

[1] in (the) **beginning** **was** the Word
 [2] and the Word **was** with God
 [3] and God **was** the Word
 [4] He **was** in (the) beginning with God
 [5] all (things), through Him, **were created**
 [6-7] and without Him, (there) **was created**, not even **one**, which **was created**
 [8] in Him, life **was**
 [9] and the life **was** the light of the people
 [10] and the light, in the darkness, **shines**
 [1] and the darkness, it, **does not overtake**
 [1-2] (there) **happened**, a man, **having been sent** by God
 [3] name to him (**was**) John
 [4-5] he **came** for a witness, in order **to bear witness** concerning the light
 [2] in order that all **might believe** through him
 [6] (there) **was not**, he, the light
 [7] but in order **to bear witness** concerning the light
 [1-2] (there) **was** the **Light**, the **true**
 [3] which **illuminates** all people
 [4] **coming** into the world
 [5] in the world, He **was**
 [3] and the world, through Him, **was created**
 [4] and the world, Him, **did not know**
 [6] to His own, He **came**
 [5] and His own, Him, **did not receive**
 [1] but as many as **received** Him
 [7] He **gave** to them power
 [2] children of God, **to become**
 [3] to (those) who **are believing** in His name
 [4-6] who, not of **bloods**, nor of (the) **will** of (the) flesh, nor of (the) **will** of man, but
 of God, **were fathered**
 [8-9] and the **Word**, **flesh**, **became**
 [10] and He **dwelt** among us
 [7-8] and we **saw** His **glory** – **glory** as of (the) only-begotten from (the) Father
 [9-10] (**being**) full of **grace** and **truth**
 [8-10] John **bore witness** concerning Him and **cried out**, **saying**
 [1] this, He **is**
 [1] of whom I **said**
 [2] who, after me, **is coming**
 [3] before me, **became**

1:1

This is a translation and a study of the Gospel of John. This work presents the possible presence of a literary numbering system in John (as it were, original Bible verse numbers). Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Ancient Greek and consistently used throughout John, as it is in other books of Scripture.

This study is freely available at www.pebblecounting.com, along with studies/translations of other books of Scripture. If you haven't had a chance to watch it, the "Intro to PebbleCounting" video is a good place to begin.

English translation, font coloring, arrangement of subject columns and literary sets, literary element counts, notes and tables, and the PebbleCounting hypothesis: © Steve, 2024-2025. Update: July 21, 2025.

John appears to model 1:1 – 2:11 after the creation account in Gen. 1:1 – 2:3. Days of creation are indicated with vertical dashed lines to the left of the text.

The first literary day is cued by the familiar phrase, "In the beginning..." Light is featured prominently, just as it is in the opening literary sets of Genesis, on the first day of creation. As on day one in Genesis, so also here, light is distinct from darkness.

- [4] because before me, He **was**
- [1-2] because from His fullness we all **received**, even **grace** upon **grace**
- [3] for the law, through Moses, **was given**
- [4-5] the **grace** and the **truth**, through Jesus Christ, **happened**
- [6] God, no one **has seen**, ever
- [5-6] (the) only-begotten **God** – who **is being** in the bosom of the Father – **He has revealed**
- [2] and this **is** the testimony of John
- [7-8] when (there) **sent** (to him) – the Jews from Jerusalem – **priests** and **Levites**, in order that they **might ask** him
- [3] “you – who **are**?”
- [4-6] and he **confessed** and **did not deny**, but he **confessed** that
- [7] “I **am not** the Christ”
- [9] and they **asked** him
- [8-9] “who (**are** you) then? you, Elijah, **are**?”
- [10] and he **said**
- [1] “I **am not**”
- [2] “the prophet, **are** you?”
- [3-4] and he **answered**, “(I **am**) not”
- [10] they **said** then to him
- [5] “who **are** you?”
- [1] in order that an answer, we **might give**
- [2] to (those) who **have been sending** us
- [6-7] what **do you say** concerning **yourself**?
- [8] he **said**
- [9-10] “I (**am**) ‘a voice **crying out** in the wilderness –
- [3] **make straight** the way of (the) Lord’
- [4-5] just as (there) **spoke**, **Isaiah** the **prophet**”
- [6] and **having been sent**, they **were**, from the Pharisees
- [7-8] and they **asked** him and **said** to him
- [1] why then **do you baptize**
- [2-4] if you **are not** the **Christ**, neither **Elijah**, neither the **prophet**?
- [5-6] (there) **answered** them, John, **saying**
- [7] I **baptize** with water
- [7] among you (there) **has stood**
- [9] whom you **do not know**
- [8] who, after me, **is coming**
- [8-9] of whom, I **am not** worthy, in order that I **might untie** of Him the strap of the sandal
- [10] these (things), in Bethany, **happened**, across the Jordan
- [10] where (there) **was** John, **baptizing**

- [1] on the **next-day**, he **saw**
 [9] Jesus **coming** toward him
 [2] and he **said**
 [10] behold, the **Lamb** of God who **is carrying off** the sin of the world!
 [1] He **is** –
 [3] concerning whom I **said** –
 [2] after me (there) **comes** a man
 [3] who, before me, **became**
 [4] because before me, He **was**
 [4] and I **did not know** Him
 [5] but in order that He **might be revealed** to Israel
 [5-6] because of this, (there) **came**, I, with water, **baptizing**
 [7-8] and (there) **bore witness**, John, **saying** that
 [9] I **have seen**
 [6-7]* the Spirit **coming down** like a **dove** from heaven
 [8] and it **remained** upon Him
 [10] and I **did not know** Him
 [9] but (He) who **was sending** me
 [1] **to baptize** with water
 [10] He, to me, **said**
 [2] “upon whom ever you **see**
 [1-2] the Spirit **coming down** and **remaining** upon Him
 [3-4] this **is** (He) who **is baptizing** with (the) **Spirit, Holy**”
 [3-4] and I **have seen** and **have borne witness**
 [5] that this **is** the Son of God

- [5-7] on the **next-day**, again (there) **stood John** and, of his disciples, **two**
 [8] and **having seen** Jesus
 [6] **walking around**
 [9] he **said**
 [7] behold, the **Lamb** of God!
 [1-2] and (there) **heard**, his **two** disciples
 [10] when he **was speaking**
 [3] and they **followed** Jesus
 [8-9] and **turning**, Jesus, and **seeing** them
 [4] **following**
 [10] He **said** to them
 [5] what **do** you **seek**?
 [6] and they **said** to Him

In John’s gospel, the second literary day is indicated with “next-day.” In Gen. 1, the second day of creation involves distinguishing earthly waters from heavenly waters. A parallel may exist here, as baptism with water is distinguished from baptism by the Spirit of God.

“the Spirit coming down like a dove from heaven” | If literary counts are correct, this line is counted as two elements – elements 6 and 7 in the literary set – just like the Spirit of God is counted in the very first literary set of Genesis. The reason for the twofold count is contextual: the image of a bird fluttering with two wings. What the Spirit of God was seeking in the beginning, He has found in Jesus: the perfection of humanity as image-bearer of God.

In John’s gospel, the third literary day is indicated with “next-day.” In Gen. 1, on the third day of creation, the land is distinguished from the waters. Similarly here, Andrew asks Jesus, “Where do You stay?” They stayed with Jesus at His place that day.

In Gen. 1, on the third day of creation, God then creates the grass, plants, and trees. This passage is presented on the right, in review. Notice the tenfold elements between God’s speaking and seeing: fivefold elements spoken, and fivefold in fulfillment.

- [1] and **said**, God
 [7] **let sprout**, the earth, grass
 [8] plant **sowing** seed
 [9-10] tree of **fruit**, **making fruit**, according to its kind:
 [1] which, its seed (**is**) in it upon the earth
 [2] and it **was so**
 [3] and **brought forth**, the earth: **grass**
 [4] **plant sowing** seed, according to its kind
 [5] and **trees making** fruit,
 [6] which, its seed (**was**) in it, according to its kind
 [2] and **saw**, God
 [7] that (it **was**) good
 [8-9] and it **was** evening, and it **was** morning:
 [10] **day**, **third**

- [1] Rabbi –
 [2-3] which is called, being translated, Teacher –
 [4] where do You stay?
 [5] He said to them
 [7-8] come and see!
 [9-10] they came, then, and saw
- [6] where He stayed
 [1-2] and with Him, they stayed the day, that
 [3] (the) hour was, like, (the) tenth
 [4-6] (there) was Andrew, the brother of Simon Peter, one of the two who
 had been hearing from John and following him
 [7-8] (there) found, he, first, the brother,
 [9-10] the, his own – Simon – and said to him
- [1] we have found
 [7] the Messiah! –
 [8] who is, being translated, Christ!
 [2] he brought him to Jesus
 [9-10] seeing him, Jesus said
- [3-4] you are Simon, the son of John
 [5-6] you shall be called Cephas – which means, Peter

- [1-2] on the next-day, He wanted, to depart to Galilee
 [3] and He found Philip
 [4] and (there) said to him, Jesus
 [7] follow Me
 [8] and he was the Philip from Bethsaida,
 [9-10] from the city of Andrew and Peter
- [1-2] (there) found, Philip, Nathanael, and said to him
 [3-4] about whom (there) wrote, Moses in the law, and the prophets –
 [5] we have found! –
- [5-6] Jesus, son of Joseph, who (is) from Nazareth!
 [1] and (there) said to him, Nathanael
 [2-3] from Nazareth, is (there) able, anything good, to be?
 [4] (there) said to him, Philip
 [5-6] come and see!
 [7] (there) saw, Jesus
 [7] Nathanael coming toward Him
 [8] and He said concerning him
 [8-9] behold, truly, (it is) an Israelite, in whom, deceit, (there) is not!
 [10] (there) said to Him, Nathanael

1 hour | 10 elements

As John's third literary day continues, there's the curious note about the hour being the *tenth*. In keeping with the literary device for ordinal numbers = fractions, we are looking for a tenfold of things placed into the literary denominator in the immediate context. In Gen. 1 (see above), the tenfold things being created are grass, plants, and trees. See notes, Rev. 7:1 and 9:4, where this threefold points to the saints. These are the infant, the young, and the mature in faith among God's authentic people, in contrast with those who lack the seal of God. It appears John uses similar symbolism here. Just as grass, plants, and trees were created with 5-fold + 5-fold = 10-fold literary effect, so a 5-fold + 5-fold = 10-fold literary device will be used here to indicate the giving and receiving of authentic Spiritual identity:

1. Jesus, who has previously been identified by that name, is identified by fivefold other names: (1) Lamb of God; (2) Rabbi; (3) Teacher; (4) Messiah; (5) Christ
2. Peter, who is newly introduced here, is identified with a fivefold literary identity: (1) brother of Andrew; (2) Simon; (3) son of John; (4) Cephas; (5) Peter.

Taken together, these two fivefolds form the tenfold of names being given and received in context, by two protagonists who will feature prominently throughout John's gospel.

In John's gospel, the fourth literary day is indicated with "next-day." In Gen. 1, on the fourth day of creation, God created the sun ("the light, the great"), the moon ("the light, the small"), and the stars. Here, John remembers Moses and the prophets as a witness (a prophetic reflection, as it were) of someone greater coming: the Son of God and the King of Israel. This greater Light, sourced from heaven, will also be accompanied by angels ascending and descending. The parallels with the creation account may be these:

- The light, the great → Jesus
- The light, the small → prophetic ministry of Moses, prophets
- The stars → the angels who complement Jesus' ministry.

- [9] from where, me, **do** you **know**?
 [10] (there) **answered**, Jesus
- [1] and He **said** to him
 [1-2] before which – you – Philip, **to call** – **being** under the fig-tree
- [2] I **saw** you
 [3] (there) **answered** him, Nathanael
- [3-4] **Rabbi**, **You are** the Son of God!
 [5] You – King, **are**, of Israel!
- [1-2] (there) **answered**, Jesus, and **said** to him
 [3-4] because I **said** to you that I **saw** you under the fig-tree
 [4] you **believe**?
 [5] greater (things) than these, you **shall see**!
- [5] and He **said** to him
 [6-7] **truly**, **truly**, I **say** to you
 [6] you **will see**
- [8] the heaven **having been opened**
 ● [9-10] and the angels of God **ascending** and **descending** upon the Son of Man

1:51

- [7-8] and on the **day**, the **third**, a wedding **happened** in Cana of Galilee
 [9] and (there) **was**, the mother of Jesus, there
- [1-2] and (there) **were called**, also, **Jesus** and His **disciples**, to the wedding
 [10] and as they **were lacking** wine
- [1] (there) **said**, the mother of Jesus, to Him
 [2] wine, we **do not have**
- [3] and (there) **said** to her, Jesus
 [4-5] what (**is**) with **Me** and with **you**,
 [6] **woman**?
 [7]* not yet, **arrives** My **hour**!
- [3] and (there) **said**, His mother, to the servants
 [8] whatever He **may say** to you
 [4] **do**!
- [5-10] and (there) **were**, there, stone **jars**, **six**, according to the
 purification of the Jews, **having been placed**
- [1-5] **holding**, each, **measures**, **two** or **three**
- [9] (there) **said** to them, Jesus
 [6] **fill** the jars with water
 [7] and they **filled** them to the top
- [10] and He **said** to them
- [8-9] **draw out**, now, and **take** to the chief steward
 [10] and they **brought** (it)

2:1

1 hour | 10 elements

Chapter 1 Literary Counts

Jesus	85
World	86
<u>John the Baptist</u>	<u>60</u>
Total:	231

In John's gospel, the sixth literary day is indicated with "the day, the third." This is counted from the previous literary day, inclusive, to leap past the fifth day of creation (swarming creatures, birds) and to move toward the creation of humanity in God's image on the sixth day of creation. God created humanity in His own image: male + female. Similarly, the theme here on John's sixth literary day is a theme of male + female: a wedding.

John's may reinforce his literary design by his description of the six stone jars, presented in the (unit | quantity) format to indicate literary device or mystery. The number of jars corresponds with the sixfold of literary days reflected in the broader context. The six jars are complemented by "each, measures, two or three." It appears this design is a multiplicative device, $2 \times 3 = 6$, which reinforces the association with the creation week:

Group 1

Day 1: Light
 Day 2: Waters
 Day 3: Land, grass/plants/trees

Group 2

Day 4: Celestial bodies
 Day 5: Sea creatures, birds
 Day 6: Land animals, humanity

"not yet, arrives My hour!" | John may use the literary conversion 1 hour | 10 elements to model this local context (typical). See possible parallel device in John 19:27.

Sixth Day (46 elements)

Rest (Faith)

Reflection of Sixth Day (46 elements)

[1-2] and as (there) **tasted**, the chief steward, the **water – wine**, **having become**
 [3-4] and he **did not know** from where it **was** –
 [5-6] but the servants **knew**, who **had been drawing** the water –
 [7] (there) **called** the bridegroom, the chief steward
 [8] and he **said** to him
 [9] every man first, the good wine, **sets**
 [10] and when they **become drunk**, the inferior
 [1] you **have kept** the best wine until now!

● [1] this – (there) **did** – **first** of the **signs** – Jesus, in **Cana**,
 ● [2] of **Galilee**
 ● [3] and He **revealed** His glory – ————
 ● [4] and (there) **believed** in Him, His disciples
 ● [5-8] after this, (there) **went down** to Capernaum, **He** and His **mother** and (His) **brothers** and His **disciples**
 [9] and there they **remained** not many **days**
 [2] and near **was** the Passover of the Jews
 [10] and (there) **went up** to Jerusalem, Jesus
 [1] and He **found** in the temple
 [3-5] (those) who **were selling oxen** and **sheep** and **pigeons**
 [6] and the money-changers, **sitting**
 [2] and **making** a whip of cords
 [3] **all**, He **cast-out** from the temple –
 [4-5] and the **sheep** and the **oxen** –
 [6] and of the money-changers, He **poured out** the money
 [7] and the tables, He **overturned**
 [7] and to those who, pigeons, **were selling**
 [8] He **said**
 [8] **take** these from here!
 [9-10] **do not make** the **house** of My father a **house** of merchandise!
 [9] (there) **remembered**, His disciples
 [1] that **having been written**, it **was**:
 [10] “the zeal of Your house **will consume** Me”
 [2-3] (there) **answered**, then, the Jews, and they **said** to Him
 [1-2]* what **sign** do You **show** to us, since these (things), You **do**?
 [3-4] (there) **answered**, Jesus, and **said** to them
 [4-5] **destroy** the **temple**, **this**!
 ● [5-7] and in **three days** I **will raise up**, it!

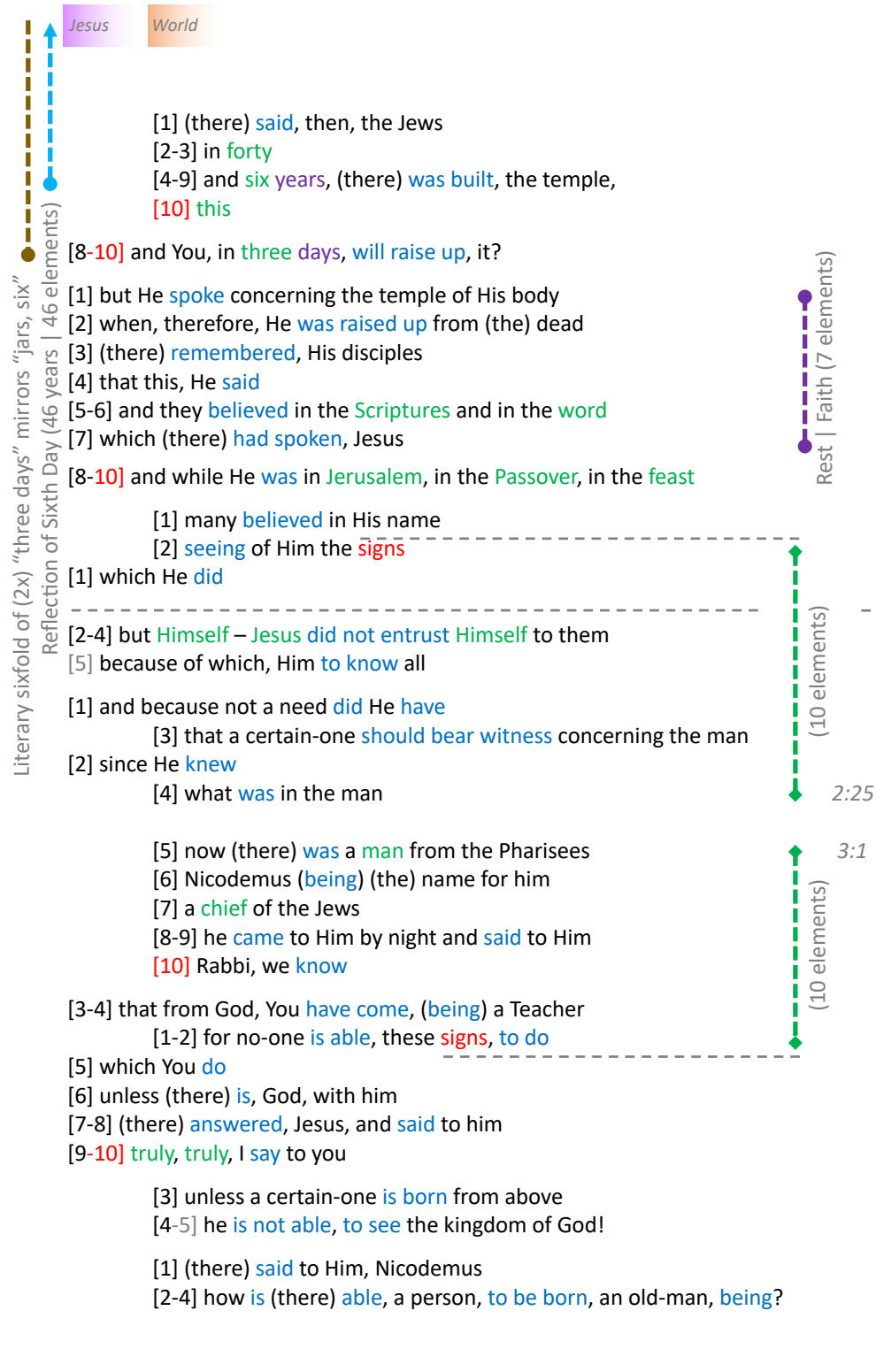
“days” | 3-fold

John’s seventh literary day, though not presented with the same “next-day” identifier, may be present in the threefold literary elements that follow. Here, John reflects upon Jesus’ activity of the literary week, culminating in faith among His disciples. Uniquely, judging by the completeness and flow of the literary sets, Jesus’ twelve disciples join Him in His subject column from this point forward in the gospel. Jesus’ mother, brothers, and disciples-in-general will be modeled in the “world” subject column moving forward.

“what sign do You show to us” | This is the second instance of the word “sign.” Jesus will perform this sign, not at the present time, but upon His resurrection.

In connection with this instance of “sign,” John may employ another literary device pointing to the measure of the age. “Three days” is stated twice, totaling a literary sixfold of days, after which resurrection will happen. This measure may also correspond with John’s measure for the construction of the temple: “forty and six years.” Notice John’s use of “and” to separate the forty and the six, unlike John’s presentation of the number 25 in chapter 6 or the number 153 in chapter 21. Here, the six may be distinguished for correspondence with the literary sixfold of the age. Although John does not include the period of Jesus’ testing in the wilderness, the number forty may be distinguished here as a measure of testedness: the body of Jesus, ready for ministry and for sacrifice. The sixfold stature resolves into the seventh: the resurrection of Jesus from the dead. Notice that this sign, like the previous one, will result in future faith. The reference to the future corresponds with the inversion of the time perspective in this mirror.

It appears that John mirrors this literary sixfold about the seventh day, above. Previously, the sixth day was modeled as forty-six elements of total literary count. The literary mirror reaches forty-six elements to the page below, where it lands exactly on the number forty and six.



John

40

430-fold stature of humanity in bondage to sin

Chapter 2 Literary Counts

Subject Columns	Running Totals	
Jesus	57	142
World	103	189
John the Baptist		60
Total:	160	391

[5-7] he **is not able**, into the womb of his mother, secondly, **to enter** and **to be born**?

[1] (there) **answered**, Jesus

[2-3] **truly, truly**, I **say** to you

[8-10] unless a certain-one **is born** from **water** and **Spirit**, he **is not able**, **to enter** into the kingdom of God!

[1-2] what **has been being born** of the flesh – flesh, **is**

[3-4] and what **has been being born** of the Spirit – spirit, **is**

[5] **do not marvel**

[4] that I **said** to you

[1-2] it **is necessary**, for you **to be born** from above

[3-4] the wind, where it **wants**, **blows**

[5] and its voice, you **hear**

[6] but you **do not know**

[7-8] from where it **comes** and where it **goes**

[9-10] thus **is** everyone who **is having been** born of the Spirit

[1-2] (there) **answered**, Nicodemus, and **said** to Him

[3-4] how **is** (there) **able**, these (things), **to happen**?

[5-6] (there) **answered**, Jesus, and **said** to him

[5-6] you **are** the teacher of Israel, and these (things) you **do not know**?

[7-8] **truly, truly**, I **say** to you

[9-10] that what we **have known**, we **speak**

[1-2] and what we **have seen**, we **bear witness**

[7]* and our testimony, you **do not receive**

[3] if the earthly (things), I **have told** you

[8] and you **do not believe**

[4] how, if I **tell** you the heavenly

[9] **will** you **believe**?

[10] and no one **has ascended** into heaven

[5] except (Him) who, from the heaven, **has been descending** – the Son of man

[1] and just as Moses **lifted up** the serpent in the wilderness

[1-2] so also, **to be lifted up**, it **is necessary** (for) the Son of man

[2-3] in order that everyone who **is believing** in Him **may have life**, **eternal**

[3] for (there) so **loved**, God, the world

[4-5] that the **Son** – the **only-begotten** – He **gave**

[4-5] in order that everyone who **is believing** in Him **may not perish**

[6-7] but **may have life**, **eternal**

[6-7] for (there) **did not send**, God, the Son into the world in order **to judge** the world

[8] but in order that (there) **might be saved**, the world, through Him

[9-10] (he) who **is believing** in Him **is not judged**

430-fold stature of humanity in bondage to sin

“you do not receive” | The “you” is plural.

- [1-2] but (he) who **is not believing**, already **is judged**
 [3] because he **has not believed** in the name of the only-begotten Son of God
 [4] and this **is** the judgment:
 [8] that the light **entered** into the world
 [5] and (there) **loved**, the people: rather the darkness, than the light
 [6] for (there) **was** of them – evil – works
 [7-8] for everyone – who, evil, **is practicing** – **hates** the light
 [9-10] and **does not come** to the light, in order that (there) **may not be rebuked**, his works
- [1-2] but (he) who **is doing** the truth **comes** to the light
 [3] in order that (there) **may be revealed**, his works:
 [4] that in God it **is**, **having been performed**
- [9-10] after this, (there) **came**, **Jesus** and His **disciples**, into Judea-land
- [1-2] and there He **remained** with them and **baptized**
 [1-2] and (there) **was** also John, **baptizing** in **Aenon**, near **Salem**
 [3-4] because **waters**, **many**, **were** there
 [5-6] and (they) **were coming** and **being baptized**
 [5] for not yet **was** (there) **having been being thrown** into the prison, John
- [7-8] (there) **happened**, then, a debate of the **disciples** of John with a **Jew** concerning purification
 [9-10] and they **went** to John and **said** to him
- [1] **Rabbi** –
- [3] (He) who **was** with you across the Jordan
 [2] to whom **you have borne witness**
- [4] behold, He **baptizes**
 [1] and all **go out** to Him
 [3-4] (there) **answered**, John, and **said**
 [2-3] (there) **is not able**, a person, **to receive** even **one** (thing)
 [4] except that it **be**, **having been given** to him from heaven
 [5-6] **yourselves**, **you**, to Me, **bear witness**
 [7-8] that I **said**, that **am not**, I, the Christ
 [9] but that **having been sent**, **am** I, before Him
- [5-6] He, **having** the bride – (the) Bridegroom, **is**
 [10] but the friend of the bridegroom – who **has been standing**
 [1-2] and **hearing** Him – with joy, **rejoices** because of the voice of the bridegroom
 [3-4] therefore this joy – which (is) mine – **has been fulfilled**!
- [7-8] Him, it **is necessary**, **to increase**
 [5] but me, **to decrease**

[9-10] (He) who, from above, **is coming** – above all, **is**

[5-7] (he) who **is being** of the earth – of the earth, **is**, and of the earth, **speaks**

[1]* (He) who, from heaven, **is coming** (above all, **is**) –

[2-4] who **has seen** and **has heard** – He **bears witness**

[8] and His testimony, no-one **receives**

[9-10] (he) who **is receiving** His testimony **seals**:

[5] that God, true, **is**

[6] for (Him) whom (there) **has sent**, God

[7] the words of God, **speaks**

[8] for not from measure, He **gives** the Spirit

[9] the Father **loves** the Son

[10] and all (things) He **has given** into His hand

[1-2] (he) who **is believing** in the Son **has life**, **eternal**

[3-4] but (he) who **is disbelieving** in the Son **will not see** life

[5] but the wrath of God **remains** upon him!

