

Catholic Fundamentalism



The
Gospel

According to St. John

© **Catholic Fundamentalism**

All Creation has been Spoken Into Being by The Father, The Son, and The Holy Spirit.

Catholic Fundamentalists think of God, The Father, as The Unprogrammed Programmer. He is the living Father of all. He began by programming both spirits and particles. He then compiled and arranged them in systems, hierarchies and beings.

We see Jesus Christ as The Living, Eternal Program, existing from the beginning. The Program and The Programmer are One. He was downloaded upon earth in perfect, living, loving, truthful, obedient, human form to deliver those human programs who obeyed His Teachings from the destruction of their souls.

The Holy Spirit is seen by Catholic Fundamentalists in the Age of Electron Flow as the Holy Wireless Connector. The Third Person of The Holy Trinity may be visualized as a Living Conjunction of The Programmer and Program with all that The Father programmed. The Holy Wireless Connector may be seen as “The Verb”, providing action from Programmer, Program, and Himself where it is needed.

Catholic Fundamentalism tries to reflect the technology of our own Electron Age. Terms as Unprogrammed Programmer, Program, and Holy Wireless Connector help many who are used to the languages of Iron Age vocabularies and occupations may see the reality of God and His Kingdom more easily than with the words left with us from the rapidly departing Iron Age, whose vocabularies reach back into The Stone Ages. It’s easy for many, today, to see the reality of: “God is the Unprogrammed Programmer. He programs particles and arranges them in systems and ranks with amazing speed.”

The “interpreter” apologizes if Catholic Fundamentalism is found by anyone to be offensive. If this should be the case, it is hoped that anyone offended by this “oversimplifying” will understand that the person doing the “interpretation” cheerfully admits to being overly simple, praying in the Electron Age with the Iron Age words of St. Thomas Aquinas,:

“The contemplation of John is described in three ways, in keeping with the threefold manner in which he contemplated the Lord Jesus. It is described as high, full, and perfect. It is high: I saw the Lord seated on a high and lofty throne; it is full: and the whole house was full of his majesty; and it was perfect: and the things that were under him filled the temple.”

For those who wish to truly revel in joys of Holy Writ, the writings of St. Augustine on The Gospel of St. John, his vastly deeper thoughts on the subject are available here: <http://www.newadvent.org/fathers/1701001.htm>

St. Bede, the Great English Historian, also writes on *The Book of Revelation* with his incredible insight and understanding. He is worth reading on History, Catholicism, and *everything!*

Their writings make the following observations seem absolutely simple-minded by comparison, useful only as baby steps toward the towering truths that great Catholic minds like St. Augustine, St. Bede, St. Thomas Aquinas, and others could offer the ages on the wisdom within the Gospel of St. John.

John

Chapter 1



1 *In the beginning was the Word, (In the beginning was The Program) and the Word was with God (and The Program was with The Programmer), and the Word was God (and The Program was The Programmer).*

2 *He (The Program) was in the beginning with God (The Programmer).*

3 *All things came to be through Him (The Program), and without Him (The Program) nothing came to be. (Throughout the above passages, we may consider that the verbs and verb-phrases “was”, “was with”, and “came to be through” represent The Holy Wireless Connector.) What came to be through Him (The Program) was life, and this life was the light of the human race;*

5 *the light shines in the darkness (Life and Light represent Source Codes for The Program. They survive despite the virus, that tries to destroy The Program with hate and chaos.), and the darkness has not overcome it (The virus and its forces could neither corrupt nor erase The Program).*

6 *A man named John was sent from God. (To be sent from God, he first had to have been with God.)*

7. *He came for testimony, to testify to the light (The truth embodied in The Living Program, Jesus Christ.), so that all (everyone) might (choose to) believe through him.*

8 *He was not the light (The Holy Trinity), but came to testify to the light (The Program).*

9 *The true light (Jesus Christ, The Program in its perfect, living, obedient, human form), which enlightens everyone, was coming into the world. 10 He was in the world, and the world came to be through Him (All of Creation is part of The Program, each part of it programmed for Him by The Programmer, who also programmed the Angels, whom we may see, in part, as His sub-programmers.), but the world did not know Him.*

11 He came to what was His own, but His own people (those whom He had given the power to access His earlier downloads) did not accept Him.

12 But to those who did accept Him He gave power to become children of God (His true descendants access His downloads, believe, and obey Him.), to those who believe in His Name,

13 who were born not by natural generation nor by human choice nor by a man's decision but of God (Those who have accessed, accepted, and follow His Operating Instructions have been selected as beloved programs who will inherit His Kingdom by His Will.).

14 And the Word became flesh (The Program, Himself, came to earth in perfect, loving, obedient, human form.) and made His dwelling among us, and we saw His glory, the glory as of the Father's only Son (The Programmer's Perfect Program), full of grace and truth.

15 John testified to him and cried out, saying, "This was he of whom I said, 'The one who is coming after me ranks ahead of me because he existed before me.'"

16 From his fullness we have all received, grace in place of grace, 17 because while the law was given through Moses, grace and truth (The complete fullness of The Program) came through Jesus Christ.

18 No one has ever seen God (The Unprogrammed Programmer). The only Son, God, (The Living Program from the beginning) who is at the Father's side, has revealed him.

19 And this is the testimony of John. When the Jews from Jerusalem (Throughout John's Gospel, the established order is concerned about John the Baptist, later with Jesus. Some are worried that they may have their credibility, status, income, and employment threatened. Others just want to be sure that another fraud isn't being perpetrated on them.) sent priests and Levites (to him) to ask him, "Who are you?"

20 he admitted and did not deny it, but admitted, "I am not the Messiah."

21 So they asked him, "What are you then? Are you Elijah?" And he said, "I am not." "Are you the Prophet (We've been waiting for Him since The First Prophecies!)" "He answered, "No."

22 So they said to him, "Who are you, so we can give an answer to those who sent us? (The establishment based on worship centered around the earlier downloads recognized that something was happening. Some were eager to see the Messiah, others, less so.) What do you have to say for yourself?"

23 He said: "I am 'the voice of one crying out in the desert, "Make straight the way of the Lord," ' as Isaiah the prophet said."

24 Some Pharisees were also sent.

25 They asked him, "Why then do you baptize if you are not the Messiah or Elijah or the Prophet?"

26 John answered them, "I baptize with water; but there is one among you whom you do not recognize,

27 the one who is coming after me, whose sandal strap I am not worthy to untie."

28 This happened in Bethany across the Jordan, where John was baptizing.

29 The next day he saw Jesus coming toward him and said, "Behold, the Lamb of God, who takes away the sin of the world. (John perfectly understood Jesus's mission.)

30 He is the one of whom I said, 'A man is coming after me who ranks ahead of me because he existed before me.'

31 I did not know him, but the reason why I came baptizing with water was that he might be made known to Israel."

32 John testified further, saying, "I saw the Spirit (Holy Wireless Connector) come down like a dove 24 from the sky and remain upon him.

33 I did not know him, but the one who sent me to baptize (provide access to The Program) with water told me, 'On whomever you see the Spirit come down and remain, he is the one who will baptize with the Holy Spirit.'

34 Now I have seen and testified that he is the Son of God." (The download of the future that Isaiah was allowed to access was both verified and fulfilled. Importantly, John knew that.)

35 The next day John was there again with two of his disciples, 36 and as he watched Jesus walk by, he said, "Behold, the Lamb of God." (Again, John verified the innermost being of The Living, Obedient Program, True Son of The Programming Father.) The two disciples heard what he said and followed Jesus.

38 Jesus turned and saw them following him and said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where do you live?" (They did not answer His question directly, something that happens with most of the questions that follow. But, we must ask ourselves, where does He live? In Heaven? In the very center of space and time?)

39 He said to them, "Come, and you will see." So they went and saw where he was staying, and they stayed with him that day. (The reader may wonder if He took them to Heaven, or provided a vision of where He lives for most of eternity.) *It was about four in the afternoon.*

40 Andrew, the brother of Simon Peter, was one of the two who heard John and followed Jesus.

41 He first found his own brother Simon (We may reasonably assume that both were from the same area.) and told him, "We have found the Messiah".

42 Then he brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you will be called Cephas" (which is translated into "Peter").

43 The next day he decided to go to Galilee, and he found Philip. And Jesus said to him, "Follow me."

44 Now Philip was from Bethsaida, the town of Andrew and Peter. (The town was in the area given to the Tribe of Dan.)

45 Philip found Nathaniel and told him, "We have found the one about whom Moses wrote in the law, and also the prophets, Jesus, son of Joseph, from Nazareth."

46 But Nathaniel said to him, "Can anything good come from Nazareth?" Philip said to him, "Come and see."

47 Jesus saw Nathaniel coming toward him and said of him, "Here is a true Israelite. (Jesus, Who was never incorrect, did not say, "Here is a true son of Judah."), therefore, Nathaniel, (called Bartholomew in other accounts, may have, as suggested above, been descended from the Tribe of Dan, or another of the Tribes Tribes of Israel. Jesus's elevation of one or more non-Jewish Israelites to a position of Apostolic Authority may reasonably be considered as one reason why those who valued their inherited, rather than earned, monopoly of influential Temple positions simply by being Levites and Judahites were so opposed to Him.) *There is no duplicity in him.*"

48 Nathaniel said to him, "How do you know me?" Jesus answered and said to him, "Before Philip called you, I saw you under the fig tree." (What he was doing under the fig tree has been a matter of great speculation. A reasonable explanation is that he was fervently saying, "God, give me a sign.", which, in the form of Jesus, appeared thereafter, whose aware of his prayer cemented his belief.)

49 Nathaniel answered him, "Rabbi, you are the Son of God (*The Living Program of The Programmer*); you are the King of Israel." ("Israel" refers to all twelve tribes, not just Judah. The ten Northern, "Lost Tribes" had, by that time, Catholic Fundamentalists think likely, had spread from Ireland to India and beyond to positions and numbers of great power in nations later called Celtic, Parthian, Roman, Greek, Egyptian, Aryan, and hundreds more.)

50 Jesus answered (*But, He did not disagree!*) and said to him, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than this."

51 And he said to him, "Amen, amen, I say to you, you will see the sky opened and the angels of God ascending and descending on the Son of Man." ("You will see so far beyond the Programs of Earthly Entities that you will be able to see The Programmer, Himself, in operation and get a glimmering of His Programming Might and Power." Part of what it means to be "*born again*" is to become a "*child of God*", not only being aware of, but also actually being named in His will, the greatest legacy any of us can inherit.)

John

Chapter 2



1 On the third day there was a wedding in Cana in Galilee, and the mother of Jesus was there.

2 *Jesus and his disciples were also invited to the wedding.*

3 *When the wine ran short, the mother of Jesus said to him, "They have no wine."*

4 *(And) Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come."*

5 *His mother (One can picture the Blessed Mother turning toward the waiters and saying loudly enough that He could hear.) said to the servers, "Do whatever he tells you."*

6 *Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. (They were about half as big as oil drums.)*

7 *Jesus told them, "Fill the jars with water." So they filled them to the brim.*

8 *Then he told them, "Draw some out now and take it to the headwaiter." So they took it.*

9 *And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew), the headwaiter called the bridegroom 10 and said to him, "Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now."*

11 *Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him.*

(This, Catholic Fundamentalists believe, is how Jesus Christ, The Program in perfect, obedient, living, loving, human form, showed that He, like The Programmer, has the power to program and re-program three dimensional particles into whatever He wants.

When He turned water into wine, as He still turns wine into blood, the unnoticed miracle was that He did not turn sand into gold and become the richest and most powerful of men. Instead, He exercised His power on behalf of a newly married couple so that they, and the children they would have, would not live in the embarrassment of having had a wedding that, but for this miracle, they could not afford.

It's always good to remind young couples that Jesus performed His first miracle for young newlyweds who couldn't afford their proper marriage. Nor did He choose to leave this opening of His mission with a more solid remembrance, as He might have by turning the stone jars into giant emeralds or rubies, at which people would have marveled until they were taken by those who like such things enough to steal them. He left, instead, only this more ephemeral transformation that, itself, quickly passed, living only in this most remarkable memory, at first disclosed only to the waiters.

There is a great lesson here for each of us who tries to have a positive influence on ourselves and other souls. A bold, grandiose gesture is not something that God in the flesh preferred. This kind of example to be profitably followed. The "*good wine kept until now*", of course, is the increased power of The New Download over the Old, as well as prefiguring that "*good wine*" which continues to become His Blood in the transubstantiation of the Eucharist.)

12 After this, He and His mother, His brothers (cousins and similar relations were included in the Aramaic and Hebrew Word for "brother"), and His disciples went down to Capernaum and stayed there only a few days.

13 Since the Passover of the Jews was near, Jesus went up to Jerusalem.

14 He found in the temple area those who sold oxen, sheep, and doves, as well as the money-changers (In every age, those who change monies from one kind to another make far greater profits than is commonly realize, particularly when dealing with agrarian people unfamiliar with money's various values and how easily those values can be manipulated by those who put personal profit ahead of serving the God whom they pretended to honor even while cheating their fellow believers. Jesus knew they were stealing, ultimately, from His own Father.) seated there.

15 He made a whip out of cords (Again, there is 3-D Programming involved. When one tries to make a "whip" out of cords, one is left with something as limp as the cords, themselves. So, stiffening had to be provided by three-dimensional programming, much like the water being changed into wine a few days earlier.

Since guards would not have allowed Him to carry a whip into The Temple, we can imagine the cords weaving themselves almost instantaneously into a whip at His unspoken command, with thickened rigid base tapering down to the flickering tip that would be necessary to get huge, placid oxen to move away from their feed and water.), *and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money-changers and overturned their tables,* (They had seen the cords turn into a whip in His hands, and were too frightened to fight back, either individually or in a group, as they could not be imagined not to have done had they not seen His power to transform cords into whip right in front of their eyes.)

16 and to those who sold doves (Which He did not release to freedom.) He said, "Take these out of here, and stop making my Father's house a marketplace."

17 His disciples recalled the words of scripture, "Zeal for your house will consume me."

18 At this the Jews answered and said to him, "What sign can you show us for doing this?" (They did not say, "Stop that!", or try to force Him to desist His disruption, but by having seen the cords transformed into the whip, they could only ask the reason why His power was being displayed in such a fashion that minimized the power of those in the two Tribes, Judah and Levi, responsible for everything that happened in Jerusalem and the Temple.)

19 Jesus answered (As usual in this Gospel, a question is asked and "answered" with a statement that appears have little relationship to it.) and said to them, "Destroy this temple and in three days I will raise it up."

20 The Jews said, "This temple has been under construction for forty-six years, and you will raise it up in three days?"

21 But he was speaking about the temple of his body.

22 Therefore, when he was raised from the dead, his disciples remembered that he had said this, (His prediction that He would demonstrate to them the most extremely complicated Programming Power they could comprehend, programming life itself back into His own wounded, drained, dead body, when He was, as far as anyone could see, dead. He knew that would come to pass at the appointed time in The Program, showing us Catholic Fundamentalists, once again, that The Program is The Program.) *and they came to believe the Scripture and the word Jesus had spoken.*

23 While He was in Jerusalem for the feast of Passover, many began to believe in His name when they saw the signs He was doing.

24 But Jesus would not trust Himself to them because He knew them all, 25 and did not need anyone to testify about human nature. He himself understood it well (Having been involved in its programming from its very beginning!).

John

Chapter 3



1 Now there was a Pharisee named Nicodemus, a ruler of the Jews.

2 He came to Jesus at night and said to him, “Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you are doing unless God is with him.”

3 Jesus answered and said to him, “Amen, amen, I say to you, no one can see the kingdom of God without being born from above.” (Another statement followed by a seemingly unrelated reply.)

4 Nicodemus said to him, “How can a person once grown old be born again? Surely he cannot re-enter his mother’s womb and be born again, can he?” (The hallmark of nonbelievers’ vanity is to avoid recognizing the words of God and His Church by falling into the obvious, pointing out how ridiculous they are in the world in which they live, in Nicodemus’s case, quite comfortably.

Nicodemus does recognize that Jesus has Godly power, but cannot recognize that it is so different from the beliefs of the First Programming Log, The Old Testament that made it possible to record and maintain the writings of the Prophets who predicted His coming. That, itself, required a series of miracles, whose greatness continues to be unrecognized by many. Nicodemus is also concerned by the granting of new discipleship to members of other Tribes. He might have more profitably asked, “What must I, personally, do to be born again?”)

5 Jesus answered (Not Nicodemus’s second question, but his first.), “Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit. (To attain the Kingdom, one must willingly reprogram oneself to lessen the importance of programmed entities.)

