

CHAPTER 1

As in a Mirror

1 In head was the word,¹ and the word was toward →the Theos² and Theos was the word.³

2 This-one was in head toward →the Theos.⁴

Not Good to Be to his Separation

3 The whole⁵ on account of him⁶ became,⁷ and separate of himself became not indeed one which has become.⁸

¹ **In a head.** Strong's #G746, **arche.** *Head, beginning.* The Hebrew idea of "beginning" is not a linear point but a *head* from which all things flow and to which all things flow, i.e. a *circuit*. Throughout the LXX the Hebrew **rosh** (#7218) *head*, as well as **techilla** (#8462) *to bore, pierce*, is translated **arche**. The definite article *the* is never used except in the case of a specific authority (Luke 20:20) or in Revelation where the **Beginning**, ἡ ἄρχῆ, is spoken of three times (Rev. 3:14, 21:6, 22:13).

² Strong's #G2316, **theos**. In classical Greek this was the general word for *god, gods* (in plural form **θεοῖσιν**), *divines, goddess* (in the feminine), *immortals, authorities, judges*. Cf. [Henry George Liddell. Robert Scott. A Greek-English Lexicon](#). The question therefore is why Jesus and the Apostles chose not to use the word *Yahweh* anywhere in the NT. The closest is the **egō eimi**,

"Jesus said to them, 'Amen, amen, I am saying to yourselves before Abraham came to be, myself IS.'" John 8:58 literal

The Greek *myself* is from **egō** (#G1473), *I, myself*. It is not a necessary word to form a verb construct, i.e. **legō** = *I-am-saying*. The reflexive form of this, **ἐμοῦ**, would also be translated *myself*.

The symbol "→" is used to indicate the accusative to help the reader identify what is the object vs. subject in the passage. This allows us to compare with possible meanings related to the important mark of the accusative **אֶת** used throughout the Hebrew Scriptures.

³ **Theos was the word.** This is the exact order of the words. The nouns "theos" and "word" are in the nominative and thus there is no indication that the order should be backwards, i.e. "*the word was God*."

⁴ The phrase completes the circuit, and sounds as if John is speaking of himself, i.e. *this one*. Why would he be redundant in his writing?

⁵ Strong's #G3956, **pans**. *The whole, all*. This does not literally mean *each*. From this we get words such as **pantheism**, **pandemic**, and **panorama**.

6 HIM/HIMSELF

Strong's #G846. Pronoun **αὐτοῦ αὐτου** #G846 = *him* or *himself*. The Greek pronouns have three basic meanings: 1. *himself, herself* (emphatic) 2. *he, she, it* (used for the third person pronoun) and 3. *the selfsame*. Pronouns in the NT are not inconsequential. The standard *he, she, it* are typically left out in Greek because verbs are already constructed accordingly. According to Smyth, "The nominative of the personal pronoun is usually omitted except when emphatic." Cf. [Smyth, Possessive Pronouns](#). Emphatic pronouns can be possessive or reflexive. The reflexive **heautou** *himself* or **hautou** *ownself* is used when the verb action is reflexive, i.e. *they speak to themselves*,

"...the scribes said in themselves, 'this one blasphemes.'" Matt. 9:3 literal

In the case of the third meaning there is a definite article attached, i.e. *the herself, the himself* which are usually taken to mean *the selfsame*. "ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, with the article, *the same*;" – BDB. If translated literally we would read,

"...you however the self are, and the years of yourself will never fail." Hebrews 1:12 literal

4 In himself was zoe-life⁹, and the zoe-life was the light of the men.

5 And the light in the darkness is appearing¹⁰ and the darkness caught¹¹ him not.

John Becomes

6 A man became, having been sent forth from-beside¹² Theos, a name of him Favor-of-Yah.¹³

7 He came into →a testimony, so that he might testify around¹⁴ the light, so that the whole might believe on account of him.