3:36

[1] as, then, (there) **knew**, Jesus

4:1

[1] that (there) **heard**, the Pharisees

[2-3] that Jesus, more disciples, **made** and **baptized** than John

[4-5] although **Jesus Himself did not baptize**,

[6] but His disciples (**were**)

[7-8] He **left** Judea and **went away** again to Galilee

[9-10] and it **was necessary** (for) Him **to pass through** Samaria

[1-2] He **came** therefore to a city of Samaria **being called** Sychar

[2-3] near the field which, (there) **gave**, Jacob, (to) **Joseph**, his **son**

[4] (there) **was**, there, (the) well of Jacob

[3-5] now Jesus, **having grown weary** from the journey, **sat**, **thus**, upon the well

[6]* (the) **hour was** like (the) **sixth**

[5-6] (there) **came**, a woman from Samaria, **to draw** water

[7] (there) **said** to her, Jesus

[7] **give** to Me,

[8] **to drink**

[9-10] now His disciples **had gone away** into the city in order that – food – they **might buy**

[8-9] (there) **said**, then, to Him the **woman**, the **Samaritan**

[1-3] how (**do**) **You**, a **Jew being**, of me, **to drink**, **ask** –

[10] a woman of Samaria, **being**?

[1] for (there) **do not associate**, Jews, with Samaritans!

“above all, is” | On this line, the words in gray font are considered questionable due to their not being included in some manuscripts. Judging by the literary count, this phrase does not appear to be original to the text.

Chapter 3 Literary Counts

Subject	Columns	Running Totals
Jesus	53	195
World	91	280
John the Baptist	20	80
Total:	164	555

“(the) hour was like (the) sixth” | In keeping with the literary device for ordinal numbers = fractions, we are looking for a sixfold of things placed into the literary denominator in the near context. John may be alluding to a reality that will be revealed soon: that a woman is coming who has “had” five men in the past, and she “has” another one presently: six men. She is also thirsty for water here. John may be pointing to the reality that she has not been fulfilled by the men in her life. These men, as it were, are in the literary denominator, and the woman is looking for something more satisfying. Jesus – the seventh – is offering water. His offer is an offer of eternal life. This literary design may reflect the prevailing measure of the age: a literary sixfold, followed by a seventh of resurrection.

- [4-5] (there) **answered**, Jesus, and **said** to her
 [2] if you **had known** the gift of God
 [6-7] and who it **is** who **is saying** to you
 [3] **give** to me
 [8] **to drink**
 [4] you **would have asked** Him
 [9-10] and He **would have given** to you water, **living**
 [5] (there) **said** to Him (the woman)
 [1-2] **Sir**, not even a bucket **do You have**
 [6] and the well **is** deep
 [3-4] from where, then, **do** you **have** the water, the **living**?
 [5] not, You, greater **are**, than our father Jacob
 [7] who **gave** to us the well
 [8-10] and **himself**, from it, **drank** – and his **sons** and his **livestock**?
 [1-2] (there) **answered**, Jesus, and **said** to her
 [1-2] everyone who **is drinking** from the **water**, **this**, **will thirst** again
 [3] but whoever **should drink** from the water
 [3] which I **will give** him
 [4] **will never thirst** unto the **age**
 [5] but the **water**
 [4] which I **will give** him
 [6] **will become** in him a **spring** of water
 [7-8] **springing up** to **life**, **eternal**
 [9] (there) **said** to Him, the woman
 [5] Sir, **give** to me this water
 [10] in order that I **should not thirst**
 [1-2] neither **should pass through** here, **to draw**
 [6] He **said** to her
 [3-5] **go**, **call** your husband, and **come here**
 [1-2] (there) **answered**, the woman, and **said** to Him
 [3] I **do not have** a husband
 [7] (there) **said** to her, Jesus
 [4] well, you **spoke**, that
 [5] “a husband, I **do not have**”
 [6-10] for **five** husbands, you **have had**
 (1-5) [1-2] and now, (he) whom you **have**, **is not** your husband
 (6) [3] this true (thing), you **have spoken**

(2x) "hour" | 20 elements
 Sixfold Measure of the Age: Thirst

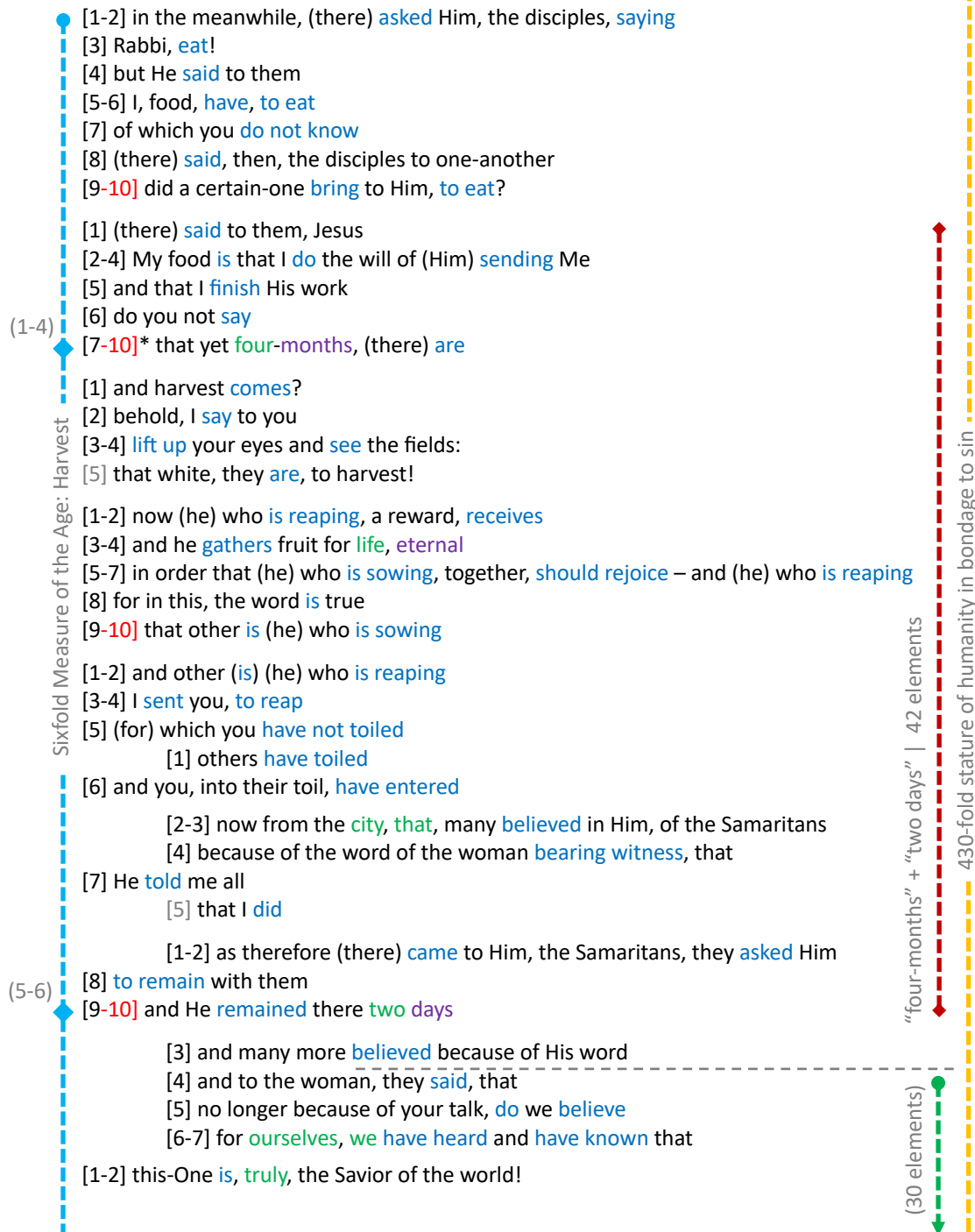
- [4] (there) **said** to Him, the woman
 [5] Sir, I **see**
 [8] that a prophet, **are** You
 [6-7] our fathers, in the **mountain**, **this**, **worshiped**
 [9] and You **say**
 [8-10] that in Jerusalem **is** the place where, **to worship**, it **is necessary**
 [10] (there) **said** to her, Jesus
 [1] **believe** Me, woman
 [2]* that (there) **comes**, an **hour**
 [3-5] when neither in the **mountain**, **this**, neither in **Jerusalem** **will** you **worship**
 the Father
 [1-2] you **worship** what you **have not known**
 [1-2] we **worship** what we **know**
 [3] because salvation, from the Jews, **is**
 [3-4] but (there) **comes**, an **hour**, and now it **is**
 [5-6] when (those) who (**are**) true worshipers **will worship** the Father in **Spirit**
 and **truth**
 [4] for also the Father, such kind, **seeks** –
 [7] who **are worshiping** Him
 [5] Spirit (**is**) God
 [8] and (those) who **are worshiping** Him –
 [9-10] in Spirit and truth, it **is necessary**, **to worship**

The Seventh: "a Man"

(7)

- [1] (there) **said** to Him, the woman
 [2] I **know**
 [6-7] that Messiah **comes**, who **is being called** *Christ*
 [8-9] when (there) **comes**, that-One, He **will proclaim** to us all (things)
 [10] (there) **said** to her, Jesus
 [1-2] I **AM**, who **is speaking** with you
 [3-4] and upon this, (there) **came**, His disciples, and **marveled**
 [5] that with a woman, He **spoke**
 [6] but no-one **said**
 [7-8] what **do** you **seek**? or, why **do** You **speak** with her?
 [3-4] then (there) **left** her jar, the woman, and **went away** to the city
 [5] and **said** to the men
 [6-7] **come**, **see** a Man
 [9] who **told** me all
 [8] that I **did**
 [10] **is** this-One the Christ?
 [9-10] they **went out** from the city and **came** to Him

430-fold stature of humanity in bondage to sin



“that yet four-months, (there) are, and harvest comes?... the fields: that white, they are, to harvest!... he gathers fruit for life, eternal... and He remained there two days...” | John may employ a literary device here, by the placement of key numbers, to convey eschatological meaning:

- “that yet four-months, (there) are, and harvest comes?” | The use of “four” may be an allusion to the first four thousandfolds of the age: the period from Adam to Jesus.
- “the fields: that white, they are, to harvest!” | May point to the readiness of the world, during Jesus’ first coming, for His message of salvation. This theme is borne out in an example of a ready harvest that follows in this immediate context: the people of Samaria.
- “he gathers fruit for life, eternal” | Jesus makes His point clear. He is talking about no mere temporal benefits from His ministry. He is speaking of eternal life. This statement brings an eschatological trajectory to the passage.
- “and He remained there two days” | The use of “two” may be an allusion to the final two thousandfolds of the age: the period from Jesus’ ascension to his return. In context, Jesus conducted significant harvest throughout this period, among those who were outsiders to His earthly ethnic heritage.

Recapitulation of final two days: Harvest among Samaritans

[3-4] and after the two days, He departed from there to Galilee
 [5-6] for Himself, Jesus bore witness
 [7-8] that a prophet, in his own hometown – honor, does not have
 [9] when therefore He came into Galilee
 [8-9] (there) welcomed Him, the Galileans, all (things) having seen
 [10] which He did in Jerusalem in the feast
 [10] for also they went to the feast

[1] He came, then, again to Cana of Galilee
 [2-3] where He had made the water, wine
 [1-2] and (there) was a certain officer, whose son was sick, in Capernaum
 [3] this-one, hearing that
 [4] Jesus had arrived from Judea to Galilee
 [4-5] went to Him and asked that
 [5-6] He come down and heal his son
 [6-7] for he was about, to die
 [7] (there) said, then, Jesus to him
 [8-9] unless signs and wonders, you see
 [10] you do not believe!

[1] (there) said to Him, the officer
 [8] Lord, come down
 [2] before, to die, my son!
 [9] (there) said to him, Jesus
 [3-4] go, your son lives
 [5] (there) believed, the man, in the word
 [10] which, (there) spoke to him, Jesus

[6] and he went
 [7-9] and already, while he was going down, his servants met him, saying that
 [10] your son lives!

[1] he inquired then, the hour, from them
 [2] in which, better (health), he had
 [3] they said, then, to him
 [4] that yesterday – hour, seventh – (there) left him, the fever
 [5-6] (there) knew, then, the father, that (it was) in that hour

[1] in which (there) said to him, Jesus
 [7] your son lives
 [8-9] and (there) believed, he and his household –
 [10] all!

[2]* (and) this, again, second sign, (there) did, Jesus,
 [3] having come from Judea to Galilee

(30 elements)

(30 elements)

1 hour | 10 elements

4:54

430-fold stature of humanity in bondage to sin

Literary mirroring point

“and after the two days, he departed from there to Galilee... honor, does not have... (there) welcomed Him, the Galileans... come down, before, to die, my son... hour, seventh” | Picking up on the same eschatological themes from the previous page, John may offer a further meaning here, by the placement of key numbers, as a literary device.

- “after the two days” | May point to the end of the final two thousandfolds of the age.
- “honor, does not have” | May also indicate an overall lack of engagement with hometown peoples during the final two thousandfolds of the age. This in sharp contrast with the response of the Samaritans during this same period of time (“they asked Him to remain with then,” from page above).
- “(there) welcomed Him, the Galileans” | May indicate a welcome of Jesus’ ministry at the end of the final two thousandfolds of the age.
- “come down, before, to die, my son” | May be a subtle allusion to ethnic Israel as “My son” (see, e.g., Ex. 4:23). The fatherly concern for Israel may belong, ultimately, to Jesus, arising prophetically at the end of the final two thousandfolds of the age, and in connection with the finality of His coming down from heaven.
- “hour, seventh” | As the literary device shifts from *months* to *days* to *hour*, the eschatological meaning may focus upon the very end of the age. The combination with the ordinal “seventh” may doubly emphasize the meaning: that the sixfold measure of the age has culminated into the seventh (that is, eschatological rest). The presence of this literary device may be cued by the (unit | quantity) format John uses here: “hour, seventh.” At this endpoint, the “my son” of this passage was made to live again.

“(and) this, again, second sign, (there) did, Jesus, having come from Judea to Galilee” | As with the first sign, John may use a sevenfold literary design as a structuring device for this second sign, followed by a literary mirror.

Chapter 4 Literary Counts

Subject	Columns	Running Totals
Jesus	133	328
World	125	405
John the Baptist		80
Total:	258	813

- [1] after these (things), (there) **was** a feast of the Jews
 [4] and (there) **went up**, Jesus, to Jerusalem
 [2-3] now (there) **was** in **Jerusalem**, at the **Sheep-Gate**, a pool
 [4-5] which **was being called**, **Hebrew**, **Bethzatha**
 [6-10] **five** colonnades, **having**
- [1-2] among these (there) **lay** a multitude of (those) who **were being sick** –
 [3-5] of **blind** (people), of **crippled** (people), of **withered** (people)
 [6-7]* and (there) **was** a **certain-one**, a **man** there,
 [8-10] **thirty-**
- [1-8] (and) **eight years**, **having**, in his sickness
 [5] this-one, (there) **seeing**, Jesus –
 [9] **lying down**
 [6] and **knowing**
 [10] that much, already, **time** he **had been affected**
- [7] **said** to him
 [1-2] **do you want**, **healthy**, **to become**?
 [3-4] (there) **answered** Him, (he) who **was being sick**
 [5] Sir, a person I **do not have**
 [6] in order that, when (there) **is agitated**, the water
 [7] he **might cast** me into the pool
 [8] but in which, **come**, I
 [9] another before me **goes down**
- [8] (there) **said** to him, Jesus
 [10] **rise!**
- [1-2] **take up** your bed and **walk!**
 [3-4] and immediately (there) **became healthy**, the **man**
 [5-6] and he **took up** his bed and **walked**
 [7] and it **was** (the) **Sabbath** on that **day**
 [8] (there) **said**, therefore, the Jews
 [9] to (him) **having been healed**
 [10] (the) **Sabbath**, it **is!**
- [1-2] and it **is not lawful** for you, **to take up** your bed
 [3] but he **answered** them
 [9-10] (He) who **was making me**, **whole** – that-One, to me, **said**
 [4-5] **take up** your bed and **walk!**
- [1] they **asked** him
 [1-2] who **is** the Man who **was saying** to you
 [2-3] **take up**, and **walk?**

John

5:1

30

430-fold Literary Stature: Humanity in bondage to sin

430-fold Literary Stature of Sabbath

(1)

(2)

“and (there) was a certain-one, a man there” | The literary stature of this man is described just below. As a macrostructural design, it appears John has placed this man’s literary stature in reflection of the completion of the same number in total literary count, above, from 2:24 to 4:54. This mirror reaches back just before the introduction of another “man” in Jerusalem – Nicodemus – at 3:1. The mirror begins at the commentary about Jesus knowing what was “in the man,” from 2:24-25 (orange dashed line, above).

“thirty (and) eight years, having, in his sickness” | A contextual literary stature may be reflected here. The context is introduced with the mention of five-fold colonnades. These may reflect the grasp of sin that has been ruling in this man’s life, portrayed as if a five-fingered hand holding the man in bondage. The man has “had” his sickness for thirty-eight years. This period is separately described as “much, already, time he had been affected.” As observed elsewhere, “time” has a tenfold literary conversion value. It appears John builds a literary stature of bondage for this man, which will be overturned by Jesus’ healing power:

$$(\text{sickness} + \text{contextual measure}) \times (\text{time}) = (38 + 5) \times (10) = 430$$

The composite stature 430 is a well-established measure for bondage in Scripture.

[4-5] now (he) who **was being healed**, **had not known**

[3] who He **was**

[4] for Jesus **had withdrawn**

[6] while a crowd **was being** in the place

[5-6] after these (things), (there) **found** him, Jesus, in the temple, and He **said** to him

[7-8] behold, **whole**, **you have become**!

[9-10] no longer **sin**, in order that, lest worse – to you – a certain (thing), **may happen**!

[1-2] (there) **went**, the man, and **reported** to the Jews

[7-8] that Jesus, it **was**, who **had been making him, whole**

[3] and because of this (there) **were pursuing**, the Jews, Jesus

[9] because these (things) He **did** on (the) **Sabbath**

[10] but (Jesus) **replied** to them

[1-2] My Father, until now, **works** – and I **work**!

[4-5] because of this, therefore, more, (there) **sought** Him, the Jews, **to kill**

[3] because not only **did** He **break** the **Sabbath**

[4] but also “Father,” His own, He **called** God

[5] **equal** –

[6] **Himself** – **making** with God

[7-8] (there) **replied**, therefore, Jesus, and **said** to them

[9-10] **truly, truly**, I **say** to you

[1-2] (there) **is not able**, the **Son**, **to do** from **Himself** anything

[3-4] except if, a certain (thing), He **sees** the Father **doing**

[5-6] for whatever (things) that-One **does**, these (things) also the Son likewise **does**

[7-9] for the Father **loves** the Son and all (things) **shows** to Him, which He **does**

[10] and greater than these – He **will show** to Him – works

[1] in order that you **might marvel**

[1-2] for as the Father **raises** the dead (people) and **makes** (them) **alive**

[3-4] so also the Son, whom He **wants**, **makes alive**

[5] for not even the Father **judges** anyone

[6-7] but the **judgment**, **all**, He **has given** to the Son

[2-3] in order that all **might honor** the Son, just as they **honor** the Father

[4-5] (he) who **is not honoring** the Son **does not honor** the Father

[8] who **has been sending** Him

[9-10] **truly, truly**, I **say** to you

[6-7-] that (he) who, My word, **is hearing** and **is believing**

[1] in (Him) who **has been sending** Me

[-8] **has life**, **eternal**

[9] and into judgment, **does not come**

[10] but **has passed** from death into life

(3)

(4)

Sevenfold Statute of Sabbath

[2-3] truly, truly, I say to you
 [1-2] that (there) comes, an hour, and now it is
 [3] when the dead will hear the voice of the Son of God
 [4-5] and (those) who have been hearing, will live!

[4-5] for just as the Father has life in Himself
 [6-7] so also to the Son, He has given life, to have in Himself
 [8-9] and authority, He has given to Him – judgment, to do
 [10] because (the) Son of man, He is!

[1] do not marvel (at) this
 [2] for (there) comes an hour
 [3-4] in which all who (are) in the tombs will hear His voice
 [5] and they will come out –

[1] (those) who, the good (things) have been doing, to a resurrection of life
 [2] but (those) who, the evil (things) have been practicing, to a resurrection of judgment
 [3-4] (there) is not able, I, to do of Myself anything
 [5-6] as I hear, I judge
 [7-8] and the judgment which (is) Mine – just, is
 [9-10] because I do not seek the will which (is) Mine –

[1] but the will of (Him) having sent Me
 [2-3] if I bear witness concerning Myself, My testimony is not true
 [4-5] another, (there) is, who is bearing witness concerning Me
 [6-8] and I have known, that true is the testimony which He bears witness concerning Me

[1] you sent to John
 [2] and he has borne witness to the truth
 [9] but I – not from people, the testimony, receive
 [10] but these (things) I speak

[3] in order that you may be saved
 [4-6] this-one was a lamp, burning and shining
 [7-8] and you wanted, to rejoice for an hour in his light

[1-2] but I have the testimony, greater than John
 [3] for the works which (there) has given to Me, the Father –
 [4] in order that I might finish them –
 [5-6] these – the works which I do – bear witness concerning Me
 [7] that the Father, Me, has sent!

[8-9] and the, having sent Me, Father – that-One has borne witness concerning Me
 [9] neither His voice, ever, have you heard
 [10] neither His appearance, have you seen

[1-2] and His word, you do not have, in you, abiding
 [10] because (Him) whom (there) sent, that-One

1000

1000

Sevenfold Statute of Sabbath

If literary counts are accurate, the blue dashed line indicates the completion of the first thousandfold in total literary count in the Gospel of John. Mirroring is evident in the immediate context: Jesus' will | the Father's will. John may also employ a broader mirroring design: the reflection of 65 elements before and after the mirror point as a cohesive literary unit (vertical green dashed line). This passage focuses on Jesus' equality with the Father, which is the touch point for Jesus' extended reply.

[3] in this-One, you **do not believe!**
 [4] **search** the Scriptures
 [5-6] because you **think** – in them – **life, eternal, to have**
 [7-8] and those **are** (they) which **are bearing** witness concerning Me
 [9-10] and you **do not want, to come** to Me

[1] in order that, life, you **might have**
 [1] glory from people, I **do not receive**
 [2] but I **have known** you –
 [2-3] that the love of God **you do not have** among **yourselves!**
 [3] I **have spoken** in the name of my Father
 [4] and you **do not receive** Me
 [5-6] if **another comes** in the name which (is) his **own**
 [7] that-one, you **will receive**
 [8-9] how **are able** – you – **to believe** –
 [10] glory from one-another, **receiving** –

[4] and the glory which (is) from the only God

[1] you **do not seek?**

[2] **do not suppose**

[5] that I **will accuse** you before the Father

[3-4] (there) **is** (he) who **is accusing** you – Moses! –

[5] upon whom you **have hoped**

[6-7] indeed, if you **believed** in Moses, you **would have believed** in Me

[8] for concerning Me, that-one **wrote**

[9] but if in that-one's writings you **do not believe**

[10] how, in My words, **will** you **believe?**

5:47

[1-2] after these (things), (there) **went away**, Jesus, across the sea of **Galilee**,
 of **Tiberias**

[1-2] and (there) **followed** Him, a **crowd, great**

[3] because they **saw** the **signs** –

[3] which He **did**

[4] upon those who **were being sick**

[4-5] but (there) **went away** to the mountain, Jesus, and there He **sat** with His disciples

[5-6] and (there) **was** near, the **Passover**, the **feast** of the Jews

[6-7] **having lifted up**, then, the **eyes** – Jesus –

[8] and **having seen**

[7] that a great crowd **came** to Him

[9] He **said** to Philip

[10] from where **should** we **buy** bread

[8] in order that (there) **may eat**, these-ones?

Chapter 5 Literary Counts

Subject Columns	Running Totals	
Jesus	92	420
World	160	565
John the Baptist		80
Total:	252	1065

- [1-2] now this, He **said**, **testing** him
 [3-5] for He **had known**, what He **was about**, **to do**
- [1] (there) **answered** Him, Philip
 [9-10] of **two-hundred** denarii, bread, **is not sufficient** for them
- [1] in order that, each-one, a little (something), **might take**
- [2] (there) **said** to Him, **one** of His disciples –
- [3-4] **Andrew**, the **brother** of Simon Peter –
 [2-6] (there) **is** a boy here who **has five** loaves,
 [7] **barley**
 [8-9] and **two** fish
 [10] but these, what **are** to so many?
- [5] (there) **said**, Jesus
 [6] **make** the people
 [1] **to sit down**
 [2-3] now (there) **was grass**, **much**, in the place
 [4] (there) **sat down**, then, the men
 [5-9] the number (**being**), like, **five-thousand**!
- [7] (there) **took**, then, the loaves – Jesus –
 [8-9] and **having blessed**, He **distributed**
 [10] to (those) who **were sitting-at-table**
- [1] likewise also from the fish, as much as they **wanted**
 [2] and as they **were filled**
- ▼ [10] He **said** to His disciples
- [1] **gather**
 [3] the **remaining** fragments
 [4] in order that, lest a certain-one **be lost**
- [2-3] then they **gathered** and **filled twelve** baskets with fragments
 [5-9] from the **five** loaves of the barley, which **remained** to (those)
 who **were having eaten**
 [10] therefore the people, **seeing**
- [4]* the – He **did** – **sign**
 [1] **said**, that
- [5-6] this-One **is**, **truly**, the Prophet
 [7] who **is coming** into the world!
- [8] therefore **Jesus**, **knowing**
 [2-4] that they **were about**, **to come** and **to seize** Him
 [5] in order that they **might make** (Him) king
- [9-10] **departed** again into the mountain – **Himself**, **alone**

John

200

5000

10

Sevenfold Stature of Sabbath

55 elements (not including the thousandfold measure)

545

545

Literary mirroring point

In this context, the numbers 200 and 5000 ring with parallels to chapter 21 (see remarks there). In addition to narrating this miracle, it appears John represents measures of the age for eschatological significance.

