

## **The Tsunami Blessing: Inside and Out, Part 46**

**Jesus maintains all things that concern you by His commanded power. That is His designated position: to keep you in a state that images heaven; to preserve you from failure or decline; to sustain you against opposition or danger; and to uphold and defend you. You are God's greatest investment on earth.**

**With the indwelling resurrection power that raised Jesus Christ from the dead, Holy Spirit resuscitated you when you are or were first saved. Now you are ripe to release the miraculous power of God that is already in operation in you to do the unimaginable. Having that advantage, God personally escorted you into His world so you can co-partner with Him, Jesus, and Holy Spirit to do His greater works in the earth. That's easy enough! You are already a carrier of His anointing.**

Hebrews 1:1-4 King James Version (KJV)

**1** God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

<sup>2</sup>Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

<sup>3</sup>Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

<sup>4</sup>Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Hebrews 1:1-4 New Living Translation (NLT)

Jesus Christ Is God's Son

**1** Long ago God spoke many times and in many ways to our ancestors through the prophets. <sup>2</sup>And now in these final days, he has spoken to us through his Son. God promised everything to the Son as an inheritance, and through the Son he created the universe. <sup>3</sup>The Son radiates God's own glory and expresses the very character of God, and he sustains everything by the

mighty power of his command. When he had cleansed us from our sins, he sat down in the place of honor at the right hand of the majestic God in heaven. <sup>4</sup>This shows that the Son is far greater than the angels, just as the name God gave him is greater than their names.

#### Ephesians 3:20-21 Disciples' Literal New Testament (DLNT)

##### To God Be The Glory

<sup>20</sup>Now *to* the *One* being able to do super-abundantly beyond all *of the things* which we ask or think<sup>[a]</sup> according to the power being at-work<sup>[b]</sup> in us— <sup>21</sup>*to* Him *be* the glory in the church and in Christ Jesus for all generations forever and ever, amen.

##### Footnotes:

- a. [Ephesians 3:20](#) Or, understand, imagine, perceive.
- b. [Ephesians 3:20](#) Or, in-operation.

#### Romans 8:10-12 The Passion Translation (TPT)

<sup>10</sup>Now Christ lives his life in you! And even though your body may be dead because of the effects of sin, his life-giving Spirit imparts life to you because you are fully accepted by God.<sup>[a]</sup> <sup>11</sup>Yes, God raised Jesus to life! And since God's Spirit of Resurrection lives in you, he will also raise your dying body to life by the same Spirit that breathes life into you!

<sup>12</sup>So then, beloved ones, the flesh has no claims on us at all, and we have no further obligation to live in obedience to it.

#### Isaiah 48:3 King James Version (KJV)

<sup>3</sup>I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass.

#### Isaiah 65:24 King James Version (KJV)

<sup>24</sup>And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

Psalm 147:15 King James Version (KJV)

<sup>15</sup>He sendeth forth his commandment upon earth: his word runneth very swiftly.

Jeremiah 1:11-12 King James Version (KJV)

<sup>11</sup>Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

<sup>12</sup>Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

Isaiah 50:4-5 King James Version (KJV)

<sup>4</sup>The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

<sup>5</sup>The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

Zephaniah 3:9 King James Version (KJV)

<sup>9</sup>For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

## **Miracles in Minutes from your Mouth**

John 2:1-11 Disciples' Literal New Testament (DLNT)

They All Visit a Wedding, Where Jesus Reveals His Glory By Turning Water Into Wine