6 What is born of flesh is flesh and what is born of spirit is spirit.

7 Do not be amazed that I told you, 'You must be born from above.'

8 'The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit.'

9 Nicodemus answered and said to him, "How can this happen?"

10 Jesus answered and said to him, "You are the teacher of Israel (From his position in the Tribe of Judah/House of David, Jesus knew the good points of Nicodemus.) and you do not understand this?"

11 Amen, amen, I say to you, we speak of what we know and we testify to what we have seen, but you people (Those who don't extricate themselves from the confines of the First Programming Log.) do not accept our testimony.

12 If I tell you about earthly things and you do not believe, how will you believe if I tell you about heavenly things?

13 No one has gone up to heaven except the one who has come down from heaven, the Son of Man.

14 And just as Moses lifted up the serpent in the desert (Looking upon the serpent was enough to cause the bodies of those who did so to be re-programmed to health.), so must the Son of Man be lifted up,

15 so that everyone who believes in him may have eternal life." (So that by looking on Him when He is "lifted up" they might be re-programmed, not merely to physical health, but also, to spiritual alignment that would allow their souls to enter the Kingdom.)

16 For God so loved the world that he gave 7 his only Son, so that everyone who believes in him might not perish but might have (be re-programmed to obtain) eternal life.

17 For God did not send his Son into the world to condemn the world (erase its programs and the individual programs of every one of us sinful humans), but that the world might be saved (souls re-programmed to enter the Kingdom) through him.

18 Whoever believes in him will not be condemned (Belief begins the re-programming process by which the Kingdom becomes more important than the entities programmed for us to utilize.), but whoever does not believe has already been condemned, because he has not believed in the name

of the only Son of God. (And, has, thereby, rejected the re-programming that Jesus, The Program in perfect, loving, obedient, human form can provide for them.)

19 And this is the verdict, that the light came into the world, but people preferred darkness (Programmed entities cannot help but exist in their own shadows.) to light, because their works were evil (Locking their souls in the agonies of Hell rather than the joys of Heaven.)

20 For everyone who does wicked things hates the light (Fewer of us will sin if we see clearly where it is leading. When sinning, we prefer the dark that comes from closing our eyes to truth, which lets them us go on in error with less guilt.) and does not come toward the light, so that his works might not be exposed.” (To the sinner, himself, and to those who might say to them, “Stop that, you are condemning your soul.”)

21 But whoever lives the truth comes to the light, (Because he wants God and his neighbors to know he is trying to do what is best.) so that his works may be clearly seen as done in God.

22 After this, Jesus and his disciples went into the region of Judea, where he spent some time with them baptizing. (While Jesus’s first disciples seem to have come from the area given to the Tribe of Dan, once they are with Him, He goes directly to Judah.)

23 John was also baptizing in Aenon near Salim, because there was an abundance of water there (Did Jesus, who could have made water appear anywhere, cause this “abundance” to facilitate the baptizing of Judeans?), and people came to be baptized,

24 for John had not yet been imprisoned.

25 Now a dispute arose between the disciples of John and a Jew about ceremonial washings. (Probably, a lot of hair-splitting and nit-picking, prompting them to turn to John, until then, the greatest authority on Baptism.)

26 So they came to John and said to him, “Rabbi, the one who was with you across the Jordan, to whom you testified, here He is baptizing and everyone is coming to Him.” (Their deeper concern was how the man they followed compared to He Whose disciples were also baptizing, and the scribe, Pharisee, or Sadducee who was nit-picking with them provided them the excuse to ask John the question they really wanted to have answered.)

27 John answered (their real question) and said, “No one can receive anything except what has been given him from heaven.

28 *You yourselves can testify that I said (that) I am not the Messiah, but that I was sent before him.*

29 *The one who has the bride is the bridegroom; the best man, who stands and listens for him, rejoices greatly at the bridegroom's voice. So this joy of mine has been made complete.* (John said, "Understand this. He is God, the Second Person of The Trinity. I am a man. I am utterly ecstatic that I have done my duty for Him, greatest of all human beings.")

30 *He must increase; I must decrease.*" (In short, "There can be but one Messiah, and I don't want any confusion about who is most important. He is. I do not want to do anything to cause anyone to think that anyone is greater than He.")

31 *The one who comes from above is above all. The one who is of the earth is earthly and speaks of earthly things. But the one who comes from heaven (is above all).*

32 *He testifies to what he has seen and heard, but no one (who refuses to accept the highest truth) accepts His testimony.*

33 *Whoever does accept His testimony certifies that God is trustworthy.*

34 *For the one whom God sent speaks the words of God.* (He does not ration his gift of the Spirit.)

35 The Father loves the Son and has given everything over to him.

36 *Whoever believes in the Son has eternal life, but whoever disobeys the Son will not see life, but the wrath of God remains upon him.* (John continually repeats that Jesus Christ is the greatest Being ever. He leaves no room for any disciple of his to even think for a minute that John is in any way comparable to Jesus. John was given a great duty, the most important of anyone since the prophets whom he obeyed with his very life, and he did that duty in an utterly exemplary way. Part of that duty was to leave absolutely no confusion about his comparative unimportance and power compared to Jesus. His life, summed up in these words, was the perfect example of humility, and the near-to-the last example of his true greatness.)

John

Chapter 4



1 Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John (Throughout this entire Gospel, one notes the speed with which the Jerusalem establishment was repeatedly informed of Jesus's actions. One may assume that an intelligence service existed. They knew that Jesus and His disciples were taking over from John the Baptist)

2 He left Judea and returned to Galilee (Back to areas of Dan and non-Judean Tribes.). He had to

3 pass through Samaria. So he came to a town of Samaria called Sychar,

4 near the plot of land that Jacob had given to his son Joseph.

6 Jacob's well was there. Jesus, tired from his journey, sat down there at the well. It was about noon.

7 A woman of Samaria came to draw water. Jesus said to her, "Give me a drink."

8 His disciples had gone into the town to buy food.

9 The Samaritan woman said to him, "How can you, a Jew, ask me, a Samaritan woman, for a drink?" (For Jews use nothing in common with Samaritans.)

10 Jesus answered and said to her, "If you knew the gift of God and Who is saying to you, 'Give me a drink,' you would have asked Him and He would have given you living water."

11 (The woman) said to him, "Sir, you do not even have a bucket and the cistern is deep; where then can you get this living water?"

12 Are you greater than our father Jacob (This woman may have claimed Jacob as her ancestor because she knew she was descended from a remnant of one of the Northern Tribes who'd missed Israel's deportation in 720 BC, or a returnee, or descended from foreign tribes forcibly relocated into the area by Assyrians around the same time.), who gave us this cistern and drank from it himself with his children and his flocks?"

13 Jesus answered and said to her, "Everyone who drinks this water will be thirsty again;

14 but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life."

15 The woman said to him, "Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water." (She intentionally downplayed the obviously deep significance of His words; she was "flirting" with Him so as to draw Him further into conversation.)

16 Jesus (Having none of it.) said to her, "Go call your husband and come back." (He immediately zeroed in on both her needful nature that reflected her marital status.)

17 The woman answered and said to him, "I do not have a husband." (Bluntly honest, or flirtatiously announcing the availability at which she had hinted in her previous reply?) Jesus answered her; (Again, concentrating on her basic nature, and telling her He knew of her true nature.) "You are right in saying, 'I do not have a husband.'

18 For you have had five husbands, and the one you have now is not your husband. What you have said is true."

19 The woman said to him, (Suddenly realizing that He was a man like no other Whom she had known, and she had known more than her share.) "Sir, I can see that you are a prophet. (She also knew that no one else had ever come close to that status in her eyes.)

20 Our ancestors worshiped on this mountain; but you people say that the place to worship is in Jerusalem." (Regardless of her loose morals, she was still seeking God and as to where/how to worship Him.)

21 Jesus said to her, "Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.

22 "You people worship what you do not understand; we worship what we understand, because salvation is from the Jews.

23 *But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship Him. (One can imagine Him giving her a look as He spoke those last words that said without words, “This is your chance. You must take it.”)*

24 *God is Spirit, and those who worship him must worship in Spirit and truth.”*

25 *The woman said to him (She immediately stopped wondering where she should have been worshipping, and focused on the more important issue of how she should get closer to God.), “I know that the Messiah is coming, the one called the Anointed; when he comes, he will tell us everything.” (She immediately made the connection between Jesus and the Messiah, a conclusion barely less miraculous, or less involving of the Holy Spirit, than the identical conclusion to which Peter would later come.)*

26 *Jesus (Recognizing the validity of her analysis, knowing, or causing, the working of the Holy Spirit that had prompted it.) said to her, “I am He, The One Who is speaking with you.”*

27 *At that moment his disciples returned, and were amazed that he was talking with a woman (With the ability to attract so many husbands, one may conclude that she had obvious charms to which at least a half-dozen men were not immune.), but still no one said, “What are you looking for?” or “Why are you talking with her?” (Implying that some may have had at least fleeting thoughts as to the moral reliability of one whom they hadn’t known for very long.)*

28 *The woman left her water jar (Another minor miracle, an acquisitive woman who had devoted her previous life to seizing opportunities, leaving something fragile, valuable, and easily stolen with complete strangers.) and went into the town and said to the people, (They, typical of gossipers in small towns, had reasons to have had little respect for her moral authority.)*

29 *“Come see a man who told me everything I have done (A subject about which there was great local curiosity). Could he possibly be the Messiah?” (That was such a startling question that even those loftier souls incurious as to her past activities were motivated to follow.)*

30 *They went out of the town and came to him. 31 Meanwhile, the disciples urged him, “Rabbi, eat.” (Confusing scene, dozens, maybe hundreds of thronging townspeople, the jostling disciples trying to get Him to focus on programmed entities, and in the midst of it all, the fragile water jug.)*

32 *But He said to them, “I have food to eat of which you do not know.”*

33 *So the disciples said to one another, "Could someone have brought Him something to eat?"* (Hmmm. Did the woman give him food?)

34 *Jesus said to them, "My food (His true sustenance is obedience.) is to do the will of the One who sent Me and to finish His work (Which had been underway since the description of His first programming session in the Book of Genesis.)."*

35 *Do you not say, 'In four months (Symbolizing the four thousand years since That Era of Creation began?) the harvest will be here'? I tell you, look up and see the fields ripe for the harvest. (Souls of that time and all the times to follow.)*

36 *The reaper is already receiving his payment (Payment would not be made unless the unharvested crops were certain to be gathered. It implies both clear title to the crops (souls) and a harvesting crew that no force could deter.) and gathering crops for eternal life, so that the sower and reaper can rejoice together.*

37 *For here the saying is verified that 'One sows and another reaps.'*

38 *I sent you to reap what you have not worked for; others have done the work, and you are sharing the fruits of their work."* (He is telling His disciples they have the same spirit that motivates Him, doing The Father's work.)

39 *Many of the Samaritans of that town began to believe in Him because of the word of the woman who testified, "He told me everything I have done."* (They knew that was a lot!)

40 *When the Samaritans came to Him, they (were so impressed that they) invited him to stay with them; and He stayed there two days.*

41 *Many more began to believe in Him because of His word, (Belief begins with truth, and the Samaritans showed, as would all the later Gentiles, that they appreciated it more than the Jewish establishment that rejected Him.)*

42 *and they said to the woman, "We no longer believe because of your word; for we have heard for ourselves, and we know that this is truly the savior of the world."* (The Samaritans had an easier time believing in Him than His own people, but the woman was truly remarkable. She believed after hearing seven short passages from Him, others in the town took a couple of days. Many don't get it in an entire lifetime.)

43 *After the two days, He left there for Galilee.*

44 *For Jesus, Himself, testified that a prophet has no honor in His native place.*

45 *When He came into Galilee, the Galileans welcomed Him, since they had seen all He had done in Jerusalem at the feast; for they themselves had gone to the feast.*

46 *Then He returned to Cana in Galilee, where He had made the water into wine. Now there was a royal official whose son was ill in Capernaum.*

47 *When he heard that Jesus had arrived in Galilee from Judea, he went to Him and asked Him to come down and heal his son, who was near death.*

48 *Jesus said to him, "Unless you people see signs and wonders, you will not believe."*

49 *The royal official said to him, (He ignored the opportunity to claim that he wasn't just interested in signs and wonders, but only interested in results. The official avoided getting into a discussion about his overwhelming motivation, his great love for his son.) "Sir, come down before my child dies."* (His urge for help explained his desperation as clearly and directly as possible. He was sacrificing his employment status by approaching the man spied on by agents of Pharisees, Sadducees, Herodians, Romans, and Scribes.)

50 *Jesus said to him, "You may go; your son will live."* (He did the necessary re-programming from a distance, probably with one or more angels.) *The man believed what Jesus said to him and left.* (His belief in Christ's power came to him as quickly, and as strongly, as the woman's at the well.)

51 *While he was on his way back, his slaves met him and told him that his boy would live.*

52 *He asked them when he began to recover.* (Like any analytical man, it was important for him to validate his belief by seeing the relationship between cause and effect.) *They told him, "The fever left him yesterday, about one in the afternoon."*

53 *The father realized that just at that time Jesus had said to him, "Your son will live," and he and his whole household came to believe.* (His faith was confirmed and spread to others. Jesus's words in v. 48 "*Unless you people see signs and wonders, you will not believe.*" was certainly fulfilled by the sign He let them see.)

54 *(Now) this was the second sign Jesus did when he came to Galilee from Judea.*

John

Chapter 5



1 After this, there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is in Jerusalem at the Sheep (Gate) a

3 pool called in Hebrew Bethesda, with five porticoes.

4 In these lay a large number of ill, blind, lame, and crippled.

5 One man was there who had been ill for thirty-eight years.

6 When Jesus saw him lying there and knew that he had been ill for a long time, He said to him, "Do you want to be well?"

7 The sick man answered Him (not with a simple "yes" or "no", but with a complaint about the way he was being treated!, "Sir, I have no one to put me into the pool when the water is stirred up; while I am on my way, someone else gets down there before me.")

8 Jesus said to him, (even as He reprogrammed the man's body to health) "Rise, take up your mat (He knew it was the sabbath and that it was "illegal" to carry anything, so He had planned the coming confrontation, knowing that the ungrateful cripple whose body He healed would make an effort to turn Him into the authorities.), and walk." (God knew the kind of man he was, which may be why He let him stay paralyzed for 38 years and did not have anyone take him to the healing water.)

9 Immediately the man became well, took up his mat, and walked. Now that day was a sabbath.

10 So the Jews (There must have been professional nit-pickers among the crowds, looking for people who were doing something wrong.) said to the man who was cured, "It is the sabbath, and it is not lawful for you to carry your mat."

11 He answered them (Rather than telling them of the great miracle that had happened, he instead turned on his absent benefactor, and blamed He Who had cured him for making him break the law.), "The man who made me well told me, 'Take up your mat and walk.'"

12 They asked him, "Who is the man who told you, 'Take it up and walk'?" 13 The man who was healed did not know who it was, for Jesus had slipped away, since there was a crowd there. (Betraying The Man who had cured 38 years of being paralyzed to The Authorities had saved him from being reprimanded. This example is a lesson about how many will give up even the best people to authorities.)

14 After this Jesus found him in the temple area (Was he still carrying his mat?) and said to him, "Look, you are well; do not sin any more, so that nothing worse may happen to you."

15 The man went and told the Jews (If being a snitch is a sin, the man, despite Jesus's warning, immediately sinned by turning Him in. Another instance of currying favor with the authorities, this time from an ungrateful wretch whom Jesus had just given the ability to walk and Whom he then turned in, completely on his own volition. Was this backstabbing informer a relative of Judas? An ancestor of Benedict Arnold? Whichever, he was now as spiritually crippled as he had been physically crippled.) that Jesus was the one who had made him well.

16 Therefore, the Jews began to persecute Jesus because he did this on a sabbath. (They were driven to get Him, somehow, and catching Him in nitpicking transgressions were the best way that kind of people ever has. In all over-established orders, nitpickers and informants try to gain favor by doing what they do best. They become so obsessed with minor transgressions that they ignore God's love around them.)

17 But Jesus answered them, "My Father is at work until now, so I am at work."

18 For this reason the Jews tried all the more to kill Him (They hated the possibility that a higher power than themselves might threaten their position,), because He not only broke the sabbath but He also called God His own father; (What does that make anyone who denies God's fatherhood or His right to be a father?) making himself equal to God.

19 Jesus answered and said to them, "Amen, amen, I say to you, a son cannot do anything on his own, but only what he sees his father doing; for what he does, his son will do also.

20 For the Father loves His Son and shows Him everything that He Himself does, and He will show Him greater works than these, so that you may be amazed.