Five loaves → five thousand men. The fivefold measure of loaves is amplified to thousandfold proportion.

Two fish → two thousandfold literary value. The two fish may be amplified with the same thousandfold proportion, since the same group of men is fully satisfied with fish, just as they are with the thousandfold loaves.

The two thousandfold value may also be reflected in the special numbers that are carried on either side of the 5000-fold central figure: the 200-fold measure of insufficiency and the 10-fold measure of excess. Taken together, these may form the same literary stature: $(200) \times (10) = 2000$ -fold

As with chapter 21, these two numbers – 5 and 2 – may reflect thousandfold measures of the age. The 5000-fold points to the completion of the first five days of the age. The eaters will eat bread, which Jesus will give to them, ultimately, as Himself – the Bread of Life. The 2000-fold is mirrored about the completion of the fifth thousandfold of the age. This is the period from Christ's death/resurrection/ascension to His return at the end of the age. This is the period when fish (people) are being gathered. See parallel remarks, chapter 21.

“the – He did – sign” | Like the signs at 2:11/18 and 4:54, here also the sign has been accompanied by a sevenfold measure of the age. John may place a literary mirror here as well, reflecting the total literary count of this sign into an equivalent literary stature as the passage continues (page below).

Sixfold Measure of the Age	[1] and as evening happened [2] (there) went down, His disciples, upon the sea [3-4] and having entered into a boat ¹ , they went across the sea toward Capernaum [5] and darkness had already happened [6] and not yet, had (there) come to them, Jesus [7-8] and the sea – of a wind, great, blowing – was agitated [9-10]* having rowed, then, like stadia, twenty-	20
[2] [10] and near to the boat ² , happening	[1] and they were terrified! [2] but He said to them [3] I AM! [4] do not fear! [5-6] then they were willing, to receive Him into the boat ³ [7-8] and immediately (there) happened, the boat ⁴ , upon the land to which they went [1-2] on the next-day, the crowd which had been standing across the sea, saw [3-4]* that a little-boat ⁵ , other, had not been there – except one (was) [9] and that (there) had not gone with His disciples, Jesus, to the boat ⁶ [10] but only His disciples had gone	30
[5'] [5] (there) came, other (little-) boats from Tiberias [6] near the place where they ate the bread [1] after (there) was having given thanks, the Lord [7] when, therefore, (there) saw, the crowd [2-3] that Jesus was not there, neither (were) His disciples [8] (there) entered, they, into the boats [9-10] and came to Capernaum, seeking Jesus	[1-2] and finding Him across the sea, they said to Him [4-5] Rabbi, when, here, did You happen? [6-7] (there) answered them, Jesus, and said [8-9] truly, truly, I say to you [3-4] you seek Me, not because you saw signs [5-6] but because you ate of the loaves and were satisfied [7] work, [8] not (for) the food which is perishing [9-10] but (for) the food which remains unto life, eternal [10] which the Son of Man, to you, will give	Seventyfold Stature of Sabbath
Seventh: Eternal Life (26 elements)		

“like stadia, twenty-five or thirty” | John may have included both measures with the intention of creating a literary composite stature from this range: $25 + 30 = 55$. This is the same literary composite that will be observed at the third thousandfold intervals in total literary count (12:5). Here, the identity of Jesus is in view. He has just finished multiplying five loaves of bread to a thousandfold of people. He is about to offer a greater gift: Himself as the Bread of Life. In this connection, Jesus’ identity as the Bread of Life develops through fivefold identity statements: (1) “I AM! Do not fear!” (2) “I AM, the Bread of Life.” (3) “I am the Bread which had been coming down from heaven.” (4) “I am the Bread of Life.” (5) “I am the Bread, the living.” Jesus’ literary stature may be: (tenfold literary identity) x (fivefold gift given) + (fivefold gift offered) = $(10 \times 5) + 5 = 55$

“that a little-boat, other, had not been there – except one” | From 6:1, the Sea of Galilee has been identified as also being the “Sea of Tiberias.” Tiberias is also mentioned as a place. The association with this Gentile name (the name of the then-current Roman emperor) may introduce a focus upon the Gentile world. The disciples’ boat, as observed by the crowd, is remembered as being a “little-boat” (the diminutive form of the noun *boat*). Relative to the vastness of the Gentile world – perhaps pictured as agitated waters here – the disciples’ boat was diminutive. See John’s similar use of “little-boat” in Rev. 21 with the same 55-fold literary stature in the same waters of the “Sea of Tiberias.”

John may couch a literary sixfold of “boat” into the literary space of a representative *day* of creation (“evening” + “next-day”) to provide another sixfold measure of the age, mirroring the 6-fold + 7th that have preceded. Notice the contextual themes of darkness and the presence of a great wind blowing upon the sea: themes that echo Gen. 1:2.

- Part 1: From creation to land, Jesus joins His disciples. Jesus + disciples are now in the place where He will conduct ministry. These 4-fold instances of “boat” – taken together – correspond with the first four days of the age, resulting in the then-present moment.
- Part 2: Relative to the crowd’s perspective, the boat was “little,” and Jesus was not on the boat. These 2-fold instances of “boat” – taken together – correspond with the 5th and 6th days of the age.
- Part 2’: The crowd seeks Jesus via “other” boats, with mistaken motive. Parts 1 and 2 form a literary 6-fold measure of the age. This sixfold mirrors the identity of Jesus as King (see 7th, above). Jesus’ power will be revealed on the “last day” (see below). With that day in view, Jesus addresses the crowd’s motive for seeking Him, as it were, throughout the present age. The crowd is meant to join the disciples in the disciples’ little-boat (see ch. 21).

- [1-2] for Him, the Father – has sealed – God
 [1] they said, then, to Him
 [2-3] what should we do, in order that we may perform the works of God?
 [3-4] (there) answered, Jesus, and said to them
 [5] this is the work of God:
 [4] that you believe in (Him)
 [6] whom (there) sent, that-One
 [5] they said, then, to Him

- [7] then what – do, You – sign? –
 [6-7] in order that we may see and believe in You?

- [8] what do You perform?
 [8] our fathers, the manna, ate in the wilderness
 [9] just as it is, having been written

- [9] bread from the heaven, He gave them

[10] to eat

- [10] (there) said, then, to them, Jesus

- [1-2] truly, truly, I say to you

- [1] not Moses has given to you the bread from heaven

- [3-4] but My Father gives you the bread from heaven – the true

- [5-6] for the Bread of God is (He) who is coming down from heaven

- [7] and life, is giving to the world

- [2] they said, then, to Him

- [8-9] Sir, always give us the bread, this!

- [10] (there) said to them, Jesus

- [1]* I AM,

- [2] the Bread of Life

- [3-4] (he) who is coming to Me will not hunger

- [5-6] and (he) who is believing in Me will not thirst, ever

- [3] but I said to you

- [7-8] that both you have seen (Me) and you do not believe

- [4] everyone whom (there) gives to Me, the Father –

- [9] to Me, he will come

- [10] and (him) who is coming to Me

- [5] never will I cast outside

- [6] because I have come down from heaven

- [7] not in order to do My will

- [8] but the will of (Him) who has been sending Me

- [9-10] and this is the will of (Him) who has been sending Me –

“I AM, the Bread of Life” | Moving forward in John, judging by the completeness of the literary sets, John reserves “I AM” as a title that bears its own literary count. This title corresponds with the name of YHWH given in Exodus 3:14-15. John does not give another being verb here, as if to say, “I AM is the Bread of Life.” Rather, the name/title “I AM” is placed beside “Bread of Life,” such that “Bread of Life” serves as an appositive that restates the identity of “I AM.” Thus, the literary count increases to two with “Bread of Life.”

Moving forward in John, every instance of “εγω ειμι” is presented as “I AM” (similar to the two instances already encountered in chapters 4 and 6). Other variations (e.g. “ειμι εγω” or simply “ειμι”) are written without the all-capital letters.

- [1] in order that (the) whole, which He **has given** to Me
 [2] I **not lose** from it
 [3] but **raise it up** (on) the last **day**
 [4] and this **is** the will of My Father
 [1-3] that everyone who **is seeing** the Son and **is believing** in Him **will have life, eternal**
 [5] and (there) **will raise** him **up** – I – (on) the last **day**
 [4] (there) **grumbled**, then, the Jews concerning Him
 [1] that He **said**
 [2-3] I **am** the Bread which **had been coming down** from heaven
 [5] and they **said**
 [4-5] **is not** this-One **Jesus**, the **son** of Joseph
 [6-7] of whom, we **know** the **father** and the **mother**?
 [1] how, now, **does** He **say** that
 [2] from heaven, I **have come down**?
 [3-4] (there) **answered**, Jesus, and **said** to them
 [8] **do not grumble** with one-another
 [9-10] no-one **is able**, **to come** to Me
 [5-6] unless the Father, who **has been sending** Me, **draws** him
 [7] and I **will raise** him **up** on the last **day**
 [1] it **is, having been written** in the prophets
 [8] and (there) **will be**, all, **taught** by God
 [2-4] everyone who **has been hearing** from the Father and **has been learning, comes** to Me
 [5] not that, the Father, (there) **has seen**, anyone
 [9-10] except (He) who **is being** from God – this-One **has seen** the Father
 [1-2] **truly, truly**, I **say** to you
 [1-2] (he) who **is believing, has life, eternal**
 [3] I **am** the Bread of Life
 [3-4] your fathers **ate** in the wilderness the *manna*, and they **died**
 [4-5] this **is** the Bread which, from the heaven, **is coming down**
 [5-6] in order that, a certain-one, from it, **may eat** and **not die**!
 [6-7] I **am** the Bread, the **living**
 [8] which, from heaven **has been coming down**
 [7-8] if a certain-one **should eat** from this bread, he **will live** to the **age**
 [9-10] and the bread, now, which I **will give** – My flesh, **is** – for the world's life
 [9-10] (there) **contended**, then, to one-another, the Jews, **saying**

[1-2] how **is** (there) **able**, this-One, to us, **to give** (His) flesh
 [1] **to eat**?!

[3] (there) **said** then to them, Jesus

[4-5] **truly, truly**, I **say** to you

[2-3] unless you **eat** the flesh of the Son of Man, and **drink** His blood
 [4-5] **you do not have** life in **yourselves**!

[1-2] (he) who **is eating** My flesh and **is drinking** My blood –
 [3-4] he **has life**, **eternal**

[1] and I **will raise** him **up** on the last **day**

[2] for My flesh, true – **is** – food

[3] and My blood, true – **is** – drink

[5-6] (he) who **is eating** My flesh and **drinking** My blood,
 [7-8] in **Me**, **abides**, and I in **him**

[4-5] just as (there) **sent** Me, the **living** Father –

[6] and I **live** because of the Father –

[9-10] also (he) who **is eating** Me – this-one **will live** through Me

[7-8] this **is** the Bread which, from heaven, **has been coming down**
 [1-2] not like (there) **ate**, the fathers, and **died**
 [3-4] (he) who **is eating** this bread **will live** to the **age**

[9-10] these (things) He **said** in (the) synagogue, **teaching** in Capernaum

[5-6] many, then – **having heard** – of His disciples **said**
 [7-8] hard **is** the **word**, **this**!
 [9-10] who **is able**, it, **to heed**?

[1-2] but **knowing**, **Jesus**, in **Himself**
 [1] that (there) **grumbled** concerning this, His disciples

[3] He **said** to them
 [2] this, you, **causes to stumble**?
 [3] if then you **see**

[4-5] the Son of Man **going up** where He **was** before?

[1-2] the Spirit **is** what **is making alive**
 [4] the flesh **does not benefit** at all

[3-5] the words which I **have spoken** to you – **Spirit**, **are**, and **life**, **are**
 [5-6] but (there) **are** among you certain-ones who **do not believe**

[6] for (there) **knew** from (the) beginning, Jesus
 [7-8] who they **were**, who **were not believing**
 [9-10] and who it **was**, who **would be betraying** Him

[7] and He **said**
 [8] because of this I **have said** to you

[1-2] that no-one is able, to come to Me
 [3] unless it is, having been given to him from the Father
 [4] after this, many of His disciples went away to the back
 [5] and no longer, with Him, they walked

[9-10] (there) said, then, Jesus, to the twelve

[1-2] do you also want, to go away?
 [3] (there) answered Him, Simon Peter
 [4] Lord, to whom will we go away?
 [5-6] words of life, eternal, You have!
 [7-8] and we have believed and have known
 [9] that You are the Holy (One) of God!
 [10] (there) answered them, Jesus

[1-2] did not I, you twelve, choose?
 [3] and of you, one, a devil, is!
 [4-5] now He spoke (of) Judas, of Simon Iscariot

[1-2] for this-one was about, to betray Him
 [3] (being) one of the twelve

[1] and after these (things), (there) went about, Jesus, in Galilee
 [2-3] for He was not willing, in Judea, to go about
 [4-5] because (there) sought Him, the Jews, to kill

[1-2] and (there) was near, the feast of the Jews, the Feast-of-Booths
 [3] (there) said, then, to Him, His brothers
 [4-5] pass on from here and go away to Judea
 [4] in order that Your disciples will see Your works
 [6] which You do
 [5] for no-one, a certain-thing, in secret, does
 [6-7] and (there) seeks, he, in publicity, to be
 [7] if these (things), You do
 [8-9] make known, Yourself, to the world!
 [8] for not even His brothers believed in Him
 [10] (there) said, then, to them, Jesus

[1-2] the appointed-time, the, Mine, not yet, is present
 [9-10] but the appointed-time, the, yours, always is ready
 [1-2] (there) is not able, the world, to hate you
 [3] but Me, it hates
 [3] because I bear witness concerning it
 [4] that its deeds, evil, are

John

10

10

6:71

7:1

Sevenfold Stature of Sabbath

Chapter 6 Literary Counts

Subject Columns	Running Totals	
Jesus	260	680
World	353	918
John the Baptist		80
Total:	613	1678

[5] you **go up** to the feast
 [4-5] I **do not go** to the **feast**, **this**
 [6] because My **appointed-time**, not yet, **has been fulfilled**
 [7-8] and these (things) **having said**, He **remained** in Galilee
 [6] but as (there) **went up**, His brothers, to the feast
 [9-10] then also He **went up**, not **publicly**, but (as) in secret

[7-8] thus the Jews **sought** Him at the feast and **said**
 [1] where **is** that-One?
 [9] and (the) murmur concerning Him **was** great among the crowds
 [10] some **said** that

[2] good, He **is**
 [1] (but) others **said**
 [3] no, but He **deceives** the crowds
 [2] nevertheless, no-one in publicity **spoke** concerning Him because of the fear of the Jews

[4] now already, while the feast **was reaching midpoint**
 [5-6] (there) **went up**, Jesus, to the temple, and **taught**
 [3-4] (there) **marveled**, then, the Jews, **saying**
 [7-8] how has this-One, writings, **known**, **not having studied**?
 [9-10] (there) **answered**, then, to them Jesus, and **said**

[1-2] **My** instruction **is not Mine**, but of (Him)
 [3] who **has been sending** Me
 [5-6] if a certain-one **wants**, His will, **to do**
 [7] he **will know** concerning the instruction
 [4] whether of God, it **is**
 [5-6] or **I**, from **Myself**, **speak**
 [8] (he) who, from **himself is speaking** –
 [9-10] the glory, **his-own**, **he seeks**

[7] but (He) who **is seeking** the glory
 [8] of (Him) who **has been sending** Him
 [9] this-One, true, **is**
 [10] and injustice, in Him, (there) **is not**

[1] **has not** Moses **given** to you the law?
 [2] and no-one of you **does** the law!
 [3-4] why, Me, **do** you **seek**, **to kill**?
 [5] (there) **answered**, the crowd
 [1] a demon, You **have**!
 [6-7] who, You, **seeks**, **to kill**?

[2-3] (there) **answered**, Jesus, and **said** to them

[4] **one** work, I **did**

[8] and you all **marveled**

[9] because of this, Moses **has given** to you circumcision –

[10] not that, from Moses, it **is** –

[1] but (it **is**) from the fathers

[2] and on (the) **Sabbath**, you **circumcise** a man

[3] if circumcision, (there) **receives**, a man on (the) **Sabbath**

[4] in order that (there) **may not be broken**, the law of Moses

[5] with Me, **are** you **angry**

[5-6] that a whole **man**, **healthy**, I **made** on (the) **Sabbath**?

[6-7] **do not judge** according to face, but the right judgment, **judge**

[8] (there) **said** then, certain-ones of the Jerusalemites

[7] **is** it **not** this-One

[9-10] whom they **seek**, to kill?

[8] and behold, in publicity He **speaks**

[1] and nothing to Him they **say**?!

[2] perhaps, truly, (there) **know**, the rulers

[9] that this-One **is** the Christ?

[3] but this-One – we **know**,

[10] from where He **is**

[1-2] but the **Christ**, when He **comes** –

[4] no-one **will know**

[3] from where He **is**

[4-6] (there) **cried out**, then, in the temple, **teaching** – Jesus – and **saying**

[5] and Me, you **know**

[6] and you **know**

[7] from where I **am**

[8] and of Myself, I **have not come**

[9-10] but He **is** true, who **has been sending** Me

[7] whom you **do not know**

[1-2] I **know** Him, because from Him, I **am**

[3] that-One, Me, **has sent**

[8-9] they **sought**, therefore, Him, to **seize**

[10] but no-one **laid** upon Him the hand

[4] because (there) **had not yet come**, His **hour**

John

(5)

(6)

(7)

Sevenfold Stature of Sabbath

“hour” | 10 elements



[1-2] but from the crowd, many **believed** in Him and **said**
 [5] the Christ, when He **comes** –
 [6-7] not more **signs will** He **do**, than this-One **has done**?
 [3] (there) **heard**, the Pharisees,
 [4] the crowd **murmuring** concerning Him these (things)
 [5-6] and (there) **sent** – the **chief-priests** and the **Pharisees** – officers,
 in order **to seize** Him
 [8] (there) **said**, then, Jesus
 [9-10] yet a **time**, **small**, with you, I **am**
 [1-2] and I **go** to (Him) who **has been sending** Me
 [7-8] you **will seek** Me and **will not find** (Me)
 [3] and where, **am**, I
 [9-10] you **will not be able**, **to come**
 [1-2] (there) **said**, then, the **Jews** to **themselves**
 [4-5] where **is** this-One **about**, **to go**
 [3] that we **will not find** Him?
 [1-2] not to the Diaspora of the Greeks, **is** He **about**, **to go**
 [3] and **to teach** the Greeks?
 [4-5] what **is** the **word**, **this**, which He **said**
 [4-5] “you **will seek** Me and **will not find** (Me)”?
 [6] and, “where **am**, I
 [6-7] you **will not be able**, **to come**”?
 [7-8] now on the last **day**, the **great**, of the feast, (there) **stood**, Jesus
 [9-10] and He **cried out**, **saying**
 [8] if anyone **thirsts**,
 [9-10] **let** him **come** to Me and **drink**
 [1] (he) who **is believing** in Me
 [2] just as (there) **has said**, the Scripture
 [3-4] rivers from his inner-person **will flow**, of waters, **living**
 [1] now this He **said** concerning the Spirit
 [5-7] which (there) **were about**, **to received**, (those) who **were believing** in Him
 [2] for not yet **was** (the) Spirit
 [3] because Jesus not yet **had been glorified**
 [8-9] of the crowd, then – **hearing** the **words**, **these** – they **said**
 [4-5] this-One **is**, **truly**, the Prophet
 [10] others **said**
 [6] this **is** the Christ
 [1] but some **said**
 [7] indeed, not from Galilee, the Christ **comes**?

“hour” | 10 elements

(30 elements)

John

Sevenfold Stature of Sabbath

John

[2] **does not** the Scripture **say**
 [8-10] that of the seed of **David** – and from **Bethlehem**, the **village** where **was**, David –
 (there) **comes**, the Christ?

[3] a **division**, then, **happened** in the crowd because of Him
 [4-5] and certain-ones – **wanted** – of them – **to seize** Him
 [6-7] but no-one **laid** upon Him the **hands**
 [8-9] (there) **came**, then, the officers to the **high-priests** and **Pharisees**
 [10] and (there) **said** to them, these-ones

[1] because of what **did** you **not bring** Him?
 [2] (there) **answered**, the officers
 [3-4] never **did** (there) **speak**, **thus**, a man!
 [5] (there) **answered**, then, to them, the Pharisees
 [6] not also you, **have been deceived**?!
 [7-8] not a certain-one of the **rulers** **have believed** in Him, or of the **Pharisees**?
 [9-10] but the **crowd**, **this** – which **is not knowing** the law – accursed, **are**

[1-2] (there) **spoke**, Nicodemus, to them – who **had been coming** to Him earlier
 [3] **one**, **being**, of them
 [4] **does** our law **judge** the man
 [5] unless it **hears** first from him
 [6-7] and **knows**, what he **did**?
 [8-9] they **answered** and **said** to him
 [10] not also you, from Galilee, **are**?

[1-2] **search** and **see**
 [3] that from Galilee, a prophet **does not arise**!

[4-5]* and **they went**, **each** to his house

7:53

[1] but Jesus **went** to the Mount of Olives
 [2] and of **morning**, again, He **came** to the temple
 [1] and all the crowd **came** to Him
 [3-4] and **having sat**, He **taught** them
 [2-3] and (there) **brought**, the **scribes** and the **Pharisees**, a woman
 [4] in adultery, **having been caught**
 [5-6] and **having placed** her in (the) midst, they **said** to Him
 [7-8] Teacher, this woman **has been caught** in (the) act of **committing adultery**
 [9-10] now in the law, us, Moses **commanded** – such a kind, **to kill-by-stoning**

8:1

[5-6] **You** then – what **do You say**?

[1-2] and this they **said**, **testing** Him
 [3-4] in order that they **might have**, **to accuse** Him

(30 elements)
 Sevenfold Stature of Sabbath

430-fold stature of humanity in bondage to sin

Chapter 7 Literary Counts

Subject Columns		Running Totals
Jesus	95	775
World	127	1045
John the Baptist		80
Total:	222	1900

“and they went, each to his house” | The passage indicated with the vertical dashed gray line is not included here in some manuscripts. Judging by the completeness and flow of the literary sets in two subject columns, it appears this passage indeed fits here. The omission of this passage would violate the completeness and flow of the literary sets preceding/succeeding this context. This finding supports the conclusion that the passage should be regarded as original to John’s gospel at this location.

[7-8] but Jesus, downward **stooping**, with a finger, **wrote** on the ground

[5-6] as, then, they **continued**, **asking** Him

[9-10] He **stood up** and **said** to them

[7] the guiltless among you – first, at her, **let throw** a stone

[1-2] and again **stooping**, He **wrote** on the ground

[8-9] but (those) who **had been hearing**, **went away**, **one** by **one**,

[10] **beginning** with the elder (ones)

[3-4] and **He was left**, **alone**

[1] and the woman, in the midst, **being**

[5-6] and **having stood up**, Jesus **said** to her

[2] woman, where **are** they?

[3] no-one, you, **condemns**?

[4] and she **said**, no-one, Lord

[7] and (there) **said**, Jesus

[8] neither I, you, **condemn**

[5-6] **go**, (and) from now, no longer **sin**

[9-10] again, then, to them (there) **spoke**, Jesus, **saying**

[1] I **AM**,

[2] the **Light** of the world

[7-8] (he) who **is following** Me, **will not walk** in darkness

[9] but **will have** the light of life

[10] (there) **said** then to Him, the Pharisees

[3-4] **You**, concerning **Yourself**, **bear witness**!

[5] Your testimony **is not** true!

[6-7] (there) **answered**, Jesus, and **said** to them

[8-9] even if I **bear witness** concerning **Myself**

[10] true **is** My testimony

[1-3] because I **know**, from where I **came** and where I **go**

[1] but you **do not know**

[4-5] from where I **came** or where I **go**

[2] you, according to the flesh, **judge**

[6] I **do not judge** anyone

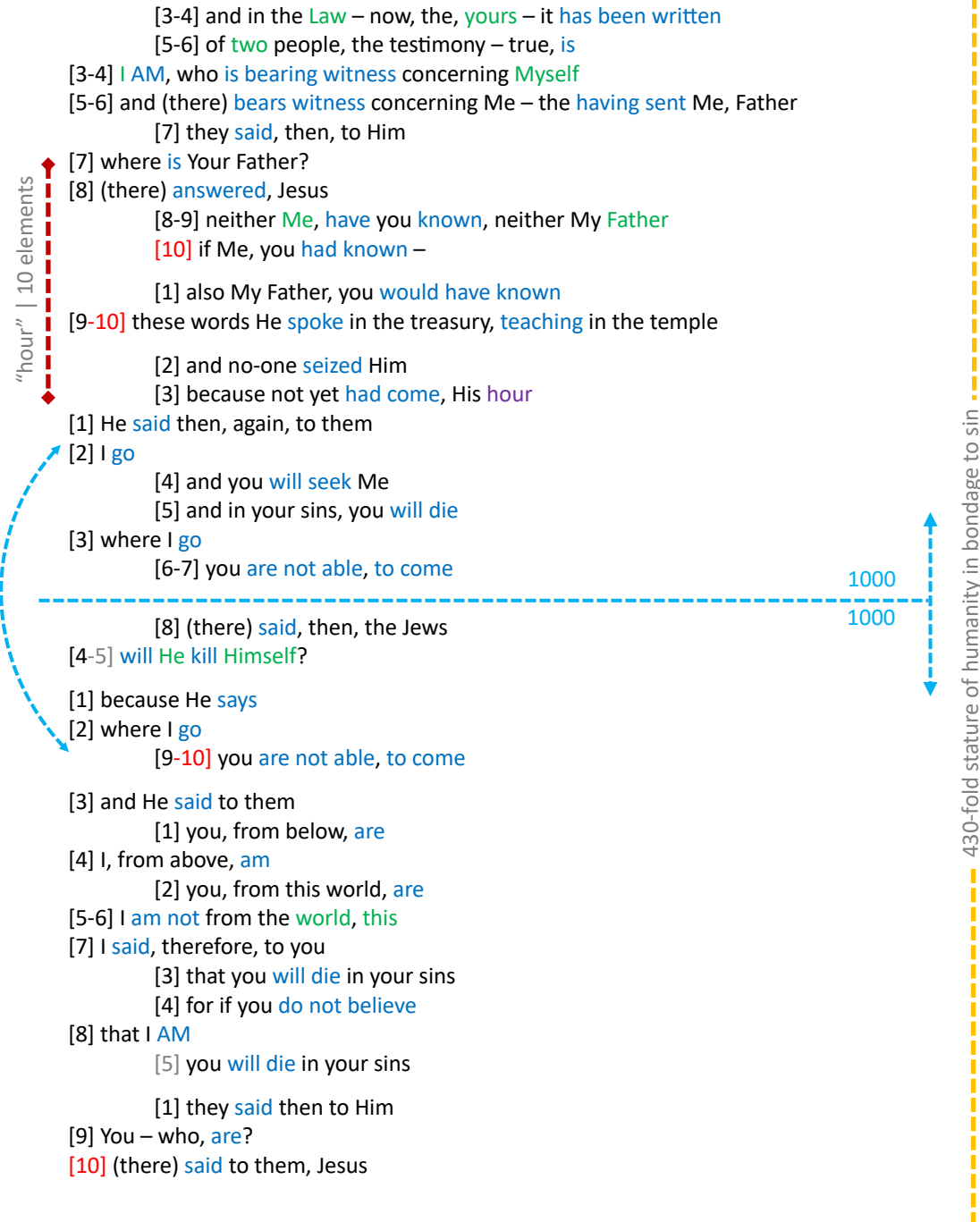
[7] and if (there) **should judge**, also I –

[8-9] the **judgment**, the **Mine** – true, **is**

[10] because alone, I **am not** –

[1-2] but I and the, **having-sent** Me, **Father**

430-fold stature of humanity in bondage to sin



If literary counts are accurate, the blue dashed line indicates the completion of the second thousandfold in total literary count in the Gospel of John. Mirroring is evident about this point.