**2** And *on* the third<sup>[a]</sup> day a wedding took place in Cana of Galilee. And the mother of Jesus was there. <sup>2</sup>And both Jesus and His disciples were invited to the wedding-celebration. <sup>3</sup>And *it* having come-short-of wine, the mother of Jesus says to Him, "They do not have wine". <sup>4</sup>And Jesus says to her, "What<sup>[b]</sup> do I have to do with you, woman<sup>[c]</sup>? My hour has not yet come". <sup>5</sup>His mother says to the servants, "Do<sup>[d]</sup> whatever thing He says to you". <sup>6</sup>Now six stone waterpots were setting there for the purification<sup>[e]</sup> [rite] of the Jews, each having-room-for two or three measures<sup>[f]</sup>. <sup>7</sup>Jesus says to them, "Fill the

waterpots *with* water". And they filled them up to *the* top. <sup>8</sup>And He says to them, "Draw *some* now, and carry *it* to the headwaiter<sup>[a]</sup>". And the *ones* carried *it*. <sup>9</sup>And when the headwaiter tasted the water having become wine—and he did not know where it was from, but the servants having drawn the water knew—the headwaiter calls the bridegroom, <sup>10</sup>and says to him, "Every person first puts *out* the fine wine, and when they get-drunk<sup>[b]</sup>, the lesser. **You** have kept the fine wine until now". <sup>11</sup>Jesus did this beginning<sup>[c]</sup> of signs in Cana of Galilee, and revealed His glory. And His disciples believed in Him.

**Footnotes:**

- a. [John 2:1](#) That is, the third day of their travels since [1:43](#).
- b. [John 2:4](#) Lit, What [is there] *for* Me and *for* you? What business do I share with you in this matter?
- c. [John 2:4](#) Jesus distances Himself from His mother, using this term one would use to address any woman. His ministry has begun, during which He no longer relates to her in a family, mother-son way, fulfilling her requests.
- d. [John 2:5](#) Mary takes Jesus to mean He will answer her on His own terms, not hers. He chooses a miracle as the Son of God rather than an errand as the son of Mary.
- e. [John 2:6](#) See [Mk 7:3](#).
- f. [John 2:6](#) That is, 20-30 gallons or 80-120 liters.
- g. [John 2:8](#) Or, master-of-ceremonies.
- h. [John 2:10](#) This whole proverbial-type comment is about the quality of the wine, not the state or intention of these guests.
- i. [John 2:11](#) Or, this as a beginning.

**Matthew 14:22-33 The Voice (VOICE)**

<sup>22</sup>Immediately Jesus made the disciples get into the boat and go on to the other side of the sea while He dismissed the crowd. <sup>23</sup>Then, after the crowd had gone, Jesus went up to a mountaintop alone (*as He had intended from the start*). As evening descended, He stood alone on the mountain, praying.

**In the midst of the burdens of life and ministry, like when news of John's death reaches Him, Jesus seeks refreshment in solitary prayer.**

<sup>24</sup>The boat was in the water, some distance from land, buffeted and pushed around by waves and wind. <sup>25</sup>Deep in the night, *when He had concluded His prayers*, Jesus walked out on the water to His disciples *in their boat*. <sup>26</sup>The disciples saw a figure moving toward them and were terrified.

**Disciple:** It's a ghost!

**Another Disciple:** A ghost? *What will we do?*

**Jesus:** <sup>27</sup>Be still. It is I. You have nothing to fear.

**Peter:** <sup>28</sup>Lord, if it is really You, then command me to meet You on the water.

**Jesus:** <sup>29</sup>*Indeed, come.*

Peter stepped out of the boat onto the water and began walking toward Jesus. <sup>30</sup>But when he remembered how strong the wind was, his courage caught in his throat and he began to sink.

**Peter:** Master, save me!

<sup>31</sup>Immediately Jesus reached for Peter and caught him.

**Jesus:** O you of little faith. Why did you doubt *and dance back and forth between following Me and heeding fear?*

<sup>32</sup>Then Jesus and Peter climbed in the boat together, and the wind became still. <sup>33</sup>And the disciples worshiped Him.

**Disciples:** Truly You are the Son of God.

## **Potential Pursued Passionately**

Mark 10:45-52 Disciples' Literal New Testament (DLNT)

<sup>45</sup>For even the Son *of* Man did not come to be served, but to serve, and to give His life *as a* ransom for many".

