of Abraham. Mt. 1: 1 (Ro. 1: 3)
But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Mic. 5: 2	Born in Bethlehem	Now when Jesus was born in Bethlehem of Judea in the days of Herod the king... Mt. 2: 1 (Lu. 2: 4, Joh. 7: 42)
Thus saith the Lord: A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children because they were not. Jer. 31: 15	Massacre of infants at His birth by Herod	Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. Mt. 2: 16-18



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<p>When Israel was a child, then I loved him, and called my son out of Egypt. Ho. 11: 1</p>	<p>Flight into Egypt</p>	<p>When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Mt. 2: 14-15</p>
<p>Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire. La. 4: 7</p>	<p>Pure as a Nazarite</p>	<p>And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a <a href="#">Nazarene</a>. Mt. 2: 23 (Ac. 21: 24, Ac. 24: 5-6)</p>
<p>Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. Mal. 4: 5</p>	<p>Forerunner appears as Elijah</p>	<p>For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. Mt. 11: 13-14</p>
<p>And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. Is. 11: 2</p>	<p>Anointed by the Holy Spirit</p>	<p>And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him and he saw the Spirit of God descending like a dove, and lighting upon him. Mt. 3: 16 (Lu. 3: 22, 4: 18)</p>
<p>I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. Da. 7: 13</p>	<p>Son of Man</p>	<p>And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. Joh. 1: 51 (Mk. 13: 26-27)</p>
<p>Nevertheless the dimness shall not be such as was in her vexation, when at the first be lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Is. 9: 1-2</p>	<p>Ministry begins in Galilee</p>	<p>And leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up. Mt 4: 13-16</p>
<p>The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable YEAR OF THE LORD, and the day of vengeance of our God; to comfort all that mourn. Is. 61: 1-2</p>	<p>Prophecies in His time</p>	<p>The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. Lu. 4: 18-22</p>

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<p>To proclaim the acceptable year of the Lord, and the DAY OF VENGEANCE of our God; to comfort all that mourn. Is. 61: 2</p>	<p>Completes the Day of Vengeance (70 C.E.) Prophecy</p>	<p>And when ye shall see Jerusalem compassed with armies then know that the desolation thereof is nigh, Then let them in Judea 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. For these be the days of vengeance, that all things which are written may be fulfilled. Lu. 21: 20-22</p>
<p>I will raise them up a Prophet from among their [Levites] brethren [11 tribes], like unto thee, and will put my words in his mouth which he shall speak in my name I will require it of him. De. 18: 18</p>	<p>Prophet like unto Moses</p>	<p>* If I have told you of such things on earth and none of you <b>believe</b> me, how will you <b>believe</b> me if I tell you of heavenly things? There is no one who has gone up to Heaven, except One who has come down from Heaven, namely the Son of Man, whose home is Heaven itself. For even as Moses lifted up the serpent in the desert, so must the Son of Man be elevated: Joh. 3: 12-14 (Ac. 3: 22-26)</p>
<p>For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Is. 9: 6</p>	<p>Jesus is God's Son</p>	<p>* For so greatly did God love the world that He gave His only born Son, that everyone who <b>believes</b> in Him should not experience death but have eternal Life. Joh. 3: 16</p>
<p>For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. Is. 53: 2</p>	<p>Appearance is of a common man</p>	<p>Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. Mk. 6: 3 (Php. 2: 7-8)</p>
<p>I am become a stranger unto my brethren, and an alien unto my mother's children. Ps. 69: 8</p>	<p>Prophet without honor in His own country</p>	<p>For Jesus himself testified that a prophet hath no honour in his own country. Joh. 4: 44</p>
<p>For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses. Is. 44: 3-4</p>	<p>The Living Water</p>	<p>In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) Joh. 7: 37-38</p>
<p>Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. Is. 53: 4</p>	<p>Bore our afflictions</p>	<p>When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with His word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. Mt. 8: 16-17</p>