- [1] the **Beginning**, which even, I **spoke** to you
 [2-4] many (things) I **have** concerning you, **to speak** and **to judge**
 [5-6] but (He) who **has been sending** Me – true, **is**
 [7-9] and I – what I **have heard** from Him – these (things) I **speak** to the world
 [2] they **did not know**
 [10] that (about) the Father, to them, He **spoke**

 [1] (there) **said** then (to them), Jesus
 [3] when you **have lifted up** the Son of Man
 [4] then you **will know**
 [2] that I **AM**
 [3-4] and from **Myself**, I **do** nothing
 [5] but just as (there) **has taught** Me, the Father
 [6] these (things), I **speak**
 [7-8] and (He) who **has been sending** Me – with Me, **is**
 [9-10] He **has not left Me, alone**

 [1-2] because I – what (things) (**are**) acceptable to Him – **do** always
 [3] these (things), while He **was speaking**
 [5] many **believed** in Him
 [4] (there) **said**, then, Jesus
 [6] to the **having believed** in Him, Jews
 [7-8] if you **abide** in the **word**, the, **Mine**
 [9] truly, My disciples you **will be**
 [10] and you **will know** the truth

 [1] and the truth **will set free**, you
 [2] they **answered** to Him
 [3] (the) seed of Abraham, we **are**
 [4-5]* and to no-one **have we served-as-slaves, ever!**

 [5] how **do** You **say**
 [1-2] that **free, you will become?**
 [6] (there) **answered** them, Jesus
 [7-8] **truly, truly**, I **say** to you
 [3-4] that everyone who **is doing** the sin – a slave, **is**, of the sin
 [5] but the slave **does not abide** in the house to the **age**

 (1) ◆ [9] the Son **abides** to the **age**
 [10] if then the Son, you, **sets free**
 [1] indeed, free you **will be!**

 (2) ◆ [1] I **have known**
 [2] that seed of Abraham, you **are**
 [3-4] but you **seek** Me, **to kill**

“and to no-one have we served-as-slaves, ever! | In this instance, and in three similar instances that follow in the near context (marked with asterisks), John appears to use five-fold literary half-sets to denote that the confident assertions being made by Jesus’ opponents are, in fact, false statements.

- [5-6] because the **word**, the, **Mine**, obtains no room in you
 [2-3] what (things) I **have seen** from the Father, I **speak**
 [7-8] and **you**, then – what **you have heard** from the father – **do**
 [9-10] they **answered** and **said** to Him
- [1] our father – Abraham, **is**
 [4] (there) **said** to them, Jesus
 [2] if children of Abraham you **were**
 [3] the works of Abraham, you **would do**
 [4-5] but now you **seek Me**, **to kill** –
- [5] a man who, the truth, to you, **has spoken**
 [6] which I **have heard** from God
 [1] this, Abraham **did not do**
 [2] you **do** the works of your father
 [3] they **said** (then) to Him
 [4] we, of sexual-immorality, **have not been fathered!**
 [5]* one Father – we **have** – God!
- [7] (there) **said** to them, Jesus
 [8] if God, your Father, **were**
 [1] you **would love** Me
 [9-10] for I, from God, **proceeded** and **am present**
- [1-2] for neither, from **Myself**, **have I come**
 [3] but this-One, Me, **has sent**
 [2-3] because of what – the **speech**, the **Mine**, you **do not know?**
 [4-5] because you **are not able**, **to hear** the **word**, the, **Mine!**
 [6-7] you, of the **father**, the **devil**, **are!**
 [8-9] and the desires of your father, you **want**, **to do**
 [10] that-one, a murderer **was** from (the) beginning
- [1] and in the truth, he **does not stand**
 [2] because (there) **is not** truth in him
 [3] when he **speaks** the lie
 [4-5] of his **own**, **he speaks**
 [6-7] because a **liar**, he **is** – and the **father** of it
- [4] but **I** – because the truth – **speak** –
 [8] you **do not believe** in Me
 [9] who of you **convicts** Me concerning sin?
 [5] if truth, I **speak**
 [10] because of what **do** you **not believe** in Me?
- [6-7] (He) who **is being** from God – the words of God, **hears**
 [1-2] because of this you **do not hear** – because of God, you **are not!**

[3-4] (there) **answered**, the Jews, and **said** to Him
 [5] * not rightly, did (there) **say**, we

[8-9] that a Samaritan, **are** You – and a demon, you **have**?!
 [10] (there) **answered**, Jesus

[1] I, a demon, **do not have**
 [2] but I **honor** My Father
 [1] and you **dishonor** Me
 [3] now I **do not seek** My honor
 [4-6] (there) **is** (He) who **is seeking** and **is judging**
 [7-8] **truly, truly**, I **say** to you
 [2] if a certain-one, My word, **keeps**
 [3] death he **will not see** to the **age**
 [4] (there) **said** (then) to Him, the Jews
 [5] * now we **know**

[9] that a demon, You **have**!
 [1-2] **Abraham died**, and the **prophets**
 [10] and You **say**
 [3] if a certain-one, My word, **keeps**
 [4] he **will** never **taste** of death to the **age**
 [1-2] You, greater, **are**, than our **father**, **Abraham**
 [5] who **died**?

[1] and the prophets **died**!
 [3-4] who, **Yourself**, **do You make**?
 [5] (there) **answered**, Jesus
 [6-7] if I **glorify Myself**
 [8] My glory, nothing, **is**
 [9-10] it **is** My Father who **is glorifying** Me

[2] whom you **say**
 [1] that your God, He **is**
 [3] and you **have not known** Him
 [2] but I **have known** Him
 [3-4] and if I **said**, that I **have not known** Him
 [5] I **would be** – like you – a liar!
 [6-7] but I **have known** Him, and His word, I **keep**
 [4-5] **Abraham**, your **father**, **exulted** –
 [6-7] in order that he **might see** the **day**, the, **Mine**
 [8-9] and he **saw** and **rejoiced**!

430-fold stature of humanity in bondage to sin

[10] (there) **said**, then, the Jews, to Him

[8-9] **fifty years**, not yet, You **have** –

[10] and Abraham, You **have seen**?

[1] (there) **said** to them, Jesus

[2-3] **truly, truly**, I **say** to you

[1] before Abraham **was born**

[4] I **AM**!

[2-3] therefore they **took up** stones, in order that they **might throw** them at Him

[5-6] but Jesus **hid** and **went out** from the temple

[7-8] and **passing by**, He **saw** a **man**, **blind** from birth

[9-10] and (there) **asked** Him, His disciples, **saying**

[4] Rabbi, who **sinned** –

[5-6] **this-one** or his **parents**?

[7] that blind, he **was born**?

[1] (there) **answered**, Jesus

[8-9] neither **this-one** **sinned**, nor his **parents**

[10] but in order that (there) **might be revealed**, the works of God, in him

[2-3] (for) us, **it is necessary**, **to work** the works of (Him)

[4] who **has been sending** Me

[5] while **day**, it **is**

[6] (there) **comes** night

[7-8] when no-one **is able**, **to work**

[9-10] while in the world, I **am** – Light, I **am**, of the world

[1] this **having said** –

[2] He **spit** groundward

[3] and He **made** mud from the spit

[4-5] and He **anointed** of him, (with) the mud, upon the **eyes**

[6] and He **said** to him

[1-2] **go**, **wash** in the pool of Siloam

[3-4] which **is translated**, “**having been sent**”

[5-8] he **went**, then, and **washed** and **came**, **seeing**!

[9-10] therefore the **neighbors** and (those) **who were seeing** him –

[1] which, formerly, that a beggar, he **was** –

[2] they **said**

[3-5] **is not** this-one (he) who **was sitting** and **begging**?

50

8:59

9:1

430-fold stature of humanity in bondage to sin

Jesus' 50-fold Stature (50 elements)

“fifty years, not yet, You have” | See comments on the possible 55-fold stature of Jesus in chapter 6. Of that composite stature, the 5-fold in the digits place pertained to Jesus giving up Himself as the Bread of Life. That offer will be realized in His death and resurrection, which is yet pending. It may be with some tongue-in-cheek that John places the Pharisees’ ridicule here, as Jesus’ literary stature remains 55-fold and has *not yet* been perfected as 50-fold by the giving up of His life.

Chapter 8 Literary Counts

Subject	Columns	Running Totals
Jesus	201	976
World	143	1188
John the Baptist		80
Total:	344	2244

[1] some **said** that
 [2] this-one, it **is**!
 [3] others **said**
 [4] no, but like him, he **is**
 [5] this-one **said** that
 [6] "I **am**"
 [7] they **said** then to him
 [8-9] how (then) **were opened**, your **eyes**?
 [10] (there) **answered**, this-one

[7-8] the Man who **is being called** Jesus – mud, **made**
 [9-10] and He **anointed** my **eyes**

[1] and He **said** to me that
 [1-2] **go** to Siloam and **wash**
 [3-5] **having gone**, then, and **having washed**, I **recovered sight**
 [6] and they **said** to him

[2] where **is** this-One?
 [7] he **said**
 [8] I **do not know**
 [9-10] they **brought** him to the Pharisees – who formerly (**was**) blind

(7) ◆ [3-4] now it **was** (the) Sabbath on the **day** – the mud, (there) **made**, Jesus
 ● [5-6] and **opened** his **eyes**

[1] again, therefore, (there) **asked** him, also the Pharisees
 [2] how he **recovered sight**
 [3] and he **said** to them

(1) ◆ [7-8] mud, He **placed** upon my **eyes**
 [4-5] and I **washed**, and I **see**
 [6] (there) **said**, then, of the Pharisees, certain-ones
 [9] (there) **is not**, this – from God – Man
 [10] because the Sabbath, He **does not keep**

[7] (but) others **said**
 [8-9] how **is** (there) **able** – a **man**, **sinful** – such **signs**, **to do**?
 [10] and a **division**, (there) **was**, among them

[1] they **said** to the blind (man) again
 [2] what **do** you **say** concerning Him?
 (2) ◆ [1-2] since He **opened** your **eyes**?
 [3] and he **said** that
 [3] a Prophet, He **is**

John

Jesus' 50-fold Stature (50 elements)

430-fold stature of humanity in bondage to sin

[4] (there) **did not believe**, then, the Jews concerning him
 [5-6] that he **was blind** and **had recovered sight**
 [7-8] until which, they **called** the parents of (him) who **had been recovering sight**
 [9-10] and they **asked** them, **saying**

[1-2] this-one **is** your son, whom you **say**
 [3] that blind, he **was born**?
 [4] how, then, **does** he **see** now?
 [5-6] (there) **answered**, then, his parents, and **said**
 [7-9] we **know** that this-one **is** our son, and that blind, he **was born**
 [10] how then, now, he **sees** –

[1] we **do not know**
 [2-3] nor who **opened** his **eyes**
 [4] we **do not know**
 [5] him, **ask**!
 [6] maturity, he **has**
 [7-8] **he**, concerning **himself**, **will speak**
 [9] these (things), (there) **said**, his parents
 [10] because they **feared** the Jews

[1] for already (there) **had commanded**, the Jews
 [2-3] that if anyone, **Him**, **acknowledged**, **Christ**
 [4-5] **excluded-from-synagogue**, **he would become**!

[1] because of this, his parents **said** that
 [2] maturity, he **has**
 [3] him, **ask**
 [4-5] they **called**, then, the man, of a second (attempt) – who **was blind**
 [6] and they **said** to him
 [7] **give** glory to God!
 [8] we **know**

[4] that this Man, sinful, **is**!
 [9] (there) **answered**, then, that-one
 [5] whether sinful, He **is** –

[10] I **do not know**

[1] **one** (thing) I **do know**
 [2-3] that blind, **being** – now, I **see**!
 [4] they **said**, then, to him

[1] what **did** He **do** to you?
 [2-3] how **did** He **open** your **eyes**?

[5] he answered them
 [6] I said to you already
 [7] and you did not listen
 [8-9] why, again, do you want, to hear?
 [10] not also you want –

[1] His disciples, to become?
 [2-3] and they reviled him and said
 [4] you, a disciple are of that-One
 [5] but we, of Moses, are disciples
 [6] we know that

[4] to Moses, (there) has spoken, God
 [7] but this-One – we do not know

[5] from where He is
 [8-9] (there) answered, the man, and said to them
 [10] in this (thing), indeed, the marvelous, is –

[1] that you do not know

[6] from where He is!

[7-8] and He opened my eyes

[2] we know

[9] that of a sinful (person), God does not listen

[3] but if a certain-one, God-fearing, is

[4] and His will, does

[10] of this-one, He listens

[5] of the age, it has not been heard

[6-7] that (there) opened, a certain-one, eyes of a blind (person),

[8] having been born

[1] if not were this-One from God

[2-3] He would not be able, to do anything!

[9-10] they answered and said to him

[1-2] in sins you were born, entire

[3] and you teach us?

[4-5] and they cast out, him, out!

[4] (there) heard, Jesus

[1-2] that they had cast out, him, out

[5-6] and having found him, He said

[3] do you believe in the Son of Man?

[4-5] (there) answered, that-one, and said

[7] and who is He, Sir

[6] in order that I might believe in Him?

[8] (there) **said** to him, Jesus
 [7] and you **have seen** Him
 [9-10] and (He) who **is speaking** with you – that-One, He **is**!

[8] and he **said**
 [9] I **believe**, Lord
 [10] and he **worshiped** Him

[1] and (there) **said**, Jesus
 [2-3] for judgment, I – into the **world**, **this** – **came**
 [1-2] in order that (those) who **are not seeing**, **may see**
 [3-4] and (those) who **are seeing** – blind, **may become**
 [5-6] (there) **heard**, of the Pharisees, these (things) – who, with Him, **were being**
 [7] and they **said** to Him
 [8] not also we, blind, **are**?
 [4] (there) **said** to them, Jesus
 [9-10] if blind, you **were**, you **would not have** sin
 [1] but now you **say** that
 [2] “we **see**”
 [3] your sin **remains**

9:41

10:1

[5-6] **truly, truly**, I **say** to you
 [4] (he) who **is not entering** through the gate into the fold of the sheep
 [5] but **is going up** from elsewhere
 [6-7] that-one, a **thief**, **is**, and a **robber**
 [8] but (he) who **is entering** through the gate –
 [9] shepherd, he **is**, of the sheep
 [10] to this-one, the gatekeeper **opens**
 [1] and the sheep, his voice, **hear**
 [2-3] and his **own** sheep, **he calls** by name
 [4] and he **leads out**, them
 [5-7] when, his **own**, **all**, **he has sent out**
 [8] before them, he **goes**
 [9] and the sheep, him, **follow**
 [10] because they **know** his voice
 [1] but a stranger, they **will not follow**
 [2] but they **will flee** from him
 [3] because they **do not know** the stranger’s voice
 [7] this parable, (there) **said** to them, Jesus
 [4] but those-ones **did not know**
 [8-9] what it **was**, which He **spoke** to them

Chapter 9 Literary Counts

Subject Columns	Running Totals	
Jesus	63	1039
World	155	1343
<u>John the Baptist</u>		<u>80</u>
Total:	218	2462

[10] (there) **said**, then, again, Jesus

[1-2] **truly, truly**, I **say** to you

[3] that I **AM**,

[4] the **Gate** of the sheep

[5-6] all – as many as **came** (before Me) – **thieves, were**, and **robbers**

[7] but (there) **did not listen** to them, the sheep

[5] I **AM**,

[6] the **Gate**

[8-9] through Me – if a certain-one **enters**, he **will be saved**

[10] and he **will enter in**

[1-2] and he will **go out**, and pasture, **will find**

[3-6] the thief **does not come**, except in order **to steal** and **to kill** and **to destroy**

[7] I **came**

[7-8] in order that life, they **may have**, and abundantly, they **may have**

[8] I **AM**,

[9-10] the **Shepherd**, the **Good**

[1-2] the **Shepherd**, the **Good** – his life, **lays down** for the sheep

[9-10] the **hireling** – and (he) **not being** a shepherd –

[1-2] of whom (there) **is not**, the sheep, his **own** – **sees**

[3] the wolf **coming**

[4-5] and he **abandons** the sheep and **flees**!

[1-2] and the wolf **snatches** them and **scatters**

[3] because a hireling, he **is**

[4] and it **is not a care** to him, concerning the sheep

[3] I **AM**,

[4-5] the **Shepherd**, the **Good**

[6] and I **know**

[5] (those) who (are) Mine

[6-7] and (there) **know** Me – (those) who (are) Mine

[7] just as (there) **knows** Me, the Father

[8] and I **know** the Father

[9] and My life, I **lay down** for the sheep

[10] and other sheep, I **have**

[8-9] who **are not** of the **fold**, **this**

[1-2] and those-ones – **it is necessary** (for) Me, **to bring**

[10] and My voice, they **will hear**

[1-2] and **they will become** **one flock**

[3] **one Shepherd**

(92 elements)

- [4] because of this – Me, the Father **loves** –
 [5] because I **lay down** My life
 [6] in order that – again, I **may take up**, it
 [3] no-one **takes** it from Me
 [7-8] but I **lay down**, it, of **Myself**
 [9-10] power I **have, to lay down**, it
 [1-2] and power I **have**, again, **to take up**, it
 ● [3] this charge I **received** from My Father

[4-5] a **division**, again, **happened** among the Jews because of the **words, these**

- [1] (there) **said**, then, many of them
 [4] a demon, He **has**!
 [5] and He **is insane**!

- [2] why, of Him, **do you listen**?
 [3] others **said**
 [4-5] these words **are not** of (someone) **being demon-possessed**!
 [6-7] **is** a demon **able**, of a blind (person), **eyes, to open**?
 [8-9] (there) **happened**, then, the **Dedication-of-Renewal**, in **Jerusalem**
 [10] winter, it **was**

- [1-2] and (there) **walked around**, Jesus, in the **temple**, in the **colonnade** of Solomon
 [1-2] then (there) **surrounded**, Him, the Jews, and **said** to Him
 [3]* until **when**, our soul, **will** You **hold-in-suspense**?

2575

2575

- [4-5] if You **are** the Christ, **tell** to us with boldness!
 [6] (there) **answered** them, Jesus
 [7] I **told** you
 [3] and you **do not believe**!
 [8-9] the works which I **do** in the name of My Father – these **bear witness** concerning Me
 [4] but you **do not believe**
 [5-6] because you **are not** of the **sheep**, the, **Mine**
 [7-8] the **sheep**, the, **Mine** – My voice, **hear**
 [10] and I **know** them
 [9] and they **follow** Me
 [1-2] and I **give** them **life, eternal**
 [10] and they **will not perish** unto the **age**
 [1] and (there) **will not snatch** – a certain-one – them from My hand!
 [3-4] My Father – who **has given** to Me all (things) – greater, **is**
 [2-3] and no-one **is able, to snatch** from the hand of the Father
 [5-7] I and the **Father** – **one, we are**!

(92 elements)

(to beginning)
 ↑
 Mirror Point: Identity of the Messiah
 ↓
 (to 21:9)

“until when, our soul, will You hold-in-suspense?” | This question resembles the angelic question of Daniel 8:13 (“until when (is) the vision...”). Here at the literary midpoint in John’s gospel, the question is being asked by locals who have not yet come to know Jesus. Like the instance in Daniel, John may employ a literary device to give a measured response to the question “until when?” John may use a mirroring device that reaches to the extents of the age. Measuring from the beginning of John’s gospel, the total literary count is 2575 elements to this point. Mirroring 2575 elements forward, the mirror reaches to the completion of the 6000-fold stature of the age at 21:8. There, the disciples are bringing in the catch of fish to the shore, where Jesus awaits: as it were, the harvest of people from throughout the present age, now arriving to the presence of Jesus at the end of the age. See comments, chapter 21. John may be making the point that Jesus’ identity as Messiah will become unavoidably apparent at the end of the age, when He is revealed from heaven. At that point, the harvest has already been taken in the net, and there will not be further opportunity for those who persist in rejecting Jesus’ claims. Unlike these who are divided in their opinions, those saints are taken in a net that “was not divided” despite being so full (21:11). Thus, the answer to the question “until when” becomes, in effect, *to the end of the age*, just like the device in Dan. 8 (“that to time of the end (is) the vision,” 8:17).

[4-5] (there) **took up** again stones – the Jews – in order to **kill-by-stoning**, Him
 [8] (there) **answered** them, Jesus
 [9-10] many **works, good**, I **have shown** you from the Father
 [6] because of which – of these – work, Me, **do you stone?**
 [7] (there) **answered** Him, the Jews
 [8-9] concerning a good **work**, we **do not stone** You, but concerning **blasphemy**
 [1] and because **You** – a man, **being** –
 [2-3] **make Yourself, God**
 [4] (there) **answered** them, Jesus
 [10] **is it not, having been written** in your law, that
 [5] “I **said**
 [1] gods, you **are**”?
 [1] if those-ones, He **addressed** (as) “gods” –
 [2] to whom the word of God **happened** –
 [3-4] and (there) **is not able, to be broken**, the Scripture –
 [2-3] (Him) whom the Father **consecrated** and **sent** into the world –
 [5] you **say** that
 [4] “He **blasphemes**”
 [5] because I **said**
 [6] “Son of God, I **am**”?
 [7] if I **do not do** the works of My Father
 [6] **do not believe** in Me
 [8] but if I **do**
 [7] even if, in Me, you **do not believe** –
 [8] in the works, **believe**
 [9-10] in order that you **may know** and **understand**
 [9-10] that in Me (**is**) the Father, and I (**am**) in the Father
 [1-2] (then) they **sought** Him again, **to arrest**
 [1] and He **went out** from their hand
 [2] and He **departed** again across the Jordan to the place
 [3-4] where (there) **was** John, **formerly, baptizing**
 [3] and He **remained** there
 [5-6] and many **came** to Him and **said** that
 [7] John, indeed, a **sign, did**, none
 [8] but everything which (there) **spoke**, John, concerning this-One
 [9] true, it **was**
 [10] and many **believed** in Him there

10:42

Chapter 10 Literary Counts

Subject Columns	Running Totals	
Jesus	79	1118
World	107	1450
John the Baptist		80
Total:	186	2648

[1-2] now (there) **was**, a certain – **being sick** – **Lazarus**, from **Bethany**
 [3-5] from the village of **Mary** and **Martha**, her **sister**
 [6-7]* now it **was** Mary who **had been anointing** the Lord with ointment
 [8-9] and **had been wiping** His **feet** with her hair
 [10] whose brother Lazarus **was sick**

[1-2] (there) **sent**, then, the sisters to Him, **saying**
 [3] Lord, behold, (he)

[4] whom You **love**
 [-] **is sick**

[5-6] but **having heard**, Jesus **said**

[4-5] this sickness **is not** unto death, but (it **is**) for the glory of God

[7] in order that (there) **may be glorified**, the Son of God, through it

[8-10] now (there) **loved**, Jesus, **Martha** and her **sister** and **Lazarus**

[1] as, then, He **heard**

[1] that he **was sick**

[2-3]* then, indeed, He **remained** in – which, He **was** – place, **two days**

[4] then, after this, He **said** to the disciples

[5] **let us go** to Judea again

[6] (there) **said** to Him, the disciples

[2-3] Rabbi, presently (there) **seek** You, **to kill-by-stoning**, the Jews

[7] and again You **go** there?

[8] (there) **answered**, Jesus

[4-5] not **twelve hours**, (there) **are**, of the **day**?

[1-3] if a certain-one **walks** in the **day**, he **does not stumble**, because the
 light of the **world**, **this**, he **sees**

[4-6] but if a certain-one **walks** in the night, he **stumbles**, because the
 light **is not** in him

[9] these (things) He **said**

[10] and after this, He **said** to them

[7-8] **Lazarus**, our **friend**, **has fallen asleep**

[1-2] but I **go**, in order that I **may awaken**, him

[3] (there) **said**, then, the disciples to Him

[9] Lord, if he **has fallen asleep**

[10] he **will be healed**!