8 That-one was not the light, except so that he might testify around the light.¹⁵

9 The light was the true, who enlightens →the whole of a man coming into →the world.

10 In the world he was, and the world on account of himself became, and the world →himself has not known.¹⁶

11 Into →the own¹⁷ he came, and the own did not take →him.¹⁸

7 THE BECOMING

Strong's #G1096, **ginomai**. This is not the same as #G1510 *to be*. "properly, to *emerge, become, transitioning* from one point (realm, condition) to another. 1096 (*ginomai*) fundamentally means *become*" - Helps Word Studies

The significance of this word lies in the fact that it is the root of the noun **genesis** (#G1078) meaning *origin*. Thus,

"Because if a certain-one is a bearer of a word and not a maker, this one is like a man considering the face of the genesis of himself in a mirror. For he has considered himself and he has gone away and has forgotten of what kind he was." James 1:23 literal

⁸ Thoughts pulled right out of Genesis,

And Yahweh elohim is saying, 'Not good TO BE the Adam to his separation, I am making to him a helper as his opposite.' Genesis 2:18 literal

⁹ There are a few kinds of "life" in the Greek that appear in the NT. **Zoe** (spiritual), **psyche** #G5590 (soul), and **bios** #G979 (physical).

¹⁰ Strong's #G5316, **phainó**. *To bring to light, appear, become visible*. Cf. [Liddell-Scott](#).

¹¹ Strong's #G2638, **katalambanó**. *To seize tight hold of, arrest, catch, capture*.

¹² Strong's #G2844, **para**. *From beside, by the side of, by, beside*.

¹³ *John* (#G2491 *Yohannes*) originates from the Hebrew **Yochanan** (#3076) meaning *favor of Yahweh*.

¹⁴ Strong's #G4012, **peri**. *Around, all-around*. From which we get the word **periscope**.

¹⁵ Like the moon testifies around the light of the sun.

¹⁶ **and the world himself has not known**. The world never knew him. And so his saying, "I never knew you".

¹⁷ As in "the belonging" or "possession". An adjective + definite article. See Strong's #G2398, *one's own, belonging to one, what is one's own*.

¹⁸ Strong's #G3880, **paralambanó**. *To receive from, take*. "Himself" is the accusative object. This term is indicative of taking possession,

12 As many however as took →himself,¹ he gave themselves →an authority² of children of Theos to become the believing-ones into →a name of himself.

13 Who not from out of blood, neither from out of a will of a flesh, neither from out of a will of a man, but from out of Theos were begotten.³

14 And the word became flesh and tented in us and we looked on →the glory⁴ of himself, →a glory like as of an only-kind⁵ from-beside a father full of kindness and truth.

15 Favor-of-Yah is testifying around him and has croaked,⁶ saying, this one was →whom I said, the one behind myself coming in front of myself has become, because first of myself he was.

16 Because from out of the fullness of himself, the whole of ourselves have taken, and →a kindness⁷ opposite to⁸ kindness.

17 Because the law through Drawing-Out⁹ was given, the kindness and the truth through Salvation-of-Yah Anointed¹⁰ became.

18 None have ever seen¹¹ →Theos, an only-kind Theos,¹² the-one being into →the bosom¹³ of the father, that one has shown-the-way-out.¹⁴

"Lest you be fearing to take [paralambanó] Mary the woman of yourself." Matthew 1:20 literal

¹ As many as he took. Rather than "as many as received him." The verb before the pronoun in Greek is how the subject is usually identified.

² Strong's #G1849, **exousia**. *Authority, right. eksousia* (from 1537 /ek, "out from," which intensifies 1510 /eimi, "to be, being as a right or privilege") – authority, conferred power; delegated empowerment ("authorization"), operating in a designated jurisdiction. – Helps Word Studies

³ Meaning, they were begotten "a long time ago".

⁴ Strong's #G1391, **doxa**. *Opinion*. Interpreted in the NT as *glory, honor, praise*, etc. But in no other place in classical Greek literature is it used as such. From the root verb **dokeó** (#G1380) *to have an opinion, to seem*. In many places in the NT it is used accordingly, i.e. "what think [dokeó] you, Simon?" Matt. 17:25.

⁵ Strong's #G3439, **monogenés**. *monogenés* (from 3411 /misthótós, "one-and-only" and 1085 /génos, "offspring, stock") – (the *only* of its kind). – Helps Word Studies. Peter speaks of a chosen kind [genos] (1 Pet. 2:9), Jesus speaks fish of every kind [genos] (Matt. 13:47), the woman who was Greek Syrophenician kind [genos] (Mark 7:26).