21 For just as the Father raises the dead and gives life, 9 so also does the Son give life to whomever He wishes (even to an ungrateful informant).

22 Nor does the Father judge anyone, but He has given all judgment to His Son,

23 so that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent Him. (To this statement, His persecutors made no reply. They were literally struck dumb with wonder.)

24 Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life.

25 Amen, amen, I say to you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live.

26 For just as the Father has life in Himself (He depends on nothing for His existence), so also He gave to His Son the possession of life in Himself.

27 And He gave Him power to exercise judgment, because He is the Son of Man.

28 Do not be amazed at this, because the hour is coming in which all who are in the tombs will hear His voice

29 and will come out, those who have done good deeds to the resurrection of life (Reprogrammed back into life.), but those who have done wicked deeds to the resurrection of condemnation. (Not simply erased, but condemned to an eternity of pain.)

30 "I cannot do anything on my own; I judge as I hear, and my judgment is just, because I do not seek my own will but the will of the one who sent me. (These are the most outrageous things that those who wanted to kill Him had ever heard. They were so stunned that they could not interrupt.)

31 "If I testify on my own behalf, my testimony cannot be verified.

32 But there is another who testifies on my behalf, and I know that the testimony he gives on my behalf is true. (He now gives His words validity by referring to another who had utterly mystified them.)

33 You sent emissaries to John, and he testified to the truth.

34 *I do not accept testimony from a human being, but I say this so that you may be saved. (Even as they persecute Him, He wants them to save their souls.)*

35 *He was a burning and shining lamp, and for a while you were content to rejoice in his light. (They could not see how John's words could be threatening to their establishment, so they did not feel a need to destroy or discredit him. Only Herod felt *that* threatened by John the Baptist's Truth.)*

36 *But I have testimony greater than John's. The works that the Father gave me to accomplish, these works that I perform testify on my behalf that the Father has sent me.*

37 *Moreover, the Father who sent me has testified on my behalf. But you have never heard His voice nor seen His form, (Here, in the preceding and following lines, He basically tells them that they are ignorant, and still, they do not, cannot, dare not, interrupt Him.)*

38 *and you do not have His word remaining in you, because you do not believe in the one whom he has sent.*

39 *You search The Scriptures, because you think you have eternal life through them; even they testify on my behalf.*

40 *But you do not want to come to me to have life. (Is betraying one's own soul the second-worst crime in this Chapter?)*

41 *"I do not accept human praise;*

42 *moreover, I know that you do not have the love of God in you. (Because you do not love Him.)*

43 *I came in the name of my Father, but you do not accept Me; yet if another comes in his own name, you will accept him.*

44 *How can you believe, when you accept praise from one another and do not seek the praise that comes from the only God? (He is telling them that they are violating the First Commandment, they value the opinions of human beings more than they value God's.)*

45 *Do not think that I will accuse you before the Father: the one who will accuse you is Moses, in whom you have placed your hope.*

46 *For if you had believed Moses (to whom they owe their positions of authority), you would have believed me, because he wrote about Me.*

47 But if you do not believe his writings, how will you believe my words?" (Their entire structure is wrong because they ignore passages like Deut. 18, 15-20. Those who profit from the religious organization inherited from Moses cannot recognize the fulfillment of Moses' prophecy concerning Christ!)

John

Chapter 6



1 After this, Jesus went across the Sea of Galilee (of Tiberias).

2 *A large crowd followed him, because they saw the signs He was performing on the sick. (His ability to reprogram minds and bodies instantly was evident when so many were immediately given properly functioning body parts.)*

3 *Jesus went up on the mountain, and there He sat down with His disciples.*

4 *The Jewish feast of Passover was near. 5 When Jesus raised His eyes and saw that a large crowd was coming to Him, he said to Philip, “Where can we buy enough food for them to eat?”*

6 *He said this to test him, because He Himself knew what He was going to do.*

7 *Philip answered Him, “Two hundred days’ wages (In today’s money, those ‘wages’ could have been the equivalent of \$20.00/hr, \$160.00/day, that would be \$32,000.00. Later, we learn there were 5,000 men with families. That meant at least 15,000 people were there, so each would have had our equivalent of a \$2.00 snack, like one candy bar.) “worth of food would not be enough for each of them to have a little (bit).”*

8 *One of his disciples, Andrew, the brother of Simon Peter, said to Him,*

9 *“There is a boy here who has five barley loaves 6 and two fish (All of us have eaten fish, but few even know what a “barley loaf” is. The combination may be good for us.); but what good are these for so many?”*

10 *Jesus said, “Have the people recline.” Now there was a great deal of grass in that place. So the men reclined, about five thousand in number.*

11 *Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and also as much of the fish as they wanted.*

12 When they had had their fill, He said to his disciples, "Gather the fragments left over, so that nothing will be wasted."

13 So they collected them, and filled twelve wicker baskets with fragments from the five barley loaves that had been more than they could eat. (They had received far more than a 'candy bar'. They had meals for which restaurants would have charged \$20.00. That, multiplied by the 15,000 people, made the 'loaves and fishes' worth \$300,000!)

14 When the people saw the sign He had done, (An incredible, edible example of His Programming Power in three dimensions, took place right in front of them, visible to all.) they said, "This is truly the Prophet, the one who is to come into the world." (Some of them realized the obvious Truth! "If He can give us free food, He can give us houses, clothes; anything that we need, He can provide for free. HE could make very shekel that I have turn into a thousand shekels!")

15 Since Jesus knew that they were going to come and carry Him off to make him king, (A very natural reaction when seeing someone who can make you everything you want out of thin air.) He withdrew again to the mountain alone.

16 When it was evening, his disciples went down to the sea,

17 embarked in a boat, and went across the sea to Capernaum. It had already grown dark, and Jesus had not yet come to them.

18 The sea was stirred up because a strong wind was blowing.

19 When they had rowed about three or four miles, they saw Jesus walking on the sea (Once again, His programming power allowed Him complete control of the elements.) and coming near the boat, and they began to be afraid. (They were not afraid when they saw the sick healed, or when the loaves and fishes were multiplied, but walking on the water was something so much greater that it was frightening.)

20 But He said to them, "It is I. Do not be afraid."

21 They wanted to take Him into the boat, but the boat immediately arrived at the shore to which they were heading (His programming power allowed a boatload of people to immediately appear at its destination. At this, they must have gone beyond fright to sheer, awe-struck wonder.)

22 *The next day, the crowd that remained across the sea saw that there had been only one boat there, and that Jesus had not gone along with His disciples in the boat, but only His disciples had left.*

23 *Other boats came from Tiberias near the place where they had eaten the bread when the Lord gave thanks.*

24 *When the crowd saw that neither Jesus nor his disciples were there, they themselves got into boats and came to Capernaum looking for Jesus.*

25 *And when they found Him across the sea (They crossed the gulf that separates man from God.) they said to Him, “Rabbi, when did you get here?”*

26 *Jesus answered them and said, (As usual, not answering their question, but describing their motives.) “Amen, amen, I say to you, you are looking for me not because you saw signs but because you ate the loaves and were filled. (Jesus is about to introduce The New Bread”!*

27 *Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you. For on Him the Father, God, has set His seal.”*

28 *So they said to Him, “What can we do to accomplish the works of God?”*

29 *Jesus answered and said to them, “This is the work of God, that you believe in the one He sent.”*

30 *So they said to Him, “What sign can you do, that we may see and believe in you? What can you do? (Even after seeing His Miracle of The Loaves and Fishes and crossing the waters, they wanted more evidence! That’s what we are! That’s what we do!)*

31 *Our ancestors ate manna in the desert, as it is written: ‘He gave them bread from heaven to eat.’” (His Call to Catholic Communion begins to be heard for the first time, echoing from The Exodus.)*

32 *So Jesus said to them, “Amen, amen, I say to you, it was not Moses who gave the bread from heaven; my Father gives you the true bread from heaven. (Just as He provided the bread they just ate.)*

33 *For the bread of God is that which comes down from heaven and gives life to the world.” (Jesus introduces for the third time The Great Gift that He died to give us: His Body and Blood in Catholic Communion.)*

34 So they said to Him, “Sir, give us this bread always.”

35 Jesus said to them, “I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst. (Jesus is very specific the Fourth Time He tells of His Great Gift.)

36 But I told you that although you have seen Me, you do not believe.

37 Everything that the Father gives me will come to me, and I will not reject anyone who comes to Me (The most hope that any person can ever get is in that phrase! We can *all* come to His Church, be Catholic, and receive *That Holy Food!*)

38 because I came down from heaven not to do my own will but the will of the one who sent me.

39 And this is the will of the one who sent me, that I should not lose anything of what He gave me, but that I should raise it on the last day.

40 For this is the will of my Father, that everyone who sees the Son and believes in Him may have eternal life, and I shall raise him (on) the last day.” (This Salvation is promised to all who would obey The Command to which He has just introduced us.”

41 The Jews murmured (Lots of murmuring in this chapter!) about Him because He said, “I am the bread that came down from heaven,” (Only Catholics “believe in Him” enough to receive “That Bread of Life” in Catholic Communion!)

42 and they said, “Is this not Jesus, the son of Joseph? Do we not know his father and mother? Then how can he say, ‘I have come down from heaven?’” (They couldn’t understand the “I am the bread that came down from Heaven” right, so they replaced “I am The Bread” with “I”.)

43 Jesus answered and said to them, “Stop murmuring among yourselves. (There was a lot of that!)

44 No one can come to me unless the Father who sent me draw him, and I will raise him on the last day.

45 It is written in the prophets: ‘They shall all be taught by God.’ Everyone who listens to my Father and learns from Him comes to me.

46 Not that anyone has seen The Father except The One Who is from God; He has seen The Father.

47 Amen, amen, I say to you, whoever believes has eternal life.

48 I am the bread of life. (For the seventh time, Jesus reminds us of what He has come to provide in The Miracle of Transubstantiation He empowers His priests to provide in every Catholic Mass that would follow The Last Supper.)

49 Your ancestors ate the manna in the desert, but they died;

50 this is the bread that comes down from heaven so that one may eat it and not die. (He repeats the life-giving importance of Catholic Communion for the 8th time.)

51 I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.” (For the 9th time, He specifically defines Who He is and what He will do!)

52 The Jews quarreled among themselves, saying, “How can this man give us (His) flesh to eat?” (More murmuring, this time in justifiable puzzlement about something so bizarre that they did not know what to make of it. Even today, many don’t want to Think Clearly about Who Jesus Is and what He can do!)

53 Jesus said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you do not have life within you. (Jesus repeats That Specific Instruction which separates the ‘living’ from the ‘dead’ for the Tenth Time.)

54 Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. Jesus repeats it, for the eleventh time!)

55 For my flesh is true food, and my blood is true drink. (And, Jesus says that again, for the 12th time!)

56 Whoever eats my flesh and drinks my blood remains in me and I in him. (For the 13th time!)

57 Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. (Again, His 14th Call to Catholic Communion is clear!)

58 This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever.”

(For the 15th or 16th time Jesus has told His those who believe meaningfully in Him what they must do: receive what would take form at The Last Supper as His Body and Blood provided by His Catholic priests for all the time to come. John 6:30:58 tells us how we know if The Father has called us to His Son. These may be the most important Passages in The Bible.)

59 These things He said while teaching in the synagogue in Capernaum.

60 Then many of his disciples who were listening said, "This saying is hard; who can accept it?"
(More murmuring!)

61 Since Jesus knew that his disciples were murmuring (Everybody's murmuring. All of them have forgotten about feeding the five thousand, walking on the water, and projecting the boatload of disciples across the water that happened only the day before. Murmuring is simply more natural to some than marveling.) about this, he said to them, "Does this shock you?"

62 What if you were to see the Son of Man ascending to where He was before?

63 It is the spirit that gives life, while the flesh is of no avail. The words I have spoken to you are spirit and life. (I have given you access to The Source Code.)

64 But there are some of you who do not believe." Jesus knew from the beginning the ones who would not believe and the one who would betray him.

65 And he said, "For this reason I have told you that no one can come to me unless it is granted him by my Father." (If we reject Catholic Communion from a Catholic priest Ordained in Living Link with His Ordination of His Disciples, The First Catholic Bishops, The Father does not want us in Heaven.)

66 As a result of this, many of His disciples returned to their former way of life and no longer accompanied him. (In every age, those with little faith "return to their former way of life" when the truth about how different God is from what they want Him to be becomes apparent. It is always our duty to reprogram ourselves according to His Instructions than to want to reprogram Him according to ours. Seems simple, but beyond those who are not "called by The Father".)

67 Jesus then said to the Twelve, "Do you also want to leave?"

68 Simon Peter answered Him, (Finally, an answer that directly answers a question.) "Master, to whom shall we go? You have the words of eternal life.

69 We have come to believe and are convinced that you are the Holy One of God.” (Those who are truly faithful are not dismayed by miracles they can neither perform nor see, truth they don’t understand, or what other people do.)

70 Jesus answered them, “Did I not choose you twelve? Yet is not one of you a devil?”

71 He was referring to Judas, son of Simon the Iscariot; it was he who would betray him, one of the Twelve.

(In the last half of John, 6, Jesus talks specifically about The Holy Programming Power that God would download by giving His Church the Power to Ordain Catholic priests, the most important people IN Creation, with The Power to Provide The Holy Food that IS “*The Body and Blood of Jesus Christ*” in Catholic Communion. That is the Truest Acceptance of Jesus Christ compared to Which, everything else on earth falls short.)

John

Chapter 7



1 After this, Jesus moved about within Galilee; but He did not wish to travel in Judea, because the Jews were trying to kill him. (Recurring theme!)

2 But the Jewish feast of Tabernacles was near.

3 So His brothers said to Him, “Leave here and go to Judea, so that your disciples also may see the works you are doing. (We want you to go, but not so we can get rid of you and the embarrassment you bring on all of us, oh, no. Actually, those “brothers” were His “cousins”. The Aramaic Word for “brothers” is the same as that for “cousins”. Many Willful Protestants gladly give donations to people who don’t understand that any more than His Call to Catholic Communion.)

4 No one works in secret if he wants to be known publicly. If you do these things, manifest yourself to the world.”

5 For His brothers did not believe in Him. (They seemed to want His enemies to get rid of Him to make their lives easier, and may have been working with them to make it happen.)

6 So Jesus said to them, “My time is not yet here, but the time is always right for you. (You live in the world, and want to go on doing so.)

7 The world cannot hate you (since you are a willing part of it), but it hates Me, because I testify to it that its works are evil.

8 You go up to the feast. I am not going up to this feast, because my time has not yet been fulfilled.”

9 After He had said this, He stayed on in Galilee.

10 But when His brothers had gone up to the feast, He Himself also went up, not openly but in secret.

11 The Jews were looking for Him at the feast and saying, "Where is He?" (If the cousins were like the man whom Jesus healed at the bath, they probably told Christ's enemies, "Jesus isn't coming, but we told Him He should.", meaning, "We wanted to get Him where you could kill Him.")

12 And there was considerable murmuring (Still, more murmuring.) about Him in the crowds. Some said, "He is a good man," while others said, "No; on the contrary, He misleads the crowd."

13 Still, no one spoke openly about Him because they were afraid of the Jews. (Fear of This Great Problem accompanied the murmuring. It came from those whose positions were threatened by The Power of God on earth. Some things never change.)

14 When the feast was already half over, Jesus went up into the temple area and began to teach. (The teaching was so powerful that His enemies could not stop Him with catcalls, ridicule, or stones. One gets a feel for the sheer power He had by imagining the reaction any conservative leader would receive from any group of people with no values higher than their personal desires.)

15 The Jews were amazed and said, "How does he know scripture without having studied?" (They thought their educations had made them smarter than others, particularly an unlettered Nazarene.)

16 Jesus answered them and said, "My teaching is not my own but is from the one who sent me.

17 Whoever chooses to do His will shall know whether my teaching is from God or whether I speak on my own.

18 Whoever speaks on his own seeks his own glory, but whoever seeks the glory of the one who sent him is truthful, and there is no wrong in him.

19 Did not Moses give you the law? Yet none of you keeps the law. Why are you trying to kill me?" (This sudden truth about them startled them into lying and making their first interruption.)

20 The crowd answered, "You are possessed! (First, an insult.) Who is trying to kill you?" (Then calling Him, in modern parlance, "Paranoid! Some things never change.")