[4] but (there) **had spoken**, Jesus, concerning his death

[5] but those-ones **supposed**

[6] that concerning the repose of sleep, He **spoke**

[7] therefore, then, (there) **said** to them, Jesus, in plainness

11:1

“twelve hours” / 2 = 6x “hours” | 60 elements

10

“three hundred denarii” | 300 elements

60 elements

“two days” | As before, John may use the placement of key numbers in this context, as a literary device, to convey eschatological meaning:

- “now it was Mary” | To identify this Lazarus, John reaches ahead to chapter 12 for association with the identity of Mary, whose actions are presented there. This literary device may cue the inversion of the time perspective in John’s use of eschatological numbers here. Follow the 300-element cross-reference line from 12:5 (more precisely, from the verb “was not sold”), corresponding with 300 days’ wage (“three hundred denarii”) at one day = one element.
- “then, indeed, He remained in – which, He was – place, two days” | May be an allusion to the final two thousandfolds of the age.
- “after this, He said to the disciples, ‘let us go to Judea again’” | May be an allusion to His second coming, the end of the age, when resurrection will happen. In context, the “after this” collapses into the “now.” Likewise, the then-future two thousandfolds of the age collapse into the “now” as Jesus demonstrates resurrection here.
- “not twelve hours, (there) are, of the day?... if a certain-one walks in the day... but if a certain-one walks in the night...” | These twelve hours of the day wax and wane, sixfold and sixfold. See the mirroring of six hours = 60 elements as depicted with yellow lines, on the theme of awakening from sleep (that is, from death).
- “having come, then, Jesus found him – four, already, days having in the tomb” | May be an allusion to the first four thousandfolds of the age. Between sickness-unto-death and the sleep of death itself, Lazarus has been “in the night,” as it were, for a literary 2 + 4 = sixfold of days. This sixfold will be mirrored by sixfold days at 12:1.
- “now (there) was, Bethany, near Jerusalem – like, from **stadia**, **fifteen**” | John’s use of (**unit** | **quantity**) here may signal a literary device. Fifteen is the number of thousandfold faith heroes in Genesis (see notes there). John may be making the point that faith will arise here, in Bethany, by the resurrection of Lazarus.
- “I know that he will rise in the resurrection, in the last day // I AM, the Resurrection and the Life!... he will never die unto the age” | The focus is clearly eschatological here in context.
- “for fourth-day, it is” | This statement may confirm the moment in eschatological context: four thousandfolds of the age are complete.
- “therefore Jesus, six days before the Passover, went to Bethany where (there) was, Lazarus, whom (there) raised from the dead, Jesus” (12:1) | These may be the sixfold of days (“in the day,” as it were) that complete the literary mirror discussed above.

Rest: Resurrection

(5-6)

Sixfold Measure of the Age

Jesus World

Sixfold Measure of the Age

(1-4)

[1] Lazarus **has died**
 [8] and I **rejoice** for you –
 [9]* in order that you **may believe** –
 [10] that I **was not** there (midpoint)

[1] but **let** us **go** to him
 [2-3] (there) **said**, then, Thomas, who **was being called** *Didymus* [*twin*] by the fellow-disciples
 [4-5] **let** (there) **go**, also we – in order that we **may die** with Him!

[1-2] **having come**, then, Jesus **found** him –
 [2-5] **four**, already, **days** **having** in the tomb
 [6-10] now (there) **was**, Bethany, near Jerusalem – like, from **stadia**, **fifteen** 10

[1-2] and many of the Jews **had come** to **Martha** and **Mary** in order **to comfort** them concerning the brother
 [3] then Martha, as she **heard**
 [3] that Jesus **came**
 [4] **met** Him
 [5] but Mary, in the house, **sat**
 [6] (there) **said**, then, Martha to Jesus
 [4-5] **Lord**, if **You were** here
 [7] (there) **would not have died**, our brother!
 [8] (but) even now, I **know** that

[1] whatever You **ask** God
 [2] (there) **will give** to You, God
 [3] (there) **said** to her, Jesus
 [9] (there) **will rise**, your brother
 [10] (there) **said** to Him, Martha

[1] I **know** that
 [2] he **will rise** in the **resurrection**,
 [3] in the last **day**

[4] (there) **said** to her, Jesus
 [5] I **AM**,
 [6-7] the **Resurrection** and the **Life**!
 [4] (he) who **is believing** in Me –
 [5-6] even if he **should die**, he **will live**

[7-8] and everyone who **is living** and **is believing** in Me –
 [9] he **will never die** unto the **age**
 [10] **do** you **believe** this?

“in order that you may believe –” | If literary counts are accurate, the dashed line is the midpoint of the total literary count of John’s gospel (2715 elements each side). The emphasis on belief is in keeping with the major thrust and stated purpose of the gospel (see 20:31).

“twelve hours” / 2 = 6x “hours” | 60 elements
 “three hundred denarii” | 300 elements

- [1] she **said** to Him
 [2] yes, Lord, I **have believed**
 [8-9] that You **are** the **Christ**, the **Son** of God
 [10] who, into the world, **is coming**!
- [3-4] and this, **having said**, she **went**
 [5-6] and she **called Mary**, her **sister**, privately **saying**
 [1-2] the Teacher **is present** and **calls** you
 [7-10] and that-one, as she **heard**, **rose**, **quickly**, and **went** to Him
- [3] now not yet **had** (there) **come**, Jesus, into the village
 [4] but He **was** still in the place
 [1] where (there) **met** Him, Martha
 [2-4] therefore the Jews who **were being** with her in the house and **were**
 comforting her, **seeing** Mary –
 [5-6] that quickly she **rose** and **went out** –
 [7-8] **followed** her, **thinking** that
 [9-10] she **went** to the tomb in order **to weep** there
- [1] thus **Mary** – as **she came**
 [5] where (there) **was**, Jesus –
 [2-4] **having seen** Him, **fell** at His **feet**, **saying** to Him
 [6-7] **Lord**, if **you were** here
 [5] (there) **would not have died**, my brother!
 [8] therefore **Jesus** – as **He saw**
 [6] her **weeping**
 [7-8] and the, **having come together** to her, Jews, **weeping**
 [9-10] **was agitated** in the Spirit and **troubled Himself**
- [1] and He **said**
 [9] where **have** you **placed** him?
 [10] they **said** to Him
- [2-3] Lord, **come** and **see**!
 [4] (there) **wept**, Jesus
 [1] (there) **said**, then, the Jews
 [2] **see** –
 [5] how He **loved** him!
 [3] but certain-ones of them **said**
 [6-8] **was** (there) **not able**, this-One – who **opened** the **eyes** of the blind (man) – **to work**
 [4] in order that even this-one **might not die**?
 [9-10] **Jesus** therefore again, **being agitated** in **Himself**, **went** to the tomb
- [5-6] now (there) **was** a cave, and a stone **lay** against it

- [1] (there) **said**, Jesus
 [7] **take away** the stone!
 [8-9] (there) **said** to Him, the **sister** of the **having died** – **Martha** –
 [10] Lord, already it **stinks** –
- [1] for fourth-day, it **is**!
- [2] (there) **said** to her, Jesus
 [3] **did not** I **say** to you
 [2] that if you **believe**
 [3] you **will see** the glory of God?
 [4] therefore they **took away** the stone
 [4-5] and Jesus **lifted** the **eyes** upwards and **said**
 [6-7] **Father**, I **give thanks** to **You**
 [8] because you **have heard** Me
 [9-10] and I **knew**, that always, Me, you **hear**
- [5] but because of the crowd which **is standing around**
- [1] I **spoke**
 [6] in order that they **may believe**
 [2] that You – Me – **have sent**
 [3] and these (things) **having spoken** –
 [4-5] with a **voice**, **great**, He **cried out**
- [7] Lazarus, **come** out!
 [8-10] (there) **came out**, (him) who **was having died**, **having been bound** –
- [1-4] the **feet** and the **hands** (**were**) in graveclothes
 [5] and his face, with a cloth, **was wrapped**!
- [1] (there) **said** to them, Jesus
 [1-3] **unbind** him and **release** him, **to go away**
 [4] many, then, of the Jews who **were having come** to Mary
 [5] and **were having seen**
- [2] what He **did**
 [6] **believed** in Him
 [7-8] but certain-ones of them **departed** to the Pharisees and **told** them
 [3] what, (there) **had done**, Jesus
 [9-10] (there) **gathered**, then, the **high-priests** and the **Pharisees**, a *Sanhedrin*
[council], and **said**
- [1] what **shall** we **do**?
 [4] because this Man – many – **does** – **signs**! -----
 [2-3] if we **permit** Him, **thus**
 [4] everyone **will believe** in Him
 [5-6] and (there) **will come**, the Romans, and **take away** both our **place** and our
nation!

(42 elements)

"three hundred denarii" | 300 elements

(42 elements)

[7-] but one certain-one of them, Caiaphas –
 [8-9] high-priest, being, of the year, that –
 [-10] said to them

[1] you do not know anything!
 [2] neither do you consider
 [3] that it is better for you

[5] that one Man should die for the people

[4] and not all the nation die!
 [5-6] but this, of himself, he did not say
 [7-8] but high priest, being, of the year, that – he prophesied

[1-2] that (there) was about – Jesus – to die for the nation

[3-4] and not for the nation alone, but in order that also the children of God who were
 having been scattered abroad, should be gathered into one
 [9-10] therefore from that day they took counsel, in order to kill Him

[5] therefore Jesus no longer openly walked about among the Jews

[6] but He went away from there into the region near the wilderness –

[7] to Ephraim, having been called, a city –

[8] and there He remained with the disciples

[1] now (there) was near, the Passover of the Jews
 [2] and (there) went up, many, to Jerusalem from the country before the Passover
 [3] in order to purify themselves
 [4] they sought, therefore, Jesus
 [5-6] and they spoke with one-another in the temple, having stood:
 [7] what does it seem to you?

[9] that He will not come to the feast?

[8-9] but (there) had given, the high-priests and the Pharisees, commands

[10] that if a certain-one knew

[10] where He was –

[1] he should make known
 [2] in order that they might seize Him

[1-6] therefore Jesus, six days before the Passover, went to Bethany
 [3] where (there) was, Lazarus

[7] whom (there) raised from the dead, Jesus

[4] they made, therefore, for Him a supper there

[5] and Martha served

[6-7] but Lazarus – one, was, of (those) who were reclining-at-table
 with Him

Rest: Resurrection Sixfold

Tenfold Identity: Mary

11:57

12:1

(1)

"three hundred denarii" | 300 elements

Chapter 11 Literary Counts

Subject Columns	Running Totals	
Jesus	97	1215
World	177	1627
John the Baptist		80
Total:	274	2922

"six days... but Lazarus – one, was, of (those) who were reclining-at-table with Him" | See comments above, at 11:1. This short contextual introduction may contain eschatological meaning in association with Lazarus, "whom (there) raised from the dead, Jesus." In literary effect, Lazarus, who was "one," represents the seventh day – the final day of the age – when resurrection happens.

[8-10] then Mary, **taking** a *litra* of ointment of **nard**, **pure**, **precious** –

[1-2] **anointed** the **feet** of Jesus

[3-4] and **wiped** with her hair His **feet**!

[5] and the house **was filled** of the fragrance of the ointment

[8-10] but (there) **said**, **Judas**, the **Iscariot**, **one** of His disciples who **was being about** – Him – **to betray**

[1-3] because of what, this ointment **was not sold** for **three-hundred** denarii and **given** to poor (people)?

[4-5] now he **said** this, not because, about the poor, **it was a concern** for him

[6-7] but because a thief, he **was**, and the moneybag **having** –

[8-9] what **was being deposited**, he **lifted**

[10] (there) **said**, Jesus

[1]* **permit** her

[2] in order that, for the **day** of My burial, she **may keep** it

[3-4] for the poor, always, **you have** with **yourselves**

[5] but Me you **do not** always **have**

[1-2] (there) **learned**, then, the **crowd**, **great**, of the Jews

[1] that there, He **was**

[3-4] and they **came**, not because of Jesus only, but in order that also Lazarus, they **might see** –

[2] whom He **had raised** from (the) dead

[5-6] but (there) **took counsel**, the high-priests, in order that, also Lazarus, **they might kill**

[7-8] because many – because of Him, **departed** – of the Jews – and **believed** in Jesus

[9-10] on the following-**day**, the **crowd**, **great**, who **were having come** to the feast –

[1] **having heard**

[3] that (there) **came**, Jesus, to Jerusalem

[2-3] **took** the branches of the palm-trees and **went out** for a meeting with Him

[4] and they **cried out**

[4] **Hosanna** [*save now*]

[5-6] **having been blessed**, **is** (He) who **is coming** in (the) name of (the) Lord – (even) the King of Israel!

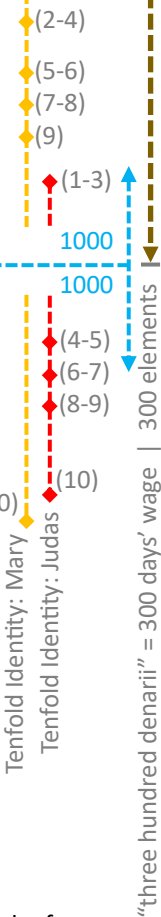
[7-8] and **having found**, Jesus, a young-donkey, He **sat** upon it

[5] just as it **is**, **having been written**

[6] **do not fear**, daughter of Zion

[9-10] behold, your King **comes**, **sitting** upon a colt of a donkey!

John



If literary counts are accurate, the blue dashed line indicates the completion of the third thousandfold in total literary count in the Gospel of John. The third thousandfold is completed within the literary space of the number *three-hundred*. More specifically, it is completed at the 55th of the 300 + 3 elements represented on this line. Mirroring is evident about this point.

The number 55, in this context, may have composite significance. Judas is presented here in tenfold literary identity. He is presented as being a thief, which may be reflected as a fivefold literary significance – as by the taking of things with a five-fingered hand – similar to five-fold half-sets. Not only may Judas be identified here as a thief, but he is in the very act of trying to pull a job. He is seeking to cash in on the honor reserved for Jesus: the value of Mary's precious burial ointment. Judas' identity stature is (10 x 5-fold) = 50. Ultimately, Judas' hand will be raised against Jesus, "to betray" Jesus over to death – a fivefold outcome reflected in the digits place: 50 + 5 = 55. The number reflects Judas' core identity and his hand rising against Jesus' life.

Beautifully, the number may also have composite significance for Mary. She, also, is presented with tenfold literary identity here. She is in the act of giving something precious – as by the giving of things with a five-fingered hand – similar to five-fold half-sets. Thus, her identity in this context may be composed as 10 x 5 = 50. She is not only giving presently, but Jesus points to the value of this gift to be kept "for the day of My burial." What remains of the gift will be given again, on that day, in honor of Jesus' death. Thus, Mary's composite stature may include the additional fivefold significance in this context: 50 + 5 = 55. The number reflects Mary's core identity and her hand serving in honor of Jesus' death.

"permit her" | This imperative is singular, and it pertains to Judas as the subject of the action. Judging by the completeness and flow of the literary sets, it appears that John shifts Judas from the subject column of Jesus + disciples to the subject column of humanity in general, at this exact literary location. John's gospel does not include the selling of Jesus for thirty shekels of silver (see Matthew's gospel). It appears that from John's perspective, the passage at hand – the expressed desire to sell Jesus' honor for 300 shekels – was Judas's point of departure. John emphasizes this context by its placement at the 3000-fold in total literary count.

The verbs that follow ("the poor, always, you have... Me you do not always have") are plural.

- [1] these (things), (there) **did not understand**, His disciples at the **first**
 [2] but when (there) **was glorified**, Jesus
 [3] then they **remembered**
 [7] that these (things) **were**, about Him, **having been written**
 [8] and these (things), they **did** to Him
 [9-10] (there) **bore witness**, then, the crowd which **was being** with Him
- [4-5] when Lazarus, He **called** from the tomb and **raised** him from (the) dead
 [1] because of this (also) (there) **met** Him, the crowd –
 [2] because they **heard** this –
- [6] Him, **to have done** the **sign**
 [3-4] but the **Pharisees said** to **themselves**
 [5-6] you **see** that you **are not gaining** anything!
 [7] behold, the world, after Him, **has gone away**!
 [8-9] now (there) **were Greeks**, **certain-ones** of (those) who **were going up**
 [10] in order that they **might worship** at the feast
- [1] these, then, **approached** Philip
 [7-8] who (**was**) from **Bethsaida**, of **Galilee**
 [2-3] and they **asked** him, **saying**
 [4-5] sir, we **want**, Jesus, **to see**!
- [9-10] (there) **went**, **Philip**, and **he spoke** with Andrew
- [1-2] (there) **went**, **Andrew** and **Philip**, and **spoke** with Jesus
 [3-4] and Jesus **answered** them, **saying**
 [5] (there) **has come**, the **hour**
 [6] in order that (there) **may be glorified**, the Son of Man
 [7-8] **truly, truly**, I **say** to you
 [1-2] if (there) **does not** – a grain of the wheat, **falling** to the earth – **die**,
 [3] it, alone, **remains**
 [4-5] but if it **should die** – much fruit, it **bears**!
- [1-2] (he) who **is loving** his life, **loses** it
 [3-4] and (he) who **is hating** his life in the **world**, **this** – unto life,
 [5] **eternal**, **will keep** it
 [6-7] if Me, a certain-one **would serve** – Me, **let** him **follow**!
- [9] and where **am**, I
 [8-9] there also the **servant**, the, **Mine**, **will be**
 [10] if a certain-one – Me – **serves**
- [10] (there) **will honor** him, the Father

(3x) "hour" = 30 elements

(72 elements)

(3x) "hour" = 30 elements

[1-2] now My soul **is troubled**, and what **shall** I **say**?
 [3-4] Father, **save** Me from the **hour**, **this**?
 [5-6] but for the sake of this I **came** to the **hour**, **this**
 [7] Father, **glorify** Your name!
 [8] (there) **came**, then, a voice from the heaven
 [9] "and I **have glorified**
 [10] and again, I **will glorify**!"

[1-3] therefore the crowd which **was having stood** and **having heard**, **said**
 [1] thunder, **to have happened**!
 [4] others **said**
 [2] an angel, to Him, **has spoken**!
 [3-4] (there) **answered**, Jesus, and **said**
 [5-6] not for Me, the **voice**, **this**, **has happened** – but for you

[5-6] now, judgment **is**, of the **world**, **this**
 [7-8] now the ruler of the **world**, **this**, will be **cast** out
 [7-8] and I – if I **am lifted up** from the earth –
 [9-10] all (people), I **will draw** to **Myself**

[1-4] now this He **said**, **indicating** by what kind of death He **was about**, **to die**
 [9] (there) **answered**, then, to Him, the crowd
 [10] we **have heard** from the law

[5] that the Christ **remains** to the **age**
 [6] and how **say** You
 [7-8] that **it is necessary**, **to be lifted up**, the Son of Man?
 [9] who **is** this Son of Man?
 [10] (there) **said** then to them, Jesus

[1] yet a **little time**, the Light, among you, **is**
 [1-2] **walk** while the light, you **have**
 [3] in order that (there) not – darkness – you, **overtake**!
 [4-6] and (he) who **is walking** in the darkness **does not know** where he **goes**
 [7] while the light, you **have**
 [8] **believe** in the light
 [9-10] in order that **sons** of light, **you may become**

[2] these (things) (there) **said**, Jesus
 [3-4] and **departing**, He **hid** from them
 [5] and though so many (of) His **signs were having been done** before them

[1] they **did not believe** in Him
 [2-3] in order that the word of **Isaiah**, the **prophet**, **might be fulfilled**
 [4] who **said**

(430 elements)

(72 elements)

(72 elements)

[5] Lord, who **has believed** in our report?
 [6-7] and the **arm** of (the) Lord – to whom, **has it been revealed**?
 [8-9] because of this they **are not able, to believe**
 [10] because again (there) **said**, Isaiah

[6] He **has blinded** their eyes
 [7] and He **has hardened** their heart
 [1] in order that they **may not see** with the **eyes**
 [2] and **understand**, the heart
 [3] and they **turn**
 [8] and I **heal** them
 [4] these (things), (there) **said**, Isaiah
 [5-6] because he **saw** His glory and **spoke** concerning Him
 [7] likewise, nevertheless, even from the rulers, many **believed** in Him
 [8-9] but because of the Pharisees, they **did not confess**, in order that **they might not, excluded-from-synagogue, become**
 [10] for they **loved** the glory of man more than the glory of God

[9-10] then Jesus **cried out** and **said**

[1]* (he) who **is believing** in Me **does not believe** in Me but in (Him)
 [1] who **is having sent** Me
 [2-3] and (he) who **is observing** Me **observes** (Him)
 [2] who **is having sent** Me
 [3-4] I, **Light**, into the world, **have come**
 [4-5] in order that everyone who **is believing** in Me, in the darkness, **may not remain**
 [6-7] and if a certain-one **should hear** My words, and **not keep**
 [5] I **do not judge** him
 [6-7] for I **did not come** in order that I **might judge** the world
 [8] but in order that I **might save** the world
 [8-10] (he) who **is rejecting** Me and **is not receiving** My words – he **has** (that)

[9] which **is judging** him:

[10] the word which I **spoke** –

[1] that-one **will judge** him on the **last day**
 [2-3] because I, of **Myself**, **have not spoken**
 [4] but the – **having sent** Me – Father –
 [5] He, to Me, a commandment, **has given** –
 [6-7] what I **should say** and what I **should speak**
 [8] and I **have known**
 [9-10] that His commandment – **life, eternal, is**

[1] what, therefore, I **speak** –

[2-3] just as (there) **has spoken** to Me, the Father – thus, I **speak**!

“(he) who is believing in Me does not believe in Me” | In this construction, it appears that the negating/clarification of the same verb has the effect of keeping the literary count to one on this line.

Chapter 12 Literary Counts

Subject Columns	Running Totals	
Jesus	413	1628
World	118	1745
John the Baptist		80
Total:	531	3453

[4] now before the feast of Passover – **knowing**, Jesus
 [5] that (there) **had come**, His **hour**
 [6-7] in order that He **should depart** from the **world**, **this**, to the Father
 [8] **having loved** His own
 [9] who (**were**) in the world
 [10] to (the) **end**, He **loved** them

[1] and while supper **was happening**
 [2-3] the Devil already **having put** into the heart, in order **to**
betray Him, **Judas**
 [4-5] of **Simon**, **Iscaiot**

“hour” | 10 elements

(72 elements)

[1] **knowing** –
 [2-3] that all (things), (there) **had given** to Him, the Father, into the **hands**
 [4-5] and that from God, He **had come**, and to God, He **went** –
 [6-7] He **rose** from the supper and **put off** the outer-garment
 [8-9] and **taking** a towel, **He wrapped-around Himself**
 [10] then He **put** water into the washbasin

[1-2] and He **began**, **to wash** the feet of the disciples
 [3] and **to wipe** with the towel
 [4] which **was**, **having been wrapped-around**
 [5-6] He **came**, then, to **Simon Peter**
 [7] he **said** to Him
 [8] **Lord**,
 [9-10] You **wash** my **feet**?

[1-2] (there) **answered**, Jesus, and **said** to him
 [3] what I **do**
 [4] you **have not understood** now
 [5] but you **will understand** after these (things)

[1] (there) **said** to Him, Peter
 [2-3] never **will** You **wash** my **feet**, unto the **age**!
 [4] (there) **answered**, Jesus, to him
 [5] if I **do not wash** you
 [6] you **do not have** a share with Me!
 [7-8] (there) **said** to Him, **Simon Peter**
 [9-10] Lord, not my **feet** only –

[1-2] but (**let it be**) also the **hands**
 [3] and the **head**!
 [4] (there) **said** to him, Jesus
 [5-6] (he) **having bathed**, **does not have** a need –
 [7-8] except the **feet**, **to wash**
 [9-10] but he **is clean**, **whole**

(430 elements)

[1] and you, clean, **are** – but not all
 [2] for He **had known**
 [1] who **was betraying** Him
 [3] because of this, He **said** that
 [4] not all, clean, **are**
 [5-8] when, then, He **had washed** their feet (and) **put on** His outer-garment and **reclined**
 again, He **said** to them
 [9] **do** you **understand**
 [10] what I **have done** to you?

 [1-2] you **call** Me “the **Teacher**” and “the **Lord**”
 [3] and honorably, you **speak**
 [4] for I **am**
 [5-7] if then I **have washed** your feet – the **Lord** and the **Teacher** –
 [8-9] also you **are obligated**, **to wash** one-another’s feet
 [10] for an example, I **have given** to you –

 [1] in order that, just as I **have done** to you
 [2] also you **should do**
 [3-4] **truly, truly**, I **say** to you
 [5] (there) **is not**, a **servant**, greater than his Master
 [6] neither an **apostle**, greater than (Him)
 [7] who **has been sending** him
 [8] if these (things), you **know**
 [9-10] blessed, you **are**, if you **do** them

 [1] not concerning all of you, I **speak**
 [2-3] I **know** whom I **have chosen**
 [2] but in order that the Scripture **may be fulfilled**
 [3-4] (he) who **is eating** My bread **has lifted** against Me his heel
 [4-5] from now, I **tell** you, before which, (it) **to happen**
 [6-7] in order that you **may believe**, when it **happens**
 [8] that I **AM**!
 [9-10] **truly, truly**, I **say** to you

 [1] whoever **is receiving** a certain-one
 [2] I **send** –
 [3] Me, **receives**
 [4-5] and (he) who – Me, **is receiving** – **receives** (Him)
 [6] who **has been sending** Me

 [7-8] these (things) **having said**, Jesus **was troubled** in the Spirit
 [9-10] and He **bore witness** and **said**

[1-2] truly, truly, I say to you
 [5] that one of you will betray Me!

[3-4] (there) looked to one-another, the disciples, being perplexed concerning whom
 [5] He spoke!