Blind Bartimaeus Calls Upon The Messiah To Heal Him

<sup>46</sup>And they come to Jericho. And while He and His disciples and a considerable crowd *are* proceeding-out from Jericho, Bartimaeus, the son *of* Timaeus, a blind beggar, was sitting beside the road. <sup>47</sup>And having heard that it was Jesus from-Nazareth, he began to cry-out and say, "Son *of* David, Jesus, have-mercy-on me". <sup>48</sup>And many were rebuking him in order that he might keep-silent. But the *one* was crying-out *by* much more, "Son

of David, have mercy on me". <sup>49</sup>And having stopped, Jesus said, "Call him". And they call the blind *one*, saying to him, "Take-courage, arise, He is calling you!" <sup>50</sup>And the *one*, having thrown-off his cloak, having jumped-up, came to Jesus. <sup>51</sup>And having responded to him, Jesus said, "What do you want Me to do for you?" And the blind *one* said to Him, "Rabboni<sup>[a]</sup>— that I may see-again!" <sup>52</sup>And Jesus said to him, "Go. Your faith has restored<sup>[b]</sup> you". And immediately he saw-again. And he was following Him on the road.

**Footnotes:**

- a. [Mark 10:51](#) That is, my rabbi, my teacher.
- b. [Mark 10:52](#) Or, saved (from this ailment).

Matthew 15:21-28 Disciples' Literal New Testament (DLNT)

A Gentile Woman Begs For Crumbs From The Master's Table

<sup>21</sup>And having gone out from there, Jesus withdrew into the regions of Tyre and Sidon. <sup>22</sup>And behold— a Canaanite woman having come out from those districts was crying out, saying, "Have mercy on me, Master, Son of David. My daughter is badly demon-possessed". <sup>23</sup>But the *One* did not respond a word to her. And having come to *Him*, His disciples were asking Him, saying, "Send her away, because she is crying-out after us". <sup>24</sup>But the *One*, having responded, said, "I was not sent-forth except for<sup>[1]</sup> the lost<sup>[m]</sup> sheep of the house of Israel". <sup>25</sup>But the *one*, having come, was prostrating-herself before Him, saying, "Master, help me". <sup>26</sup>And the *One*, having responded, said, "It is not good to take the bread of the children and throw it to the little-dogs<sup>[n]</sup>". <sup>27</sup>But the *one* said, "Yes, Master. For indeed the little-dogs eat from the crumbs falling from the table of their masters!" <sup>28</sup>Then, having responded, Jesus said to her, "O woman, your faith is great. Let it be done for you as you wish". And her daughter was healed from that hour.

**Footnotes:**

- a. [Matthew 15:2](#) See Mark's explanation of this in [Mk 7:3-4](#).
- b. [Matthew 15:4](#) That is, die. 'Come to an end by a death' imitates a Hebrew idiom meaning, 'Let him surely die'.
- c. [Matthew 15:5](#) Or, offering.
- d. [Matthew 15:6](#) In other words, if you vow to give your estate to God when you die, then you must no longer honor the request of your parent to have some present benefit from it.
- e. [Matthew 15:6](#) Or, voided, invalidated, annulled.

- f. [Matthew 15:9](#) Or, to no end, pointlessly, futilely.
- g. [Matthew 15:11](#) Or, make unclean or impure. It is disobedience to God's Law that defiles. Their rules about ritual defilement are not part of God's Law.
- h. [Matthew 15:12](#) Or, were caused to fall, were offended. This is because [v 3-11](#) are a direct attack on the Pharisees as teachers, and on their traditions.
- i. [Matthew 15:16](#) This is plural, addressing them all.
- j. [Matthew 15:19](#) Or, reasonings.
- k. [Matthew 15:19](#) Or, perjuries, if in a courtroom setting.
- l. [Matthew 15:24](#) Or, to.
- m. [Matthew 15:24](#) That is, having gotten lost.
- n. [Matthew 15:26](#) Or, house dogs, lap dogs. Jesus answers her with a proverbial-type statement, and she responds in the same way.