21 *Jesus answered and said to them (regaining power over the crowd), “I performed one work and all of you are amazed*

22 *because of it. Moses gave you circumcision—not that it came from Moses but rather from the patriarchs (The kind of detailed knowledge that the scribes and Pharisees hated Him for having.), and you circumcise a man on the sabbath.*

23 *If a man can receive circumcision on a sabbath so that the law of Moses may not be broken, are you angry with me because I made a whole person well on a sabbath?*

24 *Stop judging by appearances, but judge justly.” (This argument, going from history to the present day, and leaving no error within the thousands of years between the times, was utterly unanswerable. That made more normal people in the crowd wonder why someone so knowledgeable was the target of death squads.)*

25 *So some of the inhabitants of Jerusalem said, “Is He not the one they are trying to kill?*

26 *And look, He is speaking openly and they say nothing to Him. Could the authorities have realized that He is the Messiah?*

27 *But we know where He is from. When the Messiah comes, no one will know where he is from.”*

28 *So Jesus cried out in the temple area as He was teaching and said, “You know me and also know where I am from. Yet I did not come on my own, but The One Who sent Me, Whom you do not know, is true.*

29 *I know Him, because I am from Him, and He sent me.”*

30 *So they tried to arrest Him, (to assert their authority) but no one laid a hand upon Him, because His hour had not yet come. (God’s power protected Him as long as necessary.)*

31 *But many of the crowd began to believe in Him, and said, “When the Messiah comes, will He perform more signs than this man has done?” (That question represents an important step forward by those who may move into The Kingdom. It necessarily precedes the conclusion many in the crowd reached by verse 41. As such, it is a question that we should ask those whom we meet who wonder about Him.)*

32 *The Pharisees heard the crowd murmuring (More murmuring!) about him to this effect, and the chief priests and the Pharisees sent guards (Hardened professionals would not be as easily deterred as those who'd tried to arrest Him earlier.) to arrest him.*

33 *So Jesus said, "I will be with you only a little while longer, and then I will go to the one who sent me.*

34 *You will look for me but not find (me), and where I am you cannot come."*

35 *So the Jews said to one another, "Where is He going that we will not find him? Surely He is not going to the dispersion among the Greeks to teach the Greeks, is He? (Was there a concern that He might show truth to others before they, themselves, were illuminated? In any case, He would appear among the Gentiles in the person of St. Paul.)*

36 *What is the meaning of his saying, 'You will look for me and not find me, and where I am you cannot come'?" (Is Jesus telling us that those who do not find that He is "The Bread" of their life cannot go to Heaven")*

37 *On the last and greatest day of the feast, Jesus stood up and exclaimed, "Let anyone who thirsts come to me and drink.*

38 *Whoever believes in me, as Scripture says: 'Rivers of living water will flow from within him.'"*

39 *He said this in reference to the Spirit that those who came to believe in Him were to receive. There was, of course, no Spirit yet, because Jesus had not yet been glorified. (And there would be no completed Holy, Wireless Connection with Programmer and Program until that happened for every person on earth.)*

40 *Some in the crowd who heard these words said, "This is truly the Prophet."*

41 *Others said, "This is the Messiah." (Some of the Jews in Jerusalem, after long exposure to Him and stories about Him, reached exactly the same conclusion that the Samaritan woman had reached in a mere two or three minutes.) But others said, "The Messiah will not come from Galilee, will He?*

42 *Does not scripture say that the Messiah will be of David's family and come from Bethlehem, the village where David lived?"*

43 *So a division occurred in the crowd because of him. (A split that would endure to our own time and as far beyond as The Program runs.)*

44 Some of them even wanted to arrest Him, but no one laid hands on Him.

45 So the guards went to the chief priests and Pharisees, who asked them, “Why did you not bring him?”

46 The guards answered, “Never before has anyone spoken like this one.” (Even their own hirelings were more honest than those who employed them. So, they were able to see that Christ’s power was so much greater than their employers’ that they could not overcome their respect for It.)

47 So the Pharisees answered them, “Have you also been deceived?”

48 Have any of the authorities or the Pharisees (Smart, educated people like us!) *believed in Him?*

49 But this crowd, which does not know the law, is accursed.” (Those who disagree with us are accursed rabble!)

50 Nicodemus, one of their members who had come to Him earlier, said to them,

51 “Does our law condemn a person before it first hears him and finds out what He is doing?”

52 They answered and said to him, “You are not from Galilee also, are you? Look and see that no prophet arises from Galilee.” (The most powerful in Jerusalem maintained obedience among their number by threatening anyone who disagreed with them, and their limited knowledge as to the place of Christ’s birth, with excommunication from doing any business with the wealthy and powerful elite.

Even Nicodemus’s very reasonable question was taken as a threat. They immediately responded to his calm logic with a veiled threat. Their response made it very clear to Nicodemus that if he kept objecting to their plan to kill Christ, he would be numbered among their enemies, as well.)

53 Then each went to his own house, (Murmuring, we may be sure, all the way home.)

John

Chapter 8



1 while Jesus went to the Mount of Olives.

2 *But early in the morning He arrived again in the temple area, and all the people started coming to Him, and He sat down and taught them. (One may assume that the crowd was sitting, as well. The lesson may have been a long one.)*

3 *Then the scribes and the Pharisees brought a woman who had been caught in adultery and made her stand in the middle of the crowd.*

4 *They said to him, “Teacher (They addressed Him thusly, instead of “rabble-rouser” or “lunatic” because they thought they had a sure, certain way to outsmart Him.), this woman was caught in the very act of committing adultery.*

5 *Now in the law, Moses commanded us to stone such women. So what do you say?”*

6 *They said this to test Him, so that they could have some charge to bring against Him. Jesus bent down and began to write on the ground with his finger. (One wonders if His finger wrote on the “ground”, which, being “in the temple area” may have been rock, as a stylus on wax, engraving His characters into it. Will that “written word of Jesus” be found on some stone that was ripped up and re-used when The Temple would be destroyed, about 25 years later?)*

7 *But when they continued asking Him, (Letting the crowd fully absorb the seeming impossibility of answering their question while letting His questioners enjoy a few moments of triumph.) He straightened up and said to them, “Let the one among you who is without sin be the first to throw a stone at her.”*

8 *Again He bent down and wrote on the ground. (At no time did He even bother to stand before them, showing even minimal respect for their position.)*

9 *And in response, they went away one by one, beginning with the elders. (The more experienced among His attackers knew that there was nothing else to do but retire in defeat.) So He was left alone with the woman before him.*

10 *Then Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?"*

11 *She replied, "No one, sir." Then Jesus said, "Neither do I condemn you. Go, and from now on do not sin any more."*

12 *Jesus spoke to them (The crowd was still there after the woman's attackers left, marveling at His wisdom and courage in the face of those who wanted to kill Him.) again, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."*

13 *So the Pharisees (There were at least two groups of Pharisees, the first had brought the women, the others were waiting to catch Him in contradiction.) said to Him (They just couldn't stop trying to find Him in a mistake.), "You testify on your own behalf, so your testimony cannot be verified." (One can imagine the speaker looking at his fellow Pharisees, all of them nodding emphatically as if to say, "We've got Him, now!")*

14 *Jesus answered and said to them, "Even if I do testify on my own behalf, my testimony can be verified, because I know where I came from and where I am going. But you do not know where I come from or where I am going."*

15 *You judge by appearances, but I do not judge anyone.*

16 *And even if I should judge, my judgment is valid, because I am not alone, but it is I and the Father who sent me.*

17 *Even in your law it is written that the testimony of two men can be verified.*

18 *I testify on my behalf and so does the Father who sent me." (So, Jesus has the required number of witnesses to His credibility.)*

19 *So they said to him, "Where is your father?" Jesus answered, "You know neither me nor my Father. If you knew me, you would know my Father also." (And, they would know that I and My Father are One. He is responding to their objection of a lack of witnesses by explaining patiently that their own knowledge is so limited that their very thoughts are meaningless. The crowd, used to having been cowed, berated, mistreated and taxed by these people, must have loved seeing them put in their place.)*

20 *He spoke these words while teaching in the treasury in the temple area. (That is where the security guards were most numerous, where the power of the Jerusalem establishment was always at its strongest, making the next phrase a miracle.) But no one arrested Him, because His hour had not yet come.*

21 *He said to them again, "I am going away and you will look for me, but you will die in your sin. Where I am going you cannot come.(Heaven)"*

22 *So the Jews said, "He is not going to kill himself, is he, because he said, 'Where I am going you cannot come'?" (They were still trying to provide earthly explanations for what they could not understand.)*

23 *He said to them, "You belong to what is below, I belong to what is above. You belong to this world, but I do not belong to this world. (This is the same thing He told his cousins, who wanted to set Him up to be killed, in the beginning of the preceding Chapter, implying that those who supported the establishment rather than truth were just as much mired in this world.)*

24 *That is why I told you that you will die in your sins. For if you do not believe that I AM, 12 you will die in your sins." (This implies that no one but Him has the power to forgive sins, a thought that was so foreign that they could not attack, but only try to get Him to define Himself, as the next passage indicates:)*

25 *So they said to Him, "Who are you?" Jesus said to them, "What I told you from the beginning.*

26 *I have much to say about you in condemnation. But the one who sent me is true, and what I heard from Him I tell the world."*

27 *They did not realize that he was speaking to them of the Father.*

28 *So Jesus said (to them), "When you lift up the Son of Man, then you will realize that I AM, and that I do nothing on my own, but I say only what the Father taught Me.*

29 *The One Who sent Me is with Me. He has not left Me alone, because I always do what is pleasing to Him."*

30 *Because He spoke this way (Not only plainly and directly, but obviously discomfiting, and actually putting to rout, those who assailed Him.), many came to believe in Him.*

31 *Jesus then said to those Jews who believed in Him, (This group, it will appear shortly, are largely Sadducees, who battled with the scribes and Pharisees for domination of the Jerusalem establishment. They were the “Republicans” of the day, battling the “Liberal Democrats”, represented by the Party of the scribes and Pharisees. They were “believing” because He was helping them in their battles against their ancient rivals. Jesus knows they do not believe in Him for what He is, but that they had allied themselves with Him because He was standing up so effectively to the Pharisees who’d been attacking Him, a group that these “believers” were long opposing.), “If you remain in my word, you will truly be my disciples,*

32 and you will know the truth, and the truth will set you free.” (He tells them they must remain in His Word, and they don’t like it.)

33 They answered (argued with) Him, “We are descendants of Abraham and have never been enslaved to anyone (Actually, they had been enslaved, by Pharaoh. At least one prophet also mentions the awfulness of later Jews selling poorer Jews into slavery. They were factually wrong, but believing the lie about being “never enslaved” was more important to them than believing in Jesus. That insulted the love of truth of every person who appeared to believe them.) How can you say, ‘You will become free?’”

34 Jesus answered them, “Amen, amen, I say to you, everyone who commits sin is a slave of sin (He focuses on the slavery of the spirit to sin, and the consequent enslavement of the body to it, and not the state of involuntary servitude they lied to avoid admitting.)

35 A slave does not remain in a household forever, but a son always remains.

36 So if a son frees you, then you will truly be free (Because the son has been given that rightful authority by his father.)

37 I know that you are descendants of Abraham. But you are trying to kill me, (He knew that this group, too, was ultimately opposed to Him, simply because of Who He was.) because my word has no room among you. (His word has been crowded out of their minds by their earthly concerns.)

38 I tell you what I have seen in the Father’s presence; then do what you have heard from the Father.”

39 They answered and said to him, “Our father is Abraham.” (They keep repeating that, intentionally confusing God with Abraham, which makes them miss the fact that The Son of their real Father is present among them, in Jesus.) Jesus said to them, “If you were Abraham’s

children, you would be doing the works of Abraham. (You would be willing to make any sacrifice God wanted.)

40 But now you are trying to kill me, a man who has told you the truth that I heard from God; Abraham did not do this.

41 You are doing the works of your father!” So they said to him, “We are not illegitimate (His authority is so great, even among the powerful group whom He has offended, that He has put them in the position of having to defend themselves. They have regressed from calling themselves “Children of Abraham” to saying, “We are not illegitimate.) We have one Father, God.”

42 Jesus said to them (You are monotheists, to be sure, but you do not recognize the loving Fatherhood of your God.), “If God were your Father (To you, God is not your Father.), you would love Me (your brother), for I came from God and am here; I did not come on my own, but He sent Me.

43 Why do you not understand what I am saying? Because you cannot bear to hear My word. (Every Willful Protestant in History cannot “bear to hear” His Word.)

44 You belong to your father the devil (who has led you to re-define God as a being who will let you do what you want) and you willingly carry out your father’s desires. He was a murderer from the beginning and does not stand in truth, because there is no truth in him. When he tells a lie, he speaks in character, because he is a liar and the father of lies.

45 But because I speak the truth, you do not believe me.

46 Can any of you charge me with sin? (with having done, said, or thought anything wrong) If I am telling the truth, why do you not believe me? (Willful Protestantism is defined by this Question: If a person can find no flaw in His thoughts, words, or deeds, why would they choose to believe in those in whom they can find flaws?)

47 Whoever belongs to God hears the words of God; for this reason you do not listen, because you do not belong to God.”

48 The Jews answered and said to him, “Are we not right in saying that you are a Samaritan and are possessed?” (Now, they are driven to calling Him names, the usual reaction among those who cannot win their points with facts or logic.)

49 Jesus answered, “I am not possessed; I honor my Father, but you dishonor Me.

50 I do not seek My own glory; there is one who seeks it and He is the one who judges.

51 Amen, amen, I say to you, whoever keeps My word will never see death.”

52 So the Jews said to him, “Now we are sure that you are possessed (Their demons have convinced them that they are not the ones “possessed” by the demons of vanity). Abraham died, as did the prophets, yet You say, ‘Whoever keeps My word will never taste death.’

53 Are you greater than our father Abraham, who died? Or the prophets, who died? Who do you make yourself out to be?” (They have renounced life after death. That shows they were Sadducees, who do not believe that human souls have eternal life. Earlier, they were rejoicing in His earlier defeat of the Pharisees, but are now angry that their own beliefs are being attacked by what they could only let themselves see was a man possessed.)

54 Jesus answered, “If I glorify myself, my glory is worth nothing; (And, they knew of His miracles, and also knew that He was not making any money or seeking political power from doing them.) but it is my Father who glorifies me, of whom you say, ‘He is our God.’

55 You do not know him, but I know Him. And if I should say that I do not know Him, I would be like you a liar. But I do know him and I keep his word.

56 Abraham your father rejoiced to see my day; he saw it and was glad.

57 So the Jews said to him, “You are not yet fifty years old and you have seen Abraham?”

58 Jesus said to them, “Amen, amen, I say to you, before Abraham came to be, I AM.”

59 So they picked up stones to throw at him (And, these were the very ones who believed in Him a few minutes previously, showing that their support for Him was based on the fact that He was attacking their enemies, the Pharisees, in their battle for political pre-eminence in the Jerusalem establishment.); but Jesus hid and went out of the temple area. (Where did He go? Hard to imagine Him hiding in the middle of the crowd that had been gathered around Him since the beginning of this chapter in the well-guarded and crowded treasury area of the Temple, without actually disappearing temporarily into thin air.)

John

Chapter 9



1 As He passed by He saw a man blind from birth. (Did He regain visible form after He “hid” from the stone-throwing Sadducees?)

2 His disciples (who may have been present during His preceding conversations with the Pharisees and Sadducees) asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?”

3 Jesus answered, “Neither he nor his parents sinned; it is so that the works of God might be made visible through him.

4 We have to do the works of The One who sent me while it is day. Night is coming when no one can work (We know that His “work” would be continued by His disciples. So, does the “night” that “is coming when no one can work” indicate that there will be a time when all who follow Him are eradicated?)

5 While I (That “I” includes His Church, “The Body of Christ on Earth”, who would follow in the world.) am in the world, I am (My Church is) the light of the world.”

6 When He had said this, He spat on the ground and made clay with the saliva, and smeared the clay on the blind man’s eyes,

7 and said to him, “Go wash in the Pool of Siloam” (which means “Sent”). So he went and washed, and came back able to see. (This blind man was not immediately cured. Christ’s re-programming involved the man having to have enough faith to be obedient to what could have an unnecessary process.

The man with the mat, in Chapter 5, on the other hand, was cured directly and then turned on his Benefactor. The blind man, who had to do something on his own to be cured, did not turn on

Him, which shows the importance of us being obedient to His instructions to ourselves as we ask Jesus to let His Light enter the dark parts of our own minds.)

8 His neighbors and those who had seen him earlier as a beggar said, "Isn't this the one who used to sit and beg?"

9 Some said, "It is," but others said, "No, he just looks like him. (They were hardening their minds to avoid the painful mental realignments necessary to believe in such a powerful miracle.) He said, "I am."

10 So they said to him, "So, how were your eyes opened?"

11 He replied, "The man called Jesus made clay and anointed my eyes and told me, 'Go to Siloam and wash.' So I went there and washed and was able to see."

