

The riddles of Barabbas

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We'd better get cracking if names are your thing.
You're told to believe in them, it would be sane
to learn what they mean, in Hebrew or Greek.
Find out if a teacher or clown you do seek.)
My approach handling John's gospel's core discrepancy,
is note the differences when apt, and stress this remedy:
to guess two men are in these tales with so much variation.
It's irresponsible for us to fail delineation.
So I'd suggest two names for whether shorthand or a fact,
so Jesus "Son of Father", "Son of Man" can interact.
"Son of Father" In Hebrew, translates to just "Barabbas"
depending on the rhyme I need, I'll say "J. Bar", "J. Bas"
the other Jesus, he's a man, with body made of flesh.
so if I want to speak of him, I'll say "j. lamb", "J. Beth."
Barabbas spoke in riddles, which BethLaham was the rhyme
for Bethlehem meant house of bread or meat, back in that time.
No matter what the things we say; the truth or sophistry
Words are what we use to tell the tale of history

1 The Parable of Language

Several interpretations present themselves for John 1 because of many ambiguities. As John describes John, is he, in every sentence, referring to John the Baptist, or is he sometimes referring to himself? Why is the “Before me... After me” phrase repeated twice? (John 1:15, 30) Why is the Lamb of God introduced twice? (John 1:29, 36). Why is only one of the two men following Jesus identified? (John 1:40) Why does Jesus use a Greek translation for “Rock” for Peter’s name here, instead of just calling him “Peter” as he does in the other gospels? (John 1:42) What did they see when the saw where Jesus was staying and what is the significance of four in the afternoon? (John 1:39) Why was Nathanael so impressed when Jesus said he saw him under the fig tree? (John 1:48-49)

What are the implications of Nathanael’s question, “Can anything good from Nazareth?” considering that Jesus says “in him there is no deceit”? What does it mean to see “Angels of God ascending and descending on the Son of Man”?

Some differences with other gospels: In Matthew, Mark, and Luke, there is an account that a voice from heaven boomed out “This is my Son, with whom I am well pleased.” But in John’s gospel we have two second-hand witnesses. John, who says, he is “the Lamb of God, who takes away the sin of the world!”

If we relate this to Leviticus 16, there are two goats: One called “The Lord’s Goat” and another called “The Scapegoat”. The first is sacrificed, while on the other’s head, all the sin of the Israelites are confessed, and it is set free in the wilderness.

If John’s testimony is a reference to Leviticus 16, then, we should expect John’s gospel to include the confession of all the sins of the Israelites attributed to Jesus, the scapegoat, though he is by no means actually guilty of the transgressions shown.

The other secondhand witness of John 1 is Nathanael, who says he believes Jesus is the Son of God simply on account that Jesus says “I saw you under that fig tree.” The rest of your impression depends on whether you think that Nathanael’s question “Can anything good come from Nazareth” represents an earnest question, in which case Nathanael must have been a very cynical person, to believe a whole community could have “nothing good” come from there, or a sarcastic question, in which case Nathanael was not “An Israelite in whom there is no deceit”.

Some have suggested Nathanael, charitably, as somehow physically or mentally disabled. For whatever reason, he had bad experience in Nazareth, and was dubious that anything good could come from there. In this version, Jesus sizes up Nathanael’s condition, and concludes that the issue is with his disability, not his morality. When he says “Here is an Israelite in whom there is no deceit”, this seems a great kindness to Nathanael, who proclaims “Truly you are the Son of God.”

My working hypothesis is that each chapter of John's gospel is a set of riddles. Something akin to "the Riddle of the Sphinx", except that the reader is not actually told he is reading a book of riddles.

As an example, the riddle the Sphinx asked Oedipus in front of Thebes was, "I go on four feet in the morning, two feet at noon, and three in the evening. What am I?"

Now, a person unfamiliar with this sort of riddle might answer "You are a Sphinx", not realizing that the Sphinx is not speaking of itself, but is speaking in a one-step metaphor. In the metaphor, morning, noon, and evening, represent, not a day, but the entire period of a person's life, and "I" represents not the Sphinx who is speaking, but a human being.

In the riddles of John's gospel, I posit that each chapter is a different riddle, and with each riddle Jesus speaks of himself, metaphorically as a useful thing, while he speaks of "The Father" metaphorically, as a human being; the person that creates and/or benefits from that useful thing.

Of the characters in John's gospel, only Jesus and John the Baptist are aware that he is speaking metaphorically, in riddles. But they do not let on that they are speaking in riddles. Rather, they allow the people around them to believe that they are talking about Jesus and his relationship with God.

I have worked my way through the first chapter of John twice. For the most part, I think that the "riddle" of the chapter is about words. However, that riddle is divided up into different parts of speech, and how language is used.

In particular, some verses are referring to the referential verbs, such as "Is, are, am, was, were, be." Others are referring to the conjunction: "and".

There are a couple of ways John 1 overlaps with the "Fragments of Heraclitus". Fragment 2, for instance says " Though this Word is true evermore, yet men are as unable to understand it when they hear it for the first time as before they have heard it at all. For, though all things come to pass in accordance with this Word, men seem as if they had no experience of them, when they make trial of words and deeds such as I set forth, dividing each thing according to its kind and showing how it truly is. But other men know not what they are doing when awake, even as they forget what they do in sleep."

Like John, Heraclitus spoke of "The Word" or "Logos" as being that which "through all things come to pass", but recommends that people "make trial of words and deeds". By contrast, John describes the Word as being with God. And rather than asking his readers to "make trial of words", he instead asks them to "believe".

Another echo of Heraclitus is in Fragment 60, "The way up and the way down is one and the same." This compares to John 1:51 when Jesus tells Nathanael he will see angels ascending and descending on the Son of Man.

but whereas John focuses on "belief" throughout his gospel, Heraclitus focused on weighing the words

There are several verses in the chapter that may refer to upcoming events
Created was the world by God, back in the lost beginning (John 1:1, Genesis 1:1)
Let's parse this out, each word, so that our insight might be winning

- First, “in the beginning” tells a time, not too specific and then “created” gives our God the verb to be prolific with One phrase now, we have a time, a phrase proverbial Our verb, though, wouldn’t work without an subject, this is so. The Word is “God” to fill that blank where subject needs to be So, chapter 1 verse 1 of John: the “Logos” count is three.

“Created” was a word with God, back in the lost beginning (John 1:2)

And through creation galaxies and stars were set to spinning

Without “created” nothing has been made that has been made (John 1:3)

“Created”, for mankind, is light of life, faith undismayed (John 1:4)

When God created night and day, the darkness separated (Genesis 1:4)

But with created fire, the night-time darkness now just waited (John 1:5)

There was a man who’s sent from God, Maher Shalal Hash Baz (Isaiah 8:2-3, Luke 1:63, John 1:6)

To testify to all that was created was his cause

He came as witness to the light of all things man created

So through him all belief would be in things, on earth, located (John 1:7)

But John, himself, was not that light, the fire that man created

Instead, he came to testify, of God’s inseminated

God’s image walked across the earth, in form, female and male (Genesis 1:27, John 1:9)

God’s image made the world, in projects, small, or larger scale

-Through God’s image, much was built, some without recognition

While some built fire to show destruction was their life’s ambition

Some received the name “created” as their life-long goal

And to creative spirit there’s a blessing of the soul

Creation gives the right to those believing in its name

To be the images of God and acting just the same.

No ancestry determines whether you can have this spirit

And God gives everyone the opportunity to use it (John 1:13)

Creation became flesh, and lives within and out among us

All have seen the glory of Creation, surely we trust

and we should view creation through a lens of hope and faith

to know all was created with a mood of truth and grace (John 1:14)

And of the phrase “And me and” John declared ”it is the latter

surpasses me, for progress it is made as though a ladder

-All of what is built is built on what comes from the past

-Images of God contribute from first day to last.

-Out of fullness from subsequent images of God,

-We receive new grace in place of grace, when grace is flawed (John 1:16)

-No one ever has seen God, except for the Creation

No single man, no bird, no clan, no prophet, and no nation

The law, it came through Moses, and the grace through the Messiah

And Truth it comes bizarrely through the Jesus named Bar Abba
And from the bosom of Bar Abba come the words of John
-Making known the one, begotten, made both near and yon. (John 1:17)
A prophet, nor Elijah, nor Messiah, John was not (John 1:18-21)
But he said, straight ways for the Lord, were all that should be sought (John 1:22-23)
-Low made high, and small made big, and dead things made alive,
The valleys raised, the mountains low, Lord's glory be derived (Isaiah 40:3-5)
The pharisees, perhaps, thought John, Messiah, he could purge
with baptism the post-effects of sin or any urge
But John said "Brood of vipers, this is only for repentance" (Matthew 3:7-8, Luke 3:7-8)
With this alone, you'll not achieve, all pardons or ascendance
They asked "Why bother baptizing if nothing comes of it
and you've neither the office of Messiah, nor prophet?" (John 1:25)
Said John, "With water I baptize, my process is symbolic
with faith, a soul has different heart once passed through the hydraulic
A better person will come out than when they went down in
Resolved to make some better choices, less inclined to sin (Matthew 3:11, Mark 1:4,
Luke 3:3)
But if you come to me and have me dunk you just for show,
Or thinking it's a magic trick to take you high from low
Another will come after me and I will not be fit
to help untie his sandals when he gets right down to it (John 1:27)
-(All this happened in the town of Bethany, that's where
-all the men that followed Christ would have feet-washing bare
-John would not be at that place, his head on Herod's mantle
And Jesus washed the others' feet, so untied all their sandals.) (John 1:28. John
13:14-17)
- "Look, the lamb of God" John said, for he already knew
The one on whose life's sacrifice, atonment's coming through (John 1:29)
-Dying once in John nineteen, but also in John two
-John's surpassed by one who comes before and after, true. (John 1:30)
-John the Baptist didn't know the one was fore and after
But after water, baptizing, he went to the hereafter
Take care, now, here, John doesn't say, this one has any right,
to baptise with the fire, the spirit, or some holy light
-All he says, that this one, he cannot untie his sandals
This lamb of God, is he a font of good deeds or some scandals? (John 1:35-36)
-Two of John's disciples followed J. Bar, as though fated.
-One whose name was Andrew, and the other's name's not stated.
J. Bar asks what they want, and so they ask him where he's staying
We readers stay untaught because the author is not saying.
So if J. Bar taught something whether criminal or lawful,

The knowledge has been hidden by the author of John's gospel
And if there is a reason to be hiding what they're doing
-Only two of three men's names are told of, for pursuing. (John 1:37-39)
-Once they'd gone with J. Bar for a mile or a meter
-Andrew made the claim, "This is Messiah, here," to Peter.
-Peter made no claims of J. Bar's rank or his position,
But J. Bar chose to call him "Cephas" (notably NOT Peter)
A different nickname from a different character and greeter.
-(Though two words might mean the same in Greek and Aramaic,
-People's names don't translate like some meaning algebraic)
-On the next day Jesus said to Philip, "Follow me." (John 1:43)
-(Andrew, Phil, and Peter, came from Bethsaida, all three.) (John 1:44)
So if J. Bar would lead them to the north shore of the lake
-They could visit home and with their family take a break.
Then Andrew found Nathanael and he told him truth or flaw
We found who prophets wrote about, and Moses, in the Law
-I won't tell you book or verse, so you will have to guess
just when they wrote of Son of Joseph, Jesus, Nazareth
-Nazareth! Nathanael cried, Can good things come from there?
The question is rhetorical, don't get caught in this snare.
An earnest question asks for want of knowledge to be known
Sarcastic questions ask for humor's sake or discord sown.
Regardless, though, of the intent behind this man's sarcasm
The question wasn't earnest, it's sincerity was absent.
So when J. Bar then gets to him he says "Here is a man:
an Israelite in whom there's no deceit" but what's his plan?
-John's already shown this man's sarcastic in his words
To say there's no deceit in him? That's patently absurd.
And if there's no deceit in him then what does this imply
about who comes from Nazareth; Is J. Bar coming by?
Nathanael has to ask him "Really? Where do you know me?"
And Jesus answers, "I just saw you sit under that tree."
Nathanael, then, continues with his sycophantic laud
"You're the King of Israel, the Holy Son of God!"
-J Bar. asked do you believe since I saw you there, sitting?
-You'll see more than that, the choirs of angels I'll be splitting
Since you claim belief, as though that's something you have won,
Angels are ascending and descending on the Son
You just don't know what you'll see, so long as I'm around!
Angels cannot tell if I point up or I point down!

Youtube Read-Along: Chapter 1

I have now made two efforts to convert John 1 to rhyme. I have put the latter effort above, and the former effort below. When I started making rhyme to all 21 chapters, beginning with Chapter 1, I had not settled on an approach, and it was only somewhere around Chapter 5 or 6 when I committed to giving a rhyme based on each verse, in sequential order.

1.1 John the gospeler

John 1 refers to John multiple times, without giving a surname, before he explicitly refers to John the Baptist. John 1:15 and John 1:30 are almost identical, but could hint that the two men both made the same statement “He who comes after me was before me” and such a statement could mean a number of things, since before and after can represent both physical and chronological positioning.

John 16 describes when the Spirit of Truth comes, he will speak only what he hears and tell you what is yet to come. It would be consistent with the Spirit of Discretion to simply not say my first impression of “What is to come”. However, the Spirit of Confession, and the Spirit of Truth should compel most adults to acknowledge that “To Come” is a colloquial expression for orgasm. Furthermore, the synonymous nature of “to Come” and “to orgasm” is not a mere homonym, but is rather a fundamental existential statement about the onset of puberty, and the coming of adulthood.

Furthermore, many of the statements throughout John’s gospel will be found to be true on some fundamental level. However, such truths can only be obtained by allowing for an ironic reading and interpretation of the text. In the case of “What is to come”, one expects, ofr instance, the Spirit of Truth will predict the future, but in fact, the Spirit of Truth does not have that mystical capacity.

Instead of presuming the miraculous ability for the Spirit of Truth to see into the future (which to most, might seem the less bizarre interpretation), I presume the Spirit of Truth has the capacity for confession and acknowledgment of facts and realities, and the ability to seek plausible hypotheses, (which most might find bizarre)

6. A man came from God, he was sent making riddles

7 and he’d testify of things both big and little

8 He did not make anything more clarified

through witness, bizarrely in truth certified

Some may doubt the miracles reported by Matthew, Mark, and Luke, but the moral teachings of Jesus in the three gospels preceding John were fairly unambiguously “Good”. On the other hand, the moral teaching of Jesus in the gospel of John are largely absent. The closest thing he gives to instruction is telling his disciples to “love each other”. This is much less encompassing than what he says in every other gospel, “Love God with all your heart, all your mind, all your strength, and love one another (even your enemies) as yourself”.

Here, also, many atheists may complain that they do not believe God exists, but I would point, here, to the operative word “mind”. What atheists are doing is to disbelieve a description of God which they cannot love with their mind. Usually, though, such atheists embrace principles with heart, mind, and strength.

9 while J. Beth, Messiah, gave light to all man

10 - John’s gospel’s part’s an inscrutable plan

11 - Though John described things in truth with no lies
those reading his writing could not recognize

12 - Things made by men, he, through riddle, would laud

13 ‘til readers would say each thing’s the Son of God.

I have offered two different interpretations of John 1:1-15. In one interpretation, I have suggested that the different verses referred to specific words, or types of words, or figures of speech. Here, though, I am suggesting that John is talking about the book of riddles he has composed... In each chapter 1-17, John poses a riddle of “Who” or “What” is Jesus, and “Who” or “What” is “the Father”? In these riddles, often, but not always, Jesus is definitely not a human being, but often some tool, creation, or invention of a human being. Often, but not always “The Father” in these riddles is the human being who created or uses that tool.

Those inanimate objects who received the name of Jesus, he gave the right to become children of God. John presents these inanimate objects as being human, and not just any human, but the only begotten Son of God, human.

He starts some words that he makes into flesh,
so let’s have a look at this metaphor, fresh.

1.2 And

John 12:28 in the original Greek has a curious expression, when Jesus asks “Father, glorify your name” the voice says “And I have glorified. And will again.” The name of the Father seems not to be stated, but the word “And” (Greek kai) is repeated twice.

Why would John glorify “And”? Namely for its use in the ambiguity of apposition, and its use to simply convey chronological order. As for chronological order, one could argue that any phenomenon that occurred after God occurs after the first “and”.

What word would come ‘round between noun and noun.

What is the distance between freed and bound?

What word does God put between Earth and sun?

What word without which no thing can be done?

I tell you and tell you and tell you both, and

I riddle you this and I hide it in hand.

For Greeks, Jesus asked, “Father Glorify your name”

“And” has been glorified, “And” will again. (John 12:28)

14 “And”, the word, flesh became, through metaphor

Dwelling with us, telling us what’s in store

If not for the “And” the world’s empty, forgotten

- No new thing’s without the only begotten

Just think what we’d be with no concept of “And!”

Alone with not even a concept of sand.

15 John said of the phrase “and me and” it’s the latter
surpasses me, progress is made like a ladder.

18 - God repeated “And” to set the universe in motion

- From the bosom of a man, we can repeat this notion

- God is never seen directly in the eyes of man

but we have a connection through repeated use of and.

If “Both” and “and” were words I said were “With” in the beginning,
by noticing the play of words, the riddle, you’d be winning.

“God With Us”, is Immanuel as predicted

but “With” us through time, “With” has been, unrestricted.

16 From fullness of “And” grace is given and given:

17 the grace of the law by which Moses was driven,

The grace by which J. Beth has so far forgiven,

and now in this chapter John’s gospel has striven

to present the “Truth” in some words oft misgiven

When “and” in conjunction creates ambiguity

Those seeking consensus find discontinuity

One might find the same, or different propositions.

For “and” can show cause, or convey apposition

A list or identity; you cannot know

If authors do not make precision their goal

1.3 Be

Not all of John 1 seems to be about “And”. Some is about “Be”. Alternate forms for Be include is, are, was, were, will be. In particular, it seems that John here refers to the word “with God in the beginning”. The Hebrew word for “Create” is “Bara” which goes along nicely with the central thesis of this document, which is to say that Jesus Barabbas is actually the central character of John’s gospel. “Bara” is the name with God in the beginning. Without that word, nothing could be created.

1 Through word, the God of Moses made the world of his design

2 Light, land, plants and oceans, stars and creatures, then mankind
3 but don't neglect the other words, the ones you overlooked:
the referential verbs and the conjunctions do the work
How much could one impart to magnify the mysticism
by using referential verbs in anthropomorphisms?
If "Is" and "Am" and "Was", "will be" were once as "he" described
"Who is he?" would have the answer, "Is" contextualized.

- What word "is" come between word and connotation
- What word implies being and classification?

To define, interpret, determine a meaning, (**John 1:15**)
the light of life, "Is", is always revealing

4 When God brought a beast before Adam and called
"What do you think this beast ought to be called?"

Adam began to form words with his mouth
to name all the livestock and birds and the trout.