## Overpowering Words Don't Have An Enemy

Luke 13:10-17 Disciples' Literal New Testament (DLNT)

Jesus Heals a Woman On The Sabbath. The Synagogue Official Objects

<sup>10</sup>Now He was teaching in one of the synagogues on the Sabbath, <sup>11</sup>and behold— *there was a woman having a spirit of <sup>[a]</sup> infirmity eighteen years. And she was bending-over, and not being able to bend-up completely.* <sup>12</sup>And having seen her, Jesus called to *her* and said to her, "Woman, you have been released *from* your infirmity". <sup>13</sup>And He laid *His* hands on her. And at once she was made-straight. And she was glorifying God. <sup>14</sup>But having responded, the synagogue official— being indignant because Jesus cured *on* the Sabbath— was saying to the crowd that "There are six days on which *one* ought-to work. So be cured while coming on **them**, and not *on* the day of the Sabbath". <sup>15</sup>But the Lord responded to him and said, "Hypocrites! Does not each of you *on* the Sabbath release his ox or donkey from the manger<sup>[b]</sup>, and having led *it* away, water *it*? <sup>16</sup>But this *one*, being a daughter of Abraham whom satan bound *for* behold, ten and eight years— ought *she* not to have been released from this bond *on* the day of the Sabbath?" <sup>17</sup>And while He was saying these *things*, all the *ones* being opposed to Him were being put-to-shame.

The Crowd Rejoices Over What Jesus Did. He Says, The Kingdom of God Starts Small

And the whole crowd was rejoicing over all the glorious *things* being done by Him.

Footnotes:

- a. [Luke 13:11](#) That is, causing.
- b. [Luke 13:15](#) That is, feeding-trough.

### Matthew 8:27-34 King James Version (KJV)

<sup>27</sup>But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

<sup>28</sup>And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

<sup>29</sup>And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

<sup>30</sup>And there was a good way off from them an herd of many swine feeding.

<sup>31</sup>So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

<sup>32</sup>And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

<sup>33</sup>And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

<sup>34</sup>And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

### **Only the Words from Jesus Satisfies**

John 4:1-43 Disciples' Literal New Testament (DLNT)

Jesus Goes To Galilee

**4** So when Jesus knew<sup>[a]</sup> that the Pharisees heard that Jesus was making and baptizing more disciples than John <sup>2</sup>(although Jesus Himself was not baptizing, but His disciples), <sup>3</sup>He left Judea and went again<sup>[b]</sup> toward Galilee. <sup>4</sup>And He had-to go through Samaria.

On The Way, Jesus Stops At a Well In Samaria



<sup>5</sup>So He comes into a city of Samaria being called Sychar, near the place which Jacob gave to his son Joseph. <sup>6</sup>Now a spring of Jacob was there. So Jesus, having become weary from the journey, was sitting thus<sup>[c]</sup> at the spring. *The hour was about the sixth*<sup>[d]</sup>.

### He Talks With a Woman At The Well, And Tells Her He Is The Awaited Messiah

<sup>7</sup>A woman of Samaria comes to draw water. Jesus says to her, "Give Me *water* to drink". <sup>8</sup>For His disciples had gone into the city in order that they might buy food. <sup>9</sup>So the Samaritan woman says to Him, "How *is it* **You**, being a Jew, are asking *something* to drink from me, being a Samaritan woman?" For Jews do not use-*things-together-with*<sup>[e]</sup> Samaritans. <sup>10</sup>Jesus responded and said to her, "If you knew the gift of God, and Who the *One* saying to you 'Give Me *water* to drink' is— **you** would have asked Him, and He would have given you living water". <sup>11</sup>The woman says to Him, "Sir, You have no bucket and the well is deep. From where then do You have the living water? <sup>12</sup>**You** are not greater *than* our father Jacob, *are You*, who gave us the well, and himself drank from it, and his sons, and his animals?" <sup>13</sup>Jesus responded and said to her, "Everyone drinking from this water will thirst again. <sup>14</sup>But whoever should drink from the water which **I** will give him— he will never thirst, ever. On the contrary, the water which I will give him will become a spring of water in him, bubbling-up to eternal life". <sup>15</sup>The woman says to Him, "Sir, give me this water in order that I may not be thirsting, nor coming here to draw *it*". <sup>16</sup>He says to her, "Go, call your husband and come here". <sup>17</sup>The woman responded and said to Him, "I do **not** have a husband". Jesus says to her, "You said rightly that 'I do not have **a husband**'. <sup>18</sup>For you had five husbands. And now he whom you have is not your husband. You have spoken this *as a true thing*". <sup>19</sup>The woman says to Him, "Sir, I perceive that **You** are a prophet. <sup>20</sup>Our fathers worshiped on this<sup>[f]</sup> mountain, and **you**<sup>[g]</sup> Jews say that the place where one must worship is in Jerusalem". <sup>21</sup>Jesus says to her, "Believe Me, woman, that *an* hour is coming when you<sup>[h]</sup> Samaritans will give-worship to the Father neither on this mountain nor in Jerusalem. <sup>22</sup>**You** Samaritans worship what you do not know. **We** Jews worship what we know, because salvation is from the Jews. <sup>23</sup>But *an* hour is coming, and now is, when the true worshipers will give-worship to the Father in spirit and truth. For indeed the Father is