⁶ Strong's #G2896, **krazó**. *To croak*. A word used of both the raven and a frog. "post-Homer, croak, of the raven, S.Fr.208. Thphr.l.c.; of frogs, "κροαζέουσιν" Ar.Ra. l. c., cf. 265: generally, *scream, shriek, cry*." Cf. [Liddell-Scott Lexicon of Greek](#).

⁷ Strong's #G5485, **charis**. *Favor, kindness, grace*. Answers to the Hebrew **hesed** (#2617) *kindness, goodness*.

⁸ Strong's #G473, **anti**. Properly, *opposite, corresponding to, off-setting (over-against)*. From which we get the word *antitype* and anti-Christ, a.k.a. **antichristos** (#G500).

⁹ **Moses**. From **mashah** (#4872) meaning *drawing out* (of water).

¹⁰ The name **Jesus Christ** translated from **Yeshuah** (#G2424) and **Maschiah** (#G3547).

19 And she¹⁵ is the testimony of the Favor-of-Yah.¹⁶

When the Jews sent forth toward →him priests and levites from Jerusalem so that they might ask →him, you, who are?²

20 And he agreed,¹⁷ and declined not,¹⁸ and he agreed that myself¹⁹ is not the Anointed.

21 And they asked →him, what then? You Elijah are? And he is saying, I am not. The prophet are you? And he answered, no.

22 They said therefore to him, who are you, that an answer we might give those ones sending →us forth; what are you saying around yourself?²⁰

¹¹ The idea of *seeing* in the NT is *perceiving* or *discerning*, not merely looking, and follows the Hebrew pattern of conceptually "unconcealing" or "uncovering" something, hence the accusative object that follows.

¹² **only-kind Theos**. Adjective + nominative noun. Meaning God/Theos himself is described as an *only-kind*.

¹³ Strong's #2859, **kolpos**. *Bosom, chest*. Being something that expresses intimacy, and that one "whom Jesus loved" reclined at the table in [en #G1722] the bosom of Jesus (John 13:23), it seems pretty clear that this is an allusion to the symbolic rib which is part of the chest, and hence the following line, "she is the testimony".

¹⁴ Strong's #G1834, **exégeomai**. *To show the way*. "Ekségeomai (from 1537 /ek, 'completely out of from' intensifying 2233 /hegeomai, 'to lead by showing priority') – properly, *lead out completely (thoroughly bring forth)*, i.e. *explain (narrate)* in a way that clarifies *what is uppermost (has priority)*. (ekségeomai) is the root of the English terms, 'exege-sis, exegete.'" - Helps Word Studies

¹⁵ **she is a testimony**. That is, Hagar, the one who was given into the bosom of the Father (Gen. . Strong's #G3778, **hauté**. Demonstrative pronoun. *She, this-one*. A feminine singular pronoun connected the feminine noun *testimony*. It is not neuter.

¹⁶ Ancient Greek adds a definite article *the* (#G3588) to proper names.

¹⁷ Strong's #3670, **homologeó**. *To speak the same, to agree*.

¹⁸ Strong's #720, **arneomai**. *To refuse, abnegate, reject, decline, deny*.

¹⁹ **THE EGO**

Strong's #G1473 **Εγὼ egó**. The emphatic "I", *myself*. This word in the nominative is found over 350 times in the NT. There are various forms (genitive ἐμοῦ, shortened μου; dative ἐμοί, shortened μοι; emphasized accusative ἐμέ, shortened με; plural ἡμεῖς ourselves, etc.) Some are there for *emphasis* and should be paid attention to because they are not inconsequential.

The Greek **Εγὼ οὐκ εἶμι**, *myself is not* is a carefully articulated phrase. **οὐκ εἶμι** is the equivalent of *I am not* and John answers exactly that way in the next line. Why is John emphasizing *ego* here?