12 And they said to him, "Where is he?" He said, "I don't know."

13 They brought the one who was once blind to the Pharisees. (Again, a common theme in this Gospel has people reporting Jesus to the authorities in order to curry favor with them and show themselves to be thoroughly loyal to the establishment that could provide earthly rewards for kissing up to them.)

14 Now Jesus had made clay and opened his eyes on a sabbath.

15 So then the Pharisees also asked him how he was able to see. He said to them, "He put clay on my eyes, and I washed, and now I can see."

16 So some of the Pharisees said, "This man is not from God, because he does not keep the sabbath." (More nit-picking from professionals.) But, others said, "How can a sinful man do such signs?" (A question still asked.) And there was a division (between those who could, and those who could not, be saved.) among them.

17 So they said to the blind man again, "What do you have to say about Him, since he opened your eyes?" He said, "He is a prophet." (He could still not completely see, or he would have said "Messiah".)

18 Now the Jews did not believe that he had been blind and gained his sight (It is ever a lawyers' practice to begin with denying facts that contradict what they need to show.) until they summoned the parents of the one who had gained his sight.

19 They asked them, “Is this your son, who you say was born blind? How does he now see?”

20 His parents answered and said, “We know that this is our son and that he was born blind.

21 We do not know how he sees now, nor do we know who opened his eyes. Ask him, he is of age; he can speak for him self.”

22 His parents said this because they were afraid of the Jews (again, that common theme emerges), for the Jews had already agreed that if anyone acknowledged him as the Messiah, he would be expelled from the synagogue (They would, therefore, be shunned, unable to participate in any economic activity. As we think about ourselves being kept from our own access to employment and income by powerful agencies, we see what a powerful inducement there was to be against Jesus. It makes us increasingly aware of how many living miracles there have been.)

23 For this reason his parents said, “He is of age; question him.” (They must have been quaking in their boots, knowing that everything they had could be taken away if they made any unfavorable response. They did, however, tell the truth about their son’s innate affliction.)

24 So a second time they called the man who had been blind (They wanted to suborn the witness.) and said to him, “Give God the praise! We know that this man (Jesus Christ) is a sinner.”

25 He replied, “If He is a sinner, I do not know. (An utterly factual statement. So far, the witness is not being bullied. Would he continue in the truth? This was a true test of the power of the establishment that had just reduced his parents to quivering fear.) One thing I do know is that I was blind and now I see.” (Another completely factual statement. Those with more open minds were impressed by both The Miracle and His personal courage.)

26 So they said to him, “What did he do to you? How did he open your eyes?” (They wanted the witness to testify that Jesus had done some kind of “work on The Sabbath”, like a cataract operation, which may have performed at the time.)

27 He answered them, “I told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples, too?” (This witness was rapidly becoming both hostile and credible. So, he had to be stifled. As they had done with Jesus, they began calling him insulting names. The entire exchange offers a “refresher course” for trial lawyers.)

28 They ridiculed him and said, “You are that man’s disciple; we are disciples of Moses! (They claim to have superior authority, but interestingly, after previous testimony from Jesus, seem to have given up the “Abraham is our father” argument.)

29 *We know that God spoke to Moses, but we do not know where this one is from.*” (They have disobeyed the First Commandment, saying that no one can have authority unless they, who claim to be the final determiners of truth, approve.)

30 *The man answered and said to them, “This is what is so amazing, that you do not know where He is from, yet He opened my eyes.*

31 *We know that God does not listen to sinners, but if one is devout and does His will, He listens to him.*

32 *It is unheard of that anyone ever opened the eyes of a person born blind.*

33 *If this man were not from God, He would not be able to do anything.”*

34 *They answered and said to him, “You were born totally in sin, and are you trying to teach us?”* (Yet he, who had been born in sin, could now see the truth far more clearly than they, and backed up his opinion with the sheer preponderance of scientific truth.) *Then they threw him out.* (What else could they do, except have their false arguments continue to be publicly shown to be too weak to stand up to the truth that they denied?)

35 *When Jesus heard that they had thrown him out, He found him and said, “Do you believe in the Son of Man?”*

36 *He answered and said, “Who is he, sir, that I may believe in him?”*

37 *Jesus said to him, “You have seen Him (For the second time.) and the one speaking with you is He.”*

38 *He said, “I do believe, Lord,” and he worshiped Him.*

39 *Then Jesus said, “I came into this world for judgment, so that those who do not see might see, and those who do see might become blind.”*

40 *Some of the Pharisees who were with Him heard this and said to Him, “Surely we are not also blind, are we?”*

41 *Jesus said to them, “If you were blind, you would have no sin; but now you are saying, ‘We see,’ so your sin remains.* (Each of us, every day, has to choose between thoughts, words, and deeds that are either obedient to His will or disobedient to it. We, who have some grasp of His

truth and power, must avoid the “*mistake with awful consequences*” in which we allow ourselves to sin while making ourselves think, “*It’s all right, this time.*”)

John

Chapter 10



1 Amen, amen I say to you: He that enters not by the door into the sheepfold, but climbs up another way, the same is a thief and a robber.

2 *But he that enters in by the door is the shepherd of the sheep.* (He has the highest legal authority, proven since He has the keys to the door. This passage is one of the reasons that the Papal symbols include keys that are not among the symbols of Willful Protestantism, where visual representations of validation of This Word of Jesus are not welcome: “*And I tell you, you are Peter, and on this rock I will build My Church, and the gates of hell shall not prevail against it. I give you the keys of The Kingdom of Heaven.*”)

3 *To him the gatekeeper* (Who is this “*gatekeeper*”? It must be another being who is in lawful possession of another set of keys that can be used with the True Shepherd’s authority. We may consider the “*gatekeeper*” on two levels. One, on the spiritual level, is The Father and/or The Holy Spirit. On an earthly level, it is the Pope, Bishops, and Priests. There are two keys in the Papal symbol.) *openeth; and the sheep hear his voice: and He calleth his own* (He does not own some of the sheep, and He does not call the sheep that are not rightfully His. All the sheep all seem to be “owned”, some of them are owned by another.) *sheep by name, and leadeth them out.* (He does not call them by family, tribe, or nation. He calls each of His sheep individually, by its name, as exemplified by His calling of Paul, out of all the sheep there are in any given age. May all be blessed to hear Him calling us to get those “*keys*”!)”))

4 *And when He hath let out his own sheep,* (First, the sheep must obey and leave the safety of the rest of the flock, going through the opened gate, each one by itself, at His call. That choice to leave the flock behind, if not followed by a return to the sheep owned by others in the rest of the flock, is the beginning of salvation, showing that they have been chosen by choosing themselves to move to higher ground.) *He goeth before them:* (After they have shown the faith to leave the comforts of the flock that they are used to, then He provides more direct leadership.) *and the sheep follow Him, because they know His voice.*

5 *But a stranger they follow not, but fly from him, because they know* (Are programmed to not heed evil.) *not the voice of strangers.* (What, to a sheep, could be more frightening to it than a shearer, except for a butcher?)

6 *This proverb Jesus spoke to them. But they understood not what He spoke to them.* (Too used to thinking of themselves as “*lions of Judah*” to identify themselves with the lowly “*sheep*” of His parable?)

7 *Jesus therefore said to them again: “Amen, amen I say to you, I am the door of the sheep.* (He is not only authorized to lock and unlock, close and open the door, He is the door. Catholic Fundamentalists see this as indicating that He is every part of the Salvation Program.)

8 *All others, as many as have come, are thieves and robbers:* (Robbers steal the sheep’s wool and milk. Thieves are more cunning, stealing lives and souls.) *and the sheep heard them not.* (So, they would not willingly follow them. Free will’s most important decision is to follow the Good Shepherd, leaving behind the unsaved sheep.)

9 *I am the door. By me, if any man enter in, he shall be saved: and he shall go in, and go out,* (We have to make a living in the sheepfold, but we go out of it to Him in prayer and at Mass.) *and shall find pastures.* (We who follow Him will find sustenance on earth and in Heaven.)

10 *The thief* (satan, and his demons) *cometh not, but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.* (Not just earthly riches, but more important, imperishable wealth in the world beyond.)

11 *I am the good shepherd. The good shepherd giveth his life for His sheep* (Like David, who risked his life to defend the flock against the marauding lion, good shepherds do exactly that. He was reminding those who heard His message that, truly, He was of the line of David, an earlier good shepherd, in more ways than one.)

12 *But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf catcheth, and scattereth the sheep:*

13 *And the hireling flieth, because he is a hireling: and he hath no care for the sheep.*

14 *I am the good shepherd; and I know mine, and mine know me.* (This is one Judeo/Christian foundation for rights to private property. It is also a good reason to be Catholic both “*know*” Him in His Church and be “*known*” by Him there.)

15 *As the Father knoweth me, and I know the Father: and I lay down my life for my sheep.*

16 *And there are other sheep that I have that are not of this fold Israel: them also I must bring (through the Apostles), and they (The sheep among them who are Mine.) shall hear my voice (through His Apostles and Church), and there shall be one fold and one shepherd. (There is still One Church and One Shepherd for His sheep.)*

17 *Therefore doth the Father love me: because I lay down my life, that I may take it again (I will die bringing my sheep out of the larger flock, but My Father will restore my life because I have done His will.).*

18 *No man taketh it (My life) away from me: but I lay it down of myself, and I have power to lay it down: and I have power to take it up again. This commandment have I received of my Father” (And, He obeyed that Instruction.).*

19 *A dissension rose again among the Jews for these words.*

20 *And many of them said: He hath a devil (They are repeating the “He is possessed” accusation from the previous chapter when they could neither win an argument with Him nor believe what He said.) , and is mad: (Another example of name calling, as happens frequently in every age when His sheep leave those in other flocks.) why bother to hear him? (Implying that those who take Him seriously are, themselves, either possessed or mad.)*

21 *Others (More open-minded souls, many of whom might leave this incessantly bleating flock.) said: These are not the words of one that hath a devil: (And, no one is reported to have disagreed.) Can a devil open the eyes of the blind?(And, no one is reported to have answered that question satisfactorily.)*

22 *And it was the feast of the dedication at Jerusalem: and it was winter.*

23 *And Jesus walked in the temple, in Solomon’s porch.*

24 *The Jews therefore came round about him, and said to him: How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly.*

25 *Jesus answered them: I speak to you, and you believe not: the works that I do in the name of my Father, they give testimony of me. (I have told you Who I am. I have given signs unlike any before. Those miracles should be enough to tell you Who I am.)*

26 *But you do not believe, because you are not of my sheep.*

27 *My sheep hear my voice: and I know them, and they follow me.*

28 *And I give them life everlasting; and they shall not perish for ever, and no man shall pluck them out of my hand.*

29 *That which my Father hath given me, is greater than all: and no one can snatch them out of the hand of my Father.*

30 *I and the Father are one.* (That is, One Divine Nature, but two distinct persons.)

31 *The Jews then took up stones to stone Him.*

32 *Jesus answered them: Many good works I have showed you from my Father; for which of these works do you stone me?*

33 *The Jews answered him: For a good work we stone thee not, but for blasphemy* (Your words are more important to us than your good deeds, which we cannot understand except for the fact that they reduce our authority and threaten our jobs.); *and because that thou, being a man, maketh thyself God.*

34 *Jesus answered them: Is it not written in your law: 'I said you are gods'?*

35 *If he called them gods, to whom to word of God was spoken, and the scripture cannot be broken;*

36 *Do you say of him whom the Father hath sanctified and sent into the world: Thou blasphemest, because I said, I am the Son of God?*

37 *If I do not the works of my Father, believe me not.*

38 *But if I do, though you will not believe me, believe the works: that you may know and believe that the Father is in me, and I in the Father.*

39 *They sought therefore to take him; and He escaped out of their hands.* (Another disappearance, in broad daylight in a very public place. Just as in Chapter 6, when He made the boat arrive “immediately” on the other shore, He may have made Himself appear “immediately” anywhere.)

40 *And He went again beyond the Jordan, into that place where John was baptizing first; and there He abode.*

41 And many resorted to Him, and they said: John indeed did no sign. 42 But all things whatsoever John said of this man, were true. And many believed in him. (In doing so, they separated themselves from the flock of sheep who never left the sheepfold.)

John

Chapter 11



Christ raises Lazarus to life. The rulers resolve to put him to death.

1 Now there was a certain man sick, named Lazarus, of Bethany, of the town of Mary and Martha her sister.

2 And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair: whose brother Lazarus was sick.

3 His sisters therefore sent to him, saying: "Lord, behold, he whom thou lovest is sick."

4 And Jesus hearing it, said to them: "This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it."

5 Now Jesus loved Martha, and her sister Mary, and Lazarus.

6 When He had heard therefore that he was sick, He still remained in the same place two days. (He knew that the miracle that He was about to work needed necessary time to be most effective, but still needed to have witnesses from Jerusalem to see it. It may have taken the message two days to reach Him, He waited two days, and it took two days to get to Bethany.)

7 Then after that, He said to His disciples: "Let us go into Judea again."

8 The disciples say to him: "Rabbi, the Jews but now sought to stone Thee: and goest thou thither again?"

9 Jesus answered: "Are there not twelve hours of the day? If a man walk in the day, he stumbles not, because he sees the light of this world: 10 But if he walk in the night, he stumbles, because the light is not in him."

11 *These things He said; and after that He said to them: "Lazarus our friend sleeps; but I go that I may awake him out of sleep."*

12 *His disciples therefore said: "Lord, if he sleep, he shall do well."*

13 *But Jesus spoke of his death; and they thought that He spoke of the repose of sleep.*

14 *Then therefore Jesus said to them plainly: "Lazarus is dead."*

15 *And I am glad, for your sakes, that I was not there, that you may believe: but let us go to him."*

16 *Thomas therefore, who is called Didymus, said to his fellow disciples: "Let us also go, that we may die with him." (He who would later doubt had no doubts then about their correct course of action. He knew, as do we, that the group of them walking along would be easily spotted and quickly reported to the authorities.)*

17 *On arriving, Jesus found that Lazarus had been four days already.*

18 *Now Bethany was near Jerusalem, about two miles off. (Less than an hour's walk.)*

19 *And many of the Jews had come to Martha and Mary, to comfort them concerning their brother.*

20 *Martha therefore, as soon as she heard that Jesus had come, went to meet Him: but Mary sat at home. (Unhappy with Jesus for having let her brother die? For having waited so long to respond to her message?)*

21 *Martha therefore said to Jesus: "Lord, if Thou had been here, my brother would not have died."*

22 *But now also I know that whatsoever Thou wilt ask of God, God will give it thee." (Like turning the water into wine at Cana, a woman counted on Him to perform a miracle.)*

23 *Jesus said to her: "Thy brother shall rise again."*

24 *Martha said to him: "I know that he shall rise again, in the resurrection at the last day."*

25 *Jesus said to her: "I am the resurrection and the life: he that believeth in me, although he be dead, shall live:*

26 *And every one that liveth, and believeth in me, shall not die for ever. Believest thou this?"*

27 *She said to him: "Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world."*

28 *And when she had said these things, (With foreknowledge of what would happen?) she went, and called her sister Mary secretly, saying: "The master is come, and calls for thee." (It is not recorded that He asked for her.)*

29 *She, as soon as she heard this (relieved and grateful that He had come), rose quickly, and came to Him.*

30 *For Jesus was not yet come into the town: but He was still in that place where Martha had met him.*

31 *The Jews therefore, who were with her in the house, and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: "She goes to the grave to weep there."*

32 *When Mary therefore was come where Jesus was, seeing him, she fell down at his feet, and said to him: "Lord, if Thou had been here, my brother had not died."*

33 *Jesus, therefore, when He saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled Himself,*

34 *And said: "Where have you laid him?" (He knew where Lazarus was buried, just as He knew a few days previously that Lazarus had died. He needed to have them take Him to where the miracle would be performed so that each of them would have a part in it when telling others about it. They could say, "We took Him to Lazarus's grave.", or "I took Him to the grave. I was right beside Him the whole time. So-and-so was there, too, weren't you?" he could ask another when telling the story, thus adding to its credibility") *They say to him: "Lord, come and see."**

35 *And Jesus wept.*

36 *The Jews therefore said: "Behold how he loved him."*

37 *But some of them said: "Could not he that opened the eyes of the man born blind, have caused that this man should not die?" (More murmuring from those who could not begin to imagine what Jesus had The Power to do, next!)*

38 *Jesus therefore again groaning in Himself, cometh to the sepulcher. Now it was a cave; and a stone was laid over it.*

39 *Jesus said: "Take away the stone." Martha, the sister of him that was dead, said to him: "Lord, by this time he stinks, for he is now of four days."*

40 *Jesus said to her: "Did not I say to thee, that if thou believe, thou shalt see the glory of God?" (The power of The Programmer to restore even programs that had been erased!)*

41 *They took therefore the stone away. And Jesus lifting up His eyes said: "Father, I give thee thanks that thou hast heard me.*

42 *And I knew that thou hearest me always; but because of the people who stand about have I said it, that they may believe that Thou hast sent me."*

43 *When He had said these things, He cried with a loud voice: "Lazarus, come forth."*

44 *And presently he that had been dead came forth, bound feet and hands with winding bands; and his face was bound about with a napkin. Jesus said to them: "Loose him, and let him go."*

45 *Many (But, not "all"! Some were too impervious to the power that it took to bring a man dead four days back to life to even believe after seeing this with their own eyes. Truly, they would not leave the sheepfold.) therefore of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in Him.*

46 *But some of them went to the Pharisees (Probably these squealers were the ones who had previously murmured about Christ's not having kept Lazarus from dying. Even seeing someone raised to life who'd been lying four days in the grave wasn't enough to motivate them to leave the sheepfold. They raced back to Jerusalem, to curry favor with the authorities.), and told them the things that Jesus had done.*

47 *The chief priests therefore, and the Pharisees, gathered a council, and said: "What do we, for this man does many miracles?"*

48 *If we let him alone so, all will believe in him; and the Romans will come, and take away our place (They will cut off our funding, and we will be unemployed. All of us will lose our jobs.) and nation." (The "nation", itself, was in absolutely no danger of doing anything but growing closer to God.)*

49 *But one of them, named Caiphas, being the high priest that year, said to them: "You know nothing.*

50 *Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not."* (This was supreme egotism. The nation would not perish, only a small part of the establishment they were afraid would have its funding removed, removing their status, power, and income. It was typical, base, bureaucratic job protection.)