Each beast and bird had unique marks and features
but one or two syllables summed every creature.

This symbolic thinking was really a feat
known only to those walking on two hind feet
They had to use verbs of peculiar type:
These verbs, referential, don't get too much hype
when anthropomorphized I say these are me,
and you can call me the words "Is", "Are" or "Be"

1.4 Becoming

John 8 is suggestive of the properties of fire; the light of the world, and the light of man. I can't say for sure whether John 1:5 is talking about fire, or the light of inspiration that fills mankind with the desire to create.

5 Protons, electrons, and plasma in motion
what words must be, before becoming creation?
what substance, what phase of what matter I am?
the answer was even before Abraham!
there was, and now is, and will be every gram.
Matter and energy, "Plasma" I am!
In time of John, that name, I had not acquired,
but they called me simply the substance of fire!

1.5 Jesus Barabbas

This section of the poem makes reference to how Jesus Barabbas is treated in the gospels. He is blamed for a great many problems, then set free, like the scapegoat of Leviticus 16. Some sources associate the name of Azazel with this scapegoat, while others associate the name Azazel with the Devil.

Pardoned by Pilate to roam Rome and rob us.
there was a man Jesus, they called him Barabbas (**Matt 27:16**)
he hid in plain sight though no one could find out.
His criminal deeds were too many to count
His list of sins long as Azazel's the goat.
His teachings forever be with us, he'll gloat.
Set free in the forest, not noticed or dead,
all sins of Israel confessed on his head

1.6 John the Baptist

Here, I posit that on separate occasions, John baptized Jesus of Nazareth (or Bethlehem) and also Jesus Barabbas. When John the Baptist says “He will take away the sin of the world” he would have been pointing, he does not say exactly how this sin will be taken away. Again, going back to Leviticus 16, one goat is slaughtered as a sin offering, but another goat takes away the sin of the world. If John knew the upcoming crucifixion of Jesus Christ would be based on the Day of Atonement ritual, it would be reasonable to imagine he knew which Jesus would play which role.

What word means to Christen, immerse, and recruit?
To baptize is generally the Christian pursuit.
Baptism by water can make clean wheat muddy.
It's all such a mess, the floor should be made floody,
but if there's a piece of good wheat in that trash
a winnow fork could sift the wheat from the chaff.
The Baptist named John could tell what he was washing.
Not everyone went away clean. he was watching.
Barabbas: more clever than ten men by half,
and John knew a man with (great?) deeds in his path
the Baptist had two men who could help keep track
One name's reported the other, we lack.
He told his men Andrew and “Blank” to watch some,
saying that this man “is God's chosen one.”
Chosen for what, though, he does not quite say:
A lamb for the slaughter or one to obey?
Now, Andrew thought he understood (but not quite,)
said “We've found Messiah”, (That is the Christ)

1.7 First lessons of Barabbas

In other gospels, when Simon expresses his faith in Jesus, Jesus calls him Peter, a Greek masculine noun meaning, basically “The Rock”. But when Jesus first meets Simon in John, Jesus calls him Cephas: a Hebrew feminine noun, meaning a big rock. In neither case do the gospels say whether Simon took his new nick-name as a compliment, but it seems, at least, possible, that he might have viewed “Cephas” as an insult. Moreover, the sleight is almost undetectable, but it could be an example of one of “all the sins of Israel” that is confessed over Jesus’ head. (Leviticus 16:21)

As these men then followed this Jesus that day

The Christ began Christening one right away.

Barabbas’ first lesson is change peoples’ names.

- Keep - the general meaning the same.

the size and the gender of object don’t matter

and use euphemisms to add to the laughter.

Don’t ask if they mind, or ask “Will this please us?”

just take a Peter and then make him Cephas.

In other gospels, as soon as Jesus is baptized, a voice comes from heaven saying “This is my Son, whom I love”. While one may be in doubt that this miracle actually happened, it conveys the faith of the authors, Matthew, Mark, and Luke. In John’s gospel, though, the post-baptism confirmation of Jesus authority comes, not from above, but from Nathanael. Nathanael’s first question is “Nazareth! Can anything good come from there?”

To most thoughtful readers, this question should send up a red flag: It suggests that Nathanael has a tendency toward making sarcastic and cynical statements.

However, Jesus has the opposite reaction, saying “Here is an Israelite in whom there is no deceit.” By attributing sincerity to one who appears insincere, Jesus flatters Nathanael with falsehood, seemingly for the purpose of reciprocal testimony.

Nathanael, taken aback by the praise, asks, “How do you know me?”

Jesus replies, “I saw you under the fig tree.”

Being thoroughly unimpressed, Nathanael piles his sarcasm higher and deeper, saying “Truly you are the Son of God, the King of the Jews!”

However, it is not as though Jesus Barabbas has no sense of humor. He quips “You believe because I saw you under a tree. But soon you will see angels ascending and descending on the Son of Man.”

Angels ascending on the Son of Man will be quick to tell you that this refers to when Jacob saw a ladder to heaven, but those descending will tell you this is an innuendo for a certain category of explicit fantasy.

“The way up is the way down” is a saying of Heraclitus, a Greek philosopher of 500 B.C. whose philosophy almost certainly influenced John’s writing in this chapter. and then in Nathanael he found his first witness

a man of sarcasm, a cynic, a wit,

- “Son of God, Rabbi, and King” he professes

- (All in the tone of a man unimpressed is.)

Barabbas says “Soon you will see more than that.”

like petting a dog or beating a cat.

the angels of God and those of good intent.

in profane decline and in righteous ascent.

- In my name, Jesus, find teacher and clown,

I will convey, “the way up’s the way down”

2 The Parable of Temptation

Jesus Barabbas visits Cana, then Jerusalem, while Jesus of Bethlehem wanders the wilderness near Galilee

Youtube Read-Along: Chapter 2

- Jesus (both Jesus) were led by the spirit
- Out to the wilderness, tempted by serpent
- Jesus Beth-Laham could never be tempted

But Jesus Bar Abbas? he rushed to the spoils.

While most of the chapters of John's gospel seem to be riddles about some particular common object, Chapter 2 is an exception.

Here, the subject of the riddle is another passage in another version of the gospels. In particular, the three events of John 2 parallel closely with the temptations of Jesus in Matthew 4 and Luke 4.

The three temptations offered by the devil were

- 1) Transmutation: The ability to change an object from one form to another
- 2) Invincibility: The ability to avoid or come back from certain death
- 3) Unlimited Wealth: The ability to take ownership of what everyone else has, wants, and needs.

In John 2, Jesus accepts the ability to transmute water to wine. This poses a moral dilemma. Why was it "good" for Jesus to turn water into wine in this circumstance, but when he was hungry, it was "bad" to turn stones into bread. The general view is that it was "good" because, by performing a miracle Jesus convinced some of the people that he was divine. Whereas, it would have been self-serving to feed himself by turning stones into bread. I cannot help feeling that this is completely backwards.

In other gospels, it is notable that Jesus *NEVER* performs a miracle for the sole purpose of convincing others that he is divine. To the contrary, every miracle performed by Jesus in the other gospels is done to feed, heal, or give comfort to those who are in need. In John's gospel, these effects are sometimes secondary, but the primary purpose of the miracles of Jesus in John's gospel are to prove his own divinity.

2.1 The First Temptation

Beth Laham first tempted by stones-into-bread,
-Shook his head no, quoted scripture and said,
These stones are just fine to stay still in their bed
I don't just need food but God's words for my head. (Matthew 4:1-4)

Barabbas need not hear the voice of the serpent,

3. his mother was there wanting water to repent
its form was not good enough for her to own
she had no more use for it than bread from stone.
7. reluctantly Jesus went through with the trick
6. and servants poured wine from great barrels so thick
if truly a miracle they saw that day,
near two hundred gallons of water's at play, (John 2:6)
how much of this wine was drained into the sink,
10. since all of the guests had had too much to drink? (John 2:10)
11. The nobles and masses with brawlers and revelers
Stayed up through the night, or passed out in their cellars.
They drank until vomit from their stomachs burst
While people of common birth were parched with thirst (Isaiah 5:13)

2.2 The Second Temptation (Matt 4:5-7)

He then proves himself invincible, when (John 2:21-22) Jesus is raised from the dead. Here again, one might ask why it was “good” for Jesus to die on the cross and come back to life, but it was “bad” for Jesus to throw himself off a high mountain and have angels catch him.

As for these examples, I propose that Jesus Barabbas (Matthew 27:16-17) or, translated from Hebrew, Jesus “Son of the Father” actually did succumb to both temptations, or if he did not actually, it is enough that John’s gospel represents a “confession over the head of Barabbas” that he did these things. Even if Jesus Barabbas did nothing of the sort, it is reasonable, in following the instruction of Leviticus 16, that all the sins should be convussed over the head of the scapegoat, even sins that the goat is, itself, innocent of, and that a goat is not even technically capable of.

Much more analysis of the actual trial and crucifixion of Jesus (Barabbas and Messiah) is given in Chapters 18-20.

Beth Laham was next tempted: Jump off a cliff!
said Satan “No worries; you’re safe in a jiff!”
The Devil quotes scripture, says angels will come
lift up in their hands, so your foot won’t strike stone
Beth Laham says wisely “I’ll have none of this.”
for scripture says also God’s will not to test.

Barabbas meanwhile has gone to Jerusalem
made whips out of cords to chase out all of them,
sheep, cattle and dove sellers facing his zeal (John 2:13-17)
asked “Why in the world would you make this appeal?
we make a good profit from selling atonement
your anger is not quite enough to convince us

but J. Bar did not mention any of that.
his problem was simply they sold this and that. (John 2:16)
Though not demonstrating why markets were trouble,
he said take the temple, reduce it to rubble.
if you do this now, then I'll prove to you then,
in three days I'll build this place over again! (John 2:19)

20. the stampede of cattle, doves fluttering around
the coins of all cultures, a mess on the ground,
this mad man demanding the temple steam-rollered,
only one conclusion, it's type iI bipolar.
21. the priests at the temple took him to the ground
Kept him somewhere 'til his mind was more sound
for three days, they kept his feet from striking ground,
22. and let him out healthy, unhurt, and unbound.
he came out and said "I've been dead for three days.
you see how I meant. Don't try thinking your ways.
23. believe in my name and your faith, it will do:
define what I Say to mean something that's true!

2.3 The third temptation

Then, many people “believed in his name” and apparently offered their testimony. This is sort of an inversion on the “Unlimited Wealth” because here, the people who believed in his name had testimony about themselves, and wanted or needed to give their testimony, but Jesus rejected it, and refused to entrust himself to them who had testimony to give. (John 2:25)

Ultimately, though, even though Jesus, the Messiah, was offered all the wealth of the world, and he refused it, saying (In Matthew 4) “Worship the Lord your God, and serve him only”. The response that Jesus gave described his own intent, and this intent was reinforced in Matthew 6:9-13, when he said “This is how you should pray:”. His description on how to pray, first of all, does not invoke Jesus as a go-between, but speaks directly to God, your Heavenly Father. It specifies what you should ask for, essentially, to have what you need for the day, and to have no worries.

In Matthew, though, Jesus doesn’t ask to be worshiped, himself. He just gives advice on how to worship God. So, to that extent, that you trust his advice, Jesus asks for “belief”, but he never asks anyone to “believe” he is the only begotten son of God, nor does he try to convince anyone by doing miracles.

To the contrary, in John 2:23-25, this is blunt. If you do believe in Jesus “Son of the Father” BECAUSE of the miracles, he does not entrust himself to you. What it comes down to is that if you’re devoting a lot of time simply trying to perform awesome feats of “believery” it’s like you’ve got an empty package (Jesus’ name?), and you’re determined to say that what’s in that package is true and good. You could, instead, be devoting your time to experience, so that you actively seek out what is true and what is good.

J. Beth was next tempted with all the world’s wealth.

The Devil said “You need not take it by stealth

All this is yours at a very low price,
for worshiping you’ll get more value than lice.”

But Jesus could tell what the serpent had offered,

A world of no love, with wealth clotted in coffers

But Jesus would not preach the gospels of cynics
to say all are sinful, right to their appendix.

to profit off guilt and self doubt, like the Devil;

to claim man was made not from good but from evil

“God did not err. People shouldn’t feel lonely.

Worship the good Lord, God, serving him only”

the Devil came also to J. Bar that day,

23. “your name is believed, now you’ll have your own way!”

24. Barabbas, though didn’t need any more coaching

because his contempt was all ready for boasting

“no masons, no smiths, and no poets, no artists

25. I trust none of them for I know where their heart is.”

3 The parable of the elements (Air, clouds, and Earth)

Nicodemus visits Barabbas somewhere near Jerusalem; John the Baptist is questioned near Galilee.

John 3:18 mentions that “Whoever does not believe stands condemned because they have not believed in the name of God’s one and only Son”. In the same way that getting the Riddle of the Sphinx wrong would get you eaten by the Sphinx, John 3:18 promises that getting the name of Jesus wrong will get you condemned. This sort of gnosticism does not occur in the other gospels, such that getting a name incorrect, or not believing in a correct name would get you condemned.

Readers of John’s gospel are not encouraged to be explicit in their belief. Rather John 3:14-18 simply says to hold the Son of Man up like a snake, and believe in his name, but does not say what the name is, nor what to believe about that name!,

Such a practice, of “believing in a name” while not being able to state, definitively, what the name is, nor being able to say precisely what you are supposed to believe about that name is an example of what Heraclitus says about people who “do not divide each thing according to its kind and see how it truly is.”

Youtube Read-Along: Chapter 3

3.1 Confusing Nicodemus

In this chapter, Jesus demonstrates an ineffective and insulting teaching technique. When his student asks a question, he says “You are Israel’s teacher and you do not know this?” This is actually a dodge. He does not answer Nicodemus question, which should have a simple ‘yes’ or ‘no’ answer. But instead, he continues on, making several more ambiguous statements and rhetorical questions.

Interpretations of these statements exist that are completely unremarkable. If he means “above” by “anothen” then it is completely unremarkable to say “You can’t be born a bird if you’re not from a bird.”

A rhetorical question Jesus asks is “If you don’t believe me when I speak of earthly things, how will you believe me if I speak of heavenly things”. If the question were answered properly, it would be “I don’t believe you are speaking of heavenly things. I believe you are speaking of earthly things.”

Once it is recognized that Jesus is simply speaking of air and water, rather than specifically of baptism and spirit, one realizes, you can’t be born of water unless you’re made of water. This is the idea that Jesus is trying to get across, to comical effect.

Now most of the men from the temple had left him
but some still thought he was a prophet to teach them
some insight about the Jews’ laws and their practice
some rule that had hitherto hid from the masses.

When J. Bar was visited by Nicodemus,
he came at night, secret, so no one would see this.
He said to Barabbas “All things are from God,
and you are a thing so not totally fraud.

2. This shouting and kicking and screaming and boasting
water into wine, having revelers toasting!

No thing can be done without God saying “yes”
so God has a plan for you, surely, I guess?”

3. Barabbas then answered in Greek with a pun:

You can’t get to Heaven lest born “anothen”

- Poor Nicodemus still struggled with Greek

4. “crawl back in the womb? that seems absurd to seek.”

but J. Bar persisted without explication

and added “pneumatos” to his explanation.

(Pneumatos means air, anothen: above.

the air and the clouds are some signs of God’s love.

6. Don’t try to be born of the air or a cloud

but let you be you, for crying out loud.

-(There’s nothing stopping you learning to love
while standing on ground with your spirit above.)

do not be surprised you must be born above

to be in the sky with the clouds and the dove

Flesh begets flesh and plant gives birth to plant,

Kindness gets kindness and rant begets rant.

8. and the wind, oh the wind, now it’s hard to predict
one day, it’s nice weather. The next won’t be fit!

9. but J. Bar had spoken in riddles and puns
Nicodemus, bewildered, while having no fun,
asked “How can this be” in frustrated confusion
so J. Bar then mocked his esteemed occupation

10. You’re Israel’s teacher, yet don’t understand
(Water and weather and clouds versus land?)

11. We speak what we know, and to what we have seen
Earthly things. You just don’t know what we mean.

12. So how will you get it if I now describe
those things you’ve not seen, and what hasn’t arrived?

John 3:13 seems to be saying there is something special about “The Son of Man”.
However, it may also be an odd description of gravity; “What goes up, must come
down, even the Son of Man”.

13. No one has gone up to Heaven unbound:

No son has gone up except one whose come down.

14. one man must be lifted up just like a snake
and kept there forever for history's sake
15. by putting our sins in this man in his glory
and keeping them out of our lives and our story
18. John's gospel then calls this man "God's only son."
He takes away sins, so give him every one.
17. he doesn't condemn; just to trick us for fun, since
we don't know the name of "God's begotten son"

Though I can't say for sure what John means by "the name", there are a number of contenders. Trivially, people will say "Believe in the name of Jesus!" The name, "Jesus", is considered an abbreviation for Yeshua, which means, in Hebrew, "Savior". As such, to believe in the "name" of Jesus does not necessarily mean that you believe the person described in the gospel was the savior! It only means you believe in the word, "Savior". As for what it means to believe in the word, "Savior", that could mean you believe some savior is needed, or desired.

Now, as for the surname, contenders include "Christ", "Barabbas", "of Nazareth", "Of Bethlehem", "the Messiah". Such surnames can be used, if there are more than one Jesus, to designate which one we are speaking of. It is possible that John 3:18 is referring to the surname of God's only begotten Son.

Belief in the name of Jesus, then could be the awareness and ability to distinguish between Jesus Barabbas, and Jesus, the Messiah. For a shorthand, I call the latter, "J. Beth" here, for Jesus of Bethlehem. I like this name, knowing that it translates in Hebrew to, "Jesus of the House of Bread" or "Jesus of the Flesh". This contrasts with Jesus Barabbas, which means "Jesus, Son of the Father".

If one fails to notice that Barabbas means "Son of the Father", can they say they have successfully believed in the "name"? Most people aren't concerned with the name of Barabbas. Rather, they are looking at "Christ" or "Messiah". Since those names simply mean "anointed one" it takes very little consideration to find it plausible that Jesus was anointed, either with water, perfume, oils or all three.

I would also suggest the possibility that John is not referring to any Jesus, but to the word "And". This word seems to be the answer to the riddle of Chapter 12. If "the Word was God" it seems that everything following God transpired with the passage of "and then".

the world stands condemned when we miss J. Beth's name,
Beth Laham brought light, but J. Bar's not the same.
Barabbas gives cover for the evils some contemplate
Doomed by disbelief, so what's the point of showing restraint?
they slither up and preach a nihilistic consecration
"your evidence and status in this world are all illusion
I have the only truth so you should cast your lot with me!
Jesus 'Son of The Father' grants eternal life, you'll see."
If you read between the lines, you really should have known
the life Barabbas boasted was eternal was his own.