seeking such *ones to be* the *ones* worshipping Him. <sup>24</sup>God *is* spirit, and the *ones* worshipping Him must worship in spirit and truth". <sup>25</sup>The woman says to Him, "I know that Messiah is coming— the *One* being called Christ. When that *One* comes, He will declare all *things to us*". <sup>26</sup>Jesus says to her, "**I**, the *One* speaking to you, am *He*".

### The Disciples Marvel That He Was Speaking With a Woman

<sup>27</sup>And at this *point* His disciples came, and they were marveling that He was speaking with a woman. Yet no one said, "What are you seeking?" or, "Why are You speaking with her?" <sup>28</sup>So the woman left her waterpot, and went into the city. And she says to the people, <sup>29</sup>"Come, see a man Who told me everything that I did. This *One* is not the Christ, *is He*?" <sup>30</sup>They went out of the city, and were coming to Him.

### Jesus Explains: I Came To Do God's Will. The Harvest Is Ripe

<sup>31</sup>In the meantime the disciples were asking Him, saying, "Rabbi, eat". <sup>32</sup>But the *One* said to them, "**I** have food to eat that **you** do not know *about*". <sup>33</sup>So the disciples were saying to one another, "Someone did not bring Him *something* to eat, *did he*?" <sup>34</sup>Jesus says to them, "My food is that I may do the will of the *One* having sent Me, and accomplish His work. <sup>35</sup>Do **you** not say that 'There are still<sup>[u]</sup> four months, and the harvest comes'? Behold, I say to you— lift-up your eyes and look-*at* the fields, that<sup>[u]</sup> they are white for harvest<sup>[k]</sup>. Already <sup>36</sup>the *one* reaping is receiving wages, and is gathering fruit for life eternal, so that the *one* sowing and the *one* reaping may rejoice together. <sup>37</sup>For in this *case* the saying is true, that 'One is the *one* sowing and another<sup>[u]</sup> *is* the *one* reaping. <sup>38</sup>**I** sent you out to be reaping what **you** have not<sup>[m]</sup> labored-*for*. Others have labored, and **you** have entered into their labor".

### Many Samaritans Believe His Message After Hearing His Words

<sup>39</sup>And many *of* the Samaritans from that city believed in Him because of the word of the woman testifying that "He told me everything which I did". <sup>40</sup>Therefore when the Samaritans came to Him, they were asking Him to stay with them. And He stayed there *for* two days. <sup>41</sup>And many more believed because of His word. <sup>42</sup>And they were saying to the woman that "We are no

longer believing because of your speaking. For we ourselves have heard, and we know that this *One* is truly the Savior of the world". <sup>43</sup>And after the two days, He went forth from there to Galilee.