51 *And this he spoke not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation.*

52 *And not only for the nation, but to gather together in one the children of God, that were dispersed.* (Even their sources of funds from their followers in foreign lands would be threatened.)

53 *From that day therefore they* (The many groups dependent on the threatened funding were united.) *devised to put him to death.*

54 *Wherefore Jesus walked no more openly among the Jews; but he went into a country near the desert, unto a city that is called Ephraim, and there He abode with His disciples.*

55 *And the Passover of the Jews was at hand; and many from the country went up to Jerusalem, before the Passover to purify themselves.*

56 *They sought therefore for Jesus; and they discoursed one with another, standing in the temple: "What think you that he is not come to the festival day?" And the chief priests and Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.*

John

Chapter 12



The anointing of Christ's feet. His riding into Jerusalem upon an ass. A voice from heaven.

1 *Jesus therefore, six days before the Passover, came to Bethany, where Lazarus had been dead, whom Jesus raised to life.*

2 *And they made Him a supper there: and Martha served: but Lazarus was one of them that were at table with him.*

3 *Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the rich aroma of the ointment.*

4 *Then one of his disciples, Judas Iscariot, he that was about to betray him, said:*

5 *"Why was not this ointment sold for three hundred pence, and given to the poor?"* (Typical of those in every age who want to help the poor and pretend to do so while getting rich by taking resources from them.)

6 *Now he said this, not because he cared for the poor; but because he was a thief* (The word "thief" describes all who profit by stealing from the poor. He would also help other thieves to steal Jesus's life.), *and having the purse, carried the things* (Not just money, but jewels and valuables that people would give.) *that were put therein.*

7 *Jesus therefore said: "Let her alone,* (He tells such people of every age to mind their own business.) *that she may keep it against the day of my burial.*

8 *For the poor you have always with you; but me you have not always ."*

9 *A great multitude* (How many make a "great" multitude? In this translation, Chapter 6 tells us that the five thousand who were fed by the loaves and fishes was merely a "large" multitude.)

therefore of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom He had raised from the dead.

10 *But the chief priests decided to kill Lazarus also (Would they kill Mary, Martha, and all the witnesses, too, or would that one murder be enough to keep the rest of them quiet?) ,*

11 *because many of the Jews, by reason of him (Lazarus), went away (**Stopped giving them money.**), and believed in Jesus.*

12 *And on the next day, a great multitude that was to come to the festival day (A second "great multitude" would appear. Twenty thousand people altogether?), when they had heard that Jesus was coming to Jerusalem,*

13 *They took branches of palm trees, and went forth to meet Him, and cried: "Hosanna, blessed is He that comes in the name of the Lord, the king of Israel."*

14 *And Jesus found a young ass, and sat upon it, as it is written: 15 "Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt."*

16 *These things His disciples did not know at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things to Him. (From our vantage point in time, some may be more familiar with the Prophets' predictions than His own disciples were at the time. We, however, have never seen His miracles first hand as they did.)*

17 *The multitude therefore gave testimony, which was with Him, when He called Lazarus out of the grave, and raised him from the dead.*

18 *For which reason also the people came to meet Him (the other multitude), because they heard that He had done this miracle.*

19 *The Pharisees therefore said among themselves: "Do you see that we prevail nothing? behold, the whole world is gone after him." (But, not them. They were making good livings, and were not about to give up their incomes and positions.)*

20 *Now there were certain Gentiles among them, who came up to adore on the festival day.*

21 *These therefore came to Philip, who was of Bethsaida of Galilee, and desired (to meet) Him, saying: "Sir, we would see Jesus." (Judas would have happily set up the meeting for them with Jesus. He might have been able to get some donations!)*

22 *Philip came, and told Andrew. Again Andrew and Philip told Jesus.*

23 *But Jesus answered them, saying (No time for that, now. The Program is running on a very tight schedule with multitudes to be in place, the most important dinner in history to be served, soldiers to be summoned, trials to be held, flogging, there's just too much to do to spare any time for them.): "The hour is come, that the Son of man should be glorified.*

24 *Amen, amen I say to you, unless the grain of wheat falling into the ground die,*

25 *Itself remaineth alone. But if it die, it bringeth forth much fruit (It must change the outward appearance and let its greatest ability emerge to do what it is programmed to do.). He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal.*

26 *"If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honor.*

27 *Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour.*

28 *Father, glorify thy name." A voice therefore came from heaven: "I have both glorified it, and will glorify it again."*

29 *The multitude therefore that stood and heard, said that it thundered. Others said: "An angel spoke to him."*

30 *Jesus answered, and said: "This voice came not because of me, but for your sakes." (That they might believe, come into His Sheepfold, and be saved.)*

31 *"Now is the judgment of the world: now shall the prince of this world be cast out.*

32 *And I, if I be lifted up from the earth, will draw all things to myself."*

33 *Now this he said, signifying what death he should die.*

34 *The multitude answered him: "We have heard out of the law, that Christ abideth for ever; and how sayest thou: The Son of man must be lifted up? Who is this Son of man?"*

35 *Jesus therefore said to them: "Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness, knoweth not whither he goeth. (Another question answered indirectly.)*

36 *“Whilst you have the light, believe in the light, that you may be the children of light.” These things Jesus spoke; and He went away, and hid Himself from them. (Did He literally disappear, again?)*

37 *And whereas He had done so many miracles before them, they believed not in Him:*

38 *That the saying of Isaiah the prophet might be fulfilled, which he said: “Lord, who hath believed our hearing? and to whom hath the arm of the Lord been revealed?”*

39 *Therefore they could not believe, because Isaias said again:*

40 *“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.” (They would stay locked up inside the old sheepfold, trapped among men, for all time. Interestingly, it was the Jewish establishment, itself, that had laboriously and expensively made the very costly hand-written copies of Isaiah’s words. Then, they distributed them all over Europe, North Africa, and the Middle East, and ensured their safekeeping. That greatly facilitated the conversion of many who could verify that his words, and those of the other prophets, and Moses, himself, painstakingly copied, plainly applied to Christ. We must be grateful for their obedience and perseverance in doing so, regretting only that *“they did not persevere to the end.”*)*

41 *These things said Isaiah, when he saw His glory, and spoke of Him.*

42 *However, many of the chief men also believed in Him; but because of the Pharisees they did not confess Him, that they might not be cast out of the synagogue. (In every nation, the rich and powerful threaten those who obey any god but them.)*

43 *For they loved the glory of men more than the glory of God. (This sums up the cause of every problem in the world.)*

44 *But Jesus cried, and said: “He that believeth in me, doth not believe in me, but in Him that sent me.*

45 *And he that sees me, sees Him that sent me.*

46 *I am come a light into the world; that whosoever believeth in me, may not remain in darkness.*

47 *And if any man hear my words, and keep them not, I do not judge him: for I came not to judge the world, but to save the world. (To give those who wanted to get out of His sheepfold an excuse to do so.)*

48 *He that despiseth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.*

49 *For I have not spoken of myself; but the Father who sent me, He gave me commandment what I should say, and what I should speak.*

50 *And I know that His commandment is life everlasting. The things therefore that I speak, even as the Father said unto me, so do I speak.*” (God’s Word **is** “life everlasting”!)

John

Chapter 13



Christ washes his disciples' feet. The treason of Judas. The new commandment of love.

1 *Before the festival day of the Passover, Jesus knowing that His hour was come, (This part of The Program was coming to an end.) that He should pass out of this world to the Father: having loved His own who were in the world, (Those who had left friends, families, positions, and worldly goods behind in the old sheepfold in order to follow Him.) He loved them unto the end.*

2 *And when supper was done, the devil having now put it (downloaded an evil spiritual virus) into the heart of Judas Iscariot, the son of Simon, to betray Him,*

3 *Knowing that the Father had given Him all things into his Hands, and that He came from God, and goeth to God;*

4 *He riseth from supper, and layeth aside His garments, and having taken a towel, girded Himself.*

5 *After that, He putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded.*

6 *He cometh therefore to Simon Peter. And Peter saith to Him: Lord, dost Thou wash my feet?*

7 *Jesus answered, and said to him: What I do thou knowest not now; but thou shalt know hereafter.*

8 *Peter saith to Him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me.*

9 *Simon Peter saith to Him: Lord, not only my feet, but also my hands and my head.*

10 *Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all.*

11 *For He knew who he was that would betray Him; therefore He said: You are not all clean.*

12 *Then after He had washed their feet, and taken His garments, being set down again, He said to them: "Know you what I have done to you?"*

13 *You call me Master, and Lord; and you say well, for so I am.*

14 *If then I being your Lord and Master, have washed your feet; you also ought to wash one another's feet.*

15 *For I have given you an example, that as I have done to you, so you do also. (The way I want you to make disciples is to treat others as equals, and more, serving them willingly and graciously. That will help them, better than anything, to download The Program.)*

16 *"Amen, amen I say to you: The servant is not greater than his lord; neither is the apostle greater than he that sent him.*

17 *If you know these things, you shall be blessed if you do them.*

18 *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, shall lift up his heel against me.*

19 *At present I tell you, before it come to pass: that when it shall come to pass, you may believe that I am he.*

20 *Amen, amen I say to you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me." (Through your humble service, and the humble service you will inspire others to perform, many will be brought to belief and salvation.)*

21 *When Jesus had said these things, he was troubled in spirit; and he testified, and said: Amen, amen I say to you, one of you shall betray me.*

22 *The disciples therefore looked one upon another, doubting of whom He spoke.*

23 *Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved.*

24 *Simon Peter therefore beckoned to him, and said to him: "Who is it of whom he speaketh?"*

25 *He therefore, leaning on the breast of Jesus, saith to him: "Lord, who is it?" (Since Peter was the leader of the disciples, he had to know whom not to trust. John obeyed his leader's request.)*

26 *Jesus answered: "He it is to whom I shall reach bread dipped." And when He had dipped the bread, He gave it to Judas Iscariot, the son of Simon.*

27 *And after the morsel, Satan (The head of all the destructive, hate-filled, lying viruses.) entered into him. And Jesus said to him: "That which thou dost, do quickly." (Jesus knew that the timetable was a short one, and allowed for absolutely no error. He did not, for instance, want Pontius Pilate's wife to have time to actually go to her husband and force Him to stop playing His ordained part in The Program. The salvation of every single soul who would ever be saved depended on The Program unfolding exactly as The Prophets had predicted.)*

28 *Now no man at the table knew to what purpose he said this unto him.*

29 *For some thought, because Judas had the purse, that Jesus had said to him: Buy those things which we have need of for the festival day: or that he should give something to the poor.*

30 *He therefore having received the morsel, went out immediately. And it was night.*

31 *When he therefore was gone out, Jesus said: "Now is the Son of man glorified, and God is glorified in Him.*

32 *If God be glorified in Him, God also will glorify Him in Himself; and immediately will He glorify Him.*

33 *Little children, (To Him, these hard, tough men, who had followed Him at th risk of their lives, had driven out devils in His name, and passed every test He gave them, were "little children".) yet a little while I am with you. You shall seek me; and as I said to the Jews: Whither I go you cannot come; so I say to you now.*

34 *A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another.*

35 *By this shall all men know that you are my disciples, if you have love one for another."*

36 *Simon Peter said to him: "Lord, whither goest thou?" Jesus answered (indirectly, again): "Whither I go, thou canst not follow me now; but thou shalt follow hereafter."*

37 *Peter said to him: "Why cannot I follow thee now? I will lay down my life for thee."*

38 *Jesus answered him: "Wilt thou lay down thy life for me? Amen, amen I say to thee, the cock shall not crow, till thou deny me thrice."* (One reason that Judas was told to "*do quickly*" was that Jesus, Peter, and John all had to be in place before the rooster crowed three times. This sort of detail shows how thoroughly every single moment of the following days was programmed. The longer we contemplate that, the more we can get a glimpse of The Power of The Unprogrammed Programmer, our Heavenly Father. He could make a rooster crow three times after three people said the exact words He knew they would say to Peter! He planned all this, and all that would lead up to it, from the beginning, many thousands of years before.)

John

Chapter 14



Christ's discourse after his last supper.

1 *“Let not your heart be troubled.* (The things of the world, programmed entities, are not worthy of our concern. This also may be read as a direct command. Taking it that way may lead us to stop being depressed about anything except a sin which would keep us from Him. Those six words are a good cure for much of what ails us. “I won’t worry because God specifically told me not to.”) *You believe in God, believe also in me.* (That is the most important thing you can do. Like the first sentence, it is also a command. We should obey it.)

2 *In my Father’s house there are many mansions.* (There is a place for everyone, forever, who loves and obeys God.) *If not, I would have told you: because I go to prepare a place for you.*

3 *And if I shall go, and prepare a place for you, I will come again, and will take you to myself; that where I am, you also may be.*

4 *And whither I go you know, and the way you know.”*

5 *Thomas said to Him: “Lord, we know not whither thou goest; and how can we know the way?”*

6 *Jesus said to him: “I am the way, and the truth, and the life. No man cometh to the Father, but by me.*

7 *If you had known me, you would without doubt have known my Father also: and from henceforth you shall know Him, and you have seen Him.”*

8 *Philip saith to Him: “Lord, show us the Father, and it is enough for us.”*

9 *Jesus saith to Him: “Have I been so long a time with you; and have you not known me? Philip, he that seeth me seeth the Father also. How sayest thou, show us the Father?*

10 *Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, He doth the works.*

11 *Believe you not that I am in the Father, and the Father in me?*

12 *Otherwise believe for the very works' sake.* (They had seen Him reprogram dead bodies back into life, walk on water, and do many miracles that He could not have done had not The Father given Him the power to reprogram material entities.) Amen, amen I say to you, he that believeth in me, the works that I do, he also shall do; and greater than these shall he do. (This includes bringing billions of souls to everlasting life, which is what the Apostles have done in the last two thousand years.)

13 *Because I go to the Father: and whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son.*

14 *If you shall ask me any thing in my name, that I will do.*

15 *If you love me, keep my commandments.* (Two of those commandments are the first two sentences at the beginning of this Chapter.)

16 *And I will ask the Father, and He shall give you another Paraclete,* (This from an earlier translator: “‘Paraclete’... That is, a comforter: or also an advocate; inasmuch as by inspiring prayer, he prays, as it were, in us, and pleads for us.”) *that he may abide with you for ever.* (This next is also from an earlier translator: 16 “*For ever*” means ‘Hence it is evident that this Spirit of Truth was not only promised to the persons of the apostles, but also to their successors through all generations. . . These two preceding sentences are so appropriate that they were left in place.)