3.2 The testimony of John the Baptist

When John is asked about Jesus, he mentions one who is from heaven, then one who is from earth, then one who is from heaven again. This could be a reference to air, earth, and water (as cloud). Or it may be a reference to himself, Jesus Barabbas, and Jesus, the Messiah. Of these, Jesus Barabbas is from earth and speaks as one from Earth, about earthly things. However, since the earthly things are spoken of in riddles, one gets the impression that he speaks of heavenly things.

25. the Baptist, John, was asked his attitude about the two
to settle a debate his men had with a certain Jew

27. John said “A person can receive what’s given him from Heaven
Strength, and mind, and spirit; gifts more numerous than seven,

28. I am not Messiah, you can testify I said

I’m neither goat or scapegoat but the bull that charged ahead

35. Zechariah, my Father, belonged to ‘Abijah’

the sect of Israelites who say ‘God’s my Father, Abba’

three wise men from the East told him my stars and theirs were crossed
with three signs from the Heavens that would never be quite lost.

As Jupiter outran Saturn in the Pisces fish that day

they’d both just come from Taurus. It’s the charging bull, they say.

those planets crossed twice more that year and had conjunctions thus:

the rams from Aries twice were washed in clean Aquarius

two rams were washed, before two fish, with two spirits of water

one ram for God, but cast by lot, and and one ram for the slaughter

31. but J. Beth clearly speaks his words there can’t be any doubt

his heart is good, and glory to God is what he’s all about.

32. the other, J. Bar, though perhaps, his spirit from above is

his words do riddle, mystify, bewilder, and confuse us

33. he testifies to what he’s heard and what his eyes have seen,

but wraps it all in riddles so his words aren’t quite received.

and so it’s come my time at last to charge straight up to Herod
and shame him on adultery and get myself beheaded.

4 The parable of the fetus

Barabbas goes from Jerusalem to Cana through Sychar, healing of the official's boy from Cana.

Youtube Read-Along: Chapter 4

4.1 Mary's trips: Bethany/Sychar/Nazareth

John 4 discusses "The woman at the well" in Sychar. I present, here, a case, that this woman was actually the mother of Jesus Barabbas. This argument is not intended to be a proof beyond a shadow of a doubt, but rather to simply establish plausibility. Moreover, while I am not one to claim that I can "choose what I believe", I am able to seek the narrative which I find the most plausible. What I find most plausible is that the Magi of Matthew 2 followed in the footsteps of a marauding militia, nine months later, finding women who were pregnant "by the Holy Spirit". This would be code for saying "I am committed to my child, regardless of the circumstances of the conception". The parents of children that were born nearest the relevant conjunction of Jupiter and Saturn were told, by the Magi, that their child would fulfill the prophecies of the Torah. The woman in Sychar, though, gave her child up for adoption. I would like to suggest that this child was raised by Simeon and Anna, or at an orphanage run by the temple at which Anna worshiped. (Luke 2:37)

The gospel of Luke puts Jesus birth during the governorship of Quirinius, who became governor of Syria in 6 A.D. The gospel of Matthew puts Jesus' birth during the reign of King Herod I, who was appointed the King of Judea by Rome. King Herod I died in 1 B.C. The two periods do not overlap. From 12 to 1 B.C, Quirinius was leading a campaign against the Homonades in Galatia and Cilia, hundreds of miles from Jerusalem. Therefore any guess of the exact dates of Jesus' birth, based on these two gospels must be pure conjecture, because they disagree with one another. My conjecture is that John the Baptist was conceived in late August, 8BCE in Hebron or Ein Kerem. Jesus Barabbas was conceived four months later, in Sychar, around January 1, 7BCE, and Jesus of Nazareth was conceived in late August, 7BCE in Nazareth.

However these conceptions were accomplished, whether it was the Angel Gabriel, the Holy Spirit, or marauding Roman militia, nine months after each of these conceptions, babies were born. John the Baptist was born to Elizabeth in Hebron or Ein Kerem on May 29 BCE, under the first conjunction of Jupiter and Saturn that year. Jesus Barabbas was born to an unwed woman in Sychar, on September 30 under the second conjunction of Jupiter and Saturn. And Jesus who would become the Nazarene was born on December 5, in Bethlehem.

The reason to select these specific dates is to make them coincide with the three conjunctions of Jupiter and Saturn before Pisces that year. Pisces is a constellation that appears as a rope connecting a group of two stars on one side, and five stars on the other; or “two fish, and five loaves”. Around Pisces, there appear Taurus (the bull), Aries (the ram), Pisces (two fish and five loaves), Aquarius (cleansing water), and Capricorn (half fish, half goat).

In turn, the surrounding constellations are representative of the elements of the Jewish ritual of Atonement, where a bull (Taurus), a ram (Aries), and a goat (Capricorn) are all washed in ceremonially clean water (Aquarius), and sacrificed. However a second goat is set free in the wilderness, with all the sins of Israel confessed on its head.

The conjunctions of Jupiter and Saturn, and births of John, Jesus Barabbas, and Jesus of Nazareth were accompanied by the arrival of the Magi, who asked (Matt 2:2) “Where is the one who has been born king of the Jews? We saw his star when it rose and have come to worship him.” This claim: “We saw his star”, I think, refers to the third conjunction of Jupiter and Saturn in Dec. 5 of 7BCE. However, it is likely that the conjunction only gave the time coordinates of the birth. They would have had to use other knowledge to find out where ”virgin births“ were taking place; such as knowing where ”the angel, Gabriel“ had been nine months prior.

When Zechariah learned Elizabeth was with a child
he could not speak; his mouth and mind could not be reconciled
He had just a tablet. It was blank; it had no ink.
and John was not a name of any ancestor or link
He revealed his name, the author of a book, and title
All the things here written kept in permanent recital
He had written John. The name's Maher Shalal Hash Baz
he wrote it down with normal ink and later then to cause
a prophetess to bear a child and name him just the same.
You might say John's not the name, and wonder what's the game
but if you note the synonyms of words, contemporary
and practice not discretion when the meanings you unbury
Listed in the synonyms of John are dirt and soils
Easily translated to “he rushes to the spoils”
once John the Baptist was conceived, an angel came to Mary
(2nd conjunction sept 30)
said go down to Elizabeth through Sychar, now, don't tarry.
When John was born, she stayed three months then back to Nazareth.
(third conjunction dec. 5)
by then she had just three months left to bear her son Jesus

4.2 The Samaritan woman

it's likely Mary passed three times through Sychar and this area

7. where J. Bar met this woman, drawing water in Samaria
 39. he told this woman everything Mary had said about her which
 18. amounted to the fact she'd had five husbands and none after
 10. He told her if she knew something about just who he was
 She'd ask and life would spring from him in water form, and does
 14. quench thirst forever knowing that one's life does run eternal but
 he kept this something secret, leaving implications carnal.
 he kept his voice from weeping, and restrained his eyes from tears
 and humiliates and shames her for disgrace of all her years.
 Mountain and Jerusalem not guideposts for the road
 Spirit, truth for worship, no town, temple, or abode

With some poetic license, the rhyme borrows text from Jeremiah 31:16-21, as I am imagining that this meeting of the woman by the well may be the meeting of Jesus Barabbas and his birth mother. The meeting is poignant, as the mother gave him up for adoption many years ago. The water welling up to eternal life in this depiction is the melancholy of tears of sadness and joy, that come, not from the obtainment of eternal life, but from the understanding that life is fragile, and that our pain and sadness are ephemeral; fleeting, yet precious in the grand scheme of time.

27. No one asks "Who is she?" No one asks "why are you talking?"
 she might be more important to this story if we're stopping
 to think of every mother going to Bethlehem for census
 warned by wise men not to reveal their births to king Augustus
 for Herod's learned about the star that heralds a great king
 he'd planned to find the babies born and go out murdering.
 if wise men warned the mothers of this plan well in advance
 the tricks a mother'd use to keep her child alive's a dance
 while all that shuffle's going on a mother of a king
 might be so poor to hand him off to any whose asking
 and so the mother's never met the man who was her son
 until he comes and tells her everything she's ever done.

4.3 Father and fetus

Taken as a whole, like Chapter 3 was a riddle about air and water, Chapter 4 is a riddle about babies; or at least there seems to be a mother-child theme. If you are not convinced the woman at the well was Jesus' mother, and the "living water" that sprung from him were tears of joy, there are still, less sundry interpretations, that the living water could be the fluid of conception.

Other mysteries of John 4, are to ask, "who says it's four months to the harvest?" And under what conditions are "reaper and sower" glad together? These questions become easier to answer if a baby is involved.

Luke 1:24 has Elizabeth stay in seclusion for five months after she gets pregnant. This would have her out of seclusion approximately four months before John was born. If there was a custom of putting women in seclusion for five months after conception, the saying "four months to the harvest" may have referred to the time they came out of seclusion.

35. a practice of a good man is to plant more than he needs
to share the bounty of his crops with friends and those in need
a good man doesn't mind if someone comes along and asks
please sir, I'm sore and hungry and must humbly request
38. but if a baby comes along and says "I am the reaper",
to take the food you've sown for me, and draw your wage and keep it,
I harvest the eternal life that you have sown for me,
and take it all from mom, but you will still be glad; you'll see.
36. the reaper reaps a wage and harvests for eternal life
the sower had the pleasure giving that seed to his wife.
35. When the mother starts to show, it's four months to the harvest.
Though that time can surely draw itself to feel the farthest.

In the riddle, of this chapter Jesus plays the role of the infant child. When he says "I have food you know nothing about" he is referring to breast milk. When he says "My food is to do the will of him who sent me to finish his work" he is referring to the desire (will) of him (the father) to suckle on the breasts of his wife. Though he does not generally get to "finish" that work. The "four months to the harvest" represents the time between when a woman starts lactation and when she actually bears a child.

4.4 Convincing words unknown

John 4 ends with Jesus speaking to the men of the village. Here John does not say what Jesus said, and the point may be that it really doesn't matter. If the riddle of the chapter is solved by introducing a baby, and the men of the community are fathers, the point of the passage is to say that to the father, regardless of what the baby says or does, he will be convinced that his child is the savior to all nations

43. Jesus stayed in Sychar then two days—we are not told
41. What he talked to them about or what idea he sold

42. we only know they were convinced by his elaborations
He left with them quite sure he was the savior of all nations.

4.5 The first healing miracle

In this section, there is still somewhat of a “baby” theme, because a man in Cana is concerned about his own son. Remember, Jesus was coming from Jerusalem, where he met Nicodemus, and stopped in Sychar on his way to Cana. When this man asked Jesus to heal his son in Jerusalem, it is quite possible that Jesus, having just come from Jerusalem, through Sychar, had a message for him, that his son was well.

This becomes more important in Chapter 7, the parable of the envelope, because it would make sense for Jesus to hand this man an envelope, containing a letter from home. This could be the “one miracle” referred to in John 7:21.

44. Jesus went to Cana where he said he had no honor
45. they celebrated him for when he'd made the wine from water
and for the chaos he'd caused in the temple of Judea
they welcomed him with open arms and praised the whole idea
46. but one man, through the revelers came, and said his heart would break
47. If his son in Capernaum would die, his heart would ache
He already knew if J. Bar came, he'd make him well
his faith was firm already. else, he wouldn't ask him there.
48. but Jesus said unless you see a sign you won't believe.
50. he's well, now, go. that should be all the evidence you need.

54. so with this dubious miracle, we're up to total one,
the number of the healings John reports J. Bar has done.
no reveler there in Cana saw this boy get suddenly healed
so just what sign convinced them that their savior was revealed?
just hear me out, or if you doubt, then you can call me blind,
it might just have to do with all the wine he left behind
but if what J. Bar said was true, that none would be convinced
if seeing was required for them to believe evidence
then logic dictates we conclude there were none who believed
except the man who went back to Jerusalem to see

5 The parable of the print

Barabbas returns South to Jerusalem:

Youtube Read-Along: Chapter 5

5.1 Healing at Bethesda.

1. Now back to Jerusalem Barabbas went.

He goes south and north in restless discontent,
as though to make note his journey's not the same as
a prophet who also goes by the same name

2. He came to Bethesda where healings were common;

3. a queue of sick people lined up in a column

4. An angel would stir up the waters, and gifted,
the first person in would have their disease lifted

5. But one man had been there for thirty-eight years,
alive in the charity of volunteers.

He'd ever quite dunked himself into the water,
but he'd found a living right here as a squatter.

6. So J. Bar asked him "you want to be fine?"

7. he said "I've no friend to help cut me in line."

It is notable that the man actually does not ask for healing. He wishes he had someone to help him into the water. His primary "affliction", as he sees it is a lack of companionship. It's reasonable to ask, then, whether this condition was addressed.

8. but J. Bar told him "pick your mat up and walk"

9. and then the man found that his knees were unlocked

The statement "Pick up your mat and walk" appears twice in the gospels. In Chapter 2 of Mark, and here in Chapter 5 of John. The main contrast is that in Mark, Jesus focuses first on the man's forgiveness (Mark 2:5). In John's version, Jesus makes no effort to help the man in regards to forgiveness. Instead, he leaves him by himself to be accused by the Pharisees. And furthermore, Jesus does not forgive the man, but offers a threat, that if he should not stop sinning, "something worse" will happen to him. (John 5:14)

13. Then J. Bar departed as swift as a cheat
to leave the man wobbling on his newfound feet

10. the Jews came, and said to him, "Hey, what's the matter?
Don't be up-standing, you'll fall down a-clatter!"

We're not supposed to be working today
to keep you from falling or going astray.
For thirty-eight years you've been under our roof!
Please follow the rules, they're not just for reproof."

11. The invalid said in defense “but some guy,
-who I don’t know, and right now I can’t spy
-All that we had was a short little talk.
He told me to pick up my mat and then walk.”

This man with no job and no skills and no pride:
Did they kick him out or still let him abide?
With no one and nowhere and no place to go,
14. he sought out this mystery man who’d gone ghost
to ask who was he and why he’d just done this?
Then found, the man told him his name was Jesus
“See now you are healed, so my sign’s a success,
Go tell them my name and stop sinning or else.”

5.2 My Father’s not lazy like yours

The Greek text of John 5:18 reads, roughly “Because of this therefore the more were seeking Him the Jews to kill because not only was he breaking the Sabbath but also Father his own he was calling God equal Himself making to God.”

The main ambiguity here, is one of two choices: Did “the more” seek “Him” (Jesus Barabbas, the insurrectionist) the “Jews” to kill, because “the more” wanted to break the Sabbath, and they thought “Him” equal to God?

Or did the Jews seek to kill Him, because they believed he had claimed to be equal to God? If so, there seems a wide gap between what the Jews actually do in John 5 and how John describes it. John offers no specification on what the Jews say in persecution of Jesus, nor on how they try to kill him. Instead, all that is shown is Jesus’ defense. In that defense, he never makes the connection claimed, that his Father is God.

Instead John 5:19-47 poses a riddle, about what he is, and what his father is. Like the riddle of the Sphinx, this is a question that, perhaps, few people can answer correctly. Most people will surely answer that there is no riddle, and Jesus speaks plainly about his relation with God, his Father, and you will either believe or disbelieve.

16. The healers, who ran the sheep pool, were off Sunday
said “Thirty eight years! Could he wait until Monday?”
So J. Bar said this rebuke was persecution,
and took offense: said “unlike your institution,
this Sabbath you say is made Holy by God:
17. my Father rests not. he is no lazy sod.
So choose who to worship, taskmaster, or sloth
the Sabbath is stupid, not worthy of thought.
18. the more Jesus argued they thought they could tell
This wasn’t Messiah but teachings from hell
for they who had understood Sabbath was Holy

- might have allowed that some shifts could be rolled around so that work could be done when its needed provided that workers have rest on the weekend.
Proclaiming that never had God been at rest?
His father defies the book of Genesis!
That's not the same God that the Israelites worshipped.
He's letting in some attributes of the serpent!

5.3 A Man and His Writing

Still, let me tell you the magic of print:
It stays on the page, and conveys when you squint
-Decades and centuries, maybe millenia
join writer to reader in link of print media.
So if we look close at the gospel of John,
the print has been working persistent, since drawn.
And so in the words of this gospel that's writ,
the work of a man and the sum of his wit,
19. It's not unlikely he called himself father...
of words he has written, of which he's the author,
and ever since that day, his words have been working,
as though to tell us what the author was thinking
and though print continues to work upon Sundays
both author and print are consistent with their ways.
The rest of this chapter continues this riddle
I translate each verse going little by little
20 the author loves writing and shows all he does
and things more than possible—Dreams that he loves
21 the author writes words that raise dead and give life
22 or tell good from bad and judge deeds wrong from right
23 You don't like the words, or you don't like the story?
Whoever you are, you don't give any glory.

5.4 Meaning, understanding, and belief

24. - Can you force a miracle into your mind, believed?
or fake it 'til you make it, then do you become deceived?
and what success have you achieved, believing in your teacher
if every word's misunderstood, when listening to the speaker?
-If you understood the author's rational intent
-He has crossed from death to life when you know what he meant.
25. The dead are raised by Son of God but do not be misled:
The voices of the dead are raised by reading what they said!

28 Ink on paper, little does. the authors words are staying.
29 The author's print's ability to raise the dead's amazing
30 The words, if they're not read, do not come in the mind of you,
32. but someone will interpret them and think of what they do
33 - Reading John, we hear his gospel testify it's true
34 - but this gospel will not say "you've figured the right view"
35 All we have is words through which to try enjoy John's light.
36 but words, so weighty, why to write? what reason sins incite?
37 these words published posthumously; we've never seen the author
38 and never have we understood his meaning or The Father

5.5 Slander and lies

39 Some study scriptures hard, for life eternal, to be seen
40 Alas the Torah's got Isaiah 28:18:
Agreements that we make with death are doomed to be annulled!
No benefit believing what's not true! That should be culled.
41 Words are written on the page; they care not what you think.
42 and slander of your heart, John' gospel writes it down in ink
43. The words, here printed, under names John, Jesus, and The Father,
and you do not accept meanings intended by the author.
but someone else who comes and says exactly what they mean
You accept, because you see their motivation's clean
44. Even though they may assent to flawed interpretation.,
why should you be questioning consensus correlation?
If you agree and say John 5's surely about an author,
and clearly not about the praise of God our Holy Father
I think you'll find you're not aligned with men of pedigree
so you'll be wanting to agree, so they'll give you glory.
45 but when you go agree with them, that we should work on Sunday
46 you break the third commandment, which says keep the Sabbath Holy
but since you don't believe what Moses carved in stone that day,
47. How will you believe what John has written down to say?

6 The Parable of the Food

Barabbas goes North to Galilee and then to Capernaum

Youtube Read-Along: Chapter 6

6.1 The feeding of 5000

The story of the feeding of 5000 is told in more than one gospel. Questions arise when comparing the different tellings.