#### Footnotes:

- a. [John 4:1](#) Or, learned.
- b. [John 4:3](#) Or, back.
- c. [John 4:6](#) That is, wearied.
- d. [John 4:6](#) That is, noon Jewish time; or, 6 P.M. Roman time.
- e. [John 4:9](#) Or, make-use-of-*vessels*-with; or more broadly, *socially*-associate-with.
- f. [John 4:20](#) This well was at the foot of Mount Gerizim, where the Samaritans worshiped.
- g. [John 4:20](#) This word is plural.
- h. [John 4:21](#) This word is plural.
- i. [John 4:35](#) That is, do you not expect a delay between sowing and harvesting?
- j. [John 4:35](#) Or, because.
- k. [John 4:35](#) **white for harvest. Already the one.** Or, already white for harvest. The *one*.
- l. [John 4:37](#) Jesus and the woman are both reaping. They entered into a harvest prepared by others.
- m. [John 4:38](#) Jews and those connected with them throughout the world were already prepared for reaping, anticipating the Messiah.

## Diversity of Delivery

John 11 Disciples' Literal New Testament (DLNT)

Jesus Hears That Lazarus Is Sick

**11** Now there was *a* certain *one* being sick— Lazarus, from Bethany, of the village of Mary and Martha, her sister. <sup>2</sup>And it was Mary, the *one* having anointed<sup>[a]</sup> the Lord *with* perfume and having wiped His feet *with* her hair, whose brother Lazarus was sick. <sup>3</sup>So the sisters sent out *a message* to Him, saying, "Lord, look— *the one* whom You love is sick". <sup>4</sup>And having heard, Jesus said "This sickness is not *leading* to death, but for the glory of God, in order that the Son of God may be glorified through it".

Jesus Returns To Judea To Raise Lazarus From The Dead

<sup>5</sup>Now Jesus was loving Martha, and her sister, and Lazarus. <sup>6</sup>So when He heard that he was sick, at that time He remained *for* two days in which place He was— <sup>7</sup>then after this, says *to* the disciples, "Let us be going to Judea again". <sup>8</sup>The disciples say *to* Him, "Rabbi, the Jews were *just*-now seeking to stone You, and You are going there again?" <sup>9</sup>Jesus answered, "Are there not

twelve hours of the day? If one walks during the day, he does not stumble, because he sees the light of this world. <sup>10</sup>But if one walks during the night, he stumbles, because the light is not in him". <sup>11</sup>He said these *things*, and after this He says to them, "Our friend Lazarus has fallen-asleep, but I am going in order that I may awaken him". <sup>12</sup>So the disciples said to Him, "Lord, if he has fallen asleep, he will be restored". <sup>13</sup>Now Jesus had spoken concerning his death, but those *ones* thought that He was speaking concerning the sleep of slumber<sup>[b]</sup>. <sup>14</sup>So at-that-time Jesus said to them with plainness, "Lazarus died. <sup>15</sup>And I am glad for your sakes that I was not there, so that you may believe. But let us be going to him". <sup>16</sup>Then Thomas, the *one* being called Didymus<sup>[c]</sup>, said to his fellow-disciples, "Let **us** indeed be going, so that we may die with Him<sup>[d]</sup>".

Jesus Says, I Am The Resurrection And The Life. The One Believing In Me Will Live

<sup>17</sup>So having come, Jesus found him already having four days in the tomb. <sup>18</sup>Now Bethany was near Jerusalem, about fifteen stades<sup>[e]</sup> away. <sup>19</sup>And many of the Jews had come to Martha and Mary in order that they might console them concerning *their* brother. <sup>20</sup>So Martha, when she heard that Jesus was coming, met Him. But Mary was sitting in the house. <sup>21</sup>Then Martha said to Jesus, "Lord, if You had been here, my brother would not have died. <sup>22</sup>But even now I know that whatever You ask God, God will give You". <sup>23</sup>Jesus says to her, "Your brother will rise-up". <sup>24</sup>Martha says to Him, "I know that he will rise-up in the resurrection at the last day". <sup>25</sup>Jesus said to her, "**I** am the resurrection and the life. The *one* believing in Me—even though he dies, he will live. <sup>26</sup>And everyone living and believing in Me will never die, ever. Do you believe this?" <sup>27</sup>She says to Him, "Yes, Lord. **I** have believed that **You** are the Christ, the Son of God, the *One* coming into the world". <sup>28</sup>And having said this, she went away and called Mary her sister secretly, having said, "The Teacher is here and is calling you". <sup>29</sup>And that *one*, when she heard, arose quickly and was going to Him. <sup>30</sup>Now Jesus had not yet come into the village, but was still in the place where Martha met Him. <sup>31</sup>So the Jews—the *ones* being with her in the house and consoling her—having seen that **Mary** stood up quickly and went out, followed her, having supposed that she was going to the tomb in order that she might weep there. <sup>32</sup>Then Mary— when she came where Jesus was, having seen