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<p>Behold, my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. Is. 42: 1</p>	<p>God's Servant a Light to the Gentiles</p>	<p>Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. Mt. 12: 18</p>
<p>A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. Is. 42: 3 (Is. 61: 1-3)</p>	<p>Ministry to the downtrodden</p>	<p>* He will not break a bruised reed, nor will he extinguish the smoking flax, until he has brought on judgment unto victory. Mt. 12: 20</p>
<p>He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Is. 40: 11 (Ps. 23: 1)</p>	<p>The Good Shepherd</p>	<p>I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Joh. 10: 14-16</p>
<p>Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Zec. 9: 9</p>	<p>Enters Jeru- salem riding on the colt of an ass</p>	<p>On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereupon; as it is written: Joh. 12: 12-14 (Mk. 11: 7-10)</p>
<p>Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? And the son of man, that thou visitest him? Ps. 8: 2-4 (Ps. 148)</p>	<p>Children cry Hosanna to The King</p>	<p>And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? Mt. 21: 15-16</p>
<p>Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. Jer. 7: 11</p>	<p>Zeal for God's house</p>	<p>And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. Mt. 21: 13 (Joh. 2: 14-17)</p>
<p>I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. Ps. 118: 22-23</p>	<p>The Stone rejected by authorities</p>	<p>Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Mt. 21: 42</p>

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<p>Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but percieve not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Is. 6: 8-10</p>	<p>People do not believe</p>	<p>Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw His glory, and spake of Him. Joh. 12: 39-41</p>
<p>In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come, saith the Lord, that I will make a NEW COVENANT with the house of Israel, and with the house of Judah. Jer. 31: 29-31</p>	<p>Ministers the New Covenant</p>	<p>For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the NEW TESTAMENT in my blood which is shed for you. Lu. 22: 18-20</p>
<p>Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. Ps. 41: 9 (ca. 1000 B.C.E.)</p>	<p>The betrayal of Christ</p>	<p>I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Joh. 13: 18</p>
<p>They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away. Ps. 69: 4</p>	<p>Hated without cause</p>	<p>If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hate both me and my Father. But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause. Joh. 15: 24-25</p>
<p>And I said unlo them. If ye think good, give me my price, and if not, forbear. So they weighed for my price thirty pieces of silver. Zec. 11: 12</p>	<p>Price paid for Jesus' betrayal</p>	<p>And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. Mt. 26: 15</p>
<p>Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. Zec. 13: 7 (ca. 500 B.C.E.)</p>	<p>Forsaken by disciples</p>	<p>Then saith Jesus unto them. All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. Mt. 26: 31 (Mk. 14: 50)</p>
<p>And the Lord said unlo me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. Zec. 11: 13</p>	<p>Price of betrayal cast away on a potter's field</p>	<p>And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Mt. 27: 5-7</p>
<p>False witnesses did rise up; they laid to my charge things that I knew not. Ps. 35: 11</p>	<p>False witnesses at His trial</p>	<p>For many bare false witness against him, but their witness agreed not together. Mk. 14: 56</p>

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He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. Is. 53:7	Silent before His accusers as a lamb to the slaughter	And he answered him to never a word; insomuch that the governor marvelled greatly. Mt. 27: 14 (Joh. 1: 29)
But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Is. 53: 5	Jesus' scourging	Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Mt. 27: 26
As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men: Is. 52: 14	His marred visage (face)	* Then Jesus came forward, wearing the crown of thorns, and the purple robe. And Pilatus said to them, [ECCEHOMO] Behold the man. Joh. 19: 5
And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance. De. 21: 22-23	The Saviour's crucifixion according to the law of the land	And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. Lu. 23: 22-24
I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. Is. 50: 6	Spat upon in humiliation	And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. Mk. 15: 19-20
For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. Ps. 22: 16	He is nailed to the cross	The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. Joh. 20: 25 (Re. 1: 7)
Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: And he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Is. 53:12	Numbered with transgressors	And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Lu. 23: 33
They part my garments among them, and cast lots upon my vesture. Ps. 22: 18	The parting of His garments by castings lots	Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. Lu. 23: 34
I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God. Ps. 69: 3	He becomes thirsty	After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Joh. 19: 28
They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Ps. 69: 21	Given bitter drink	They gave him vinegar lo drink mingled with gall: and when he had tasted thereof, he would not drink. Mt. 27: 34