17 *The spirit of truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him: but you shall know Him; because He shall abide with you, and shall be in you.*

18 *I will not leave you orphans, I will come to you.*

19 *Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live.*

20 *In that day you shall know, that I am in my Father, and you in me, and I in you.*

21 *He that hath my commandments, and keepeth them; he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him.*

22 *Judas saith to him, not the Iscariot: "Lord, how is it, that thou wilt manifest thyself to us, and not to the world?"*

23 *Jesus answered, and said to him: "If any one love me, he will keep my word (We may reasonably assume that anyone who does not keep His word does not love Him. He does not say "will keep every jot and tittle of My Word absolutely perfectly". Nor does He add "every minute of every day." There seems to be room for salvation, despite some human error and failure.), and my Father will love him, and we will come to him, and will make our abode with him.*

24 *He that loveth me not, keepeth not my words. And the word which you have heard, is not mine; but the Father's who sent me.*

25 *These things have I spoken to you, abiding with you.*

26 *"But the Paraclete, the Holy Ghost, whom the Father will send in my name, He will teach you all things, (from the earlier translator*

26 *"Teach you all things"... Here the Holy Ghost is promised to the apostles and their successors, particularly, in order to teach them all truth, and to preserve them from error.) and bring all things to your mind, whatsoever I shall have said to you.*

27 *Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid.*

28 *You have heard that I said to you: I go away, and I come unto you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I (from the earlier translator: "For the Father is greater than I"... It is evident, that Christ our Lord speaks here of Himself as He is made man: for as God He is equal to the Father. (See Phil. 2.) Any difficulty of understanding the meaning of these words will vanish, when the relative circumstances of the text here are considered: for Christ being at this time shortly to suffer death, signified to His apostles His human nature by these very words: for as God He could not die. And therefore as He was both God and man, it must follow that according to His humanity He was to die, which the apostles were soon to see and believe, as He expresses, in 29.*

29 *And now I have told you before it comes to pass: that when it shall come to pass, you may believe.*

30 *I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing."*

31 *But that the world may know, that I love the Father: and as the Father hath given me commandment, so do I: Arise, let us go hence.*" (To do the Father's will.)

John

Chapter 15



A continuation of Christ's discourse to His disciples.

1 *I am the true vine (The Program) ; and my Father is the husbandman (The Unprogrammed, Loving Programmer).*

2 *Every branch in me that bears no fruit, he cuts away (erases): and every one that beareth fruit (does meaningful work), He will purge it (remove errors from the individual programs of the faithful), that it may bring forth more fruit (better do His Work).*

3 *Now you are clean by reason of the word (your operating systems are free from errors), which I have spoken (downloaded) to (in) you.*

4 *Abide in me (Continue operating according to My Instructions), and I (will continue to operate) in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me.*

5 *I am the vine: (I am The Program) you the branches (authorized, living copies of the Source Code): he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing.*

6 *If any one abide not in me (If anyone rejects The Program Operating Instructions), he shall be cast forth as a branch (erased), and shall wither (be absorbed by other programs), and they shall gather him up, and case him into the fire (the erasure is very painful), and be burneth.*

7 *If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you (the programming assistance you request will be provided).*

8 *In this is my Father glorified; that you bring forth very much fruit (operate successfully within The Program), and become my disciples (continually access The Program).*

9 *As the Father hath loved me, I also have loved you.*

10 *If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in His love. (If we willfully refuse to obey Any Word of Jesus, we do not "abide" in His "love".)*

11 *These things I have spoken to you, that my joy may be in you (The greatest happiness that can be known is found in living in The Living Program.), and your joy may be filled.*

12 *This is my commandment, that you love one another, as I have loved you.*

13 *Greater love than this no man hath, that a man lay down his life for his friends.*

14 *You are my friends, if you do the things that I command you. (Catholics know: That 'if' is one of The Most Important Words in The Bible!)*

15 *I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known to you. (I have given you access to the Source Code.)*

16 *You have not chosen me: but I have chosen you; and have appointed you, that you should go, and should bring forth fruit (souls for God); and your fruit should remain (Those souls, reprogrammed to duplicate Me, The Program, will live in Heaven, forever.): that whatsoever you shall ask of the Father in my name, He may give it you (He will write the necessary Programming Changes to provide your desires).*

17 *These things I command you, that you love one another.*

18 *If the world hate you, know ye, that it hath hated me before you.*

19 *If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hates you.*

20 *Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you: if they have kept my word, they will keep yours also.*

21 *But all these things they will do to you for my name's sake: because they know not Him who sent me.*

22 *If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin.*

23 *He that hated me, hates my Father also.*

24 *If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both me and my Father (One wonders if they are not kindred spirits of those who caused war in Heaven by the same hatred and envy of The Programmer's power.)*

25 *But that the word may be fulfilled which is written in their law: 'They hated me without cause'. (Except that caused by the living sins that lived in Heaven, now on earth.)*

26 *But when the Paraclete cometh, whom I will send (from the earlier translator: 26 "Whom I will send"... This proves, against the modern Arians, that the Holy Ghost proceedeth from the Son, as well as from the Father: otherwise he could not be sent by the Son.) you from the Father, the Spirit of truth, who proceedeth from the Father, He shall give testimony of me.*

27 *And you shall give testimony, because you are with me from the beginning. (The Holy Wireless Connector is the spiritual equivalent of a cell phone in the brain, giving those who believe and obey programming assistance from The Programmer.)*

John

Chapter 16



The conclusion of Christ's last discourse to his disciples.

1 *"These things have I spoken to you, that you may not be scandalized.*

2 *They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God.*

3 *And these things will they do to you; because they have not known the Father, nor me.*

4 *But these things I have told you, that when the hour shall come, you may remember that I told you of them.*

5 *I did not tell you this from the outset, because I was with you.*

6 *But because I have spoken these things to you, sorrow hath filled your heart.*

7 *But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send him to you.*

8 *And when he is come, he will convince the world of sin, (from the earlier translator: "He will convince the world of sin"... The Holy Ghost, by His coming brought over many thousands, first, to a sense of their sin in not believing in Christ. Secondly, to a conviction of the justice of Christ, now sitting at the right hand of His Father. And thirdly, to a right apprehension of the judgment prepared for them that choose to follow Satan, who is already judged and condemned.) and of justice, and of judgment.*

9 *Of sin: because they believed not in me.*

10 *And of justice: because I go to the Father; and you shall see me no longer.*

11 *And of judgment: because the prince of this world is already judged.*

12 *I have yet many things to say to you: but you cannot bear them now.*

13 *But when he, the Spirit of truth, is come, he will teach you all truth.* (from the earlier translator: "Teach you all things"... Here the Holy Ghost is promised to the apostles and their successors, particularly, in order to teach them all truth, and to preserve them from error.)

For He shall not speak of Himself; but what things soever He shall hear, He shall speak; and the things that are to come, He shall show you. (He will provide instruction and truth from Me and the Father.)

14 *He shall glorify me; because He shall receive of mine, and shall show it to you.*

15 *All things whatsoever the Father hath, are mine. Therefore I said, that He shall receive of mine, and show it to you.* (In C.F. terms, The Holy Wireless Connector has complete access to both The Programmer, God the Father, and to The Program, Jesus Christ, in living, loving, perfectly obedient human form.)

16 *A little while, and now you shall not see me; and again a little while, and you shall see me: because I go to the Father.*

17 *Then some of the disciples said one to another: "What is this that he saith to us: 'A little while, and you shall not see me; and again a little while, and you shall see me, and, because I go to the Father?'"* (They were used to riddles, and could not figure out what this one meant.)

18 *They said therefore: "What is this that He saith, 'A little while'? we know not what he speaketh."*

19 *And Jesus knew that they had a mind to ask Him; and He said to them: "Of this do you inquire among yourselves, because I said: 'A little while, and you shall not see me; and again a little while, and you shall see me?'"*

20 *Amen, amen I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy.*

21 *A woman, when she is in labor, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.*

22 *So also you now indeed have sorrow; but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.*

23 *And in that day you shall not ask me any thing. Amen, amen I say to you: if you ask the Father any thing in my name, He will give it you.*

24 *Hitherto you have not asked any thing in my name. Ask, and you shall receive; that your joy may be full.*

25 *These things I have spoken to you in proverbs. The hour cometh, when I will no more speak to you in proverbs, but will show you plainly of the Father.*

26 *In that day you shall ask in my name; and I say not to you, that I will ask the Father for you:*

27 *For the Father Himself loveth you, because you have loved me, and have believed that I came out from God.*

28 *I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father.”*

29 *His disciples say to him: “Behold, now thou speakest plainly, and speakest no proverb.*

30 *Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou camest forth from God.”* (Finally, since He told them directly, they could finally and fully believe. Until then, they had to base their conclusions on their own, human analysis, which they did not fully trust as much as they trusted in Him. Since they trusted Him implicitly, they believed His words.)

31 *Jesus answered them: “Do you now believe? (He knew, as He knew men’s hearts, that they did.)*

32 *Behold, the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.*

33 *These things I have spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world.”* (The Programmer, The Program (then in human form) and The Holy Wireless Connector are more powerful than any virus or viruses.)

John

Chapter 17



Christ's prayer for his disciples.

1 *These things Jesus spoke, and lifting up His eyes to heaven, He said: "Father, the hour is come, glorify thy Son, that thy Son may glorify thee.*

2 *As thou hast given Him power over all flesh, that He may give eternal life to all whom thou hast given Him (Here we see, summed up in a sentence, the vast Power that The Loving Programmer has given His Son, The Program in human form.).*

3 *Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent.*

4 *I have glorified thee on the earth; I have finished the work which thou gavest me to do (He has fulfilled every prophecy and done miracles never seen.).*

5 *And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee.*

6 *'I have manifested thy name to the men whom thou hast given me out of the world. (They were programmed to receive Your Word and obey Your commands.) Yours they were, and to me thou gavest them; and they have kept thy word.*

7 *Now they have known, that all things which thou hast given me, are from thee:*

8 *Because the words which thou gavest me, I have given to them; and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me.*

9 *I pray for them: I pray not for the world, but for them whom thou hast given me (We may conclude, hopefully, that these words include us.): because they are thine:*

10 *And all my things are thine, and thine are mine; and I am glorified in them.*

11 *And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou has given me; that they may be one, as we also are.*

12 *While I was with them, I kept them in thy name. Those whom thou gavest me have I kept; and none of them is lost, but the son of perdition, that the scripture may be fulfilled.*

13 *And now I come to thee; and these things I speak in the world, that they may have my joy filled in themselves.*

14 *I have given them thy word, and the world hath hated them, because they are not of the world; as I also am not of the world.*

15 *I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. (One may consider that we are to come in and out of the sheepfold, even as we follow Him, as described in John, 10:9.)*

16 *They are not of the world, as I also am not of the world. (Like Me, they have been downloaded into Your Program, which is Me.)*

17 *Sanctify them in truth. Thy word is truth.*

18 *As thou hast sent me into the world, I also have sent them into the world. (As I did, they will obey You.)*

19 *And for them do I sanctify myself, that they also may be sanctified in truth.*

20 *And not for them only do I pray, but for them also who through their word shall believe in me; (Hope that's all of us! We know that The Father answers all His Son's prayers. Since He just prayed for us, who believe in what His Disciples passed on, we have a chance at Heaven!)*

21 *That they all (Again, all! Not just the 11 Disciples, but also, all who believe, as well!) may be one, as thou, Father, in me, and I in thee; that they (Once again, we are included in His chosen "they"!)* *also may be one in us; that the world may believe that thou hast sent me (And, by our believing in Him, others may believe!).*

22 *And the glory which thou hast given me, I have given to them; that they may be one, as we also are one:*

23 I in them, and thou in me; that they may be made perfect in one: and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me.

24 Father, I will that where I am, they also whom thou hast given me may be with me; that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world (Before The Creation Program was written or downloaded.).

25 Just Father, the world hath not known thee; but I have known thee: and these have known that thou hast sent me.

26 And I have made known thy name to them, and will make it known; that the love wherewith thou hast loved me, may be in them, and I in them. (He will lead all whom He has caused to download The Program to Heaven.)

John

Chapter 18



The history of the passion of Christ.

1 *When Jesus had said these things (the best news any of us could ever hope to hear), He went forth with His disciples over the brook Cedron, where there was a garden, into which he entered with His disciples.*

2 *And Judas also, who betrayed Him, knew the place; because Jesus had often resorted thither together with His disciples.*

3 *Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.*

4 *Jesus therefore, knowing all things that should come upon Him, went forth, and said to them: "Whom seek ye?"*

5 *They answered Him: Jesus of Nazareth. Jesus saith to them: I am He. And Judas also, who betrayed Him, stood with them. (He had chosen the wrong side.)*

6 *As soon therefore as He had said to them: "I am He."; they went backward, and fell to the ground. (His very presence overpowered their individual programs.)*

7 *Again therefore He asked them: "Whom seek ye?" And they said, "Jesus of Nazareth".*

8 *Jesus answered, "I have told you that I am He. If therefore you seek me, let these go their way."*

9 *That the word might be fulfilled which He said: "Of them whom thou hast given me, I have not lost any one." (We see that God did not give Judas to Jesus as a Disciple.)*

10 *Then Simon Peter, having a sword, drew it, (Another passage in Scripture mentions that two of the Disciples had swords, which were, according to Jesus, “enough”.) and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.*

11 *Jesus therefore said to Peter: “Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?” (He had to follow what was written by the prophets since Moses.)*

12 *Then the band and the tribune, and the servants of the Jews, took Jesus, and bound Him:*

13 *And they led Him away to Annas first, for he was father in law to Caiphas, who was the high priest of that year.*

14 *Now Caiphas was he who had given the counsel to the Jews: “That it was expedient that one man should die for the people.”*

15 *And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest.*

16 *But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out, and spoke to the maid who kept the gate, and brought in Peter.*

17 *The maid therefore that was portress, saith to Peter: “Art not thou also one of this man’s disciples?” He saith: “I am not.”*

18 *Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also, standing, and warming himself.*

19 *The high priest therefore asked Jesus of his disciples, and of his doctrine.*

20 *Jesus answered him: “I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing.*

21 *Why asketh thou me? ask them who have heard what I have spoken unto them: behold they know what things I have said.”*

22 *And when He had said these things, one of the servants standing by, gave Jesus a blow, saying: “Answerest thou the high priest so?” (Typical of those mentioned earlier who were always anxious to curry favor.)*

23 *Jesus answered him: “If I have spoken evil, give testimony of the evil; but if well, why strikest thou me?”*

24 *And Annas sent him bound to Caiphas the high priest.*

25 *And Simon Peter was standing, and warming himself. They said therefore to him: “Art not thou also one of his disciples?” He denied it, and said: “I am not.”*

26 *One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: “Did I not see thee in the garden with him?” (It had been night, and the torches did not let him be clearly seen.)*

27 *Again therefore Peter denied; and immediately the cock crew. (The detail of something as small as this having been programmed and happening as programmed gives us a glimpse of God’s programming power.)*

28 *Then they led Jesus from Caiphas to the governor’s hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the pasch. (It occurred to none of them that they were participating in a far greater defilement of themselves by arranging, and working hard for, the death of a man innocent of any crime.)*

29 *Pilate therefore went out to them, and said: “What accusation bring you against this man?”*

30 *They answered, and said to him: “If he were not a malefactor, we would not have delivered him up to thee.” (Typical self-centered circular reasoning. Evil is what we say it is, not what God says.)*

31 *Pilate therefore said to them: “Take him you, and judge him according to your law.” The Jews therefore said to him: “It is not lawful for us to put any man to death.”;*

32 *That the word of Jesus might be fulfilled, which He said, signifying what death He should die. (Being lifted up before men to fulfill the Prophies, Numbers 21:6-9, Isaiah 52:13.)*

33 *Pilate therefore went into the hall again, and called Jesus, and said to him: “Art thou the king of the Jews?”*

34 *Jesus answered: “Sayest thou this thing of thyself, or have others told it thee of me?”*

35 *Pilate answered: “Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done?”*

36 *Jesus answered: (With another indirect answer.) "My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from here."*

37 *Pilate therefore said to him: "Art thou a king then?" Jesus answered "Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice."* (Everyone who respects truth and wishes to be true will be drawn to, and access, The Program.)

38 *Pilate saith to Him: "What is truth?"* (He was not just a man who was not drawn to truth, he didn't even know if it existed.) *And when he said this, he went out again to the Jews, and saith to them: "I find no cause in Him."*

39 *But you have a custom that I should release one unto you at the pasch: will you, therefore, that I release unto you the king of the Jews?"*

40 *Then cried they all again, saying: "Not this man, but Barabbas."* Now Barabbas was a robber. (They preferred to have a brigand unloosed among them, robbing and killing their own people, than Jesus, or anyone else, who undermined their authority with superior goodness and power.)

John

Chapter 19



The continuation of the history of the Passion of Christ.