1. In the other gospels, Jesus and his disciples come upon the crowd as they are in mourning for John the Baptist, and they are explicitly seeking out Jesus for insight.

In John's gospel, though, they come upon the crowd, more randomly, as they are preparing for the passover. In preparing for passover, the Jews would likely be trying to get rid of leavened bread, because it was against their religion to keep it in their house once passover begins.

2. Philip's actions are motivated, in John's gospel, by the desire to pass a "test" that Jesus has set out for him. The overall feel to John's gospel is that Philip approaches the crowd to get their attention and or trick them.

3. In other gospels, Jesus has his disciples share their own food, but in John's, the food is taken from a young boy. Though most interpreters assume the young boy shared what he had willingly, John does not actually say so, explicitly, leaving open the possibility that the food was taken, essentially without the boy's consent.

4. In other gospels, Jesus bids his disciples farewell, and then dismisses the crowd. In John's gospel, Jesus flees from the crowd, and later his disciples get on the boat in the cover of night.

5. In other gospels, Jesus goes to Gennasseret, where everyone who touches his cloak is healed. But in John's gospel, he goes to Capernaum, where he teaches those who follow him, "You must eat my flesh".

Now, let's review the healings: first "your son is healed, now go."

The next: "pick up your mat and walk", the count, two healings so 2 with two people he'd healed, who wouldn't want to come and see?

1 North and South and North and South then North to Galilee

3. J. Bar and his men had climbed a mountain towards the Heavens,

4. The Jews were, right then, planning for the feast of bread, unleavened

5 as barker at a carnival, J. Bar shouts to the crowd

"Where shall we buy bread that these might eat?" (crying out loud)

6 but Philip knew this was a trick and he's meant conspire

"Denarii, count, two hundred, not enough for bread acquired."

8 Andrew finds a boy who has plenty of food to eat

9 presumes it's theirs to share it or to take by force or cheat

11 J. Bar gave thanks for Andrew's gain and started passing out in portions large or small depending on their whim or clout

so when the feast was over, it was time to burn the bread
If foreign or native born, you eat the yeast instead,
you're celebrating not how God brought forth the Jews from egypt
and have to be expelled from the community since you slipped
but J. Bar said to go collect the pieces left behind
let nothing go to waste, he said, no crumb or slice or find
and so the Jews on seeing this were troubled how he flaunted
how rules of Exodus and Deuteronomy he flouted
for they were meant to throw away their stores of leavened bread
but here was J. Bar scooping it by basketfulls instead.
so they began to ask "is this the prophet that's to come?
the one who says our practices on yeast and bread are dumb?
We've a rule for prophets preaching what's not come from God,
Show no pity. Stone to death, and burn the town they're from."

15 J. Bar. seeing there was a plot to "make him king" by force,
Fled into the mountain; left his men behind, of course.
16 his men, with leavened bread in hand, departed in the night
17 and rowed from there to Capernaum, in wind, four miles in flight.

they didn't know their place when in the dimness of their eye
the man on water, walking, shouted out to them "It's i"
they offered take him in, but he said "Why? That would be dumb."
just get yourselves out of the boat, you're docked at Capernaum.

22. the crowd woke up and noticed J. Bar and his men were gone,
but they found J. Bar's footprints through the mountain in the dawn
with thirteen men and one astray in cool and windy weather
24. to Capernaum they followed tracks of lost sheep or a shepherd
52. they found him saying things on food that might give rise to qualm
59. When they found him teaching at temple in Capernaum
27 he said don't pray for daily bread, or work for food that spoils
53 but find food in the flesh; the Son of Man, and in its oils
the one step metaphor again was hard to understand
when J. Bar said 'you see, I'm food,' they could not grasp his plan
of course they thought he meant they all should eat another human
66 Except for some fanatics then, he lost all of his crewmen
68 but twelve said all I care about's eternal life and since
you promise this, I'll do what all it takes to please the Prince.
71. now there was one among the twelve who didn't quite believe,
that all the Jewish teaching should be severed to receive
the promise of a life regardless how long or eternal
and so he got Christened, by John, a Judas and infernal.

7 The Parable of the Envelope

Barabbas goes South from Galilee to feast of Tabernacles in Jerusalem

Youtube Read-Along: Chapter 7

1. And after these things, Jesus was walking in Galilee, for he did not desire to walk in Judea, because the Jews were seeking to “apoktenainai” (destroy) him
2. It was near the Jewish feast of “skenepegia” (Tabernacles/Booths)
3. His brothers said to him, depart from here and go into Judea, so that your disciples will also see the works of you that you are doing.
4. No one does in “krypto” (secret/private/concealed/enveloped) and “zetei autos” (desires himself) in public, to “phaneroson” (to be made clear/known/apparent) to the world.
5. Not even Jesus brothers believed a letter would work.

J. Bethlehem had never left the lands round Galilee

would J. Bar’s visits to Jerusalem now number three?

He hesitated now because of fear he might get tackled

2 By the Jewish leaders at the feast of Tabernacles

4 his brothers said we think you’d get a following much quicker

5. If you had had more witnesses, you’d be a public figure

6. So Jesus said to them, my kairos (opportunity/time) is not yet “perstin” (near), but your kairos (opportunity) is “pantote” (always/forever) ready.

7. The world “ou dynatai” (is not able) to hate you. Me, however, “misi” (it hates), because I bear witness concerning “auto” (it/myself) that the works of “autou” (it/myself) are evil.

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

9. These things, now having said “autos” (of himself/to them) he remained in Galilee.

10. When, however the brothers of him had gone up to the feast, “tote” (at the same time) also, autos (it) “anebe” (mounted/was carried) not openly, but in “krypto” (consealed/enveloped).

- 11 “oun” (Certainly) the Jews were seeking him at the feast and were saying “Pou estin ekeinos”? (from what locality did he send this envelope?)

8 – he told his brothers “You should go because you do not tell

7 your father works on Sabbath, or the world is fit for hell.”

10 – the question of the Tabernacle feast that John has published:
were words said here by Jesus said in secret or in public?

11 when not hearing his words there and not looking at his face,
opinions, still were voiced, and some would advocate their case

12. And there was much murmuring about “autou” (the envelope) among the crowds. Some were saying he is “Agathos” (Good). Others were saying, no, but he deceives the “ochlon” (people/crowd/throng).

13. No one was speaking publicly about “auto” (him/it) because of the fear of the Jews.

12 some people said emphatically this Jesus is a good one
because he gives instruction how to reach eternal Heaven
they boasted “with his help we have a covenant with death
no mortal scourge can touch our souls. we’re safe within his breath.”

but others said “you sillies, no this contract is deceitful

he sets you up to fall for any demagogue or weasel

who’ll promise hell eternal to whoever doesn’t swallow

his lying tongue, his wicked schemes, his feet, to evil, follow

13 Nothing’s said outloud of course. They feared humiliation.

they didn’t have conviction of a forceful explanation.

since neither group can prove the other side’s the one whose blighted

there’s silence from the cautious: “we’ll leave this unknown; not righted”

14. Now also in the middle of the feast went Jesus into the temple and was
“edidasken” (teaching/instructing)

15 The Jews marveled, saying how does this one know his letters, having never
studied? 16 The envelope answered “My instruction is not of myself but of the one
having sent me. 17 If anyone desires the will of the sender, he will know, concerning
the address, whether it is from God or I myself. 18 The sender seeks his own glory.
The envelope is true and is not unrighteous.

14 J. Bar came to the festival by teaching such and such

but what exactly they were taught John doesn’t say that much

14 this secret, public teaching at Jerusalem was such

15 the Jews, they were surprised that this man, J. Bar knew so much.

16 his teaching at the feast was like a box, blank page, or bag

17 it’s just an open page where you can put some good or bad

18 a blank page for a sinner or a saint on which to jot

19. Moses has given you the law and no one keeps the law. Why ”zeteite” (should
you seek) ”apokteinai” (to kill/destroy/rip open) me? 20. “Aperkrithē”
(Answered/Acknowledged) the crowd “Daimonion echeis” (you have/possess an evil
spirit) which “zetei apoktenai” seeks to (kill/rip open) you.

19 like Moses first used scrolls to share, on righteousness, his thoughts
when Moses wrote God’s words on parchment and said to obey
the blank page that had been there was no more; it poofed away.

this being of nonpresence had self-Righteous things to say

about those who would write in words and symbols gone astray

“You have no respect for what’s not written on a page

you kill it, filling it with rules and customs for the age

20 this metaphor (for J. Bar saying nothing)’s very critical

when he'd said nothing, really, since his absence was quite literal
of course nobody knows how John has wrapped his text in riddles.
so nobody is seeking metaphors or cryptic symbols.

21. The envelope says, I did one work, and you are amazed. 22. Because Moses has given you circumcision, you remove the envelope of a man. And because of the patriarchs you do it on the Sabbath. 23. If you remove the envelope of a man on Sabbath so that the Law of Moses is not broken, are you angry with a sound I made on the Sabbath? 24. Do not judge by appearance, but with righteous judgment, judge.

21 , Barabbas was announcing that he did a single sign
the lame man at Bethesda seemed to be just walking fine,
but then outside, he boasted, "every day my Father works,"
(promoting working seven days a week with not a perk.)
23. the trouble with the miracle is not within the healing
but it's the Sabbath rest this blessing that the teacher's stealing
the words this man had spoken were announced quite loud and clear
and no one was preventing them from getting in their ear.
some people at the feast concluded this must be Messiah

25 Therefore some of those of Jerusalem were asking, isn't this the envelope they were seeking to remove?

26 Though publicly he speaks, they say nothing to him. The rulers have never truly recognized that the Christ is an envelope.

27 But this envelope has a return address. Not all envelopes have a return address.

26 because nobody tried to kill the man or his idea
Though attendance he declined, this choice he had decided.
they had his return address so they knew where he resided
they knew that if Messiah came his address had no impact
the spirit and the truth are independent of the contact

28 The envelope cried out in the temple, labeled "Jesus" and saying, "Me, you know, and you know from where I am and of Myself I have not come but am true to the one who has sent me, whom you do not know. 29 But I know him because I am from him and he sent me."

29 They were seeking to seize it but no one laid a hand on it, because its hour had not come.

30 Out of the crowd, now many believed in the envelope, and were saying, the envelope, when he comes, will he not do more signs than this man has done?

28 the message said you know me, and you know from where I've come
but 'til you read my contents, there is no lie to succumb.

30 At this they tried to seize; the source of wisdom wasn't there

31 while some thought, "to Messiah, would this non-teaching compare?"

32 The Pharisees heard the crowd murmuring about Jesus' envelope and sent the chief priests and the pharisees officers that they might seize it.

33. Therefore Jesus said, "I am with you a little time, and I go to the one having sent me. 34 You will seek me and "ouch heuresete" (will not find/understand/interpret) me, and where I am you will not be able to come."

35 The Jews asked "Where is the letter about to go that we will not find him? Is he about to be "Diasporan" (copied/dispersed/scattered) and teach the Greeks? 36 What is the logos (logic/idea/concept) that he said you will seek me an "ouch heuresete" (not find/understand/interpret) and "Hopou eime ego" (Where am I) you are not able to come?

32 The Pharisees, they sent the temple guards out to arrest,

33 but paper's only blank before the writer's thoughts, confessed

34 once words are on the page or lasting thoughts are in the mind

a blank slate you might seek, but never quite completely find

37 In the last day of the Feast of Tabernacles stood Jesus and cried out If anyone "dipsa" (desires earnestly) let him come forward to "pineto" (drink/imbibe/read/write).

38 Living water (ink) will flow out of the "koilias" (gut/heart) of him who "pisteun" (believes/has faith/trusts) in me as the scripture (Zecheriah 14:8) has said.

39 He said this, just now, concerning the Spirit whom those, having believed in him, were about to receive, but would not receive until Jesus was glorified.

37 On the last day of the feast J. Bar changed what he yelled

he'd been performing nothing, now he changed to the ink well.

"if you're an inkpen who is empty, come to me and drink"

38 rivers of spirit flow like Zechariah the fourteenth.

so half the living water flowed West to mediterranean

out to abundant species both familiar and alien

the other half, they closed their eyes and tried hard not to see

this world they said they hated as they flowed East to dead sea

38 Those who glorified what J. Bar had said at the festival

could fill in what they thought he meant. his teaching was quite flexible

40 Some of the crowd, having heard the words, therefore were saying, this truly is the Prophet.

41 Others were saying this is anointed with the return address of Galilee. Others were saying "Are you sure this mail comes from Galilee?"

42 The scripture (Micah 5:2) has not said that. Out of the seed of David and from Bethlehem, the village where David was, comes the anointed.

43 "Schisma" (division/scattering/denomination) occurred in the crowd because of the one from Galilee.

44 Some now desired to "piasai" (seize/take/apprehend/grasp/comprehend) him, but no one "epebalen ep" (put forth on the basis of) him, his hand. (No one put a correct understanding into writing.)

42 but how can Son of The Father be Messiah who is fated?

he should be son of Bethlehem: A Jesse, root of David.

44 no one can seize the meaning of a page that's not been written

45. “oun” (therefore/Because they couldn’t get it right), the officers came to the chief priests and pharisees and asked “ti ouk egagete outon” (Why didn’t you “egagate” (bring/induce/predict) him?) 46 The officers “Apekrithesan” (concluded for themselves) never spoke a man like this man speaks.

47. The pharisees answered, “You too have been led astray?” 48 Not any of the rulers or of the pharisees “eopisteusen eis auton” (put their trust in this one). 49 But the crowd is not knowing “ton nomon eparatoi eisin” (the law are accursed.)

45 so when the guards went out to grab the man whose words were hidden

46 said “No one’s uttered words the way this man who isn’t there does.”

49 said Pharisees, “the crowd’s deceived by lack of knowing good laws.”

50 Nicodemus, who had “proteron” (formerly) been “ex auton” (like them) but had “elthon pros auton” (actually met Jesus of Galilee), asked 51 Can “nomos hemon” (our law) “krinei” (distinguish/judge) a man if it has not first heard from him and “gno” (known/put) what he “poiei” (does/makes/manufactures)?

52 They answered and said to him, aren’t you also from Galilee? “erauneson kai ide” Let’s (Search/investigate/examine and see/behold) that out of Galilee, a prophet is not raised. 53 Then every one of them “eporeuthesan” (journeyed) to “ton oikon autou” (Jesus’ own home)

8:1 Jesus, however, left Galilee and journeyed to the Mount of Olives.

50 Nicodemus pointed out we don’t know what he’s doing,

52. the Pharisee’s replied, “but this J. Bar is too much, moving.”

the prophet leaves, once only, from his home at Galilee

and as for Festival of Tabernacles? never seen.

8 The parable of the fire

Barabbas is questioned about the death penalty at the Mount of Olives, then speaks in Jerusalem area, near the place where burnt offerings are put.

Youtube Read-Along: Chapter 8

For chapter 8, the rhyme in this section is based almost entirely on readings from King James Version and New International Version. With these versions, I found it difficult not to conclude that Jesus was saying he was the “Son of Sin”. However, that acknowledgment still allowed for the riddle to be about fire and/or the burnt offering that Jews would offer after sinning.

However, once I began to parse things out, word-by-word from the Koine Greek, another interpretation was inescapable, that the riddle was about male masturbation, and how society (and perhaps Jewish law) results in dishonesty about the activity, rather than discretion.

Early in the morning, “palin paregenteto” (then again/on the other hand/however) he came into the temple and all the people were coming to him, and he sat and instructed them 3 Bring now, the “grammateis” (scribes) and the Pharisees to him. A woman having been caught in “moicheia” (adultery) and having set her in the middle, 4 “legousin auto” (I say/command/mention to him) Teacher, this woman was caught in the very act committing adultery. 5 Now, in the law, Mosus commanded us such to pelt with stones. You “oun” (therefore/certainly/accordingly) what “legeis” (I say/I mean/I mention)

6 This now “elegon peirazontes auton” he spoke to tempt/test them, so that “echosin” (he would have grounds) “kategorein auto” (to accuse them) and Jesus “kato kypsas” (having stooped so low) “to daktylo kategraphen eis ten gen” (put his digit in her soil). 7 As however they “epemenon erotontes” (continued watching them). “Anekypsen” (having gratified himself) and he said to them, the “anamartetos” (sinless/blameless/faultless) among you, let him cast the first stone at her. 8 And “palin” (in the same place) ”kato” (he stooped) “kypsas” (and bent forward) “egraphen eis ten gen” (to her soil). And having heard by their conscience being conflicted, they began to go away one by one, having begun from the elder ones until the last; Jesus and the woman in “meso ousa anakypsas” (the midst of being elated) then Jesus—but no one saw but the woman—said to her, ”Woman, where are they who accuse you? No one has condemned you?” And she said, no one “kyrie” (sir/lord/master). Then Jesus said to her ”Neither do I condemn you. Go, and “apo tou nyn” (Except what we just did) “meketi hamartane” (You and I don’t miss the mark)

the day after the feast of Tabernacles was now over

2. the scribes came up to Jesus with some inkpots and some paper
3. some Pharisees were there with a woman they'd caught red-Handed Acting in adultery, (no telling what the man did.)

they made her stand before the group, since pulling her from bed,
5. and asked J. Bar if law required they throw rocks at her head
now this is not quite typical of J. Barabbas preaching
Ususally his lesson is more puzzling, less teaching
7. he told them, by their law, they should, of course, by all means, yes
but only if they'd never sinned or had any regret.
9. the Pharisees then watched as Jesus wrote but kept quite silent,
wrote nothing down, but moved on, with no more intent of violence
this story seems to me a saving grace for this, John's gospel,
except historians think this wasn't part of the original
so I'll keep showing metaphor and irony, I Reckon
except this one small segment, John eight: Verse one through eleven.

8.1 The Riddle of Fire

12 Again, Jesus “elalesen” (riddled) them, saying I am the light of the world. The one “akolouthon” (following/accompanying) me shall not walk in the darkness, but will have “to phos tes zoes” (the luminousness/radiance of physical/spiritual life/knowledge of where you are and where you're going)

13 The Pharisees said to him you “martyreis” (bear witness/light up) concerning yourself. The testimony of you “ouk estin alethes” (is not unconcealed/is hidden).

Jesus answered and said to them Even if I “martyro peri emautou” (am bearing witness concerning myself) “alethes” (unconcealed) is my testimony, because I “oida” (appreciate) from where I came and where I am going. You however, do not appreciate from where I come or where I am going.

15 You, “kata sarka krinete” (with your kindred) judge. I judge no one.

16 And “ean krino de ego” (if I judge myself), my judgment is true, because I am not alone, but I “kai” (am with) the “pater” (ancestor) “pempsas me” (putting/permitting/sending me forth)

17 And in your law, it has been written that the testimony of two men is “alethes” (worthy of credit).

18 I am the one shining light concerning myself and the ancestor putting me forth shines light concerning me.

19 The were saying therefore to him, where is this ancestor of yours?

Jesus answered, “You do not appreciate me, nor the ancestor of me. If you had appreciated the ancestor, you would appreciate me.”