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I became also a reproach unto them: when they looked upon me they shook their heads. Ps. 109: 25	He is mocked	And they that passed by reviled him, wagging their heads. Mt. 27:39
All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. Ps. 22:7, 8	Railing and taunting toward Christ	And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. Lu. 23: 39 (Mt. 27:43)
And he bare the sin of many, and made intercession for the transgressors. Is. 53:12	His intercession for a fellow sufferer in need	But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. Lu. 23: 42-43
And it shall come to pass in that day. saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day. Am. 8: 9	The sun going down at noon	Now from the sixth hour there was darkness over all the land unto the ninth hour. Mt. 27: 45
My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? Ps. 22: 1	An intense lonely cry	And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Mt. 27: 46
Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth. Ps. 31: 5	His commending His spirit	And when Jesus had cried with a loud voice, he said. Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Lu. 23:46
And after threescore and two weeks shall Messiah be cut off, but not for himself. Da. 9: 26	Messiah is cut off (slain)	Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. Joh. 11:50 (Joh. 11:51-52)
He keepeth all his bones: not one of them is broken. Ps. 34: 20	Not a bone broken	But when they came to Jesus, and saw that he was dead already, they brake not his legs: Joh. 19: 33
And they shall look upon me whom they have pierced, and they shall mourn for him. Zec. 12: 10	His side pierced	But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. Joh. 19: 34
And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Is. 53: 9	The place of burial	When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. Mt. 27: 57-58

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<p>For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. Ps. 16: 10-11</p>	<p>His resurrection</p>	<p>And he said unto them, These are the words which I spake unto you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, And ye are witnesses of these things. Lu. 24: 44-48 (Ac. 2: 22-28)</p>
<p>Thou hast ascended on high, thou has led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. Ps. 68: 18</p>	<p>The ascension</p>	<p>And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. Lu. 24: 51</p>
<p>The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Ps. 110: 1</p>	<p>To sit at the Right Hand of God, the Father</p>	<p>So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Mk. 16: 19 (Re. 3: 21)</p>
<p>All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. Is. 53: 6</p>	<p>Jesus' sacrifice to satisfy God's plan of salvation *</p>	<p>Who did no sin, neither spoke deceitfully: Who, when he was reviled, did not answer contemptuously; when he suffered, did not threaten; but committed Himself to righteous judgment from on high: Who bore our sins in His own body on the tree by whose stripes you are healed, that you, being dead to sins should live under righteous conviction. While you were as sheep gone astray; you are now returned to the Shepherd and Overseer of your souls. I Pe. 2: 22-25 (1 Co. 15: 3)</p>
<p>Who hath wrought and done it, calling the generations from the beginning? I, the Lord, the first, and with the last; I am he. Is. 41:4</p>	<p>The First and the Last *</p>	<p>And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying, Do not fear; I am the first and the last: I am he that lives, and was dead; and, so, look, I am alive forevermore, Amen. Re. 1: 17 (Re. 21: 6, 22: 13)</p>

Serving the Lord's Table with 60 prophecies.

\* in Modernity



## Addendum

# Wikiversity:School of Theology/Gospel 101

## From Wikibooks, the open-content textbooks collection

The advent of digitalization of ancient manuscripts of the Bible makes an Internet collaboration on a Modernity Version of the New Testament possible for all levels of participation, called wikification, everybody edits. The rules are laid down through the first 3 and 1/2 chapters of John. If you leave your qualifications or desire below then start on the Verses of the week which for starters are various verses in the Christianity Appendix Prophecy Fulfillment column. Admittedly, this is an invitation for a select few to become masters of the language. Convert these significant verses from KJV to a modern translation preferably gender neutral. There are 101 ways (or mention) to believe in the Gospel of John, thus the course name, and we have only highlighted fifteen so far. Go for it.

## Students Enrolled

- [-Athrash](#) | [\(Talk\)](#) 07:10, 23 August 2005 (UTC)
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## Gospel 101

This was the opening message to the other student, who eventually dropped out, but you got the system down right, and the same requirements would apply just for the record... Welcome to Gospel 101. We would hope for 6 students, so limit yourself to 10 verses at first on Verses for the week and see if something meaningful happens. That page is something of a misnomer, should be Verses for eternity. The test is, if something meaningful happens, rather subjective to say the least, but two students is better than one. The translation so far is based on literary word play in some ways, but I don't play with the WORD itself. Maybe, there should be prerequisites, your question should you wish to take it – What did Jesus call the well prepared scribe, this Greek term in English is now used by the IRS. [-Athrash](#) | [Talk](#) 04:49, 15 February 2006 (UTC)

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Acknowledgment: I love Jesus. (UKJV)

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## Appendix: Christianity/Absolute Necessities

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### The Absolute Necessities of the Christian Faith

- The one who comes to God must believe. Hebrews 11: 6
- You must be born again. John 3: 3
- Christ must have suffered. Acts 17: 3
- He must rise again from the dead. John 20: 9
- No other name except Jesus whereby we must be saved. Acts 4: 12
- He must increase, but I must decrease. John 3: 30
- Righteousness before God must come from Christ Jesus and through the Holy Spirit. John 16: 10

## Appendix: Christianity/The Comfortable Words

*Wiki religious discussion records history, a dark day, but the result is comfortable words, as God breathed a sigh.*

(moved to discussion page)

The verses, The Comfortable Words, are not labeled as such in the U.S. BCP p. 331 (Holy Eucharist I). I should add "This" to Little Gospel, referring to the John 3:16 discourse only. [Athrash](#) 00:39, 8 Jul 2005 (UTC)

I join you in your prayers for London at this time: it is certainly a resilient city and a resilient people.