²⁰ **saying around yourself** parallels **testifying around the light** from verse 8. Strong's #G4572, **seautoú**. *Yourself*. The intrinsic "you". *seautoú* (from 4571 /sé, "you" and 846 /antós, "self")

The Voice of one Calling in the Wilderness

23 He was saying, myself *is* a sound¹ of shouting in the desolate,² make straight the road of Master as said Isaiah the prophet.³

24 And those sent forth were from out of the Separatists.⁴

25 And they asked →him and said to him, Who⁵ therefore are you submerging⁶ if you not are the Anointed,⁷ neither Elijah, neither the prophet?

26 Answered them the Favor-of-Yah saying, myself⁸ is submerging in water; in-the-middle⁹ of yourselves has stood-firm →whom yourselves have not known.

27 The one behind me coming of whom not is myself worthy—that I might loosen of himself →the strap of his sole.

28 These ones in House-of-Figs¹⁰ became, beyond the Descent,¹¹ where was the Favor-of-Yah the Submerger.¹²

¹ Strong's #G5456, **phóné**. *Sound, noise*. "Voice" may be implied, and then, maybe not, "a noise [phóné] was heard in Ramah" (Matt. 2:18). From which we get words like **telephone**, **microphone**, etc.

² Strong's #G2048, **erémós**. An adjective that means *solitary, desolate*.

³ Many know this to be a reference to Isaiah 40:3. What many do not know is that both are a reference to an earlier story, the voice of *Ismael* in the wilderness (Genesis 21:15).

⁴ Strong's #G5330, "Pharisee" is derived from the Aramaic term, *perus* ("to divide and separate"). This literally refers to a "*separatist*" – Helps Word Studies

⁵ Strong's #G5101, **tis**. *Who, which, what*. This is the interrogative *pronoun* used for *indirect* questions. In multiple places the pronoun is interpreted as "why" based on the translator's understanding of the context, but such use is *rare* in Classical Greek. Cf. [Liddell-Scott](#), [Slater](#). "Rarely in indirect questions, [Il. 18.192](#), [Od. 15.423](#), [Od. 17.368](#)—Adv. [ἵ, why? how?](#)" - [Autenrieth](#).

⁶ Strong's #G907, **baptizó**. *To dip under, sink, submerge*. It originates from **baptó** (#G911) *to dip* and so we read,

"...that he might dip [baptó] the tip of the finger of himself of water..." Luke 16:24 literal

⁷ Strong's #G5547, **Christos**. *Xristós* (from [5548](#) /*chrío*, 'anoint with olive oil') – properly, "the Anointed One," the *Christ* (Hebrew, 'Messiah')." **Mashiach** in Hebrew (#4899) means *anointed one*. It has to do with one who is anointed king.

⁸ Nominative **egó**, *myself*.

⁹ Strong's #G3319, **mesos**. *Middle, in the middle, between*.

¹⁰ Strong's #G963, **Bethania**. The name in Hebrew means *House of unripe figs*. We read about Jesus making a fig tree here with no fruit to wither (Matthew 21:18-22). No such place exists or has been found because it is meant to be an enigma. "It is most probable that Bethany disappeared after the Apostles' time" - BDB

¹¹ Strong's #2446 and #3383 **Yarden**, *descent, descender*. From the verb **yarad** (#3381).

¹² "was submerging" is incorrect. *Submerging* here is in the participle form, i.e. a noun-verb, without tense. "Was" is the verb *to be* in the imperfect indicative active just as in verse 1, "In a head **was being** the word..."

29 The morrow he is seeing →the Salvation-of-Yah coming toward →him and is saying, 'Behold the lamb of the Theos, the-one lifting up the failure¹³ of the world.'

30 This-one is beyond whom myself said, behind myself is coming¹⁴ a man who in-front of myself has become, because first myself is.¹⁵

31 Myself-also¹⁶ knew him not, except in order that he might manifest to the Israel, through →this-one myself came in water submerging.

32 And Favor-of-Yah testified saying that, I have looked on →the Spirit descending like →a dove from out of heaven and she remained upon →himself.¹⁷

33 Myself-also knew not himself, except the-one who sent →myself to submerge in water, that-one said to me, upon →whom you may see →the Spirit descending and remaining upon →himself, this-one is the one submerging in the Holy Spirit.

34 Myself-also has seen and has testified that this-one is the son of the Theos.

35 The morrow again was standing the Favor-of-Yah, and from out of the learners of himself two.

Two Brothers and a Garment...