20 These words “elalesen” (he spoke/riddled) in the “gazophylakio” (treasury/court for collection boxes) teaching in the “hiero” (temple), and no one “epiasen” (sieved/grasped/understood) him, for his hour had not yet come.

21 He said to them “palin” (instead) I am “hypago” (going/dying), and you will “zetesete” (desire/seek/worship) me and “apothaneisthe” (you will die) in your sins. Where I go, you are not able to come.

22 Therefore the Jews were saying “Will he kill himself, that he says where he goes we will not be able to come?”

23 And he was saying to them, “You are from below; I am from above. You are of this world, and I am not of this world”.

24 I said therefore to you that you will die in your sins “ean gar me” (if you don’t properly assign a reason) for “pisteusete hoti ego eimi” (believing why/what/who I am)

25 Therefore, they asked, “who are you?”

Jesus said to them, From the beginning what “lalo hymin” (I have been riddling you).

26 Many things I have concerning you “lalein” (to riddle) and “krinein” (to properly distinguish), but the one having sent me is “alethes” (unconcealed) and what “ekousa par autou” (I pass from him), “tauta lalo eis ton kosmon” (he riddles to the world)

27 They didn’t understand that “ton Patera autois elegen” (The ancestor was speaking to them)

28 The ancestor said to them, of Jesus of Nazareth, “hyposovete” (you shall have lifted up) the Son of Man, then you will know that I “eimi” (exist) and I do nothing but “kathos edidaxen” (according to the manner directed) of me by the ancestor; “tauta lalo” (He speaks riddles)

29 And the one having sent me “estin” (is). He has not left me alone because I always do the things “aresta” (pleasing/satisfactory) to him.

30 These things of his “Tauta auto lalountos” (the riddling of the ancestor), many “episteusan eis auton” (credited to him)

12 the light of daytime is the sun. the light on Earth is fire
whoever follows torch’s light must surely be alive

13 the Pharisees found fire alone; said this must be put out

14 the fire replied I know from where I’ve come and what about

15 You all judge by human standard but I’ve no opinion

but lack of judgment doesn’t mean I do not have a mission

16 but I will truly choose my path as fuel turns into ashes

Lighting up the world to see in sparks and flicker flashes

my Father is the spark who sent me to consume this path

17 and in his light and mine you’ll see destruction of our wrath

18 the fire proclaims itself; the other witness is the spark

from when or where it comes, you’re either in light or the dark

19 and if you fully knew the fire you'd know incendiary
Figured by confession or by evidentiary
20 the fire then pointed to the spot where offerings were put
nobody understood the riddle that he put afoot.
21 your offering will turn to ash and then I'll fade away
while you're still doomed to die in unrepented sins that stay
22 they wondered how the fire could die; without an act of man
and where it went, they couldn't go, what realm, not touched by hand
23 but we are made of Earth and water from the well or pond
while fire's not made of Earth; it's made from stuff that seems beyond
24 if from this metaphor for Earthly fire, you wrongly see
a God whose fit for worship, you commit idolatry
25 they asked "who should we recognize? we're caught here in the middle."
he answered "I've been telling you since starting of this riddle"
26 the fire will have a lot to say when it consumes your flesh
the spark is true. what's said of you'll be lit up in a flash
27 they didn't understand how now the fire spoke of cremation
28 The Father fueling fire could be a human in persuasion
29 the flesh that fuels the fire—he never leaves the fire alone
the fire will always please the one who lit it on his own
30 and as the fire persisted, it was coming plain to see
that all the fire had claimed to do were things to be believed

31 Jesus said certainly to those trusting him, “Jews, if you “meinete” (abide/stay/wait) in my “logo” (expression/reasoning) you’re truly my “mathetai” (disciples/students). 32 And you will know the “aletheian” (truth/unconcealed) and the “aletheia” truth/unconcealed will set you free.

33 They answered unto him “Sperma Abraam” (seed/sperm of Abraham) we are, and we have never been a slave to anyone. How will you free us?

34 Jesus answered them, Truly, I say to you that everyone practicing the sin is a slave of the sin. 35 Now the slave does not abide in the house “eis ton aiona” (to the age). The son abides to the age.

36 If therefore the Son you shall set free, indeed free you will be. 37 I know you are “sperma Abram” (seed/sperm of Abraham) but “zeteite me apokteinai” I seek to destroy you when “logos ho emos” (my motive) does not “chorei en hymin” (find a place) for you. 38. That which I have seen “para” (beside) the ancestor, I speak. That “ha ekousate” (which has passed) from the ancestor, “poiete” (I manufacture/make/cause).

39 Conclude for yourself, and the seed say “Abraham is our ancestor.”

Jesus says to them, “If you were children of Abraham, the works of Abraham you would do.” 40. Now, however, you seek my abolition; a man who has you unconcealed and spoken what I heard from “Theou” (God). This, Abraham made not. 41 You are doing the works of your father

They said, therefore, to him, we, “porneias” (of sexual immortality) “ou gegennemetha” (have not been born). “hena Patera echomen”. Only a father, we have. “ton Theon” (dear God!)

42 Jesus said to them, If God were heavenly father of you, you would have “egapate” loved me for if from God I “exelthon” (issued forth) and “heko” (arrived) “oude gar ap emautou” (not on myself) but “elelytha” (to have come) “ekeinos” (in another) “me apesteilen” (I set apart)

43 Why do you not understand my speech? Because you are not able to hear my word. 44 You “ek tou patros” (from out of your father) “tou diabolou este” (the devil is) and “tas epithymias tou patros hymon” (the desires of the father of you) “thelete poiein” (you desire to do). “ekeinos anthropoktonos” (He is a manslayer) “en ap arches” (from the coming) and “en te aletheia ouk esteken” (he has not stood unconcealed) because there is never “aletheia en auto” (unconcealed/indiscrete in it).

“hotan” (Inasmuch as) “lale to pseudos” (we speak false words) “ek ton idion” (of what we do in private). “lalei Hoti pseustes estin” (we speak for the liars we are) “ho pater autou” (and the fathers of lies). 45 Because of the truth I speak now, you do not believe me! 46 Which of you convicts me concerning sin? If I speak truth, why do you not believe me?

47 He who is of “ek tou Theou” (from God), “ta rhemata” (my utterance/words) “tou Theou akouei” (God hears). “Dia” (because/If) “hymeis ouk akouete” (you’re not hearing/reading) this, “tou Theou ouk este” (you are not of God.)

48 Answered the “loudaioi” (Jewish seed) , and said to him, “Not rightly say we that a Samaritan you are and a demon you have?” 49 Answered Jesus, “Ego daimonion ouk echo” (I a demon not have) but “timo” (I/son honor) the “ton Patera mou” (father of me), and “hymeis” (you/semen) “atimazete me” (dishonor me)

50 I do not now seek my own glory “estin ho zeton kai krinon” (there is the seeking and distinguishing/I need to clean up.).

51 “amen, amen” (truly, truly), I say to you, if anyone “emon logon terese” (my advice keeps/guards/detains) “ou me theorese” (will not discern) “thanaton” (death/stains) “eis to aiona” to the age.

52 Said therefore to him, the Jews, Now we know that you have a demon. Abraham died and the prophets, and you say if anyone keeps your word shall not “geusetai” (taste) death to the age? 53 You are not greater than our ancestor Abraham, who died. And the prophets died. Who do you make yourself?

54 Answered Jesus, if I “doxaso emauton” (self-glorify) the glory of me is nothing. It is the father of me, “doxazon me” (bestowing glory on me) whom you say God of us is.

55 And you have not known him. I, however, know him. If I said I did not know him, I would be like you; a liar. But I know him and the word of him, I keep.

56 Abraham the ancestor of you “egaliasato hina” (rejoiced so that) “ide” (he could see/imagine) my day, and “eiden” (he saw/imagined) and rejoiced.

57 Said therefore the Jews to him, you are not yet fifty years, and Abraham “heorakas” (you have seen)?

58 Said to them, Jesus, truly, truly “lego hymin prin” (for reason to you prior) “Abraam genesthai” (Abraham was) “ego eimi” (I am).

59 “Eran” (Taken away) “oun” (therefore) “lithous” (the building block) “hina” (they might put) ep auton (against him). Jesus, however, “ekrybe” (concealed himself) and “exelthen” (issued) out of the temple “dielthon dia mesou auton” (spreading throughout the midst of them) and departed this way.

31 when holding to lessons of fire, you're really it's disciples consumed by fire's spirit, you're not worried for mere trifles.

32 once you hold fast to fire you'll know the truth and be set free.
a truth of searing pain, how life can end in misery

33 they claimed as kin of Abraham, no sires in slavery
but chains fire meant to break weren't “to be captive” but “to be.”

34 the fire referred to sin and vengeance; The infernal chain
Results of temptation that give sins a chance to reign

35 but a ritual fire that's sparked to condemn, has a permanent place in the family of sin

36 a man who is punished by burning alive is only a slave and is freed when life ends.

37 but Abraham brought Isaac and some fire up to a mountain

he tied his boy, and raised his blade. an angel came to stop him.
a ram was shown to take his place, to kill, and burn for reasons

now Jews may argue not killing their firstborn in some season.

38 this practice of not sacrificing your sons
is a practice that's come from your fathers and mums.

39 If you were really like Abraham's children,
you'd climb with the fire up the hill like a pilgrim
you'd be logs in the fire, letting embers consume you.
unless angels showed up with proxies that would do.

40 but here you are trying to put the fire out,
not climbing the mountain in fear and in doubt
not setting up bonfires to tie up your children,
for fire to feed on for some strange superstition

41 but the Jews said to him "we're all children of God!
not some savage ritual we see is flawed

42 if your father was God you'd love me, don't you see?
then you'd see the forest by burning one tree

43 why is it my language is not clear to you?
'cause you cannot grasp the way it could be true.

44 you think that my language is the Devil's lies.

45 but really it's truth that's been metaphorized.

46 You could prove that I was guilty of sin
if I meant what you think, that would be your way in

but since I speak in metaphor you've no clue what I'm saying
it's not as though you'd get it, if attention, you'd been paying

48 the Jews surmised a demon was what Jesus spoke about

49 but Jesus riddle, here, was surely answered "fire", no doubt

50 Jesus sought no glory for himself choosing this riddle

but boasting for the traits of fire with convolutions difficult

51 the light that solves this riddle can't see death or rot or waste

52 but as it licks the surface of the flesh maybe it tastes?

53 the listeners were sure these boasts must come from demon swagger
because they thought he glorified himself with boast and braggart

54 said Jesus, if he boasted of himself rather than fire

the glory would mean nothing, the mistake would make a liar

55 but God gives glory everywhere, and all to his grand plan

56 when Abraham untied his son and killed the angel's ram

He rejoiced on seeing the day that fire burnt up that lamb

and when the burning sulfur, raining, fell down upon Sodom

Abraham was joyful for those not caught at the bottom

57 How could Jesus be when Abe rejoiced on days of fire?

58 the answer's in the question of this ridiculous mire

Before aught was done or thought or planned by Abraham
the answer to this riddle, "fire", could always say "I am"

59 but they thought “he’s a dreamer who’s proclaimed some other Gods”
the Jews picked up some stones to throw, and found themselves at odds.
and of the riddles J. Bar gave this answer’s a unique one:
Vanished right before their eyes, the offspring of perdition.

9 The parable of seeing and saying

Barabbas remains near Jerusalem near the waters of Siloam

Youtube Read-Along: Chapter 9

J. Bar's disciples had been taught the reasons for afflictions
were sins of men and ancestors and karma's maledictions
but here's a man, who's blind, from birth, so Jesus showed a parable
indeed the woes of this one man are just for showing a miracle
this man was blind; he couldn't see the men who chatted thus
he might have been dismayed about their conversation's thrust
“Did God give blindness my whole life just so I could provide
a chance to do a magic trick and help build up your pride?”
said J. Bar “yes, now close your eyes, though blind you may still be,
I'll cake on spit, and mud, to block the light that you might see”
the blind man asked “now rub it off? Your miracle's cured me?”
“Oh no, that's spit and mud, it is the ‘sent’ you need to see.”
the blind man left with mud in eyes and stumbled out from home
Grumbling at the task at hand, he went to the Siloam
“If washing in the sent is what is meant to cure my blindness,
this spit and mud that's in my face seems uncalled-for unkindness”
but when the blind man reached the spot, he washed off all the mess
the waters of the Siloam cured his eyes. He was impressed
9 his neighbors asked “Is this the man who used to sit and beg?”
and he, himself, insisted, “Yes, I'm not pulling your leg
Jesus put mud in my eyes while I begged by my home
he didn't heal direct, but by the proxy of Siloam.”
routinely pestered by his neighbors and his kin at home
said “Spit came from the prophet, healing came from the Siloam.
No, I never saw him. Gone before my eyes could see
I washed at the Siloam. the one who opened eyes was me.”
then Pharisees asked “Tell the truth, how did he open eyes?”
he said “I've told you often, how I washed mud from my eyes.
you want to hear again so you can spread his spit-mud too?”
said they, “you're steeped in sin at birth!” expelled with haste, undue
Once the wondrous sighted man was banished from his clan
the voice of Jesus said “do you believe in Son of Man?”
the blind man said “I'm not quite sure what you mean; who he is”
“then answer ‘who's speaking with you?’ for answer to this quiz.”
the Pharisees there turned and saw the man was quite alone.
the blind man was expressing faith as to a wall of stone.
he said “for judgment I have come, to blind all those who see,

and give the blind the sight to walk on paths self righteously”
the Pharisees saw no one there, and asked “are we blind, too?
since we don’t see the Son of Man, there’s something that’s askew.”
but then the Son of Man replied that since they were not blind,
their lack of recognition meant a sinful state of mind.

10 The parable of the gate

Festival of dedication - Solomon's Colonnade - Jerusalem then (**John 10:40**)
North to Galilee, perhaps?

Youtube Read-Along: Chapter 10

1 If a man has built a fence around some sheep he'll claim
the sheep are his, and all the sheep within, are his domain.
if in the night, a man climbs up the fence, there's much amiss
Probably a thief, unless he's there to take a piss.

2 but when the gate is working under watchful eyes of guards
the shepherds use the gate to get their sheep out of the yard
but, of the gate, there's more to boast than mere sheep theft prevention
it separates the sheep among the shepherds, what an invention!
for when each shepherd seeks his sheep and calls to them by name
his sheep come out from in the flock and for him they are tame.

5 but his same voice will scare away the others in the flock
while fence and gate will keep contained the fullness of the stock.

6 J. Bar said this to Pharisees who couldn't grasp his meaning
They rejected words he spoke, or some non-literal leaning.
he made himself a metaphor to challenge all their senses
to obfuscate the simplest facts on gates, sheep-yards, and fences
7 since you don't see the properties of sheepyards, Jesus sighed
I offer you this metaphor for gate, truly it's i.

8 before the gate, the sheep could not trust those anywhere near
they're on their guard for thieves and robbers out on the frontier.

9 but once the gate was in its place, the sheep could come and go
into the fence to keep them safe, or out to graze and grow

10 the thief still wants the sheep for it has wool and it has mutton
the same reasons the shepherds have to keep the sheep all shut-in
but now the shepherd doesn't have to spend all of his time

Watching sheep both day and night, through summer, winter-time.

11 the gate draws open, lets sheep in, lays life down on the ground
then lifts right up again making the sheep feel safe and sound.

12 a shepherd runs away when predators attack the flock
a gate will stay in place, and keep the flock safely in stock

14 the gate allows the sheep to pass; the sheep, they know the gate
15 the gate-maker, he knows the gate; goes through, early or late.

16 Shepherds come to gather flocks within the gate's sheep-Pen
the gate's duty's to keep them safe under it's jurisdiction

17 the gate's designed to open; lay down life and stand back up
18 authority was given for to open and to shut

19 some Jews who heard identified with suffering of the sheep
though safe, they felt, they still were sheered or slaughtered in their sleep
20 they did not solve the riddle, nor did they find themselves amused
so they called him demon-possessed and with their words accused
21 Others heard the words and said “who cares just what they mean?
the riddler cured the blindness of a man whose never seen!”
22 the sheep pen was around the Jews at Solomon’s Colonnade
24 they asked it, tell us plain, are you Messiah or stockade?
25 said gate, “I told you plainly, but you simply don’t believe”
26 the works I do for gatemaker are for sheep to receive.
27 they hear my squeak of hinges and they follow since their trained
and I allow them out to graze, or in to be restrained
28 they’re fed to life, eternal, never perish of old age
29 no bandit ever snatches them from in gatemaker’s cage
30 our goals are so attuned, I’d say, when all my work is done
a tool’s part of the toolmaker. I, and he, are one.
31 but in the crowd there didn’t seem to be a good code breaker
for Jesus’ one-step metaphor for gate and for it’s maker
They could see a man, though he’d said plainly “I’m a gate”
instead of parsing words to give assent or to debate
they saw this man and reasoned that he was an instigator
they reasoned, then, that being a man, God must be his creator
these men considered blasphemy to be: to claim you’re God.
and lined up all around him, a stone-Throwing firing squad
34 but Jesus quotes psalm 82 to keep his riddle tied
how Gods are blind, and mindless mortals sons of the most high
35 if scripture calls the blind and mindless “Gods” then what’s to say
36 a gate that serves the function of it’s maker’s not the same?
37 If you see me working like a gate does for the sheep
believe the works so you may count the sheep to fall asleep.
40 then Jesus went back North again to visit Galilee
and everyone who followed there who came to him to see
41 the one from Earth who speaks of Earth, as John the Baptist said
42 They believed about him what was right or was misread.

11 The sign of Jonah

Barabbas travels South to Bethany in Judea (**John 11:7**), then North to Ephraim (**John 11:54**)

Youtube Read-Along: Chapter 11

the parable of Lazarus as told in Luke sixteen has
a moral to the story that should not be hard to glean.
If a man is raised from death and sent as messenger
a rich man in his wealth would not to righteousness be spurred
In the story told by John, there really is no moral
except to show Barabbas has some ties to paranormal.