The 1549 Prayer Book of Edward VI has:

Hear what comfortable wordes our sauour Christ sayeth, to all that truely turne to him.

*Come unto me all that trauell, and bee heauy laden, and I shall refreshs you. So God loued the worlde that he gaue his onely begotten sonne, to the ende that al that beleue in hym, shoulde not perishe, but haue lyfe euerlasting.*

Hear also what saint Paul sayeth.

*This is a true saying, and woorthie of all men to bee receiued, that Jesus Christe came into thys worlde to saue sinners.*

Hear also what saint John sayeth.

*If any man sinne, we haue an aduocate with the father, Jesus Christ the righteous, and he is the propiciacion for our sinnes.*

These words have become a very important part of Anglican tradition.

## Template:Credo

**From Wikibooks, the open-content textbooks collection**

### CREDO IN MODERNITY

The food that I share with others  
Is the food that nourishes me.  
The pain I ease in others  
Takes away all my pain.  
The strength I spend for others  
Is the strength I would regain.  
The freedom I seek for others  
Will make me forever free.  
The affront I forgive in others  
By GRACE is forgiven of me.  
The good that I see in others  
My greatest good shall be.  
The truth I affirm in others  
Still others will confirm in me.  
The love I feel for others  
Comes back my life to cheer.  
The load that I lift from others  
Causes my load to disappear.  
The path I walk with others  
Is the path GOD walks with me.

Text as of April 24, 2006

"This Little Gospel"

*Current version of book and compilation can be found at:*

<http://en.wikibooks.org/wiki/Christianity>

<http://religion.wikia.com/wiki/Testimonia>

# Christianity/Palestine map

## From Wikibooks, the open-content textbooks collection

The old family Bible under careful scrutiny yields some treasure, if only to emphasize that according to Mark 16, the road to Emmaus should have been toward Galilee (North country) and Bethany should have sufficient water (John 3:23), near to Nazareth. (Mark 1:10):

- three Bethabara(s) - *southern site preferred by Origen, 3rd century A.D., as place of Jesus' baptism (John 1:28).*
- two Bethany(s) - *one beyond the Jordan which is dissected by the Kings Highway trade route through Damascus.*
- two Emmaus(s)

*Josephus in Antiquities places Emmaus near to Tiberias, built by Herod the Tetrarch on Lake Gennesareth (Galilee) to honor Roman Emperor Tiberius. The attraction of the small village of Emmaus, named, the warm baths or springs, was its reputation (Josephus, Wars) as a place of healing. Vespasian made his camp there, before the seige of Gamala in 67 C.E.*

- one Wilderness - *historically accurate, the desert (Heb. Arabah) of Isaiah 33:9 and SW of the Dead Sea.*

not exactly - a smaller Wilderness of John 11:54, opposite Ephraim, according to map, west of Jordan is devoid of settlement and possibly "the wilderness."

- no Bethsaida west (as Mark 6:53 relates Gennesaret mentioned was west of Sea and north of Magdala) on Sea of Galilee adjacent to Capernaum - *only Bethsaida Julias east on map.* Next stop on the mission (Mark 7) was Tyre, even further west. Except for the storm scene, the disciples crossed and recrossed the Lake with ease, the mark of true fishermen, who became fishers of men.

### Highlights – The Holy Land, Jesus, and Beyond

- A Savior is Born: Bethelhem
- Hometown: Nazareth
- Ministry: from Sidon to the Decapolis
- Last Known Dwelling: Capernaum
- Died: Jerusalem
- Rose: on the third day, but according to local authorities, body was spirited away.

Map Find:

Decapolis: Ten Cities of the Greeks—Scythopolis, Damascus, Dion, Gadara, Gerasa, Hippos, Kanatha, Pella, Philadelphia, and Raphana

Where was the birthplace of the Christian Gospel?

What is the symbol for East on the Wind Compass Rose?