[1] (there) was, reclining-at-table, one of His disciples, by the side of Jesus
 [2] whom (there) loved, Jesus
 [3-4] (there) motioned, therefore, to this-one, Simon Peter, to inquire
 [1] whoever he be
 [5] concerning whom, He spoke
 [6-7] reclining, therefore, that-one, thus, upon the chest of Jesus
 [8] he said to Him
 [9] Lord, who is it?
 [10] (there) answered, Jesus

[2] that-one, it is
 [1-2] to whom I will dip the morsel and give to him
 [3-5] dipping, then, the morsel, (He took and) gave to Judas, of Simon Iscariot
 [3] and after the morsel, then (there) entered into that-one, Satan
 [6] (there) said therefore to him, Jesus
 [4] what you do –
 [5-6] do, quickly
 [7-8] but this, no-one understood, of (those) who were reclining-at-table
 [9] for what He spoke to him
 [10] for some thought

[7] because the moneybag, (there) had, Judas
 [1] that (there) said to him, Jesus
 [8-9] buy what need, we have, for the feast
 [10] or for the poor, in order that something, he might give

[1] taking, then, the morsel
 [2-3] that-one went out, immediately
 [4] and it was night
 [5] when, then, he had gone out

[2] (there) said, Jesus
 [3] now (there) is glorified, the Son of Man
 [4] and God is glorified in Him
 [5] (if God is glorified in Him)
 [6-7] also God will glorify Him in Himself
 [8] and immediately, He will glorify Him
 [9] children, yet a little, with you, I am
 [10] you will seek Me

[1] and just as I **said** to the Jews –
 [2] that where I **go**
 [1-2] you **are not able, to come** –
 [3] also to you I **say** now
 [4-5] a **commandment, new**, I **give** to you:
 [1] that you **love** one-another
 [2] just as I **have loved** you
 [3] that also you **love** one-another
 [3] by this (there) **will know**, all (people)
 [4] that My disciples, you **are**
 [5] if love, you **have**, for one-another
 [6-7] (there) **said** to Him, **Simon Peter**
 [8-9] **Lord**, where **do You go**?
[10] (there) **answered** (him), Jesus
 [1] where I **go**
 [2-3] you **are not able**, Me, now, **to follow**
 [4] but you **will follow** afterwards
 [5] (there) **said** to Him, Peter
 [6-7] Lord, because of what **am** I **not able** – You – **to follow** now?
 [8] my life, for You, I **will lay down**!
 [9] (there) **answered**, Jesus
[10]* your life, for Me, you **will lay down**?
 [1-2] **truly, truly**, I **say** to you
 [3-4] (there) **will not**, a rooster, **crow**
 [5-7] until which, you **deny** Me **three-times**!
 [8] **let** (there) **not be troubled**, your hearts
 [9] you **believe** in God –
[10] also in Me, **believe**!
 [1-2] in the house of My Father – **dwelling-places, many**, (there) **are**
 [3-5] and if not, **would** I have told you that I **go, to prepare** a place for you?
 [6-7] and if I **go** and **prepare** a place for you
 [8] again, I **will come**
[9-10] and I **will take** you to **Myself**
 [1] that where **am**, I –
 [2] also you **may be**
 [3] and where (I) **go**
 [4] you **know** the way
 [5] (there) **said** to Him, Thomas
 [6] Lord, we **do not know**

“your life, for Me, you will lay down?” | John does not use a fivefold literary half-set here, as though to indicate an insincere or lying statement by Peter. Rather, the statement is honored as the conclusion of a full tenfold literary set. This design may be intended to honor the reality that Peter, indeed, would eventually lay down his life for Jesus.

Chapter 13 Literary Counts

Subject Columns	Running Totals	
Jesus	169	1797
World	28	1773
<u>John the Baptist</u>		<u>80</u>
Total:	197	3650

13:38

14:1

[7] where You **go**
 [8-9] how **are** we **able**, the way, **to know**?
 [10] (there) **said** to him, Jesus

[1] I **AM**,
 [2-4] the **Way** and the **Truth** and the **Life**!
 [5] no-one **comes** to the Father except through Me!
 [6] if you **have known** Me
 [7] also My Father, you **will know**
 [8-9] and from now, you **have known** Him and **have seen** Him
 [10] (there) **said** to Him, Philip

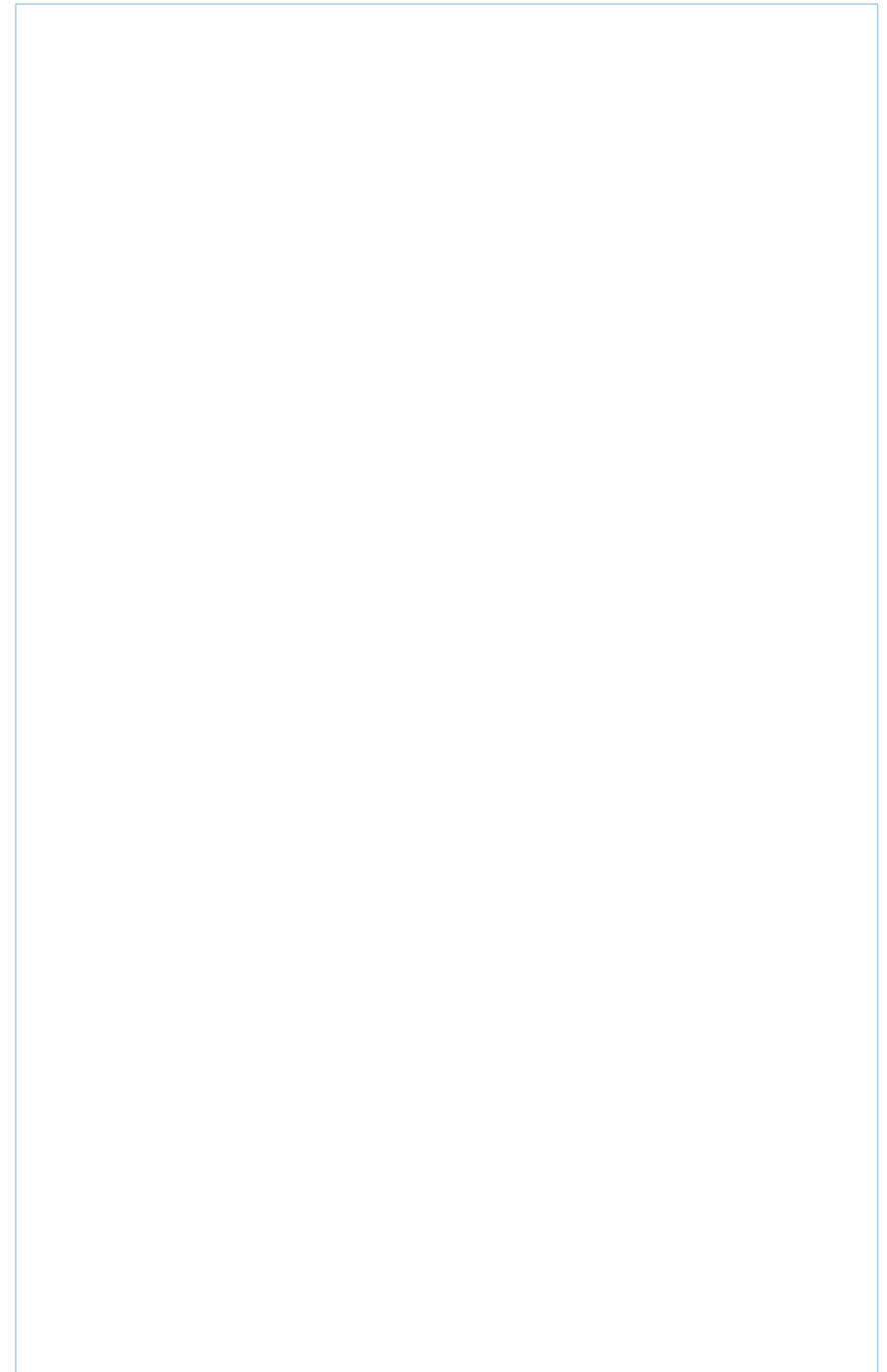
[1] Lord, **show** to us the Father
 [2] and it **is enough** for us
 [3] (there) **said** to him, Jesus
 [4] so much **time**, with you, I **am** –
 [5-6] and you **do not know** Me, **Philip**?
 [7-8] (he) who **is having seen** Me **has seen** the Father
 [9] how **do** you **say**
 [10] **show** to us the Father?

[1] **do** you **not believe**
 [2] that I (**am**) in the Father
 [3] and the **Father**, in Me, **is**?
 [4] the words which I **speak** to you –
 [5-6] from **Myself**, I **do not speak**
 [7-8] but the Father – in Me, **abiding** – **does** His works
 [9] **believe** in Me
 [10] that I (**am**) in the Father

[1] and the Father (**is**) in Me
 [2-3] and if not, because of the **works**, **themselves**, **believe**
 [4-5] **truly**, **truly**, I **say** to you
 [6] (he) who **is believing** in Me –
 [7] the works which I **do**
 [8] that-one **will do**
 [9] and greater than these, he **will do**
 [10] because I, to the Father, **go**

[1] and whatever you **ask** in My name
 [2] this, I **will do**
 [3] in order that (there) **may be glorified**, the Father, in the Son
 [4] if anything, you **ask** Me in My name
 [5] I **will do**!

“time” | 10 elements



[1] if you love Me –
 [2-3] the commandments, the Mine, you will keep
 [4] and I will ask the Father
 [5] and another Helper, He will give you
 [6] in order that, with you, to the age, He may be –
 [7] the Spirit of truth
 [4-5] whom the world is not able, to receive
 [6-7] because it does not see Him, neither knows
 [8] you know Him
 [9] because with you, He abides
 [10] and in you, He will be

 [1-2] I will not abandon you (as) orphans; I come to you
 [3] yet a little (will be)
 [8] and the world, Me, no longer sees
 [4] but you see Me
 [5] because I live,
 [6] also you will live
 [7] in that day (there) will know, you
 [8] that I (am) in My Father
 [9] and you (are) in Me
 [10] and I (am) in you

 [1-2] (he) who is having My commandments and is keeping them
 [3-4] that-one (he) is, who is loving Me
 [5-6] and (he) who is loving Me will be loved by My Father
 [7] and I will love Him
 [8-9] and I will manifest to him, Myself
 [10] (there) said to Him, Judas – not the Iscariot

 [1] Lord, (and) how has it happened
 [2-3] that to us, You are about, to manifest Yourself – and not to the world?
 [4-5] (there) answered, Jesus, and said to him
 [6] if a certain-one loves Me
 [7] My word, he will keep
 [8] and My Father will love him
 [9] and to him, We will come
 [10] and a dwelling-place for him, We will make

 [9-10] (he) who is not loving Me, My words, does not keep
 [1-2] and the word which you hear, is not Mine
 [3] but the – having sent Me – Father's

(430 elements)

[4-5] these (things) I **have spoken** to you, with you, **abiding**
 [6-7] but the **Helper** – the **Spirit** of truth –
 [8] whom (there) **will send**, the Father, in My name –
 [9-10] that-One, you, **will teach** all (things) and **will remind** you (of) all (things) –

[1] which (there) **said** to you, (I)

[2] peace I **leave** with you

[3-4] **peace** – the, **Mine** – I **give** to you

[1] not as the world **gives**

[5] I **give** to you

[1-2] **let** (there) **not be troubled**, your hearts – neither **be afraid**

[3] you **have heard**

[4] that I **said** to you

[5] I **go away**

[6] and I **come** to you

[7-8] if you **loved** Me, you **would rejoice**

[9] that I **go** to the Father

[10] because the Father, greater than I, **is**

[1-2] and now I **have told** you before it **happens**

[3-4] in order that, when it **happens**, you **may believe**

[5] no longer, much, **will** I **speak** with you

[2-3] for (there) **comes**, (he) who, of the world, (**is**) ruler

[4] and with Me, he **does not have** anything

[5] but in order that (there) **may know**, the world

[6] that I **love** the Father

[7] and just as (there) **commanded** Me, the Father

[8] thus, I **do**!

[9-10] **rise**, **let** us **go** from here

14:31

15:1

Sevenfold "fruit"

[1] I **AM**,

[2-3] the **Vine**, the **True**

[4] and My Father, the Vinedresser, **is**

[5] every branch in Me **not bearing** fruit^x

[6] He **takes away**, it

(1) [7-8]* and every – the fruit¹, **bearing** – He **prunes** it

(2) [9-10] in order that fruit², **more**, he **might bear**

[1] already, you, pruned, **are**

[2] because of the word which I **have spoken** to you

Chapter 14 Literary Counts

Subject Columns	Running Totals	
Jesus	143	1940
World	12	1785
John the Baptist		80
Total:	155	3805

"and every – the fruit, bearing – He prunes it" | John may use a sevenfold structuring of the word "fruit" in relation to God's people (see superscripts). The first instance here – the person not bearing fruit – is omitted from this lineup.

- (3) [3-4] abide in Me, and I in you
 [5-6] as the branch is not able – fruit³, to bear, by itself
 [7] unless it abides in the vine
 [8] thus, neither you, unless in Me, you remain
 [9] I AM,
 [10] the Vine
- (4) [1] you (are) the branches
 [2-3] (he) who is abiding in Me, and I in him –
 [4-5] this-one bears fruit⁴, much
 [6-7] because without Me, you are not able, to do anything!
 [8] if (there) does not – a certain-one – abide in Me
 [9-10] he is thrown out as the branch and dries up
- [1] and they gather them
 [2] and into the fire, they throw
 [3] and it burns
- [1] if you abide in Me
 [2] and My words, in you, abide
 [3-4] whatever you will, ask!
 [5] and it will happen for you
- (5) [1] in this, (there) is glorified, My Father
 [2-3] that fruit⁵, much, you bear
 [4] and become My disciples
 [5] just as (there) has loved Me, the Father
 [6] also I, you, have loved
 [7-8] abide in the love, the, Mine
 [9-10] if my commandments, you keep, you will abide in My love
- [1-2] just as I – the commandments of My father, have kept – and abide in His love
 [3] these (things) I have spoken to you
 [4-5] in order that the joy, the, Mine – in you, may be
 [6] and your joy may be filled
 [7-8] this is the commandment, the, Mine
 [9] that you love one-another
 [10] just as I have loved you

Sevenfold "fruit"

- [1] greater – than this – love, no-one **has**
- [2] that a certain-One, his life, **lay-down** for His friends
- [3] you, My friends **are**
- [4] if you **do**
- [5] what I **command** you
- [6] no longer **do** I **call** you servants –
 - [4] because the servant **does not know**
 - [5] what (there) **does**, his master
- [7] but you, I **have called** friends
- [8] because all (things) which I **have heard** from My father
- [9] I **have made known** to you
- [10] you **did not** – Me – **choose** –
- [1-2] but I **chose** you and **appointed** you
- (6) [3-4] that you **should go**, and fruit⁶, **should bear**
- (7) [5] and your fruit⁷, **should abide**
- [6] that whatever you **ask** the Father in My name
- [7] He **may give** to you
- [8] these (things) I **command** you
- [9] that you **may love** one-another

- (1) [1] if the world, you **hates**¹
- [10] **know**
- (2) [2] that Me, before you, it **has hated**²
- [1] if of the world, you **were**
- [3-4] then the **world**, its **own**, **would love**
- [2] but because, of the world, you **are not**
- [3] but I **chose** you from the world
- (3) [5] because of this, (there) **hates**³ you, the world
- [4] **remember** the word
- [5] which I **spoke** to you
 - [1] (there) **is not**, a servant, greater than his master
 - [2] if Me, they **have persecuted**
 - [3] also you, they **will persecute**
 - [4] if My word, they **have kept**
 - [5] also yours, they **will keep**
 - [6-7] but **these** (things), **all**, they **will do** to you because of My name
 - [8] because they **do not know** (Him)
- [6] who **has been sending** Me

Sevenfold "hate"

Sevenfold "hate"

[7-8] if I **had not come** and **spoken** to them
 [9] sin, they **would not have**
 [10] but now, an excuse they **do not have** concerning their sin

(4-5) [1-2] he – Me – **hating**⁴, also My Father, **hates**⁵
 [9] if the works, I **had not done** among them
 [3] which no-one else **did**
 [4] sin, they **would not have**

(6) [5-6] but now, they have both **seen** and **hated**⁶, both **Me** and My **Father**
 [7] but that (there) **may be fulfilled**, the word
 [8] which, in their law, **is having been written**, that
 [9-10] they **hated**⁷ Me, **without-cause**

(7) [10] when (there) **comes**, the Helper¹ –
 [1] whom I **will send** to you from the Father –
 (2) [2] the Spirit of truth², who – from the Father – **goes out**
 (3) [3] that-One³ **will bear witness** concerning Me
 [4] and you too **will bear witness**
 [5] because from (the) **beginning**, with Me, you **are**

[6] these (things) I **have spoken** to you
 [7] in order that you **may not be caused-to-stumble**
 [1-2] **excluded-from-synagogue**, they **will make you**
 [3] indeed, (there) **comes** an **hour**
 [4-5] that everyone who **has been killing** you **will presume**
 [6] a service, **to offer** to God
 [7] and these (things) they **will do**
 [8-9] because they **have not known** the **Father**, neither **Me**

[8] but these (things) I **have spoken** to you
 [10] that, when (there) **comes**, their **hour**

[9] you **may remember** of them
 [10] that I **told** you

[1-2] now these (things), to you, from (the) **beginning** I **did not say**, because with you, I **was**
 [3] but now I **go** to (Him)
 [4] who **has been sending** Me
 [5] and no-one from you **asks** Me
 [6] where **do** you **go**?
 [7] but because, these (things) I **have spoken** to you
 [8] the sorrow **has filled** your heart
 [9] but I, the truth, **tell** you
 [10] it **is better** for you –

"hour" | 10 elements
 "hour" | 10 elements

15:27

16:1

Chapter 15 Literary Counts

Subject Columns	Running Totals	
Jesus	90	2030
World	30	1815
John the Baptist		80
Total:	120	3925

- Sevenfold Spirit
- (4) ◆ [1] that I go away
[2] for if I do not go away
[3] the Helper⁴ will not come to you
[4] but if I go
[5] I will send Him to you
- (5) ◆ [1-2] and having come, that-One⁵ will convict the world concerning sin
[3-4] and concerning righteousness and concerning judgment
[1] concerning sin, indeed, because they do not believe in Me
[5] and concerning righteousness, because, to the Father, I go
[6] and no longer will you see Me
[2-3] and concerning judgment, because the ruler of the world, this, has been judged
[7-8] yet many (things) I have, to you, to say
[9-10] but you are not able, to bear now
- (6) ◆ [1-2] but when (there) comes, that-One – the Spirit of truth⁶ –
[3-4] He will guide you in the truth, all
[5-6] for He will not speak of Himself
[7-8] but whatever He hears, He will speak
[9-10] and what is coming, He will bring back word to you
- (7) ◆ [1] that-One⁷ – Me – will glorify
[2] because from what (is) Mine
[3-4] He will take and will bring back word to you
[5-6] all which (there) has, the Father – Mine, is
[7] because of this, I said
[8] that from what (is) Mine
● [9-10] He will take and will bring back word to you
- (1) ◆ [1-2] a little¹ (will be), and you will no longer see Me
(2) ◆ [3-4] and again a little² (will be), and you will see Me
[5] (there) said, then, of His disciples to one-another
[6-7] what is this, which He says to us –
(3) ◆ [8-9] “a little³ (will be), and you will not see Me
(4) ◆ [10] and again a little⁴ (will be) –
[1-2] and you will see Me”? and, “because I go to the Father”?
[3] then they said
(5) ◆ [4]* what is this (which He says) “the little⁵”?
[5] we do not know
[6] what He says!
[7] knowing, Jesus
[8-9] that they wanted, Him, to ask
[10] also He said to them
- Sevenfold “Little”

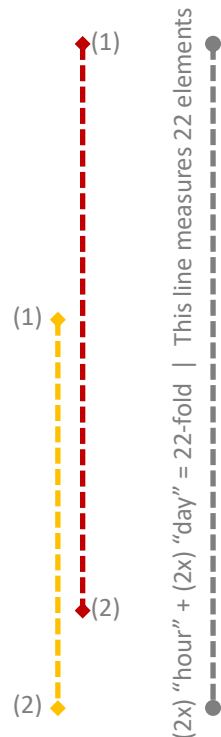
1000

1000

If literary counts are accurate, the blue dashed line indicates the completion of the fourth thousandfold in total literary count in the Gospel of John.

“what is this (which He says) ‘the little’?” | Judging by the completeness and flow of the literary sets, the phrase “which He says,” which is omitted in some manuscripts, appears to not be original. This phrase would add one element to the count here, which appears to exceed the count among these literary sets in the local context.

- Sevenfold "Little"
- [1] concerning this, do you seek with one-another
 [2] that I said
 (6) [3-4] "a little⁶ (will be), and you will not see Me
 (7) [5-6] and again a little⁷ (will be), and you will see Me?"
 [7-8] truly, truly, I say to you
 [9-10] that (there) will weep and lament, you
 [4] but the world will rejoice
 [1-2] you will be grieved, but your grief, unto joy, will become!
 [5-6] the woman, when she gives birth – sorrow, has
 [7] because (there) has come, her hour
 [8] but when she bears the child
 [9] she no longer remembers the distress because of the joy –
 [10] that (there) has been born, a person, into the world!
 [3] also you then – now, indeed – sorrow, have
 [4] but again, I will see you
 [5] and (there) will rejoice, your heart
 [1] and your joy, no-one will take from you!
 (1) [6] and in that day – (of) Me, you will request¹, nothing
 [7-8] truly, truly, I say to you
 (2) [9] whatever you ask² the Father in My name
 [10] He will give to you
 (3) [1] until now, you have not asked³ anything in My name
 (4) [2-3] ask⁴ and you will receive
 [4] in order that your joy may be, having been fulfilled
 [5] these (things) in parables, I have spoken to you
 [1] (there) comes an hour
 [2] when, no longer in parables will I speak to you
 [3] but in plainness, concerning the Father, I will tell you
 (5) [4] in that day, in My name, you will ask⁵
 [5] and I do not say to you
 (6) [6] that I will request⁶ (of) the Father concerning you
 [7-8] for Himself – the Father loves you
 [9] because you – Me – have loved
 [10] and you have believed –
 [1] that I, from God, have come out
 [2-3] I came out from the father and came into the world
 [4-5] again, I leave the world and go to the Father
- Sevenfold Asking



"a little... and again a little" | Notice that John places the mystery word *little* seven times in this near context. The context points to Jesus' return at the end of the age, following the "hour" of distress. The sevenfold instances of "little," as a time reference, appear to correspond with the same sevenfold measure of the age that has previously been observed in eschatological contexts of John's gospel. Here, each instance of "little" corresponds with one of the seven. The thousandfold mirror occurs just after the first four instances of "little," corresponding with the then-present moment: the completion of the fourth day of the age, in Jesus' death/resurrection.

The literary device appears to be carefully nuanced. At first, Jesus said, "a little, and you will *no longer* see Me..." But the statement is adjusted by the disciples, and Jesus retains the adjustment in the final version, "a little, and you will *not* see Me." The opportunity for the disciples is transitioning from seeing Him *longer* to not seeing Him *at all*. By the use of multiple devices, it appears the literary design points to multiple prophetic horizons:

- Jesus is pointing to the timing of His death and resurrection:
 - "A little and you will *no longer* see Me." These words are being spoken the night before Jesus' crucifixion and burial. In less than 24 hours, his body will be in a tomb, and the disciples will not be able to see Him. Thus, "a little" = 1 day.
 - "And again a little, and you will see Me." As observed in Revelation, "little" or "small" can also correspond with a diminished form of tenfold time measures. Thus, "time, small" (Rev. 6:11, martyred saints, now in heaven) and "small time" (Rev. 20:3, Satan storming the earth) have literary conversions of 3-fold, as three days would. This conversion applies to tenfold time measures such as the word "time" (not used here) and the word "hour" (used here in context to indicate a time of severest distress). In three days, Jesus will rise from the dead, and His disciples will see Him again. In this association with Jesus' tenfold "hour" of distress, by word pairing, "a little" = 3 nights/days (Thursday night through Sunday sunrise).
- Jesus is pointing to the commencement of the fifth and six "littles" of the age – the two thousandfolds between His ascension and His return:
 - "a little and you will *not* see Me." By literary device, once "longer" has passed with Jesus' death/resurrection/ascension, the disciples will *not* see Him for the first "little" – here, pointing to the fifth thousandfold of the age.
 - "And again a little, and you will see Me." Then, after another little – the sixth thousandfold of the age – they will see Him. It appears John is employing the equivalence observed elsewhere in Scripture: 1 day = 1000 years, which, in this context, = 1 "little."

- Sevenfold Asking
- (7) [1] (there) **said**, the disciples, to Him
 [2] behold, now, in plainness, you **speak**
 [3-4] and a **parable**, **none**, you **say**
 [5] now we **know**
 [6] that You **have known** all (things)
 [7] and not a need, **do** You **have**
 [2] that a certain-one, (of) You, **should request**⁷
 [8] in this, we **believe**
 [9] that from God, You **came out**
 [10] (there) **answered** them, Jesus
 [1] now, you **believe**?
 [2-3] behold, (there) **comes** an **hour** – and it **has come**! –
 [4-6] that **you will be scattered**, **each**, to his **own**
 [7-8] and **Me**, **alone**, you **will leave**
 [9] but I **am not** alone
 [10] because the Father – with Me – **is**!
 [1] these (things) I **have spoken** to you
 [2] in order that – in Me – peace, you **may have**
 [3] in the world, tribulation, you **will have**
 [4] but **be courageous** –
 [5] I **have overcome** the world!

16:33

17:1

- (1-2) [1] these (things), (there) **spoke**, Jesus
 [2-3] and **lifting** His **eyes** to the heaven, He **said**
 [4] Father, (there) **has come**, the **hour**
 [5-6] **glorify**¹ Your Son, in order that the Son **may glorify**² You
 [7] just as You **have given** Him authority over all flesh
 [8] in order that all whom You **have given** to Him –
 [9-10] He **may give** to them **life**, **eternal**
 [1] and this **is** the **eternal** life:
 [2-3] that they **may know** You – the only true **God** –
 [4] and (Him) whom You **have sent** –
 [5] Jesus Christ
 (3) [1-2] I, You, **have glorified**³ upon the earth – the works, **having completed**
 [3] which You **have given** to Me
 [4] that I **should do**
 (4) [5] and now, **glorify**⁴ Me –
 [6-8] **You**, **Father**, in **Yourself** –
 (5) [9-10] with the glory⁵ which I **had**, before which the world **was** – with You!