1 In the town of Bethany outside Jerusalem
lived Martha, Mary, Lazarus, where Jesus was welcome
2. Mary, (Jesus' Christener) and Martha said "come quick
3. our brother Lazarus, the one you love is in bed, sick.
4. Jesus got the message on the East side of the Jordan
and told his men this sickness wouldn't end in death; he's certain
(11 Disciples thought what Jesus said was not another riddble
14 did not suspect that Jesus meant death could still be the middle.)
but rather, all this sickness was to glorify God's son
(he spoke in the third person and like there was only one.)
if we assent these words are true with reason a priori
and God said "let be born" the light, the land, and every story
the riddle of "who is the son?" can be concluded thus:
God's only son's the fullness of the universe and us
6. Why, when Jesus heard the news, the one he loved was sick
Did he wait for two whole days before he planned the trip?
14. and how did Jesus know the one he loved was surely dead
7. when after two whole days of waiting, "Let us go", he said?
15. and why did Jesus say that "I am glad I was not there"?
was this a trick that couldn't take some scrutiny or glare?
8. Jesus' men were worried they'd be stoned along the way
said Jesus, "we'll not stumble if we travel during the day."
9. If we use the world's light, and the world's laws, we obey,
no one will try to stone us; into trouble, we won't stray.
10. It is when one has no light that causes him to stumble
but on our way to Bethany's a hop, skip, and a tumble
16 now Thomas, called "the twin" (of whom, John never elucidates)
says we will go and with him we will die for glory's sake.
17 from evening he had died through afternoon of J's arrival
the brother was entombed three days, three nights, then his revival

is this the sign, the Son of Man, entombed as Jesus promised for a wicked and adulterous generation, quite astonished?

18 Many Jews had walked two miles to share the mourning spirit with Lazarus' two sisters, Martha, Mary they did visit

20 when Jesus got to Bethany a ways from Mary's home

Martha came to greet him and to speak to him alone

21 she said to him "if you'd been here, your role would have prevented the death of Lazarus that's got us all so discontented"

22. but now I know what we might ask of God that he will give

24. In the resurrection on the last day he will live

26 said Jesus, if you truly think that I'm the resurrection

then you will see, though you may die, that Lazarus still lives

26 and everyone believing and proclaiming through the age

Never not shall die (a double negative) for wage

Though the Greek rendition has this nuanced irony

27 Martha's faith in Christ is what's prevailed as dynasty

Based on certain details John presents we can presume

that Jesus, once in Bethany, stayed somewhere near the tomb.

while one or two disciples were, to Lazarus' household, sent

we aren't told anything about where all the others went

31 but based on how guests followed where they thought Mary was going

Jesus and his men could prep without anyone knowing

32 Mary says near word-for-word what Martha had just said

about the place of Kyrie and if her brother's dead

"Kyrie, if you'd been here, not, brother would have died."

the placement of the "Not" leaves room for two effects, implied

Kyrie if you'd not been here, my brother'd have died.

or Kyrie if you'd been here, my brother wouldn't die. if

you want to make confusion in your reasoning less frequent

Don't put "not" between a consequent and antecedent.

if J. Bar both had been there and he had died anyway

there'd be no chance of thinking Barabbas was Kyrie.

33 When the crowd with Mary came they wept and cried with her

and Jesus asked them to what tomb the body'd been interred

34 they took him to the tomb where Lazarus dead body slept

36 the Jews thought love showed through his tears when seeing, Jesus wept

37 and some saw Jesus wept so much he can't open his eyes

and said "This man should make it so your brother never died."

38 so J. Bar shut his eyes in stern indignant concentration

and asks the other men, remove the stone from the foundation

39 but Martha warns four days entombed cause smells that are quite dreary

40 but Jesus says if you believe, the smell will be God's glory

41 Jesus then looked up and said "I thank you that you heard me."

42 "I know you always do, but this is so they think you sent me."

43 so having cast some doubt on whether he'd come from above
"Lazarus, come out" he yelled, into the tomb, thereof.

44 the dead man came out from the tomb; unspecified condition
the reader isn't told if he is with his own volition

said Jesus, take the linens. let him go amidst the rocks.

We aren't told, if when let go, the body stands or drops

45 what sort of trick they saw that day, some witnessed, were impressed
what lesson we should draw from it, though, we can only guess

46 but some went to the Pharisees to tell them of the stunt

47 and called Sanhedrin's meeting for addressing the affront

they asked what can we do, his list of signs is always growing

and many Jews are leaving us and with his lot are throwing

they care not for the law, but with his worship they're afflicted

his teaching's not distinguished from adulterous and wicked

like men of Nineveh we Sanhedrin stand up against this

this sign, like that of Jonah, for three days, this body's been missed.

and if the Queen of Sheba came and asked her many questions,

could J. Bar in his poverty prove wise in her impression?

(Solomon had given Sheba, his estate, a tour

so she donated to his cause, colossal wealth, for sure.)

we're sure without the faith of those who love Solomon's temple,

we'll lack sufficient funds to pay for upkeep and the rental

49 Caiaphas, though, he had a plan, to use this clever showman

50 For a universal day of martyrdom, atonement.

51 for he already had proclaimed that Jesus had to die

52 to join God's scattered children all throughout the world allied

53 From that day they plotted looking for the volunteers

to be the human lambs of God for butchery or shear.

Barabbas heard the news he needed to escape detection

since word was getting out that he incited insurrection

54 he withdrew to the wilderness, the village, Ephraim

56 and even when Passover came, he kept himself unseen.

by contrast note that Bethlehem came West through Jericho (**Matt 20:29**)

and taught in public several days without a worry shown (**Matt 21-26**)

12 The glory of “And”

Barabbas travels South to Bethany (**John 12:1**). He sits on a baby donkey in Jerusalem, to the confusion of his disciples. Some Greeks are granted an audience with Barabbas by going to Philip and Andrew.

Youtube Read-Along: Chapter 12

In John’s gospel, and Luke’s gospel, Jesus is anointed on the feet. But in Matthew and Mark, Jesus is anointed on the head. Luke and John also share that Jesus raises someone from the dead–In Luke’s gospel it is an unnamed man in Nain. In John’s gospel, it is his beloved friend, Lazarus. In Matthew and Mark, all of the disciples complain that the perfume could have been sold and the proceeds given to the poor (Matt 26:8, Mark 14:4), but in John, only Judas complains, and John accuses Judas of only complaining because he was a thief. In Luke, Jesus’ disciples do not complain, but rather, one rich man, Simon, complains that the woman (Luke 7:37-38) who is anointing Jesus is a sinful woman.

Let’s see the varied circumstances where Christ was appointed three times where one another of the Jesus’s anointed

- Simon was a Pharisee whose house was near Nain
he asked J. Beth to come to dine and sample his cuisine.
a woman in his house, Simon insisted was a sinner
brought out an alabaster jar of fragrance during dinner
she wept at J. Beth’s feet and kissed, and wiped them with her hair
and J. Beth said that for her faith, forgiveness he would share.

was this Mary, John has in mind in John eleven: Two?
the woman who’d already washed her hair near J. Beth’s shoe?
if so it seems she wasn’t done, and wanted to wash more
because in chapter twelve, Mary, John says, perfume did pour.

1 anointment of Barabbas feet was in the house of Lazarus
3 a pint of nard was poured, the house was filled with fragrance glamorous
4 Judas then complained the pouring out was quite a waste
5 the proceeds from a sale would serve the poor in better taste
but John claimed knowledge of Judas and what was in his heart,
6 to say he was a thief, and to his words, mischief impart
7 but J. Bar said this nard was to be saved until the day
his burial would come about, no challenge or gainsay.
1 (which is a little strange. wasn’t this almost a whole week?
before this Jesus’ Circumstance became completely bleak?)

Curiously, John 12 has Jesus saying this nard was to be saved until the day of his burial. This is one of the clues that suggests that John 12-19 actually are meant to be read as though they take place within the space of one 24 hour period. John 12 represents the moments after midnight. John 13 is the washing of the feet, and the kiss of Judas. John 14-17 represents the final words of Jesus to his disciples after he is captured by the Greeks. John 18 has Jesus of Nazareth arriving, demanding the Greeks let Barabbas go. John 19 has Jesus' crucifixion and burial. Any other interpretation would render John 12:7 false.

But Jesus of Nazareth had his last supper two days before the crucifixion. (Matt 26:1, Mark 14:1)

but in the evening prior to the final crucifixion

J. Beth was anointed on the Head in two depictions

Simon, now the leper, not the wealthy Pharisee

is not a man in Nain, but the town of Bethany

a woman breaks an alabaster jar of her perfume

and she anoints the head of J. Beth while in Simon's rooms

the tellings of this story have not one who does complain

but all of his disciples say this waste of wealth's insane

and no one tries associate compassion for the poor with

accusations that the speaker's just a thief making a score

9 with that in mind I think the crowd came out to see J. Bar
though he was keeping hid, and keeping under the radar.

10 the priests were watching for him and the man that he had raised

11 because "Son of The Father" people had begun to praise.

12 next day great crowds came out to find which Jesus they would see
the one who preached of God, or one who boasted "me, me, me!"

John's gospel has Jesus come into Jerusalem, find a colt, then sit on it. John does not say that he rode the colt, or even that it didn't crumple under his weight. The other gospels say that he had his disciples enter Jerusalem, find a donkey and a colt, brought it back, and then Jesus rode into town on an animal (or animals) that could definitely support his weight. (Zech 9:9, Matt 21:2)

14 but J. Bar didn't ride in like a mounted king triumphal
instead he sat on baby donkey back which likely crumpled.

16 J. Bar's disciples didn't know why he was fooling 'Round
But they got the joke once seeing J. Beth ride through town

J. Beth sent ahead and had his donkeys pre-arranged

he rode in on two donkeys, like the prophecy, unchanged

17 Still despite the grandeur of J. Beth's triumphal entry

18 the miracle of Lazarus was captivating many

19 the Pharisees who tried to find J. Bar were all frustrated
the rumors in the crowd were spoken in such tones, elated
but Lazarus and J. Bar couldn't easily be found

you couldn't count on finding them by simply looking 'Round

Chapter 12 of John's gospel has Lazarus, reclining at a table (neither saying nor doing anything) and then has Jesus sitting on a donkey's back. Apparently neither of these acts were done in a particularly public manner. If they were, the Greeks would not have to go to Philip, who would have to go to Andrew, who would go find Jesus. These Greeks are on the lookout for Barabbas because they heard that he and his zealots desecrated the tomb of Lazarus, and had Lazarus' dead body reclining in the home of Simon the Leper.

Now the Greeks would be present to witness the events of the rest of John 13, 14, 15, 16, 17, until the arrival of Jesus of Nazareth in John 18. Did Andrew and Phillip bring these Greeks to Jesus to worship him, or to arrest him? Based on what Jesus says to them, one may conclude that he is surrendering to the Greeks—even telling them that he desires to be a martyr.

20 some Greeks among the crowd sought out to prove the rumors true

21 and found a man called Philip with the access that would do

22 but even Philip didn't have the status or the clout

he went to Andrew to request Barabbas to come out.

so J. Bar, Andrew, Philip, and a smallish crowd of Greeks

Gathered, here, in secret, for whatever wisdom seeks.

23 J. Bar said "Son of Man", it's time, for him, be glorified

24 a seed produces more when it has fallen down and died

25 a man who loves his life will live his life in love and lose it.

a man who hates his life, by keeping hate alive will choose it

Curiously, Christians use John 13:25 as a justification to avoid "worldly" things, such as having an appreciation for nature, or the joys of life. Yet, the choice is actually to accept a happy and ephemeral life, or to insist on a miserable and eternal life. He does not, here, even hint at the possibility of eternal heaven for an individual.

26 Can you be my servant if you don't follow my riddles?

If you solve them wrong, you'll all be getting mixed up signals

but if you follow me, I hope you solve them, mostly right.

though some may say the case for your solution's not airtight.

27 J. Bar's soul was troubled and he asked should he be saved

From the hour he'd come to? now this reason that he gave:

28 "Father it's the time has come to glorify your name"

and then for the assembled Greeks this voice from nowhere came

Kai I have once glorified and kai, once more, again.

a word, from Greek, to english, translates either "both" or "And"

29 some Greeks thought this voice thundered, others said it was an angel.

but what they thought it meant, we don't know whether boon or baneful

Christians who promote John 3:16 seem very confident of their secret—that the true name of God is Jesus, and that everything will work out just fine (for them) so long as they keep saying they believe in that name. Yet, there is not a hint or a clue in all of the gospels to confirm that they are correct in that assumption. Here, for instance, in John 13:28, one gets the definite impression that the name glorified, here, is the Koine Greek word for “and”. As for a metaphor for the “only begotten child of God” the word “and” actually does a fair job of representing the idea of “whatever comes directly after God” because “and” can come after anything and everything and between anything and everything.

30 so J. Bar said this voice was for the language of the Greek because he knew, when translated, the pun would likely leak.

31 then J. Bar said that soon the Prince, J. Beth would be sent out
32 and when he was, J. Bar would raise and draw the people out
33 he said this since he'd set his mind to taking up enthronement as sacrificial ram for ceremonial atonement

34 the Greeks said “but it's said the Christ will stay with us forever who is this Son of Man? Who's going to drive him out, if ever?”

35 but J. Bar said “you'll have the light a little while longer
Walk while you have light because the darkness getting stronger.

36 Go out to the temple where he's preaching in the open
Not here in this secret room where riddles, I have spoken

37 Even with all he had done in secret in their presence,
38 They could not unravel nor believe his lessons essence

39 Since he spoke in riddles none were bold enough to guess
that J. Bar spoke in metaphors for ordinary mess
and if his fans were thinking he was telling them of God
why bother to correct? he went along with this facade.

40 and so he got them all to worship with their eyes closed shut
not understanding with their hearts but feeling in their gut.

41 Isaiah knew for many, darkness rules across the land
and it would take a leap of faith to finally understand

John 13:41 represents the first verse that I saw in John that I knew that I was dealing with something truly cynical. For the other gospels contain an “otherwise” or an other wisdom, by which those who do not understand can use to see with their eyes, hear with their ears, understand with their hearts and turn and be healed.

John 13:41 simply takes that element of choice away from the reader. It says God has taken away choice, and all the damned are forever damned. Perhaps Isaiah saw the glory of Immanuel. Perhaps Isaiah saw the glory of Maher Shalal Hash Baz. (He rushes to the spoils)

But in some sense, if you rush headlong to the John (pun intended), not seeing with your eyes, not understanding with your hearts, not turning, you’re going to fall headlong into a pile of doo-doo.

Don’t make the mistake of thinking the pun is my joke. My intent is not to make a joke, but to acknowledge the joke. The naming of John fulfills the prophecy of naming Maher Shalal Hash Baz in Isaiah 8.

42 Even some who were not led to J. Bar’s secret place
believed in him though they would not confess it to their mates.
they don’t say what they thought or what belief left them no doubt
for fear that from the synagogue they’d likely be put out.

43 some people prefer churches where they all say the same things
than sitting all alone trying to give the truth its wings

44 J. Bar said “when a man believes in me he thinks of “Both, and”
both John the Baptist and the John whose gospel of me is planned
both Jesus in the flesh and Jesus called Son of The Father
will baptise in the spirit, in the fire, or in the water.

46 both fire to see the world by, and the air to see it through
both water for to baptize, and the Earth to bury you.

47 and though the one who hears my words will not be judged by me
48 the words I’ve said all mean things that at times could be deadly
49 for I did not create the things my words all represent,
Nor did etymology of words did I defend

50 I’ve been handed down these words by history and journal
Both do I adopt them, and I hand them down, eternal.
“And” eternal, “And” again, and “And” continuously.

six billion years of and’s, and you’ll have all Earth’s history.
so though it is a little word and modest and quite meek,
“and” Builds the road from then to now; for glory “and” does seek.

13 The parable of the morsel

Barabbas strips down to a towel, and feeds his morsel to Judas Iscariot at the last supper.

Youtube Read-Along: Chapter 13

when J. Bar taught at Passover he did so from the shadows
And but for Phil and Andrew, the location only God knows (**John 12:21-22**)
so J. Bar wasn't teaching at the temple publicly
for everyone at Passover to come and hear and see
J. Beth, though, came and taught among them right before their eyes
At the temple and the Mount of Olives in clear skies
(**Matt 21:1-26:16,Mark 11:1-14:11, Luke 19:28-21:38**)

1. The Father loved what was his own for whatever the purpose
and J. Bar readied showing how all could be put to service
2. the Devil had been put into the heart so he'd betray
the son of Simon, Judas, who some speculate was gay.
- 3 Knowing that all things were given from God to The Father (Job 1:12, 2:6)
4. he stripped off all his clothes but wore a towel, in case they're bothered.
5. this nearly naked man went round to wash all of their feet
Lifting up their heels against his waist, to dry, complete
- 6 but Simon Peter protested, you want to wash my feet?
This seems unbefitting; I'm not sure I'll keep my seat
but Jesus said, this riddle, you do not yet understand.
and Peter said, you're right, moreover, I won't do as planned.
- 8 but J. Bar said you must submit, regardless of your heart
unless you let me wash your feet, with me, you'll have no part. for
the riddle of this chapter, it's important that you see:
unless I wash your feet, you've not raised your heel against me
- 9 so Peter said "okay, whatever. Do what you will do.
Touch whatever part you want, I Won't complain, or sue."
- 10 a person who has had a bath, but also walks in dirt
needs friends to wash his feet to keep his countenance unhurt
All of you are clean except a few parts of your body
and talking of the dirty parts is taboo, lewd, and tawdry.
and these parts will betray you since they can't be spoken of
they're not even acknowledged being part of nature's love.
- 12 J. Bar. picked his clothes up and reclined back, then he asked
Do you know the answers to all riddles you've been tasked?
- 13 you call me Lord and teacher and that's right, that's my affect.
You do what I Say and guess what meanings are correct
- 14 Now, do what I Say and keep washing each other's feet

in secret meeting rooms where all the dirt is made discreet
15 I have done this for you so you'll do this for each other
16 Never let the dirt show on your master or blood brother.
17 so long as dirt on feet is washed, it never comes to light
and then you'll all seem blameless; never needing be contrite
18 but not to all but only one, can my next blessing spread
All of you have raised your heels, but one will eat my bread
19 I'm telling you before I make my lesson more acute,
so you will know, that I am he, Jesse, branch off the root
20 I tell you true, who loves me, whether tall or thin, or thick
accepts the one from whom I come, like offshoot from a stick
21 now what did J. Bar mean when he said one, would him, betray?
betrayal of his trust? Or try to tempt and lead astray?
would one of J's disciples go to tell some lies and libel?
not Judas, who would kiss him and confess he was his idol.
22 but J. Bar's men looked all around, defensive, wondering not
How he'd be betrayed, but just which one would fill that slot.
23 One who loved agape lay right in Barabbas bosom
24 and Simon Peter asked this strange third party, "ask him something"
25 So this strange third party leaned against the naked man
and asked who is the one who will betray you in this plan?
26 Barabbas said the one to who I dip my morsel, then
I give my morsel to him then he takes it in the end.
Then J. Bar proceeded to start giving it to Judas
27 and soon as it had entered him came all of Satan's rudeness
"What you are to do," was said, "you will real quick invoke."
28 of this, now, no one knew, of those reclining, what was spoke
29 and once the bread was passed, they saw him hand Judas a sum
they thought Judas was sent to spend or donate some income.
30 so Judas having got the basic point of J. Bar's morsel
departed in the night, to get away, for good or ill
31 When, therefore, departed Judas, J. Bar watched him go
and said the Son of Man is glorified, now, don't you know?
32 if God is also glorified in him expediently
God will glorify the son-in-Son immediately
33 Little children, yet with you, a time I will not be
You will seek, but you won't find the marvel that is me
so you may not be joining in on all the gentile fun:
The Jews have also circumcized a part from which I come
34 I give to you a new command to love without condition
to love each other boundlessly without an admonition
35 From the way you love the most abundantly by far
Others may discern just whose disciples you all are

36 Peter thought when J. Bar spoke of children it was he
who could not follow Jesus now, but later he could be.

37 so Peter said I'll lay down now, my life, if you are willing
(With his morsel fed to Judas, though, he'd not be filling)
and J. Bar said here is the trick that may appear ad hoc
but you'll disown me three times 'til the crowing of the cock
When you hear Caiaphas and his men give reprimand
the rooster crows "I'm coming by the mighty one's right hand"

14 The parable of the riddle

Jesus continues to talk all night after the last supper at the Mount of Olives.