36 And having looked to the Salvation-of-Yah walking,¹⁸ he is saying, behold, the lamb of the Theos.

37 And heard the two learners of himself speaking, and they followed the Salvation-of-Yah.¹⁹

¹³ Strong's #G266. **Sin** means *missing the mark, fault, failure, bad work*. It matters whether it is a noun or adjective. It matters if there is a definite article in front. Is it something objective? Or mere abstract thoughts impossible to define? In this case it is a singular noun in the accusative and therefore quite objective. The mistake or failure is lifted up.

¹⁴ To understand the enigma you must know the truth about the flow and direction of time. These are two aspects of time that act like a river flowing in a circuit. Then you must realize where you *yourself* are within the flow, *and* what direction you are *facing*.

¹⁵ This won't make sense until you figure out the picture-riddle of Jacob crossing over first, facing his household, and Joseph, *the coming one*, last, at the hind of the whole. Genesis 33.

¹⁶ Strong's #2504, **kagó**. A compound of **kai** and **egó** = *and myself, me also, myself too*.

¹⁷ *The dove* is a feminine noun. A picture-riddle of the bride of heaven descending. In all likelihood the dove rested on his *shoulder*...

"One is herself, my dove, my complete one, herself to her mother, clean is herself to she-who-bore-her..." Song 6:9 literal

"...I saw descending from out of the heaven, away-from the Theos having been prepared like as a bride, having been put-in-order to the man of herself." Revelation 21:2 literal

¹⁸ **looked to**. The object of the sentence, Jesus, is in the dative, because he is walking away and they only see his backside.

¹⁹ Following in what manner? In this clearly contrived scene, what we have is a redux of two brothers (Andrew and Peter) and Jesus "the Garment" in between with all three of them walking backwards until Jesus turns around, the "Covering" of "Noah's nakedness".

38 But having turned-around the Salvation-of-Yah, and having looked upon →them following, he is saying to them →what are you seeking? Now those ones said to him, Rabbi¹ which is being said, being translated, Teacher where are you remaining?

39 He is saying to themselves, come and you will see. They came therefore and saw where he is remaining and beside himself they remained →the Day of That-one, hour was about tenth.²

40 Manly³ was the brother of Hearing Small-Stone, one from out of the two of the ones having heard beside Favor-of-Yah and having followed him.

41 He is finding first →the brother of his own, Hearing, and he is saying to him, we have found →the Messiah which is translated Anointed one.⁴

42 He led →him toward the Salvation-of-Yah. Having looked on him, the Salvation-of-Yah said, You are Hearing⁵ the son of Favor-of-Yah. You will be called Cephas, which is translated ‘a stone’.⁶

43 On the morrow he wished to go out into the Galilaia⁷. And he is finding →Lover-of-the-Horse,⁸ and the Salvation-of-Yah is saying to himself, ‘Follow me.’

¹ Strong's #4461. **Rabbi**. This is a Hebrew noun in the possessive, *my Rab*. From **rab** (#7227) *abundant, much, many*.

² About 4pm. Two hours before sunset, *the night*. The time is not provided to us so that we could debate and hypothesize how it should mean 10am or why it was mentioned at all as commentators have done for ages. It is revelation of “the day of that-one” which is a text that correlates exactly with the Hebrew **בְּיוֹם הַהוּא**. *In-the-Day of That-one or the Day of Himself*, i.e. Genesis 15:18, Isaiah 7:20 “in **the Day of That-one**” etc. It is a *very specific* day relating to the end.

³ Andrew's name. Strong's #406, **Andreas**. *Manly*.

⁴ **Christos Χριστός** (#5547) here lacks any definite article because it is a *translation of the Messiah* where there *is* a definite article. A *translation* wouldn't constitute a *proper name* any more than a proper name would constitute a “translation.” Only a couple of translations accurately render this obvious “translating” – the Weymouth New Testament and Young's Literal Translation. **Christos** means in the Greek, *anointed with olive oil*. The root verb is **chrío** (#G5548) *to anoint, consecrate by anointing*.