(2x) "hour" = 20-fold | This line measures 20 elements

Chapter 16 Literary Counts

Subject Columns		Running Totals
Jesus	135	2165
World	22	1837
John the Baptist		80
Total:	157	4082

- (6) ◆ [1] I **have manifested**⁶ Your name to the people
 [2] whom You **have given** to Me from the world
 [3] Yours, they **were**
 [4] and to Me – them – You **have given**
 [5] and Your word, they **have kept**
 [6] now they **have known**
 [7-8] that all (things) – as many as You **have given** to Me – from You, **are**
 [9-10] because the words which You **have given** to Me, I **have given** to them

- Sevenfold Glorify
 [1-3] and they **have received** and **have known**, **truly**
 [4] that from You, I **have come out**
 [5] and they **have believed**
 [6] that You – Me – **have sent**
 [7] I, concerning them, **ask** –
 [8] not concerning the world **do I ask**
 [9] but concerning (those) whom You **have given** to Me –
 [10] because Yours, they **are**

- [1-2] and **Mine**, **all** – Yours, **are**
 [3] and Yours (**are**) Mine
 (7) ◆ [4] and I **have been glorified**⁷ in them
 [5] and no longer **am** I in the world
 [6] and they, in the world, **are**
 [7] and I, to You, **come**!
 [8-9] **Father**, **Holy**, **keep**¹ them in Your name –
 [10] whom You **have given** to Me –

- (1) ◆ [1] in order that they **may be one**¹
 [2] just as We (**are**)
 [3-4] while I **was** with them, I **kept**² them in Your name
 [5] which You **have given** to Me
 [1] and I **have guarded**³
 [2] and no-one of them **is destroyed**
 [3] except the son of destruction (**is**)
 [4] in order that the Scripture **may be fulfilled**
 [3] but now, to You, I **come**
 [4] and these (things) I **speak** in the world
 [5-6] in order that they **may have** the **joy** – the, **Mine** –
 [7] **having been fulfilled** in **themselves**
 [8] I **have given** to them Your word
 [5] and the world **has hated** them
 [9] because they **are not** of the world
 [10] just as I **am not** of the world

- Eightfold Stature of "One"
 [1] and I **have guarded**³
 [2] and no-one of them **is destroyed**
 [3] except the son of destruction (**is**)
 [4] in order that the Scripture **may be fulfilled**
 [3] but now, to You, I **come**
 [4] and these (things) I **speak** in the world
 [5-6] in order that they **may have** the **joy** – the, **Mine** –
 [7] **having been fulfilled** in **themselves**
 [8] I **have given** to them Your word
 [5] and the world **has hated** them
 [9] because they **are not** of the world
 [10] just as I **am not** of the world

(1)

(2)

(3)

Sevenfold Keeping

[1] I **do not ask**
 [2] that You **take** them out of the world
 [3] but that You **keep**⁴ them from the evil
 [4] of the world, they **are not**
 [5] just as I **am not** of the world
 [6] **sanctify**⁵ them in the truth
 [7-8] the **word**, the, **Yours** – truth, **is**
 [9] just as – Me – You **have sent** into the world
 [10] so I **have sent** them into the world
 [1-2] and for them, I **sanctify**⁶ **Myself**
 [3-4] in order that (there) **may be** – even they – **having been sanctified**⁷ in truth
 [5-6] but not concerning **these**, I **ask, only**
 [7] but also concerning (those) who **are believing**, through their word, in Me
 [8] in order that all, **one**², **may be** –
 [9-10] just as **You, Father (are)** in Me
 [1] and I (**am**) in You –
 [2] in order that even they, in Us, **may be**
 [6] in order that the world **may believe**
 [3] that You – Me – **have sent**
 [4-5] and I – the glory which You **have given** to Me – **have given** to them
 [6] in order that they **may be one**³
 [7] just as We **are one**⁴
 [8] I (**am**) in them
 [9] and You (**are**) in Me
 [10] in order that they **may be, having been made perfect** in **one**⁵
 [7] in order that (there) **may know**, the world
 [1] that You – Me – **have sent**
 [2] and You **have loved** them
 [3] just as Me, You **have loved**
 [4-5] **Father** – (those) whom **You have given** to Me –
 [1-2] I **want**, that where **am**, I –
 [3] also these-ones **may be** with Me
 [4-5] in order that they **may see** the **glory**, the, **Mine**
 [6] which You **have given** to Me
 [7] because You **have loved** Me before (the) foundation of the world
 [8-10] **Father, Righteous** – even though the world – **You – does not know**
 [8] but I – You – **have known**
 [9] and these-ones **have known**
 [10] that You – Me – **have sent**

- [1] and I **have made known** to them Your name
 [2] and I **will make known**
 [3] in order that the **love** which You **have loved** Me
 [4] in them, **may be**
 [5] and I, in them
- [1-2] these things **having said**, Jesus **went out** with His disciples across
 the Brook of the Kidron
 [3] where (there) **was** a garden
 [4-5] in which (there) **entered**, He and His **disciples**
 [1-2] now (there) **knew**, also, Judas – who **was betraying** Him – the place
 [6] because often (there) **had gathered**, Jesus, there with His disciples
 [3-6] then Judas, **taking** the **cohort** and – from the **high-priests** and from the
Pharisees – **officers**, **came** there with torches
 [7-8] and **lamps** and **weapons**
 [7-8] Jesus, then – **having known** all (things) which **were coming** upon Him –
 [9-10] **came forward** and **said** to them
- [9] Whom **do** you **seek**?
 [10] they **answered** Him
- [1-2] **Jesus**, the **Nazarene**
 [3] He **said** to them
 [4] I **AM**
- [1-2] now (there) **stood**, also, Judas – who **was betraying** Him – with them
 [5] as, then, He **said** to them
 [6] I **AM**
- [3-4] they **drew away** to the back and **fell** groundward
 [7] again, then, He **asked** them
 [5] Whom **do** you **seek**?
 [6] and they **said**
- [8-9] **Jesus**, the **Nazarene**
 [10] (there) **answered**, Jesus
- [1] I **said** to you that
 [2] I **AM**
- [7] if, then, Me, you **seek**
 [8] **permit** these-ones –
 [3] **to go away**
 [9] in order that (there) **might be fulfilled**
 [4] the word which He **said**, that
 [5] “whom You **have given** to Me –
 [6] I **will not lose**, of them, any”

Chapter 17 Literary Counts

Subject Columns	Running Totals	
Jesus	120	2285
World	8	1845
John the Baptist		80
Total:	128	4210

17:26

18:1

[7-8] then Simon Peter, having a sword, drew it

[9] and he struck the high-priest's servant

[10] and he cut off his ear –

[1] the right!

[10] (there) was – the name, to the servant – Malchus

[2] (there) said, then, Jesus to Peter

[3] put the sword into the sheath!

[4] the cup which (there) has given to me, the Father –

[5] shall not I drink it?

[1-3] then the cohort and the commander-of-thousand and the officers of the Jews seized Jesus

[4] and bound Him

[5] and (they) led away to Annas first

[6] for he was father-in-law of Caiaphas

[7-8] who was high-priest of the year, that

[9-10] now it was Caiaphas, who had been advising the Jews

(6) [1-2] that it was better (for) One⁶ Man to die for the people

[3-4] but (there) followed Jesus, Simon Peter

[5] and another disciple

[6-7] but the disciple, that, was known to the high-priest

[8] and he entered with Jesus into the courtyard of the high-priest

[9-10] but Peter had stood by the gate – outside

[1-2] (there) went out, then, the disciple, the other

[3] who (was) known to the high-priest

[4-5] and he spoke to the gatekeeper and brought in Peter

[1-2] (there) said, then, to Peter – the girl, the gatekeeper

[6-7] not also you from the disciples, are, of the Man, this?

[8] (there) said, this-one

[9] I am not

[3-4] now (there) had placed, the servants and the officers, a fire, having been made

[5] because cold, it was

[6] and they warmed-themselves

[10] and (there) was also Peter with them –

[1-2] having stood and warming-himself

[7-8] then the high-priest questioned Jesus concerning His disciples and concerning His teaching

(7)

- [3] (there) **answered** him, Jesus
- [4] I, in plainness, **have spoken** in the world
- [5-6] I always **have taught** in **synagogue** and in the **temple**
- [9] where all the Jews **gather**
- [7] and in secret, I **have spoken** nothing
- [10] why, Me, **do you question?**
- [1-2] **ask** (those) who **have been hearing**
- [8] what I **have said** to them
- [3] behold, these-ones **have known**
- [9] what (there) **said**, I
- [10] now when these (things) He **was having said**

(8)

- [4-6] **one** – **having stood by** – of the officers **gave** a blow to Jesus, **saying**
- [1] thus, You **answer** the high-priest?
- [2] (there) **answered** him, Jesus
- [3] if **wrongly**, I **have spoken**
- [7] **bear witness** concerning the evil!
- [4] but if **rightly** –
- [8] why, Me, **do you strike?**
- [9-] (there) **sent**, then, Him – Annas –
- [5] **having been bound** –
- [10] to Caiaphas, the **high-priest**
- [6-7] now (there) **was**, **Simon Peter**, **having stood** and **warming-himself**
- [1] they **said** then to him
- [8] **not** also you, of His disciples, **are?**
- [9-10] (there) **denied**, this-one, and **said**
- [1] I **am not**
- [2] (there) **said**, **one** of the servants of the high-priest
- [3] a **relative**, **being**, of (him) whom
- [2] (there) **cut off** – Peter – the ear
- [4] **did not** I, you, **see** in the garden with Him?
- [3]* again, then, (there) **denied**, Peter
- [5] and immediately a rooster **crowed!**
- [1] then they **led** Jesus from Caiaphas to the *praetorium* [*military headquarters*]
- [2] and it **was** early-**morning**
- [3] and they **did not enter** into the *praetorium*
- [4-5] in order that they **might not be ceremonially-defiled**, but **might eat** the Passover

“again, then, (there) denied, Peter” | If literary counts are accurate, John may have placed this line at the third element to correspond with the count of Peter’s denials.

[1-2] then (there) **went out**, Pilate, outside to them and **said**
 [3-4] what accusation **do** you **bring** (against) the **Man, this?**
 [5-6] they **answered** and **said** to him
 [4] if there **were not** – this-One – evil, **doing**
 [7] **not**, to you, **would** we have **delivered over**, Him
 [8] (there) **said** then to them, Pilate
 [9-10] **take** Him yourselves and according to your law, **judge** Him!

[1] (there) **said** to him, the Jews
 [2-3] for us, it **is not lawful, to kill** anyone –
 [4] in order that the word of Jesus **might be fulfilled**

[5] which He **said**
 [6-8] **showing** by what kind of death He **was about, to die**
 [5] then (there) **entered** again into the *praetorium*, Pilate
 [6-7] and he **called** Jesus and **said** to Him

(1) [9] You **are** the King¹ of the Jews?

[10] (there) **answered**, Jesus

[8-9] from **yourself, did you**, this, **say**
 [10] or **did** another **speak** to you concerning Me?

[1] (there) **answered**, Pilate

[2] I, a Jew, **am?**

[3-5] the **nation**, the, **Yours**, and the **high-priests** **have delivered over** You to me!

[1] what **have** You **done?**

[2] (there) **answered**, Jesus

[3-4] the **kingdom**, the, **Mine**, **is not** of the world,

[5] **this**

[6] if of the **world, this, were** the kingdom,

[8] the, **Mine** – the officers,

[9] the, **Mine**, **would fight**

[10] in order that I **would not be delivered over** to the Jews

[1-2] but now the **kingdom**, the, **Mine is not** from here

[1] then (there) **said** to him, Pilate

(2) [3] so, a King², **are** You?

[4] (there) **answered**, Jesus

[2] you **say** that

(3) [5] a King³, I **am**

[6] I, to this, **have been born**

[7] and to this I **came** into the world

[8] in order that I **might bear witness** to the truth

[3-4] everyone who **is being** of the truth **hears** My voice

Sixfold Stature of "King"

(4)

[5] (there) **said** to Him, Pilate
 [6] what **is** truth?
 [7-8] and this, **having said** – again, he **went out** to the Jews
 [9] and he **said** to them
 [10] I – no – **find** in Him – fault

[1] but it **is** your custom
 [2] that **one**, I **release** to you at the Passover
 [3] **do** you **want**, then
 [4] that I **release** to you the King⁴ of the Jews?
 [5-6] then they **shouted** again, **saying**
 [7] (**let** it **be**) not this-One, but the Barabbas
 [8] now (there) **was**, Barabbas, a robber

18:40

[9-10] then, therefore, (there) **took** – Pilate – Jesus, and he **scourged** (Him)

19:1

(5)

[1-2] and the soldiers, **weaving** a wreath of thorns, **set upon** His head
 [3-4] and a **garment**, **purple**, they **clothed around** Him
 [5-6] and they **came** to Him and **said**
 [7] **hail** the King⁵ of the Jews!
 [8] and they **gave** to Him blows
 [9-10] and (there) **went out**, again, outside, Pilate, and he **said** to them

[1] behold, I **bring** to you Him, outside
 [2] in order that you **may know**
 [3] that no fault, I **find**, in Him

[9-10] then (there) **came out**, Jesus, outside, **wearing** the thorny **wreath** and the purple **garment**

[4] and he **said** to them
 [5] behold, (it **is**) the Man!
 [6-8] when, therefore, (there) **saw** Him, the **high-priests** and the **officers**, they **shouted**, **saying**
 [9-10] **crucify!** **crucify!**

[1] (there) **said** to them, Pilate
 [2-3] **take** him yourselves and **crucify**
 [4] for I **do not find** in Him a fault
 [5] (there) **answered** him, the Jews
 [6] we, a law, **have**

[1-2] and according to the law, He **is obligated**, **to die**
 [3-5] because **Son** of God, **Himself**, **He has made!**

Chapter 18 Literary Counts

Subject Columns	Running Totals	
Jesus	103	2388
World	103	1948
<u>John the Baptist</u>		<u>80</u>
Total:	206	4416

[7] when therefore (there) **heard**, Pilate, this word
 [8] more, he **was frightened**
 [9-10] and he **entered into** the *praetorium* again and **said** to Jesus

[1] from where **are** You?
 [2] but Jesus, an answer, **did not give** to him
 [1] then (there) **said** to Him, Pilate
 [3] with me, You **do not speak**?
 [4] **have** you **not known**
 [2-3] that power, I **have, to release** You
 [4-5] and power, I **have, to crucify** You?

[5] (there) **answered** (him), Jesus
 [1] you **would not have** power against Me, any
 [2] except it **were, having been given** to you from above
 [3-4] because of this, (he) who **is having delivered over** Me to you – greater sin, **has**
 [5-6] from this, Pilate **sought, to release** Him
 [7-8] but the Jews **shouted, saying**
 [9-10] if this-One, you **release** – you **are not** a friend of Caesar!

[1-3] **everyone** – a **king^x**, **himself, is making** – **speaks against** Caesar
 [4-5] then Pilate, **having heard** the **words, these, brought** out Jesus
 [6-7] and he **sat** upon (the) judgment-seat in (the) place **having been called stone-**
pavement

[8] but in Hebrew, *Gabbatha*
 [9] now it **was** (the) Preparation of the Passover
 [10]* **hour was**, like, sixth

[1] and he **said** to the Jews
 (6) [6] behold, (it **is**) your **King⁶**!
 [2] then (there) **shouted**, those-ones
 [3] **destroy!**
 [4] **destroy!** -----
 [5] **crucify** Him!

[1] (there) **said** to them, Pilate
 [2] your King⁶, **should I crucify?**
 [3] (there) **answered**, the high-priests
 [4] we **do not have** a king^x, except Caesar
 [5] then, therefore, he **delivered over** Him to them

7] that He **should be crucified**

"hour was, like, sixth" | John may use a word count device here to add meaning to the hour of day. The ordinal "sixth," in keeping with the literary device observed elsewhere (as with the fraction *sixth*), may correspond with sixfold things in the immediate context that are being given over. In this case, the title "King," in definitive connection with Jesus, reaches sixfold as shown with superscripts. The point may be that Jesus is being given over to the demands of the people at the very moment that His literary stature corresponds with the number of humanity: creation on the sixth day. If so, this device also corresponds with Pilate's bold declaration of Jesus' humanity: "behold... the Man!" (from page above). This sixfold device may be mirrored in context. See the inversely counted superscripts that follow.

[1] they **took**, then, Jesus

[8-10] and **bearing** His own cross, He **went out** to the – **being called** – Skull's Place

[2] which **is called** in Hebrew, *Golgatha*

[3] where Him, they **crucified**

[4-5] and with Him, another **two**, from here

[6] and **from here**

[7] and in the middle, **Jesus**

[8-9] now (there) **wrote** also an inscription – Pilate – and **placed** (it) upon the cross

[10] and it **was**, **having been written**:

(3-5) [1-3] "**Jesus**, the **Nazarene**, the **King**^{5, 4, 3} of the Jews"

[1] therefore this inscription – many **read**, of the Jews

[2] because near **was** the place – from the city –

[4] where (there) **was crucified**, Jesus

[3-5] and it was, **having been written** in **Hebrew**⁵, **Latin**⁴, **Greek**³

[6] (there) **said** then to Pilate, the chief-priests of the Jews

[7] **do not write**

(2) [5] "the **King**² of the Jews"

[6] but that this-One **said**

(1) [7] "**King**¹, I **am**, of the Jews"

[8] (there) **answered**, Pilate

[9-10] what I **have written** – I **have written**!

[1-2] then the soldiers, when they **had crucified Jesus**, **took** His garments

[3-6] and they **made four** parts –

[7] for each soldier, a **part** –

[8] and the **inner-garment**

[9] now (there) **was**, the inner-garment, seamless

[10] from the – from above – (**being**) woven throughout (the) whole

[1] they **said**, then, to one-another

[2] **let** us **not tear** it

[3] but **let** us **cast lots** concerning it –

[4] whose it **will be**

[5-6] in order that the Scripture **might be fulfilled**, (which **says**)

[7-8] **they divided** My garments for **themselves**

[9] and for my clothing, they **cast lots**

[10] indeed, then, the soldiers – these (things) – **did**

1 hour | 10 elements

Seventh: Jesus rests (a great Sabbath) through death

- [1] (there) **had stood** by Jesus' cross, His mother
 [2] and the **sister** of His mother
 [3-4] **Mary**, who (**was**) of **Clopas**
 [5-6] and **Mary**, the **Magdalene**
 [8] Jesus, then, **seeing** the **mother**
 [9] and the disciple **having stood by**
 [10] whom He **loved**
- [1] He **said** to the mother
 [2] woman, behold, (it **is**) your son
 [3] then He **said** to the disciple
 [7] behold, (it **is**) your mother
 [4-5]* and from that **hour**, (there) **took** – the **disciple** – her for his **own**
- [1-2] after that, **having known** – Jesus – that already all (things) **had been completed**
 [8] in order that (there) **might be fulfilled**, the Scripture
 [3-4] He **said**, "I **thirst**"
 [9-10] a **jar lay** – of vinegar – **full**
- [1-2] therefore a **sponge**, **full** of the vinegar, on a branch – **having attached**, they
offered to His mouth
 [5] when therefore He **had received** the vinegar,
 [6] Jesus **said**
 [7] it **has been completed**
 [8-9] and **having bowed** the head, He **delivered up** the spirit
- [3] then the Jews – because Preparation, it **was** –
 [4] in order that (there) **not remain** upon the cross the bodies on the Sabbath
 [5] for (there) **was** great – the **day** of that Sabbath
 [6] they **asked** Pilate
 [7-8] that (there) **be broken**, their legs, and they **be taken away**
 [9-10] (there) **came**, then, the soldiers, and of the – indeed – first, they **broke** the **legs**
- [1] and of the other who **was having been crucified-together** with him
 [2] but upon Jesus, **having come**
 [3] as they **saw** –
 [10] already, Him, **having died**
- [4] they **did not break** His **legs**
 [5] but one of the soldiers, with his spear, the rib [*side*], pierced
- [1-3] and (there) **came out**, **immediately** – **blood** and **water**
 [4-5] and (he) who **has been seeing**, **has born witness**
 [6] and true of him, **is** the witness
 [7-8] and that-one **has known**, that true, he **speaks**
 [9] in order that even you (people) **may believe**

To midpoint of literary span of Jesus' "hour"

"and from that hour" | Jesus' hour has come. In the ten elements that follow, John may reflect an earlier topic: Jesus speaking to His mother, "My hour has not yet come" (John 2:4). John may model *hour* using the literary conversion 1 hour | 10 elements, using parallel words *woman*, *jar*, and sour wine (*vinegar*). What took place on the sixth literary day there in John 2, similarly takes place on the sixth day of the week here.

[1] for (there) **happened**, these (things)

[2] in order that the Scripture **might be fulfilled** –

[10] “a bone, (there) **will not be broken**, of Him”

[3] and again, another Scripture **says**

[4-5] “they **will look** to Him whom they **have pierced**”

[1-] now after these (things), (there) **asked** Pilate, **Joseph** from **Arimathea** –

[2-3] **being** a disciple of Jesus, but **having been concealed** because of the fear of the Jews –

[-4] that he **might take away** the body of Jesus

[5] and (there) **permitted**, Pilate

[6-7] he **came** therefore and **took away** His body

[8-] and (there) **came**, also Nicodemus –

[9] who **had been coming** to Him by night at the first –

[-10]* **bringing** a mixture of **myrrh** and **aloes** – like, **litra**, a **hundred**

[1-2] then they **took** the body of Jesus and **bound** it in linen-cloths with the spices

[3-4] as custom **is** for the Jews, **to prepare for burial**

[5] now (there) **was** –

[1] in the place where He **was crucified** –

[-] a garden

[6-7] and in the garden (**was**) a **tomb**, **new**

[8] in which, not yet, anyone **was**, **having been placed**

[9] there, then, because of the Preparation of the Jews, since near **was** the tomb

[10] they **placed** Jesus

100

“like, *litra*, a hundred” | The value of 100 may reflect a composite stature in context. The identities and actions of Joseph of Arimathea and of Nicodemus are presented in consecutive tenfold literary sets here. This devices allows their tenfold identities to arise with the effect of (10) x (10) = 100-fold, as they work together to honor the body of Jesus.

Chapter 19 Literary Counts

Subject Columns	Running Totals	
Jesus	53	2441
World	257	2205
John the Baptist		80
Total:	310	4726

19:42

[1-2]* but on the **one** from the Sabbaths, **Mary** the **Magdalene** **came** in early-morning –

[3] while darkness still **was being** –

[-] to the tomb

[4] and she **saw** the stone

[5] **having been taken away** from the tomb!

[1-3] then she **ran** and **came** to **Simon Peter** and to the other **disciple**

[2] whom (there) **loved**, Jesus

[4] and she **said** to them

[5] they **have taken away** the Lord from the tomb

[6] and we **do not know**

[7] where they **have placed** Him!

20:1

To midpoint of literary span:
morning-evening of 8th day

“but on the one from the Sabbaths” | In the following literary sequence, John may employ an inverse sixfold of the value “one,” mirroring His use of this word as a sixfold structuring device in 17:11 – 18:14.

Eightfold of "one"

[3-4] (there) **went out**, then, **Peter** and the other **disciple**

[5] and they **went** toward the tomb

[6-7] and (there) **ran**, the **two**, together

[8-9] and the other disciple **ran ahead**, **quickly**, from Peter

[10] and he **came** first to the tomb

[1-2] and **having stooped down**, he **saw** –

[8] **lying**, the linen-cloths

[3] but he **did not enter**

[4-5] (there) **came**, then, also **Simon Peter**, **following** him

[6-7] and he **entered** into the tomb and **saw** –

[9] the linen-cloths **lying**

[10] and the handkerchief which **was** upon His head –

[1] not with the linen-cloths, **lying**

[2] but separately **having been folded** in **one** place

[8-9] then, therefore, (there) **entered**, also the other disciple who **had been coming** first to the tomb

[10] and he **saw** –

[1] and he **believed!**

[2] for not yet **had** they **understood** the Scripture

[3-4] that it **was necessary** (for) Him – from (the) dead, **to rise**

[5] then (there) **departed** again toward them, the disciples

[3-4] but Mary **had stood** by the tomb, outside, **weeping**

[5] as, then, she **wept**

[6] she **stooped down** into the tomb

[7] and she **saw**

[1-2] **two** angels in white, **sitting** –

[3-4] **one** at the head and **one** at the **feet** –

[5] where (there) **lay**, the body of Jesus

[6] and (there) **said** to her, these-ones

[8-9] **woman**, why **do you weep?**

[10] she **said** to them that

[1] they **have taken away** My Lord

[2] and I **do not know**

[3] where they **have placed** Him!

[4-6] these (things) **having said**, she **turned** to the, behind, and **saw**

[7] Jesus, **having stood**

[7] and she **did not know**

[8] that Jesus, it **was**

To midpoint of literary span: morning-evening of 8th day

Eightfold of "one"

(7)

- [9] (there) **said** to her, Jesus
 [8-9] **woman**, why **do you weep**?
 [10] Whom **do you seek**?
 [1-3] this-one, **supposing** that the gardener, it **was, said** to him
 [4-5] **sir**, if **you have carried away**, Him, **tell** me
 [6] where you **have placed** Him
 [7] and I, Him, **will take away**
 [10] (there) **said** to her, Jesus
 [8] **Mary**!
 [9-10] **having turned**, that-one **said** to Him in Hebrew
 [1-2] **Rabboni**! which **means, Teacher**!
 [3] (there) **said** to her, Jesus
 [1] **do not** – of Me – **take hold**
 [4] for not yet **have** I **ascended** to the Father
 [2-3] but **go** to My brothers and **say** to them
 [5-6] I **ascend** to My **Father** and your **Father**
 [7-8] and My **God** and your **God**
 [4-5] (there) **went, Mary** the **Magdalene, announcing** to the disciples
 [6] that she **had seen** the Lord
 [9] and these (things), He **had said** to her
 [7-8] (it) **being**, then, **evening** on the **day, that** –
 [9] the **one** from **Sabbaths** –
 [10] and the door **having been shut**
 [10] where (there) **were**, the disciples, because of the fear of the Jews
 [1-2] (there) **came**, Jesus, and **stood** in the midst
 [3] and He **said** to them
 [4] peace (**be**) to you!
 [5-7] and this, **having said**, He **showed** the **hands** and the **rib** [*side*] to them
 [8-9] (there) **rejoiced**, then, the disciples, **seeing** the Lord!
 [10] (there) **said** to them (Jesus), again
 [1] peace (**be**) to you!
 [2] just as (there) **has sent** Me, the Father
 [3] also I **send** you
 [4-6] and this, **having said**, He **breathed upon** and **said** to them
 [7-8] **receive** (the) **Spirit, Holy**
 [9] if, of certain-ones, you **forgive** the sins
 [1] they **have been forgiven** to them
 [10] if, of certain-ones, you **withhold**
 [2] they **have been withheld**

John

To midpoint of literary span: morning-evening of 8th day8th Day: Thomas held in unbelief (38 elements)

(8) [1-2] now Thomas, one of the twelve who was being called Twin, was not with them
[3] when (there) came, Jesus
[4] (there) said to him, the other disciples
[5] we have seen the Lord!
[6] but he said to them
[7-8] unless I see in His hands the mark of the nails
[9] and put my finger into the mark of the nails
[10] and put my hand into His rib [side] –

[1] I will not believe!
[2-9] and after days, eight, again (there) were, inside, His disciples
[10] and Thomas (was) with them

[1] (there) came, Jesus –
[2] though the doors were having been locked –
[3-4] and He stood in the midst and said
[5] peace (be) to you!
[6] then He said to Thomas
[7-8] bring your finger here and see My hands
[9-10] and bring your hand and put into My rib [side]

[1-2] and (you) do not become without-faith,
[3] but faith-filled!
[4-5] (there) answered, Thomas, and said to Him
[6-7] my Lord and my God!
[8] (there) said to him, Jesus
[9-10] because you have seen Me, you have believed?