Youtube Read-Along: Chapter 14

With all that I'm doing now I see that you're confused

1. let not your hearts be troubled that your grasp I may elude.
you trust in God, the great unknown, and know not where to follow
I'm just a simple question, why not trust the riddle also?

2 In my Father's house, there's plenty room for lots of riddles
If there were just one, I would have given less mixed signals

3 If The Father has me make a mystery for you
I'll come back and take you, see what findings that you drew
4 You've already seen the things that go through my encryption
but can you guess what I convey from my obscure description?

5 Thomas answered, "No, I doubt. I think I have to say
We can't get to where you lead unless you show the way."

6. but J. Bar said the riddle is the way, the truth, the life.
No one finds the riddler looking 'Round at wildlife.

7. If you knew the riddle you would know the one who asks it
but now you've heard the riddle, and you know him and you know it.

8. Philip asked, show us the "Father, that will be enough for us."
9. J. Bar said, "don't you know me? after all we have discussed?"

The Father owns and makes or uses up whatever's done
and I call me, myself, whatever thing he owns, his son.
if you've seen me, then you have heard the gist of father's riddle.
so how can you say "Show the one whose asking it?" that's trivial.

10 a riddle doesn't write itself, it needs a clever author
The Father's put his work in me, and I am in The Father.

11. believe me that The Father of these riddles is in me
and I am in The Father of these riddles, don't you see?
and if you think this riddle theory doesn't quite pan out
at least believe these things exist, the riddles are about

12 Anyone who has the faith to do what I've been doing
can make whatever riddle that he thinks is worth pursuing

13 You can ask for anything; the answer and the clues
Any way you want, you make it just the way you choose.

14 If you want a tool to do most anything you ask
Put it in a riddle then someone will do the task.

15 If you love a riddle you'll obey what it commands
but if the riddler dies can you be sure you understand?
16 the riddler only prays that when you finally find the answer

that you will judge the evidence as though you had a counselor
17 One who sees the evidence and makes hypotheses
who doesn't make pre-Judgments or conclude with fallacies
the homonyms, vague pronoun references, and appositions
All need be acknowledged, what they mean, where their positioned
then with the list acknowledged of the possibilities
you match ideas expressed with facts and blunt realities
If for any rendering you cannot find disproof
You've found one consistent with the Spirit of the Truth
18 I leave you not as orphans but as those who have this spirit
19 the world can see what's real is real, but me, you'll still come visit.
20. this day my Father writes me with your questions all preserved
you're in The Father's riddle and the riddle, you observe.
21. One who follows all my clues and figures who I am
will know the riddler loves him for success at this exam
22. now Judas (not Iscariot) thought this of more importance
and that he'd done the work and seen the whole of the performance
he asked, why do you speak in secrecy, oh Lord and master
You should show the world if you are truly the whole answer
23. but J. Bar said "who loves me is one who obeys my teaching."
No one needs to hear it to know what J. Beth's been preaching
J. Beth says "love God, with your strength, soul, heart, and even mind
forgive and love your enemies, leave no one left behind."
but in the book of John, you haven't heard me saying this
instead, I've offered riddles, and some signs that went amiss.
If you love me anyway, you should do as I ask
and read my riddles carefully, not give up on the task.
24. the riddles may not come from me; Direct quotes from J. Bar
25. but rather, father, John, the author, making me a star.
26. J. Beth, he is the counselor whose name also is Jesus
the Holy Spirit is his reason, teaching, and his thesis.
27. I don't offer wisdom in the way the world gives
the world gives not a riddle without telling what it is
I leave you now, in peace, with thoughts, you need no more reflection
You don't even know that I have left you with a question
28. but still I will come back to you, an itch can't find relief
you'll say it is your malady; you struggle with belief.
but if you struggled making sense before you make your claim
you'll see the riddle goes back to the riddler. they're the same.
29. I have told you this, and now, so if it ever happens
You can weigh the evidence; believe what's in the balance
30. I'll not speak much longer for the Prince is on his way
Though he has no hold on me, on what I do or say

for what the author writes is what my character's commanded
the Prince will have no input once he's crucified and stranded.
But it seems I've left the topic of the riddle thus
Come to where I've moved to; something other to discuss

15 The parable of the book

Jesus continues to talk all night after the last supper at the Mount of Olives.

Youtube Read-Along: Chapter 15

John 15 seems to be a riddle about the Book of John, and the words, chapters, and verses within it. 1. The Book of John is the vine, and John is the gardener. 2. John cuts off every branch that does not bear fruit... (He edits his book.) 3. The verses are true because of the word John has spoken (each word answers a riddle to which the word is the answer—John has not written the answer, but spoken it.) 4. The words must remain in the book of John, and the book of John remains in the words. 5. The book is the vine, and the verses its branches. 6. If words don't remain in the book, they are like sticks thrown on the fire. 7. Words that remain in a book can describe anything they wish. 8. John hopes his words bear much fruit, proving his disciples. 9. As John loved the book, the book loves its words. 10. If the verses keep the book's commands, they will remain in the book's love, just as the book remains in John's love. 11. He tells the verses so, so that the joy of the verses may be complete. 12. The book wants the verses to love each other, as the book loves the verses. 13. **Greater love has no man than this: to write down his life for his friends.** 14. The verses are friends to the book if they do what the book commands. 15. Everything the book knows from the author, he has made known to the verses. 16. The verses did not choose the book, but the book chose the verses, and whatever you ask under the title "John" the author, "John" will give you. 17. Verses, love each other. 18. If the world hates the verses, they hated the book first. 19. When the same words are used, or when you verses are taken out of context, the world loves you as its own. but they won't, for instance, read all twenty-seven verses of this chapter of me droning on and on and on, and try to actually figure out what you mean. 20. But remember, you verses are not greater than your master. If they found an interpretation consistent with the whole chapter, they would find an interpretation consistent with each verse as well. 21. They will treat you this way, because of my name, "John", for they do not know the author who sent me. 22. If the Book of John had not come and spoken to them, they would not be guilty of sin, but now they have no excuse for their sin. 23. Whoever hates the Book of John hates John as well. 24. If the Book of John had not done among them the works no one else did. Because they have misunderstood, they have hated both the "Book of John" and John. 25. But this is what is to fulfill what is written in their law... Actually there are a number of things, including "The Sign of Jonah" (The worm in the tree of Jonah 4), The ritual of the Scapegoat in Leviticus 16, and setting up the "abomination that causes desolation" of Daniel 9:27, and the "bad shepherd" of Zechariah 11. But because nobody acknowledges that John fulfills any of these prophecies, they hate John for "no reason". 26. The advocate, (The spirit of acknowledgment of hypothesis, and truthful observation) the Spirit of Truth will testify about the Book of John. 27. And the verses will testify as well, because they have been in the Book since the beginning.

now as for the next metaphor, a book is full of verses
the author reads his words and in his head his work rehearses
He can keep the parts he likes or cut what isn't fine
Like the gardener prunes the branch when no fruit's on the vine

3. With the book complete, my words are clean of any flaw.
4. if taken out of context, though, you'll misinterpret all.
5. I'm the book and you're the verses in this metaphor
If someone stays with us, they'll in time, uncover more
but if they stray from book to book, come all over the bible
Making no distinction between accolade and libel
They will pull you from the book and take you out of context
You'll be like a branch that withers and is burned and processed
7. but if you verses stay in me, my words not mistranslated
Ask whatever verses wish, and they'll get what they stated.
8. This is to the glory of the author of a book.... that
the verses bear much fruit to them, whomever has a look
9. remain in me, my Father's love won't stay if you are sloppy.
10. You must stay consistent with the author's master copy
11. I have told you this so that my joy may be in you
When complete your joy conveying what I try to do.
12. the book's command to verses is to love, agapate
Side-by-side forever, always loyal, never stray.
13 Greater love has no one than the love of ink for ink
Laying down it's essence for all history to link
and if a person has some friends in other times or places
Greater love has no one than to write down their life's graces.
14. You are more than servants if you do as I command
15 because you know my business, you've enough to understand
instead I call you friends because all I know from The Father
I've made known to you, and for your readers to be offered.
16. you verses didn't choose that you would be inside this book,
the book appointed you, so that someone would have a look
and anything you ask, the fruit you ask for in my name,
will be given in the mind of your dear reader, I proclaim.
17. The book's command to verses is to love, agapate
Side-by-side forever, always loyal, never stray.
18. If the world should hate you, verses, know, before that, this:
First, the book you're in was hated, and the whole, dismissed.
19. the world would love you as its own if you were of the world
(Gates and books and paper, water, fire, winds and whirls)
but I have elevated all these things that you describe
and chosen verses out with multi meanings to ascribe
20. so who is it you verses serve? A Book, a man, or God?
You're the servants to them all; they're reading might be broad
If they persecute the book they'll hate the verses also
and if they do not grasp the meaning, they may blindly follow
21. They will treat you so because the name I share with Jesus

Though they do not know the one who sent me named Barabbas
22. If I had not come right after Mark and Luke and Matthew
They'd not be confused about morality and value.

but though they're led astray by their unsound interpretations
they still have no excuse if they are guilty of transgressions

23 He who hates the book, he hates the one who wrote it too.

24 This book shows some miracles the other books withdrew
and added in some riddles, metaphors, ironic pieces

25 This book has been written to be hated for wrong reasons.

26 When the counselor comes, one like The Father of this book
and reads you with a passion full of faith in truth unshook

He will testify about the nature of my meaning
and every verse will find interpretation that way, leaning.

16 The parable of the scapegoat

Barabbas continues to talk all night after the last supper at the Mount of Olives

Youtube Read-Along: Chapter 16

1. All this I have said so that you will not go astray
They will kick you out of synagogue for what's conveyed
 2. They will think by killing you they offer God a service
Ripping up your pages, throwing them into the furnace.
 3. They will do such things because they do not know The Father
the one whose tasked to bring the scapegoat safely to the water
They don't understand how for the ritual to win
the scapegoat must go free while on its head's confessed all sin
 4. I tell you all this now so when the time comes you'll remember
both goat and scapegoat in the holiday come each September.
I didn't say at first, because this gospel wasn't written
and I, Jesus Barabbas, didn't realize how I'd fit in.
 5. but now I go to John, so on my head he can confess
uncleanness and rebellion that the Israelites repress
I don't say this outloud; you're not asking to whom I go.
 6. but you are filled with grief, because I tell you so and so.
 7. unless I go away the counselor will never come
 8. He'll convict the world of guilt on things it's doing dumb
 9. the world is wrong on sin since it knows not about the scapegoat
and so the sins confessed are thought the wisdom worthy to quote
 10. the world is wrong on righteousness' cause I go to Caiaphas
The Father of the high priest, not his son-in-law; in office.
 11. the world is wrong on judgment since J. Beth now stands condemned when
the actions of the scapegoat are the ones who do offend
 12. I have more to say to you; much more than you can bear
 13. in time a spirit hears this and of truth becomes aware
 - 14 He'll bring glory to the scapegoat making known it's role:
Caiaphas' plan to take one life to save the nation's soul.
- (John 11:49-50)**
15. As the scapegoat, I'll not take just sins, but lots of habits
All of what The Father has, I'll find a way to grab it.
If in truth you speak, you'll tell the lessons that you've taken.
and when the spirit comes your knowledge will be reawakened.
 16. But it's time to make a point of who I'm talking to.
You're the verses of this text. you're not my human crew.
I will go away a moment then I will come back

discuss this with yourselves and then we will get back on track.

17 what does he mean “you’ll see me after you see me no more?”

what does he mean “Because I go to father?” Why, what for?

18 what does he mean “a little while” we do not understand

(of comprehension by a verse, of course, one can’t demand.)

19. Jesus saw he’d left his verses asking many questions

and came back, not to answer, but to recommence his session

“Are you asking what you’ve asked, my verses, in this section?”

20 “You will weep and mourn because no answers meet perfection

meanwhile the world rejoices thinking it has all the answers

21 but questions without answers are like pregnant circumstances

22 When the answer comes you’ll feel relief like giving birth

and no one will unsee the answer once they know your worth.”

23. “In that day my Father gives you something for the cross.

You will ask in my name saying “Give us Bar Abbas”

24. Until now you haven’t asked anything in my name

Ask and you’ll receive a scapegoat to put all your blame.”

25 “Though I offer puzzles, riddles, clues and metaphor

It is quite a mess until the answer is restored

When the puzzle’s solved, while some may find this stretch ungainly

of Abbas and Bar Abbas I will finally tell you plainly.

26 I won’t ask The Father in my name on your behalf

“give us Barabbas” You will say in later paragraphs

27 The Father loves you verses, so that you give love to me

and think that I am J. Beth as I play convincingly”

28 J. Bar comes from father to the world through John’s book

Leaving now the world, going back to his outlook.

29 verses said to one another “you don’t speak in clues and puzzles”

when J. Bar speaks, you notice ironies the reader guzzles?

30 But into us verses all the traces have been put

Though we’re ink on paper, we don’t need human input.

since no one asks us questions, we must be God’s bonafide

Anyone’s interpretation would be sanctified

31. “You believe at last!” said J. Bar reading verses’ contents

32. but time’s already come when you’ll be taken out of context.

You will all be scattered, and to each to your own home

Leaving me, Barabbas, all ignored, and quite alone.

but I am not alone because Barabbas is my name

So The Father’s with me, Son of Father, just the same.

33. I have told you things so that in me you may have peace

though tribulation you may have, and trials which will not cease

but I have overcome the world with how I’ve taken part

Though you will have trouble, have some courage, take some heart.

17 Barabbas agrees to John's plan

Barabbas, at the Mount of Olives, prays to God, and asks John the gospeler to sanctify his role in the day of atonement.

Youtube Read-Along: Chapter 17

- 1 After J. Bar said this he looked upward and he prayed
Father, glory, like a currency, let's make a trade.
- 2 authority, you've granted, to the son, on flesh and matter
that he could grant eternal life to bread or pancake batter
3. but if eternal life a human being wants a part
Loving Jesus Christ, from Bethlehem, would be a start.
J. Beth, with wisdom, leads them toward God, Father in Heaven
and if they've me in mind, they'll grant eternal intercession
eternal life is something that would grant itself for me
so long as I stay in the thoughts of those who do believe
4. God's already glorified the riddles I've completed
I just glorify again, in metaphor, repeated
5. Father, God, please glorify me as a zealous man
Glory that I had before John's riddle world began
- 6 I reveal, of you, names of the things you've given me
and by the word John gives, he lift them from reality
7. All that he is writing in his pages, trick or lawful
Everybody knows his name; the author; John's the gospel.
- 8 he gives them words published under the authorship of John
Why would they think otherwise? they don't think he's a con.
- 9 I pray for those with certainty this is the book of John,
Though they know God sent me, understanding right or wrong
I pray for all the things about which John has made up riddles
I've been glorified in all the fun both big and little
- 11 though I, Barabbas leave this world with these words left behind
please keep my namesake, Jesus Holy, prestige unmaligned
- 12 I will have been with them keeping in the book of John
and with that name protected them, except destruction's son.
- 13 Now, however, I, J. Bar, come meet the author, John.
I say this with joy because this plan I am in on.
- 14 I've given John's words, the words that so many have hated
Words perhaps, in part, made up, my role exaggerated.
- 15 I don't ask these words be taken out because they're fiction
I just pray they don't cause too much suffering or friction
- 16 Certainly these words were not all things said in the world.
- 17 but in their way, they're true, I hope that meaning comes unfurled.

18 as you send me, I'll sanctify myself, so that you're heard
19 Though I do confess, in me some vanity is stirred
20 I like how through the use of words in front of faithful eyes
21 the glory that we share will be as one immortalized
22 I am in your words and when your writing speaks for me
23 I just want to do my part so all see my glory.
24 the world doesn't know about this aspect of atonement
the scapegoat gets set free with no judgment and death's postponement
26. I made known the name of Jesus who is the Messiah
and I will be set free, Son of The Father, the pariah.

18 Switching Jesus

Jesus of Bethlehem crosses the Kidron valley to where Jesus Barabbas has just now been kissed by Judas Iscariot. Jesus of Bethlehem is questioned before Annas, then Pilate. Jesus Barabbas is questioned before Caiaphas, then Herod.

Youtube Read-Along: Chapter 18

All the gospels seem to agree that Jesus did, indeed, die on the cross. However, there are some subtle differences in the events leading up to that crucifixion. Most people regard these differences to simply be differences in the recollection of different sources. One source remembers Jesus carrying his own cross, while another source remembers the cross being carried by Simon the Cyrene. One source remembers Jesus being dressed in fancy robes by Pilate, while another remembers him being dressed by Herod. One source remembers him being questioned by Annas, and saying "You can ask others what I said" and another remembers him being questioned by Caiaphas and saying "From now on you will see the Son of Man coming at the right hand of the Mighty One, coming on a cloud of glory". I conjecture that these differences are not simply due to different witnesses, but in fact, are descriptions of the crucifixions of two different men: Jesus Barabbas, and Jesus, the Messiah.

1. These things having said, John and J. Bar's meeting was done and with his men J. Beth came through the valley of Kidron.
2. Judas knew the place, in fact he was already there already having kissed the Jesus whom he was betrayer
3. officials, priests, and soldiers were already in the grove They'd awoken many for this kissing episode.
4. but when Bethlehem greeted them the men were all awake. if Judas tried to kiss him, there had not been a fair shake instead Bethlehem challenged them, said "Who is it you want?" they turned away from Judas' kiss to J. Beth's seeming taunt.
5. the one before us, we've just caught, in sinful azimuth Being kissed by Judas: Jesus who's from Nazareth
6. but J. Beth said the one you have is not the one from there Bar Abbas you have found, and of his men, you should beware. Nazareth is where I'm from, and I'll speak to you gently. Bar Abbas on the other hand, his men might be more deadly
7. but still, I ask, as it's a duty that I am behove, whose custody you want to take, while we are in this grove?
8. and though they had Barabbas there who was a wanted man Led out to his whereabouts by Judas' kissing plan they modified their plan right then, to capture harmless Jesus but he said "let the others go, if my capture's what pleases."
9. he said this and made good a request made by J. Barabbas

"Let them raise for me on the last day if there's a crisis."