5548 **xrío** – *to anoint* by rubbing or pouring *olive oil* on someone to represent the flow (empowering) *of the Holy Spirit*. Anointing (literally) involved rubbing olive oil on the head, etc., especially to present someone as *divinely-authorized* (appointed by God) to serve as prophet, priest or king, etc. [See 1](#) Ki 19:16; Lev 8:12; Ps 133:2; 1 Sam 10:1, 16:13; 2 Sam 2:4, 5:3. – [Helps Word Studies](#)

⁵ The name Simon comes from Hebrew **Shimon** (#8095) which means *hearing*.

⁶ ON THIS SMALL STONE...

Strong's #4074, **petros**. *A small stone*. “4074 (*Pétros*) is an isolated rock and 4073 (*pétra*) is a cliff” (TDNT, 3, 100). “4074 (*Pétros*) always means a *stone* . . . such as a man may throw, . . . versus 4073 (*pétra*), a *projecting rock, cliff*” (S. Zodhiates, *Dic*).”

So Jesus ends up building his church on a small stone. Perhaps the likes of the one we read about in Daniel which crushes Nebuchadnezzar's statue. . . hmmm.

⁷ Strong's #G1056, **Galilaia**. Of Hebrew origin from #1551 and #1550, **galil** which means *revolving, rolling, a turning*. Used of the pivot rod of

44 Now was the Lover-of-the-Horse from House-of-Fish, from out of the city of Manly and Small-Stone.⁹

45 Lover-of-the-Horse is finding the Given-of-El¹⁰ and is saying to himself, →whom Drawing-out wrote of in the law and the prophets, we have found Salvation-of-Yah son of the Increase,¹¹ the-one from Nazareth.¹²

46 And Given-of-El said to himself, from out of Nazareth is any good able to be? The Lover-of-the-Horse is saying to him, come and behold.

47 The Salvation-of-Yah saw the Given-of-El coming toward himself, and he is saying around him behold truly an Israelite in whom deceit is not being.

48 Given-of-El is saying to him, from where are you knowing me? Answered Salvation-of-Yah and said to him, in-front of Lover-of-the-Horse calling →you, being under →the fig-tree I saw →you.

49 Answered him Given-of-El, Rabbi you are the son of the Theos, you are the king of the Israel.

50 Answered Salvation-of-Yah and said to him, because I said to you that I saw you under the fig-tree, you are believing? You will see →greater than these-ones.

51 And he is saying to him, Amen, amen I am saying to yourselves, you will see →the heaven opening and →the angels of the Theos ascending and descending upon →the son of the man.¹³

Solomon's revolving 2-panel door. The root Hebrew verb is **galal** #1556 *to roll, roll away*.

⁸ **Philip's** name can be translated, so why not translate it? Strong's #5376, **Phillipos**. From **philo** = *beloved, friendly* and **hippos** = *horse*. *Horse-loving, lover of horses*.

⁹ Peter's name, **Petrus**, translated.

¹⁰ Strong's #3482, **Nathanaél**. From the Hebrew #5417, *Given of El*.

¹¹ Strong's #2501, **Yoseph**. From Hebrew meaning *to add, increase*.

¹² Strong's #G3478. **Nazaret**. My interpretation is that this is the Hebrew **nazir** (#5139) *consecrated one*, in the feminine form. **Watch-tower** also fits. Cities, after all, are typically equated allegorically with the female throughout the Prophets. “As respects the Hebrew form of the name, it is disputed whether it was נָצַר 'a sprout', 'shoot' (so, besides others, Hengstenberg, *Christol. des A. T.* ii., 124f. (English translation, ii., 106f); but cf. Gieseler in the *Studien und Kritiken* for 1831, p. 588f), or נִצְרָה, 'protectress', 'guard' (cf. [2 Kings 17:9](#); so Keim, as above), or נִצְרָה, 'sentinel' (so Delitzsch in the *Zeitschr. f. Luth. Theol.* for 1876, p. 401), or נִצְרָה 'watch-tower' (so Ewald in the *Götting. gelehrte Anzeigen* for 1867, p. 1602f) - BDB

¹³ Greek τὸν Υἱὸν τοῦ ἀνθρώπου. *The son of the Man* [Adam]. Taken for a title, translators have always left out the second definite article.