[1-3] blessed (are) (those) who are not having seen and are having believed!
[4] many, indeed, then, also, other signs, (there) did, Jesus, before (His) disciples
[5-6] which are not, having been written in the volume, this
[7] but these (things) have been written
[8] in order that you may believe
[9] that Jesus is the Christ –
[10] the Son of God!

[1-2] and in order that believing – life, you may have, in His name!

(1-2) [3-4] after these (things), (there) revealed Himself again – Jesus – to the disciples upon the Sea of Tiberias

(3-4) [5-6] now He revealed, thus
[7-9] (there) were together, Simon Peter and Thomas
[10] who was being called Twin

8th Day Unbelief (38 elements)

8th Day: "that you may believe" (38 elements)

Chapter 20 Literary Counts		
Subject Columns	Running Totals	
Jesus	116	2557
World	57	2262
John the Baptist		80
Total:	173	4899

10-fold Identity:
Disciples
(1-3)
(4)

10-fold Identity: Jesus

[1-3] and Nathanael, who (was) from Cana, of Galilee

[4] and those of Zebedee

[5-6] and other of His disciples – two

[7-8] (there) said to them, Simon Peter

[9-10] I go, to fish

[1] they said to him

[2-3] (there) go, even we, with you!

[4-5] they went and embarked into the boat

[6] and in that night, they caught nothing!

[3] and as early-morning already was happening

(5) [7] (there) stood, Jesus, on the shore

[8] but (there) did not yet know, the disciples

(6) [9] that Jesus, it was

(7) [10] then (there) said to them, Jesus

[1-2] children, not a certain cooked-fish, do you have?

[3] they answered Him

[4] “no”

(8) [5] and He said to them

[6-7] cast to the right side of the boat, the net – and you will find

[8] they cast then

[9-10] and no longer – it, to drag – were they able, from the throng of the fish!

[1-2] then (there) said the disciple, that-one –

[3] whom (there) loved, Jesus –

[-] to Peter

(9) [4] the Lord, it is!

[5-] then Simon Peter, hearing

(10) [6] that the Lord, it was

[-7] the outer-garment, wrapped around –

[8] for he was stripped –

[9-10] and he threw himself into the sea!

[1] but the other disciples, in the little-boat, came –

[2] for not – they were – far from the land

[3-4] but like, from cubits, two-hundred –

[5] dragging the net of the fish

[6] as then they disembarked to the land

[7] they saw

[4-6] a fire being situated, and a fish lying, and bread

[8] (there) said to them, Jesus

[9-10] bring from the fish which you have caught, now

10-fold Identity: Disciples

◆ (5-7)

◆ (8)

◆ (9-10)

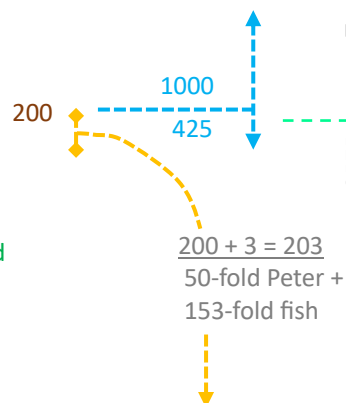
To mirror at 10:24, “until when”: The identity of the Messiah revealed from the end of the age

If literary counts are accurate, the blue dashed line indicates the completion of the fifth and final thousandfold in total literary count in the Gospel of John. The fifth thousandfold is completed within the literary space of the number *two-hundred*. More specifically, it is completed at the 50th of the 200 + 2 elements represented on this line (similar to what was encountered at the third thousandfold in chapter twelve). Mirroring is present here.

The number 50, in this context, may have composite significance, reflecting Peter’s identity and action, as it did for Judas at his point of departure in chapter twelve. (Judas is remembered, in fact, here in this context at 21:20.) The number may point to Peter’s reconciliation. A tenfold identity is prophesied for Peter in 21:18-19 (see orange dashed line, below). Peter’s tenfold identity is multiplied by Jesus’ fivefold commands to Peter: (1) “feed My lambs”; (2) “shepherd My sheep”; (3) “feed My sheep”; (4) “follow Me”; (5) “you – Me – follow.” Thus: (10) + (5-fold) = 50.

The context appears to be eschatological. The total literary count has reached 5000 at the precise location of a number 200 and unit of measure *cubit*. The *cubit* may have fivefold literary significance due to the five fingers that feature in the length of this unit of measure. (See remarks at Daniel 3 and Revelation 22.) Here, (200) x (5-fold) = 1000-fold. In effect, the boat has traversed the waters of the Gentile-named “Sea of Tiberias” (21:1) to a point having thousandfold literary effect. From this point, the boat will return with an immense catch of fish to the shore where Jesus is standing – another thousandfold literary measure on the return. This very point occurs at the completion of the fifth thousandfold in the gospel, which is the mirroring point of the fifth and sixth days of the age. From this point, Peter will travel early back to the shore – through crucifixion, ultimately – while the rest of the disciples will follow in their time. Note John’s use of the diminutive form “little-boat” just here. John has previously described this vessel as a “boat” (21:3, 6) on the way to the catch. Now, as the disciples bring in the catch, the diminutive form “little-boat” is used. See the similar use in John 6:16-24. See also John’s use of “mini-scroll” (vs. “scroll”) at Rev. 10:2, where the angel places his right foot on the sea (position of strength), but his left foot on the land. In that context, as here, the focus was upon the gentile world: “to prophesy upon peoples and nations and languages and kings, many.”

On this same line, at exactly the 200th element, occurs the mirrored answer to the question “until when” from John 10:24. See comments there. The answer to the question “when,” by literary design, may be this: *not until the end of the 6000-fold age, the 6th day of the age...* [continued]



[1-2] (there) **went up**, then, **Simon Peter**, and **dragged** the net to the land
 [3-4] full of **fish, large** –
 [5] a **hundred**
 [6-7] **fifty**
 [8-10] **three**

153-fold fish

100

50

[1] and though so many **were being**
 [2] (there) **was not torn open** [divided], the net
 [3] (there) **said** to them, Jesus
 [4-5] **come, eat breakfast**
 [6-7] but no-one **dared** – of the disciples – **to ask** Him
 [8] You – who **are**?
 [9] **knowing** that
 [10] the Lord, it **was**

5-fold Giving: Jesus

[1-2] (there) **came**, Jesus, and **took** the **bread**
 [3] and He **gave** to them
 [4-5] and the **fish, likewise**
 [6] this, already, third, (there) **was revealed** – Jesus – to the disciples
 [7] **having been raised** from (the) dead
 [8] when, then, they **had eaten breakfast**
 [9-10] (there) **said** to **Simon Peter**, Jesus

(1) [1-3] **Simon**, of **John** – **do you love**¹ Me more than these?

[4] he **said** to Him
 [5] yes, **Lord**
 [6] **You have known**

(2) [7] that I **love**² You

[8] He **said** to him
 [9] **feed** My lambs
 [10] He **said** to him again, second

(3) [1-3] **Simon**, of **John** – **do you love**³ Me?

[4] he **said** to Him
 [5] yes, **Lord**
 [6] **You have known**

(4) [7] that I **love**⁴ You

[8] He **said** to him
 [9] **shepherd** My sheep
 [10] He **said** to him, the third

(5) [1-3] **Simon**, of **John** – **do you love**⁵ Me?

[4] (there) **was grieved**, Peter
 [5] because He **said** to him the third

“Love”

7-fold

...when the harvest of Gentiles is complete, and the eternal shore lies just ahead. This mirroring point is shown, above, with the green dashed line. The mirror is from the first line of John’s gospel and reflects around the centrally placed question “until when”: 2575 elements on each side of the mirror point.

“fish, large – a hundred fifty three” | This unique number may be a composite to reflect, from context, a stature for the harvest of the age:

Hundredfold. Jesus and His disciples (collectively, represented by Peter who is named here) are working together for the catch. The disciples are in the boat on the Tiberian waters (= in the Gentile world) throughout the 5th and 6th days of the age (by mirroring device, see above). Jesus is calling to them from the shore (= His heavenly presence throughout the age), guiding their efforts. Thus: (Jesus) x (Disciples) = (10) x (10) = 100-fold

Fiftyfold. Jesus has bread and fish prepared and awaiting enjoyment at the shore (= the end of the age, via resurrection). The fish may be those who have already gone ahead to be with Him throughout the age, who await those still living in this age. The bread may represent Jesus Himself, whom He has already given in redemptive friendship for the enjoyment of His saints (see comments on Jesus’ earlier 55-fold stature, John 6:19, 8:57). Jesus also calls for the fish the disciples have brought. As with Peter (see above), a five-fold literary stature may indicate Jesus giving Himself over to His people. The fivefold expression of Jesus as giver may be reflected in the five elements shown at the left in purple dashed line: (Jesus) x (5-fold) = 50-fold

Three. The context states that “this, already, third, (there) was revealed – Jesus – to the disciples.” In addition to reflecting on the narrative sequence from 20:1, John may be speaking prophetically of the final revealing of Jesus at the “third.” If so, the reference is to the commencement of the seventh thousandfold of the age, which follows the mirroring of fifth and sixth thousandfolds discussed above. Thus: 3-fold

In total: (100) + (50) + (3) = 153

As a literary device, John has mirrored this exact number of 153 fish in the balance of the number 200, above. Peter’s composite literary stature occupied the first 50 elements of the 200 + 2 elements on that line (see discussion, above), reaching to the mirroring point at the 5000th element. The remainder of this line (152 elements), plus the single element of the associated participle phrase (“dragging the net of the fish”), totals to the same value of 153-fold for these fish. This appears to be a precise design.

- “Love”
- (6) ◆ [6] do you love⁶ Me?
 [7] and he said to Him
 [8-9] Lord, all (things), You have known
 [10] You know –
- 7-fold
- (7) ◆ [1] that I love⁷ You
 [2] (there) said to him, (Jesus)
 [3] feed My sheep
 [4-5] truly, truly, I say to you
- (1) ◆ [6] when you were young
 (2-3) ◆ [7-8] you dressed yourself
 (4-5) ◆ [9-10] and you walked about where you wanted
- (6) ◆ [1] but when you have grown old
 (7-8) ◆ [2-3] you will stretch out your hands
 [7] and another – you – will dress [will fasten]
 [8] and will carry
- (9) ◆ [4] where you do not want
 [5-6] now this He said, indicating
- 10-fold Identity: Prophesied for Peter
- (10) ◆ [7] by what kind of death he would glorify God
 [8-9] and this having said, He said to him
 [10] follow Me!
- [1-2] having turned, Peter saw the disciple
 [3] whom, (there) loved, Jesus
 [4] following
 [5-6] who also reclined during the supper upon His chest and said
 [9-10] “Lord, who is (he) who is delivering over, You?”
- [7-8] this-one, then – (there) seeing, Peter, said to Jesus
 [9] Lord, and this-one, what (will be)?
 [10] (there) said to him, Jesus
- [1-3] if him, I want, to remain until I come
 [4] what (is it) to you?
 [5] you – Me – follow!
- [1] then (there) went out this word to the brothers
 [2-3] that the disciple, that, would not die
 [4] but (there) did not say to him, Jesus, that
 [5] he would not die, but
 [6-8] “if him, I want, to remain until I come”
 [-] [“what (is it) to you?”]
 [9-10] this-one is the disciple who is bearing witness concerning these (things)
- [1] and who has been writing these (things)

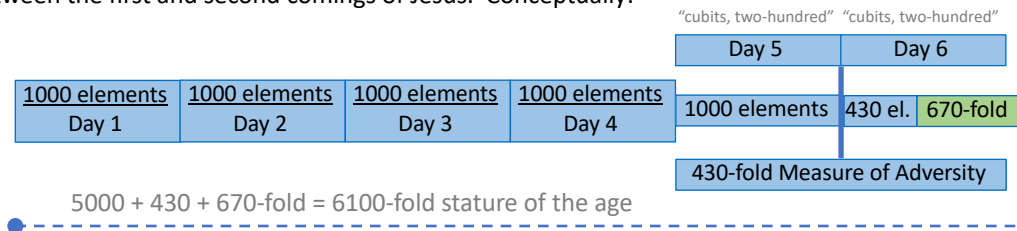
[“what (is it) to you?”] | This repeated sentence is not included in some manuscripts. Judging by the completeness and flow of the literary sets here, it appears this repeated sentence is not original to John.

[2] and we **know** that
 [3] true of him, the testimony **is**
 [4-5] now (there) **are** also **other** (things), **many**
 [6] which (there) **did**, Jesus
 [7] which, if (there) **were written** according to (each) **one**
 [8-9] not even it – I **suppose** – the world, **to hold**
 [10] the **having been written**, books

Chapter 21 Literary Counts

Subject Columns	Running Totals	
Jesus	523	3080
World	8	2270
John the Baptist		80
Total:	531	5430

The following pages present a table of the literary counts and structuring/mirroring devices throughout John's Gospel. If literary counting has been accurately reflected alongside the translation, the total literary count is 5430. This total reflects the 5000-fold device, which forms a mirroring point between the 5th and 6th days of the age, as discussed in the notes for chapter 21, above. The remainder, 430 elements, reflects the measure for adversity commonly used as a structuring device (e.g., in Genesis, Psalm 119, Daniel, Matthew, 1 Peter, Revelation). This macrostructure may reflect the adversity that will be experienced throughout the 5th and 6th days of the age: the two thousandfolds of the age that span between the first and second comings of Jesus. Conceptually:



Next, a table of literary time conversions is presented, following the conversions of time-related words as observed broadly in Scripture. The total is 670-fold. This time conversion total appears to be a deliberate design for complementing the total literary count, for a complete literary stature of the book: 5430 + 670-fold = 6100-fold.

In John's case, the final 100-fold of the 6100-fold may reflect two tenfold literary identities working in harmony (10 x 10), in keeping with the formulations of literary composite statures observed broadly in Scripture. These two identities may be those of Jesus and His representative disciples, as depicted in cyan and green dashed lines in chapter 21. The meaning is that Jesus is working in harmony with His disciples throughout the 5th and 6th thousandfolds of the age. This stature resembles Matthew's 6010-fold stature (sixfold measure of the age + tenfold identity of Jesus being given) and Luke's 7200-fold stature (sevenfold measure of the age including 7th of rest, + dual 10 x 10 literary identities).

Literary Counts: John				3080	2270	80	5430		
				Jesus	The World	John (the Baptist)	Total		
First Sign	6-fold	ages	First Day ("beginning")	28	35	40	103	Mirror	
			Second Day ("next-day")	17		14	31		
			Third Day ("next-day")	15	26	6	47		
			Fourth Day ("next-day")	25	25		50		
			Sixth Day ("day, the third" to "first of the signs")	11	35		46		
	6	Mirror	Rest: A review of Galilee Happenings, faith	3			3		
			Reflection of Sixth Day ("what sign"... "forty and six years")	23	23		46		
			Rest: Conclusion of section, "the signs which He did," faith	14	43		57		
			Intro to section, "concerning the man... in the man"	6	2		8		
			Nicodemus, "man from the Pharisees"; "Son of Man"; "these signs"	31	70		101		
Second Sign	6	man	In Judea: John bears witness about Jesus	22	21	20	63	430	First thousandfold in total literary count
			Toward Galilee: Jacob's well, in Samaria (hour.. sixth)	16	4		20		
			Woman of Samaria ("five husbands... and now, (he)...")	34	66		100		
			Woman of Samaria ("see a Man who told me all")	15	10		25		
			Reflection: The harvest ("yet four months... and harvest comes")	41	1		42		
	7	ages	Harvest in Samaria ("He remained there two days")	6	11		17		
			Harvest in Galilee: "unless signs and wonders," "hour, seventh"	19	32		51		
			Conclusion of section: "second sign... from Judea to Galilee"	2	1		3		
			Healing of "a man": 430-fold stature of bondage (Jerusalem)	22	100		122		
			Teaching moment: Father and Son	45	20		65		
Third Sign	1000	Mirror	Mirrored moment: Father and Son	25	40		65	Mirror	1000 Subtotal
			"Sea of Galilee, of Tiberias": Jews + Gentiles ("saw the signs")	5	4		9		
			Jesus tests Philip's faith: "From where should we buy bread..."	12	207		219		
			Jesus feeds the crowd ("the - He did - sign")	25	30		55		
			Jesus rests in the mountain, alone	3	4		7		
	7	boat	Reflection of sign: Jesus' 55-fold stature ("saw the signs")	78			78		
			Teaching moment: the Bread of Life (what - do, You - sign?)	87	84		171		
			Conclusion of section	50	24		74		
			Intro to section: Unbelief and delay in Galilee	18	17		35		
			Jesus welcomes the thirsty ("not more signs..."? "a division...")	77	108		185		
Fourth Sign	1000	Mirror	Transition: "they went, each to his house"		2		2	430	1000 Second thousandfold
			Intro to section: "Jesus went to the Mount of Olives... temple"	4	1		5		
			Woman "caught" in adultery	14	25		39		
			Teaching moment: the Light of the World	32	17		49		
			Teaching moment: "you are not able, to come"	3	4		7		
	6	ages	Mirrored moment: "you are not able, to come"	4	3		7		
			Teaching moment: "You - who are?"... "the beginning"... "I AM!"	144	93		237		
			Healing of the blind beggar ("to work... while day, it is")	20	15		35		
			Response: "Sabbath on the day"... "such signs"... "division"	14	37		51		
			Reflection: Healing of the blind beggar ("of the age")	18	80		98		
Fifth Sign	6	eyes	Teaching moment: Blindness and Sight	11	23		34	2575 Identity of the Messiah	Chapter
			Teaching moment: Robber and Shepherd	39	55		94		
			Response: "A division, again, happened among the Jews"	5	14		19		
			Teaching moment: Shepherd and Robber	32	28		60		
			Conclusion of section ("John, indeed, a sign, did, none")	3	10		13		
	7	ages	Teaching moment: "You are not able, to come"	4	3		7		
			Teaching moment: "You - who are?"... "the beginning"... "I AM!"	144	93		237		
			Healing of the blind beggar ("to work... while day, it is")	20	15		35		
			Response: "Sabbath on the day"... "such signs"... "division"	14	37		51		
			Reflection: Healing of the blind beggar ("of the age")	18	80		98		
7-fold of "Sabbath"	6	ages	Teaching moment: Blindness and Sight	11	23		34	430	1000 Subtotal
			Teaching moment: Robber and Shepherd	39	55		94		
			Response: "A division, again, happened among the Jews"	5	14		19		
			Teaching moment: Shepherd and Robber	32	28		60		
			Conclusion of section ("John, indeed, a sign, did, none")	3	10		13		
	7	ages	Teaching moment: "You are not able, to come"	4	3		7		
			Teaching moment: "You - who are?"... "the beginning"... "I AM!"	144	93		237		
			Healing of the blind beggar ("to work... while day, it is")	20	15		35		
			Response: "Sabbath on the day"... "such signs"... "division"	14	37		51		
			Reflection: Healing of the blind beggar ("of the age")	18	80		98		
3	6	ages	Teaching moment: Blindness and Sight	11	23		34	430	1000 Subtotal
			Teaching moment: Robber and Shepherd	39	55		94		
			Response: "A division, again, happened among the Jews"	5	14		19		
			Teaching moment: Shepherd and Robber	32	28		60		
			Conclusion of section ("John, indeed, a sign, did, none")	3	10		13		
	7	ages	Teaching moment: "You are not able, to come"	4	3		7		
			Teaching moment: "You - who are?"... "the beginning"... "I AM!"	144	93		237		
			Healing of the blind beggar ("to work... while day, it is")	20	15		35		
			Response: "Sabbath on the day"... "such signs"... "division"	14	37		51		
			Reflection: Healing of the blind beggar ("of the age")	18	80		98		
4	6	ages	Teaching moment: Blindness and Sight	11	23		34	430	1000 Subtotal
			Teaching moment: Robber and Shepherd	39	55		94		
			Response: "A division, again, happened among the Jews"	5	14		19		
			Teaching moment: Shepherd and Robber	32	28		60		
			Conclusion of section ("John, indeed, a sign, did, none")	3	10		13		
	7	ages	Teaching moment: "You are not able, to come"	4	3		7		
			Teaching moment: "You - who are?"... "the beginning"... "I AM!"	144	93		237		
			Healing of the blind beggar ("to work... while day, it is")	20	15		35		
			Response: "Sabbath on the day"... "such signs"... "division"	14	37		51		
			Reflection: Healing of the blind beggar ("of the age")	18	80		98		

Sixth Sign	6	days	Introduction of Lazarus ("not unto death")	4	15		19	1000	Third thousandfold		
			Introduction of Lazarus (Jesus waits two days)	28	26		54				
			Jesus comes to Bethany (Lazarus four days in tomb)	8	28		36				
			Identity of Jesus: "in the last day... I AM..."	43	69		112				
			Conclusion of section: Leaders respond ("many... signs!")	14	39		53				
			Introduction of section ("six days before the Passover")	6	1		7				
			Lazarus at table, resurrected	1	4		5				
			Statures of Mary and Judas	58	8		66				
			"Him, to have done the sign"... "There has come, the hour"	309	64		373				
			"Who is this Son of Man?" "though so many (of) His signs..."	39	41		80				
			The Last Supper	140	27		167	430	Fourth thousandfold		
			New Commandment	29	1		30				
			"I AM, the Way and the Truth and the Life"	141	12		153				
			Transition: "Rise, let us go from here"	2			2				
			"I AM, the Vine, the True" "and every - the fruit, bearing..."	74	5		79				
			"If the world, you, hates..."	16	25		41				
			"because the ruler of the world, this, has been judged"	26	13		39				
			"yet many (things) I have, to you, to say..." (4x) "little"	36			36				
			"what is this, 'the little'" (3x) "little"	23	8		31				
			Asking and receiving	50	1		51				
			Prayer	120	8		128	Mirror	1000	Fifth thousandfold	
			Passage	78	60		138				
			"What accusation do you bring (against) the Man, this?"	25	43		68				
			Jesus dies	41	29		70				
			Jesus' body is prepared for the Sabbath	12	228		240				
			"But on the one from the Sabbaths..." "other signs, (there) did..."	110	57		167				
			"But these (things) have been written..."	6			6				
			Introduction to context: the harvest of the age	50	1		51				
			Peter's literary stature	50			50				
						Remainder of distance (time) stature (to "dragging the net")	150				
Passage	273	7					280				
							0				
						545					
						2575					

Literary Time Value	Conversion	Literary Time Value	Conversion	Literary Time Value	Conversion
on the next-day, he saw	1	in that day (there) will know, you	1	that much, already, time he had been affected	10
on the next-day, again (there) stood	1	and in that day -- Me, you will ask, nothing	1	the appointed-time, the, Mine, not yet	1
and with Him, they stayed the day, that	1	in that day, in My name, you will ask	1	but the appointed-time, the, yours, always	1
on the next-day, He wanted, to depart to Galilee	1	for (there) was great -- the day of that Sabbath	1	because My appointed-time, not yet	1
and on the day, the third, a wedding happened	1	but on the one from Sabbaths	1	yet a time, small, with you, I am	3
and there they remained not many days	3	then, evening on the day, that --	1	yet a little time, the Light, among you, is	3
and in three days I will rase up, it!	3	the one from Sabbaths	1	so much time, with you, I am	10
and You, in three days, will raise up, it?	3	and after days, eight, again (there) were	8	children, yet a little, with you, I am	3
and He remained there two days	2	and of morning, again, He came to the temple	0.5	yet a little, and the world, Me, no longer sees	3
and after the two days, He departed from there	2	and it was early-morning	0.5	a little, and you will no longer see Me	3
yesterday	1	Mary the Magdalene came in early-morning	0.5	ang again a little, and you will see Me	3
and it was (the) Sabbath on that day	1	and as early-morning already was happening	0.5	a little, and you will not see Me	3
on the next-day, the crowd	1	and as evening happened	0.5	and again a little, and you will see Me	3
but raise it up (on) the last day	1	(it) being, then, evening on the day, that	0.5	(which He says) "the little"?	3
will raise him up -- I -- on the last day	1	(the) hour was, like, (the) tenth	10	a little, and you will not see Me	3
I will raise him up on the last day	1	not yet, arrives My hour	10	and again a little, and you will see Me	3
and I will raise him up on the last day	1	(the) hour was like (the) sixth	10	indeed, (there) comes an hour	10
now on the last day, the great, of the feast	1	that (there) comes, an hour	10	that, when (there) comes, their hour	10
in order that he might see the day, the, Mine	1	but (there) comes, an hour, and now it is	10	because (there) has come, her hour	10
while day, it is	1	he inquired then, the hour, from them	10	(there) comes an hour, when, no longer	10
now it was (the) Sabbath on the day	1	hour, seventh -- (there) left him, the fever	10	behold, (there) comes an hour -- and it has come!	10
in -- which He was -- place, two days	2	that (it was) in that hour	10	Father, (there) has come the hour	10
(there) are, of the day?	1	that (there) comes, an hour, and now it is	10	hour was, like, sixth	10
if a certain-one walks in the day	1	for (there) comes an hour	10	and from that hour, (there) took -- the disciple	10
four, already, days having in the tomb	4	and you wanted, to rejoice for an hour	10	that yet four-months, (there) are, and harvest	40
he will rise in the resurrection, in the last day	1	because (there) had not yet come, His hour	10	in forty	40
for fourth-day, it is	1	because not yet had come, His hour	10	and six years	6
therefore from that day they took counsel	1	not twelve hours, (there) are	120	thirty (and) eight years, having, in his sickness	38
six days before the Passover	6	(there) has come, the hour	10	fifty years, not yet, You have	50
in order that, for the day of My burial	1	Father, save Me from the hour, this?	10	high-priest, being, of the year, that	1
on the following-day	1	but for the sake of this I came to the hour, this	10	but high priest, being, of the year, that	1
that-one will judge him on the last day	1	that (there) had come, His hour	10	who was high-priest of the year, that	1
Subtotal:	49.0	Subtotal:	308.0	Subtotal:	313.0
Total:				670.0	