10. Simon Peter got involved in the ensuing fight.

Cutting off the ear of one called Malchus, on the right.

11. but J. Beth said to Peter, stay your hand, we must give up.

the water-bearer chooses who of us will drink the cup.

If you're not a peaceful man, your habits will delay

the time to which God's kingdom is restored; both year and day,

12. Though J. Beth did not resist, the soldiers had him bound

13. and brought him before Annas, with the high priest not around

14. Annas, to the high priest, was, The Father to his wife

Caiaphas thought it good for Jews to forfeit Jesus life

15. Peter and another, name unstated, followed, straight

16. but Peter wasn't known; outside the yard he had to wait

the other, name unknown, came out and talked to the gatekeeper

and asked her, "can he come in too? he's not a trouble-Maker."

17 she asked him, "surely, of this one, you're not a staunch disciple?"

and Peter said, "of that one? no. I'm not. that's my denial."

18. so Peter came into the yard and stood with the officials

a fire burned and kept them warm while they considered issues.

19. Was it the high priest who questioned J. Beth on his teaching?

20. and did he answer how he was all public in his preaching?

21. the gospels show what J. Beth said in public or in secret

and whether signs were done in day or nighttime as convenient.

22. the question that the soldiers ask is, now, is this the way

that Jesus answers the high priest, or something different, say?

in fact the one who questions here is not high priest at all

but Annas is the one who asks; the high priest's pa-in-Law.

23. but J. Beth asks "if I have said something that's incorrect,

Testify to what it is. don't leave the flaw unchecked."

and clearly there is something wrong in this, the book of John.

for J. Bar barely says a thing in front of any throng.

instead when J. Bar speaks in John it's always done in secret

the wonder of his lessons, largely powered by concealment

24. now Annas, not the high priest but Caiaphas' son-in-law,

sent J. Beth to the house for some confession to withdraw

25. once both Jesus were in the house, again, Peter was asked

"Surely, for this one, you're not the spread of doctrine, tasked?"

and Peter said, "indeed I'm no disciple, that is that."

26. then Malchus said, "but wait, I think, I know you, little rat!

I recognize that you were there and you have cost me dear,

when before J. Beth said to stop, you cut off my right ear!"

27 but Peter said, "it wasn't me," and in that instant crowed,

the sound of J. Barabbas voice, a loud irreverent goad:

"You will see the Son of Man, an image, from now on,
Coming on the cloud of glory, coming on and on
You will see him coming, yes you'll see him coming, son,
Coming, coming at the right hand of the mighty one!"

(Matt 26:42, Mark 14:62, Luke 22:69)

the priests were all appalled and they were tearing at their robes
his blasphemies too much to bear above their poor earlobes.
they sent J. Bar to Pilate who had him sent on to Herod.
and Herod had him dressed in pretty fabrics like a parrot.

28. and then with J. Beth, tried the same, they brought him up to Pilate

29. but Pilate asked, "now this one is a wanted man for what-what?"

30. they said, "if not a criminal, we'd not bring him to you."

31. said Pilate "use your own laws; in your prisons, he should stew!"

the Pharisees explained with most coherent convolution:

"our law requires his death but does not permit execution"

32. so Pilate then went back inside, confused at everything

33. and asked Jesus of Bethlehem, "of Jews, aren't you the king?"

34 and Jesus asked if Pilate, on his own, made that reMark

or if he heard from others, such as Matthew, Luke, or Mark

35 and Pilate asked "am I a Jew? just tell me one-on-One:

I know J. Bar's done crime, but they've not told me what you've done.

36. "If my kingdom were the one that was what John described

my servants then would fight, since violence is not proscribed.

but since my kingdom is of God, we'll act with more discretion

God's kingdom come, his will be done, on Earth as it's in Heaven

37 "So you say," said Pilate, "though you're not the king in Rome,

you have a greater kingdom in this place that you call home?"

and Jesus said "aye, that I do, and that is why I've come

to testify as to the truth - the measure and the plumb.

38 but Pilate asked as though it were a question of mere rhetoric

"What is truth?" as though the topic somehow were degenerate.

by this time J. Bar was outside in Herod's kingly clothes

so J. Beth was brought out but he still looked quite indisposed.

Then when Pilate asked the crowd "which one should I release?"

One was dressed up like a king, the other was in fleece

39 he asked "Should I release your king or one you call Bar Abbas"

40 they said, "Son of The Father" please, not one who "king" his job is.

so was this what they wanted or a miscommunication?

the one dressed up as king was freed, with no incarceration.

(but was he really freed, or to golgatha, did he walk

with Simon the Cyrene (with power) shouldering his cross?)

the one who crowed "you'll see me at the powerful right hand

Coming, from now on" is with the Cyrene now as planned.

19 The parable of the undergarment

Jesus of Bethlehem carries his own cross to golgatha. His undergarment is not torn. He drinks from a hyssop plant. His legs are not broken. A single witness claims to have pierced his side (Jewish law requires two witnesses before any testimony is considered fact). Nicodemus and Joseph of Arimathea take him to a nearby tomb.

Youtube Read-Along: Chapter 19

1. with J. Bar gone, then Pilate turned and had poor J. Beth flogged
2. a crown of thorns placed on his head, another robe was logged
3. the soldiers struck him so to show the “King” who was in charge
4. though Pilate shouted to the crowd “no basis for this charge”
5. but when J. Beth came out in robes just like J. Barr’ed been dressed
6. “Crucify!” they shouted, since these robes did not impress.
but Pilate said “again, I say, for this man, there’s no basis
I think the reasons you have shown to punish are fallacious.”
7. the Jews insisted, “He must die for his audacious claim
of being Son of God, when clear, a man, he is the same.”
8. when Pilate heard this man of quiet reason and compassion
had claimed to be the Son of God, his face became quite ashen
9. he took J. Beth back in the palace where he had to ask,
“now where is it you come from? answer me! you have a task!
10. If you speak in your defense, then I might have excuse
Not to crucify you, but instead, you’d be let loose.”
11. but Jesus said “if power, were to you, not delegated
No such right to kill a man would ever have been slated
Follow up the chain of all those who’ve handed me over
At the top, you’ll find one whose forever and all over.
and so the sins of all are in the will of all creation
can you forgive that wall of guilt? it’s upward from your station.”
12. From that moment, Pilate tried to figure out a path
and find a way to save J. Beth from this outrageous wrath
the Jews said he was awful, since he claimed to be a king
13. but Pilate brought him out to Gabbatha and was saying
14. I really think you people are making a big mistake
this guy’s your king, Barabbas is the one, out on the stake.
He’s been there since noon, but I’ll take this guy out at six.
15. If you want me to set up another crucifix
16. Pilate handed J. Beth over to his waiting soldiers
17. they loaded up the cross directly onto J. Beth’s shoulders.
18. just like Barabbas had been strung much earlier that day

they crucified him with two others in a kindred way

19. and Pilate had a note prepared unlike the one for J. Bar

"Here's the king of Jews, the one from Nazareth." The star.

20. Many of the Jews had read the sign and then objected

21. "He's not king. he claims to be! that's why he was arrested!"

22. said Pilate, "I'm not changing what I Wrote just so I fit in.

There's a reason here, and so I Wrote what I have written."

23. When the soldiers hung him up they stripped him down to one

Undergarment, but now here's a little riddle fun:

If a garment's seamless wove in one piece top to bottom,

Where's the collar, leg and arm holes, of this dress uncommon?

the only garment known to have a lack of all such features

is naked skin, the only garment free from soldier's seizure.

24 Let's not tear his skin, they said, instead, decide by lot

25 Who he will go home with, Mary, Mary, Cleopas

26. J. Beth saw his mother there, and said "here is your son."

27. and to some one disciple there, he said, "the lot, you've won."

so that disciple, from then on, took J. Beth and his mother

into his home, perhaps, where J. Beth remained undercover

28. Later, knowing J. Bar suffered at the laws of Rome

and his part of prophecy was finished; he'd go home

he said "I am thirsty" and they went through the pantomime

29 of lifting the wine vinegar, for dying just in time

30 When the sponge had pressed against the surface of his lips

he said "it's finished" Then he bowed his head, like death transfixed.

31. now but for J. Beth, of the men who'd started after six,

None of those men crucified were ready for the fix.

32. Also we should make a note that Pilate had been looking

to find a way to free J. Beth, a plan he had been cooking.

so when the soldiers came, they likely heard that Pilate said

"Don't be very careful checking whether J. Beth's dead."

and so they broke the legs of two; the men on either side

33. they left the legs of Jesus, so he wouldn't lose his stride.

34. and then there was the man who came and pierced the side of Jesus

35. though curiously absent was a third or second witness.

36. Though the fact is suspect, does it not fulfill a scripture?

37. As we look at stories, or the image in a picture?

38. Pilate wasn't finished yet, with all his interference

He still had to send in Joseph of Arimathea

39 He and Nicodemus came and pulled down Jesus' Body

40 Wrapped him up in with spices, whether normally or oddly

41. There where he'd been crucified there was a brand new tomb

42. and with Pilate's permission, its possession, they assumed.

Here Jesus is in the inner rooms! (Matthew 24:26) Ambiguous teachings on the Holy Spirit and the Spirit of Truth.

Youtube Read-Along: Chapter 20

1. In between the evening of the day of preparation
And the dark before the week's first day, by John's narration
Mary saw the stone before his tomb had been removed,
though since it was so dark, the body's presence was unproved.
2. she ran to Simon Peter, said "The Lord's not in his tomb!
Someone must have hidden him, we only can assume.
there was another here whose name John gives no certain say-so
with love he had from Jesus; not agape, but Phileo.
3. This unnamed disciple, having love that was conditional,
4. Raced to be the first of two, his running more formidable.
5. But he saw the linen strips outside the tomb, like litter
6. and stopped outside, while Simon Peter did not reconsider
Simon Peter saw the cloth that's made for Jesus's head
Folded neatly, far from where the linens had been spread.
8. Finally, Phileo friend of Jesus, he came in
and he believed in what he saw; what he concluded then.
What would one believe based on the absence of a corpse?
what theory would this evidence together reinforce?
Did Phileo friend conclude that Jesus had been dead?
Or did Phileo friend think Jesus was asleep, instead?
this question of belief, of truth, based on the things we know
the Spirit of the Truth; its essence comes in Phileo.
for all the effort made when people struggle with belief
no statement becomes true or false by mystical conceit.
the evidence suggested there had been some kind of break-in
Were there signs of blood, or had Jesus been reawakened?
Based on what they saw they thought perhaps he wasn't dead
9. (they didn't know that scripture said he had to be, instead.)
10. Phileo friend and Peter left poor Mary weeping there
11. adjusting to the light she looked into the tomb and stared.
12. In the darkness, angels, dressed in white, had taken seat
One ascended to his head, the other at his feet.
like Jesus told Nathanael in that story long ago,
"You will see the angels up and down on me, you know!"
13. the angels said to Mary, "woman, why is it, you cry?"
she said "they took my Lord, and where he is, I cannot spy!"

14. at this she turned around, and looked away from Jesus' tomb
Someone stood there in bright light, she could not make out whom.

15. Jesus said to Mary, "Woman, why is it, you cry?

"Who is it, you look for, while this tomb, you're standing by?"

Thinking him the gardener, she said "Sir, if he, you carried
Tell me where you put him, whether walking round, or buried."

16. "Mary" he repeated then so she could hear his voice

Blinking in the sunlight, Mary started to rejoice

Calling him "rabboni" which apparently means teacher

17. but Jesus said "don't hold on yet, I'm not fit as a preacher.

I've got angels up and down, and all need find a home

Are these angels destined for a same or different dome?

Go and tell your brothers to be careful what they're learning

and check whether my Father's whom you want to be returning.

18. Mary went to tell the others how she had been awed

"Jesus is returning to his God and to your God.

another odd distinction that may comfort or may bother:

Jesus is returning to his father and your father."

19. Later in the evening on that first day of the week

Jesus' men were hiding where he then appeared to speak

Though they must have wondered how he came through the locked door

20. They were overjoyed when "peace be with you!" said the Lord.

Jesus showed his hands and sides so all his men could see

Something not described by John so readers disagree.

21. As The Father sent them in so many different ways,

He sent them divided, with belief and hope ablaze.

22. and then he took a step and with a breath he did imply

the Holy Spirit was the breath of lungs of this one guy.

23. and then he said, essentially, that they had his permission

to leave whatever sins they liked erased or unforgiven

(while some may say that this interpretation is too forced,

it looks to me, like, J. Bar here, hypocrisy, endorsed.)

so is the Holy Spirit here held in most high esteem?

or don't you think, the spirit has been subtly blasphemed?

24. Thomas, (called "the twin") had not been there when Jesus showed

his hands and sides to prove whatever the observers knewed

25. "We have seen the Lord" the others came to him and said.

but Thomas said "I'm not convinced that Jesus Christ was dead.

unless I see the nail marks in his hands and feel the wound

I think, maybe he really wasn't crucified at noon."

26. Though it took a day to show Jesus was at his peak.

Proving he'd been dead took preparations for a week.

27 Once they had things ready though, they let Thomas come in

and Thomas, in the darkness, felt around on Jesus' Skin.

28. "my Lord, my God" is said to be what Thomas then did shout,
though just what Thomas felt there, John saw fit to leave it out.

All we know is Thomas based belief on evidence,
then said some words that Marks surprise or pure obedience
Did he feel the wounds of one who'd died and resurrected
or unpierced skin of one whose love and teaching he respected?
if you're told he is in the inner rooms, should faith you slather?
or think maybe if there's a corpse that vultures will have gathered?

29 Either way, the next thing Jesus said by John's report
Is a thing hopefully not admissible in court
acknowledging the truth that those who see the evidence
believe the truth based on the vast preponderance of sense
but then the implication of the next thing he suggests
he claims those who believe, who have not seen, are richly blessed
if truth, the spirit, heard this, it would make a fine distinction
Fight for your hypotheses, until they reach extinction.
the things that you believe should include all that you have sensed
but not include the statements that you've seen strong proof against
If you think some thing's not true, yet still you claim it is,
You will not be blessed when truth presents to you, it's quiz.

30. Notice how the signs which were done in disciples' Presence
Lack the detail needed in John's gospel's omnipresence
are any of the miracles recorded in this book?

If you think they are, then you should take another look.

31. All of what's been written in John's gospel is a trick
so you'll think that Barabbas is just the same as J. Beth. Slick!
and all this time the reader is encouraged to believing
Son of The Father is the life to which they should be clinging.

21 Agape and Phileo

There he is, out in the wilderness! Jesus appears on the shore of Galilee, discusses Peter's duties, and hints at the duties of John.

Youtube Read-Along: Chapter 21

1. Later maybe Jesus showed at lake Tiberias
he showed himself to seven of his own disciples thus:
2. Peter, Simon, Nate, two others, and the the Zebedee boys
3. Had gone out to fish when Peter said "come, fishers ahoy."
So they got into the boat, but that night, they caught nothing
4. Early in the morning, though, on shore, they did see something
Someone on the shore they simply did not recognize,
though John goes on to say it's Jesus though they don't realize
5. the man on shore asks simply "Friends, have you found any fish?"
and they said "not a one. It seems our efforts are amiss."
6. but from the shore by miracle or by some trick of optics
the man could plainly see, and made a simple diagnostic
"Throw your net out of your boat on the side that is right,
You will find the fish you seek are coming into sight."

For just as lightning comes from East can be seen from the West
He was at a vantage point where he could see the best.
So they took advice from this man calling from the shore,
and when they did, the net caught too much fish, or even more!

7. "agape friend" of J. Bar said to Peter, "It's the Lord"
and Peter left the net behind, dove in, and swam to shore
8. the others on the boat were still contending with the fish
(though fishing was the exercise that had been Peter's wish)
9. When they got to shore they found a fire, burning coals
Fish were fried upon it giving up their fishy souls.
10. the man on shore said "Bring some of the fish that you just caught"
11. and Peter did obey him. onto shore, the net, he brought.
a count of fish was done and summed a hundred fifty-three
and though the fish were large, there in the net, no rips were seen.
12. None of the disciples bothered ask or give correction
To the claim "Agape friend" had made of resurrection.
When he saw this man from far away out in the boat
and said to Simon Peter "It's the Lord" and so John wrote:
"Who are you?" they dared not ask, they knew it was the Lord"
but how John knows - just what's inside their heads - is not explored.
13. Next the man on shore, he shares the fish that he has cooked
14. is this the first or third time that they've had a chance to look?

but John opens a gap for doubt when no one dares to ask
“Are you Jesus or some guy that helped our fishing task?”

15. the man on shore then turns to Simon Peter after eating
and asks, agape, do you love fish, or the man you’re meeting?
Peter said, “Yes, Lord, I love you, but more as Phileo”

agape love is blind. My love’s based on ideals you show.

the man said since you love me under Simon Pete’s condition
You should feed my lambs, and work for Heavenly commission.

16. the man on shore then asked Peter, “agape, do you love me?”
said Peter “Lord, blind love, I’ve not, my love for you, is seeing.”
the man then said to Peter, “Since your love for me’s Phileo,

Guide my sheep, and keep them on good paths, wherever you go.”

17. Finally, he asked “So are you sure your love’s Phileo?”

and Peter said “You know all things, my love for you’s Phileo.”

and Jesus said “then feed my sheep, so long as you can see.

18 You can tell which way is right, and how you want to be.

but someday you will stretch your hands and follow faith that’s blind.
agape is not good when principles are left behind.

19. When you’re getting older and you haven’t a defense,
One you love agape will be leading you, past tense.

Giving you a death that contributes to God’s own glory

“Follow me” and try to seize the meaning of this story.

20. “agape friend” of Jesus followed, hearing both, the two
(The one in Jesus breast when Peter asked “who’d betray you?”
reminder of betrayal now, a strange aesthetic whim)

21. and Peter looked and saw and asked him “Lord, what about him?”

and Jesus said “his work will stay forever as foreboded
until one day that I will come, his work will be decoded.”

22. but in atonement’s ritual, in order to begin
the man who takes the scapegoat and confesses all the sin,
Cares not for the lost, to seek the young or heal the injured.
but eats the meat of choicest sheep for breakfast, lunch and dinner

24. This whole work is testimony of atonement’s sins

On the head, Barabbas, Son of Father, Jesus’ Twin,

25. the scapegoat did all evils ever done by nation, Israel.

This, John must confess, by Aaron’s rule for goat’s betrayal.