1 Then therefore, Pilate took Jesus, and scourged Him.

2 And the soldiers plating a crown of thorns, put it upon His head; and they put on Him a purple garment.

3 And they came to Him, and said: "Hail, king of the Jews."; and they gave Him blows.

4 Pilate therefore went forth again, and saith to them: "Behold, I bring Him forth unto you, that you may know that I find no cause in Him."

5 (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them: "Behold the Man."

6 When the chief priests, therefore, and the servants, had seen Him, they cried out, saying: "Crucify him, crucify him." Pilate saith to them: "Take Him you, and crucify Him: for I find no cause in Him."

7 The Jews answered him: "We have a law; and according to the law He ought to die, because He made Himself the Son of God." 8 When Pilate therefore had heard this saying, he feared the more.

9 And he entered into the hall again, and he said to Jesus: "Whence art thou?" But Jesus gave him no answer. 10 Pilate therefore saith to Him: "Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee?"

11 Jesus answered (The last question He would be asked, as usual, was answered with an indirect answer): "Thou shouldst not have any power against me, unless it were given thee from

above. Therefore, he that hath delivered me to thee, hath the greater sin.” (So, even as a gentile, Pilate was guilty of a ‘lesser sin’.)

12 And from henceforth Pilate sought to release Him. (Suddenly, Pilate was aware that there might be an answer as to what Truth is, and sought to stand for it.) But the Jews cried out, saying: “If thou release this man, thou art not Caesar’s friend. For whosoever maketh himself a king, speaketh against Caesar.”

13 Now when Pilate had heard these words, (Pilate could have denied that Christ was definitely not claiming to be any kind of earthly King Who might be a threat to Caesar’s power, but he didn’t, knowing that he would be betrayed by Roman spies who would report to Caesar that he refused to maintain order.), he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha.

14 And it was the parasceve of the Passover, about the sixth hour, and he saith to the Jews: “Behold your king.”

15 But they cried out: “Away with Him; away with Him; crucify Him.” Pilate saith to them: “Shall I crucify your king?” The chief priests answered: “We have no king but Caesar.” (Pilate had been boxed into a corner. Riots caused by his refusal to crucify Christ would have damaged his career. But, he had forced Jesus’s persecutors into a corner as well. He forced them all, including their leaders and followers, to publicly acclaim that “we have no King but Caesar”. That would look very good in the reports to Rome, both in his own reports and the reports made by Caesar’s secret police and spies as to what was going on in the territories. And, the accusers “reported to God” that they were choosing to live in violation of The First Commandment.)

16 Then therefore he delivered Him to them to be crucified. And they took Jesus, and led Him forth.

17 And bearing His own cross, (In a larger sense, The Program He obeyed was the means by which His Earthly Program was erased. His obedience made it possible for The Program to run according to The Programmer’s will, giving every person who ever lived the opportunity to have his individual program be uploaded into The Program, becoming a part of it forever.) He went forth to that place which is called Calvary, but in Hebrew Golgotha.

18 Where they crucified Him, and with Him two others, one on each side, and Jesus in the midst.

19 And Pilate wrote a title also, and he put it upon the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS.

20 *This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin.*

21 *Then the chief priests of the Jews said to Pilate: "Write not, The King of the Jews; but that He said, I am the King of the Jews."*

22 *Pilate answered: "What I have written, I have written." (Pilate had stopped giving in to demands of The Jerusalem Establishment that, in a generation, would fragment and bring God's destruction onto the city and Temple.*

23 *The soldiers therefore, when they had crucified Him, took His garments, (and they made four parts, to every soldier a part,) and also His coat. Now the coat was without seam, woven from the top throughout.*

24 *They said then one to another: "Let us not cut it, but let us cast lots for it, whose it shall be."; that the scripture might be fulfilled, saying: "They have parted my garments among them, and upon my vesture they have cast lot." And the soldiers indeed did these things. (Ps. 22:16-18)*

25 *Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen.*

26 *When Jesus therefore had seen His mother and the disciple standing whom He loved, He said to His mother: "Woman, behold thy son."*

27 *After that, He said to the disciple: "Behold thy mother." And from that hour, the disciple took her to his own.*

28 *Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: "I thirst." (The Program, written from the beginning, was fulfilled in every detail.)*

29 *Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar and hyssop, put it to His mouth. (Ps.69:21)*

30 *Jesus therefore, when He had taken the vinegar, said: "It is consummated." And bowing his head, he gave up the ghost.*

31 *Then the Jews, (because it was the Passover,) that the bodies might not remain on the cross on the sabbath day, (for that was a great sabbath day,) besought Pilate that their legs might be broken, and that they might be taken away. (Breaking the legs of a crucified person kept them*

from breathing. That brought on death as their chest was no longer be able to be supported by the nail holding them up.) Possibly out of a desire to end The Suffering of He Who he sentenced to death, “deal”, he did as they asked.)

32 The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him.

33 But after they were come to Jesus, when they saw that He was already dead, they did not break His legs.

34 But one of the soldiers with a spear opened his side, and immediately there came out blood and water.

35 And he that saw it, hath given testimony, and his testimony is true. And he knoweth that he saith true; that you also may believe.

36 For these things were done, that the scripture might be fulfilled: “You shall not break a bone of him.” (Exodus 12:46. Numbers 9:12. Ps.69:21)

37 And again another scripture saith: “They shall look on him whom they pierced.” (Zechariah 12:12, Psalm 22:16-17)

38 And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took the body of Jesus.

39 And Nicodemus also came, (he who at the first came to Jesus by night,) bringing a mixture of myrrh and aloes, about an hundred pound weight.

40 They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury.

41 Now there was in the place where He was crucified, a garden; and in the garden a new sepulcher, wherein no man yet had been laid. (There would still not be a mere man laid there.)

42 There, therefore, because of the Passover of the Jews, they laid Jesus, because the sepulcher was nigh at hand.

John

Chapter 20



Christ's resurrection and manifestation to His disciples.

1 And on the first day of the week, Mary Magdalene cometh early, when it was yet dark, unto the sepulcher; and she saw the stone taken away from the sepulcher.

2 She ran, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: "They have taken away the Lord out of the sepulcher, and we know not where they have laid Him."

3 Peter therefore went out, and that other disciple, and they came to the sepulcher.

4 And they both ran together, and that other disciple did outrun Peter, and came first to the sepulcher.

5 And when he stooped down, he saw the linen cloths lying; but yet he went not in.

6 Then cometh Simon Peter, following him, and went into the sepulcher. (John stood aside to let his leader enter first.), and saw the linen cloths lying,

7 And the napkin that had been about His head, not lying with the linen cloths, but apart, wrapped up into one place. (The "hundred pounds of myrrh and aloes" mentioned in the previous chapter seem to have literally disappeared. Such a quantity would have been about two bushels, far larger than the pile of linen, and so would have been not only noticeable, but their scent would have been remarkable. Where did they go? To Heaven as an offering that signified The Completion of The Program? Or, when He descended into Hell, did He take them with Him to purify the souls of the holy dead whom He would restore to life?)

8 Then that other disciple also went in, who came first to the sepulcher.: and he saw, and believed.

9 For as yet they knew not the scripture, that He must rise again from the dead (They believed because of the deeds they had seen Him do, and the words He had spoken to them, not because of the prophecies that John tells us they had not yet fully applied to Jesus's coming and going.).

10 The disciples therefore departed again to their home. (The house where the upper room was? Nicodemus's home? Joseph of Arimathea's home in Jerusalem? Were Peter and Mary staying with John, who, since he knew the chief priest, may have had a home in Jerusalem?)

11 But Mary stood at the sepulcher. without, weeping. Now as she was weeping, she stooped down, and looked into the sepulcher.

12 And she saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid. (The angels were not reported to have been seen by John or Peter immediately before. They must have taken material form so that Mary would see them.)

13 They say to her: "Woman, why weepest thou?" She saith to them: "Because they have taken away my Lord; and I know not where they have laid Him." (She is so concerned about Jesus that she fails to notice that they are angels, she only thinks about Jesus, a good example for all in every age.)

14 When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus.

15 Jesus saith to her: "Woman, why weepest thou? Whom seekest thou?" She, thinking it was the gardener, saith to him: "Sir, if thou hast taken Him hence, tell me where thou hast laid Him, and I will take Him away."

16 Jesus saith to her: "Mary." She turning, saith to Him: "Rabboni." (which is to say, Master).

17 Jesus saith to her: "Do not touch me, for I am not yet ascended to my Father. (We may assume that He had returned from His descent into Hell, from which we may assume it to be a spiritual place of spiritual torment, because His Body had not yet taken back its physical form.) But go to my brethren, and say to them: 'I ascend to my Father and to your Father, to my God and your God.'"

18 Mary Magdalene cometh, and telleth the disciples: "I have seen the Lord, and these things He said to me."

19 Now when it was late that same day, the first of the week, and the doors were shut, (From the earlier translator: "'The doors were shut' ... The same power which could bring Christ's whole

body, entire in all its dimensions, through the doors, can without the least question make the same body really present in the Sacrament; though both the one and the other be above our comprehension.”) where the disciples were gathered together, for fear of the Jews, Jesus came and stood in the midst, and said to them: “Peace be to you.”

20 And when He had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord.

21 He said therefore to them again: “Peace be to you. As the Father hath sent me, I also send you.”

22 When He had said this, He breathed on them; and He said to them: Receive ye the Holy Ghost.

23 Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. (From the earlier translator: “Whose sins”... See here the commission, stamped by the broad seal of heaven, by virtue of which the pastors of Christ’s church absolve repenting sinners upon their confession.”)

24 Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.

25 The other disciples therefore said to him: We have seen the Lord. But he said to them: “Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.”

26 And after eight days again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, (The preceding passage does not say that the doors were “locked”, nor does it mention that they were in any particular fear from Jesus’s persecutors. One must consider that one of The Gifts of The Spirit is Courage, and that would explain their newly found lack of fear.) and stood in the midst, and said: “Peace be to you.”

27 Then he saith to Thomas: “Put in thy finger hither, and see my hands; and bring hither thy hand, and put it into my side; and be not faithless, but believing.”

28 Thomas answered (He, not being present when Jesus gave the Holy Spirit to the other disciples, did not have their wisdom and knowledge, two other Gifts of The Holy Spirit.), and said to Him: “My Lord, and my God.”

29 Jesus saith to him: “Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed (We hope to be included within their holy number. This gospel does not record that Thomas received The Holy Spirit).”

30 Many other signs also did Jesus in the sight of his disciples, which are not written in this book.

31 But these are written, that you may believe that Jesus is the Christ, the Son of God: and that believing, you may have life in His name.

John

Chapter 21



Christ manifests Himself to his disciples by the sea side and gives Peter the charge of his sheep.

1 After this, Jesus showed himself again to the disciples at the sea of Tiberias. And He showed himself after this manner:

2 There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana of Galilee, and the sons of Zebedee, and two others of His disciples.

3 Simon Peter saith to them: "I go a fishing." (His original occupation, to which, without further instruction, he might have returned? Since the body of water was small, the number of fishermen had to be limited to prevent over-fishing. We can assume that the only people who could fish there had permits, and that his, therefore, was still in effect.) They say to him: "We also come with thee." And they went forth, and entered into the ship: and that night (without the light) they caught nothing.

4 But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus.

5 Jesus therefore said to them: "Children, have you any meat?" (They must have wondered who would call them, grown men, "children".) They answered him: "No."

6 He said to them: "Cast the net on the right (Some may think we are not to waste time trying to evangelize among those on the "left" for there may be few there who can be saved. It may be wondered if liberals within the Church throughout the ages did not get there by being drawn to it with the diaphanous "net" of Her teaching, but somehow jumped in with the goal of spreading confusion.) side of the ship, and you shall find." They cast therefore; and now they were not able to draw it, for the multitude of fishes. (That Jesus had swimming right to that place for them.)

7 *That disciple therefore whom Jesus loved, said to Peter: "It is the Lord." Simon Peter, when he heard that it was the Lord, girt his coat about him, (for he was naked,) and cast himself into the sea. (He did not try to "walk on the water"!)*

8 *But the other disciples came in the ship, (for they were not far from the land, but as it were two hundred cubits,) dragging the net with fishes.*

9 *As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. (We see that Jesus had The Power to light that fire *and* have it burned down to "coals" in a very short time.)*

10 *Jesus saith to them: Bring hither of the fishes which you have now caught.*

11 *Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. (This is a remarkable number. Of it, St. Jerome said that it represented the 153 types of people who would be saved, possibly using the thought that "He called them by name." St. Augustine presents another idea in his Tractates: "Augustine, (Tractates 122 on this Gospel)" unlike Pope St. Gregory, employs addition, rather than multiplication, as Pope St. Gregory did, and takes the sum of all the digits to and including 17 as amounting to exactly 153. He says: "For if you add 2 to 1, you have 3, of course; if to these you add 3 and 4, the whole number makes 10; and then if you add all the numbers that follow up to 17, the whole amounts to the aforesaid number [153]; that is, if to 10, which you had reached by adding all together from 1 to 4, you add 5, you have 15; to these add 6, and the result is 21; then add 7, and you have 28; to this add 8, and 9, and 10, and you get 55; to this add 11, and 12, and 13, and you have 91; and to this again add 14, and 15, and 16, and it comes to 136; and then add to this the remaining number of which we have been speaking, namely 17, and it will make up the number of fishes."*

Additional insight is provided by a Lieutenant with the remarkably Biblical name of. Colossians F. Roberts. He finds that "amongst all whom were directly blessed by Christ there are recorded exactly 153 special individual cases, subtracting duplications in the different Gospels."

Other occurrences of 153 in math can be found by googling that number.)

And although there were so many, the net was not broken. (The Church will always be strong enough to hold all who are brought to Jesus with the "net" of His Words with Which He Spoke The Catholic Church Into Being.)

12 *Jesus saith to them: "Come, and dine." And none of them who were at meat, durst ask him: "Who art thou?" knowing that it was the Lord. 13 And Jesus cometh and taketh bread, and giveth them, and fish in like manner.*

14 *This is now the third time that Jesus was manifested to His disciples, after He was risen from the dead.*

15 *When therefore they had dined, Jesus saith to Simon Peter: Simon son of John, "Lovest thou me more than these?" He saith to Him: "Yea, Lord, thou knowest that I love thee." He saith to him: "Feed my lambs."*

16 *He saith to him again: "Simon, son of John, lovest thou me?" He saith to Him: "Yea, Lord, thou knowest that I love thee." He saith to him: "Feed my lambs."*

17 *He said to him the third time: Simon, son of John, "Lovest thou me?" Peter was grieved, because he had said to Him the third time: "Lovest thou me?" And he said to Him: "Lord, thou knowest all things: thou knowest that I love thee." He said to him: "Feed my sheep".*

(from as earlier translator: "Feed my sheep' ... Our Lord had promised the spiritual supremacy to St. Peter; St. Matt. 16. 19; and here He fulfils that promise, by charging Peter and his Successors with the leadership of all His sheep, without exception; and consequently of his whole flock, that is, of his own Church.")

18 *"Amen, amen I say to thee, when thou was younger; thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not."*

19 *And this He said, signifying by what death he should glorify God. And when He had said this, He saith to him: "Follow me."*

20 *Peter turning about, saw that disciple whom Jesus loved following, who also leaned on his breast at supper, and said: "Lord, who is he that shall betray thee?"*

21 *Him therefore when Peter had seen, he saith to Jesus: "Lord, and what shall this man do?"*

22 *Jesus saith to him: "So I will have him to remain till I come, what is it to thee? follow thou me."*

23 *This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: "He should not die; but, So I will have him to remain till I come, what is it to thee?"*

24 *This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true.*

25 But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written. (To those of this interpreter's view, the world, itself, is His Creation Program. It was Spoken Into Being by His Words.

We are Living Echoes, living in The Echoes of His Word. His Program and “His Books of His Words” have taken form in eternal in multi-dimensional, self-sustaining Creation.

All is Programmed to exist and operate in such a way as to provide free will to we who have it.

Jesus gives every person on earth the opportunity to choose and believe and live in such a way as to be worthy of His salvation. It’s important to be on the right side of the boat, and in range of the net.

We who are blessed to be “in” His “*net*” are able to obey The Call to Catholic Communion that Jesus repeated 14 times: “*If you do not eat My Body and drink My Blood you do not have life in you.*”

We are able to be worthy of *That Holy Food* by receiving Absolution from His Catholic priests. They were given This Awesome Power from God by This Specific Programming Power from Jesus in John 20:23:

“Those whose sins you forgive on earth are forgiven in Heaven.”

Catholics grow ever more grateful for The Book of John, Jesus Christ’s “*most beloved Disciple*”.