Him— fell at His feet, saying to Him, “Lord, if You had been here, my brother would not have died”. <sup>33</sup>Then Jesus— when He saw her weeping, and the Jews having come with her weeping— was deeply-moved<sup>[a]</sup> in *His* spirit, and troubled<sup>[a]</sup> Himself. <sup>34</sup>And He said, “Where have you laid him?” They say to Him, “Lord, come and see”. <sup>35</sup>Jesus wept. <sup>36</sup>So the Jews were saying, “Look— how He was loving him!” <sup>37</sup>And<sup>[b]</sup> some of them said, “Was not this *One*— the *One* having opened the eyes of the blind *one*— able to cause that this *one* also should not die?”

### Jesus Calls Lazarus Out of The Tomb. Many Believe In Him

<sup>38</sup>Then Jesus, again being deeply-moved in Himself, comes to the tomb. Now it was *a* cave, and *a* stone was lying upon<sup>[c]</sup> it. <sup>39</sup>Jesus says, “Take away the stone”. Martha, the sister of the *one* having come-to-an-end<sup>[d]</sup>, says to Him, “Lord, he already stinks, for it is *the* fourth-day”. <sup>40</sup>Jesus says to her, “Did I not say to you that if you believe, you will see the glory of God?” <sup>41</sup>So they took away the stone. And Jesus lifted *His* eyes upward, and said, “Father, I thank You that You heard Me. <sup>42</sup>Now **I** knew that You always hear Me. But I said *this* for the sake of the crowd having stood around— in order that they may believe that **You** sent Me forth”. <sup>43</sup>And having said these *things*, He shouted *with a* loud voice, “Lazarus, come outside!” <sup>44</sup>The *one* having died came out, having been bound *as to* the feet and the hands *with* grave-cloths. And his face had been bound-around *with a* face-cloth. Jesus says to them, “Unbind him, and allow him to go”. <sup>45</sup>Therefore many of the Jews— the *one* shaving come to Mary, and having seen *the things* which He did— believed in Him.

#### Footnotes:

- a. [John 11:2](#) That is, in [12:3](#).
- b. [John 11:13](#) That is, *consisting of* physical sleep.
- c. [John 11:16](#) Thomas is a Greek rendering of the Aramaic word for ‘twin’. Didymus is the Greek word meaning ‘twin’.
- d. [John 11:16](#) Or, him (Lazarus).
- e. [John 11:18](#) That is, 1.7 miles or 2.8 kilometers.
- f. [John 11:33](#) The emotion in view must be determined from the context. Some think Jesus shared their bereaved perspective, culminating in the weeping in [v 35](#); others think anger at death is in view. If this intense emotion was expressed, this may be rendered ‘groaned’.
- g. [John 11:33](#) Or, stirred, agitated.
- h. [John 11:37](#) Or, But.
- i. [John 11:38](#) Or, against, over.

- j. [John 11:39](#) That is, died.
- k. [John 11:46](#) That is, some Jews who did not believe; or, some of the many who believed, to present proof of who Jesus was.
- l. [John 11:47](#) That is, an informal meeting of some of the leaders. Or, *the* Sanhedrin, the whole council of elders.
- m. [John 11:48](#) That is, our position; or, our Holy Place, our temple.
- n. [John 11:55](#) That is, the land of Judea. Passover could only be celebrated inside Jerusalem.

## John 18:1-9 Disciples' Literal New Testament (DLNT)

### Jesus Is Handed Over To The Authorities

**18** Having said these *things*, Jesus went-out with His disciples to the other side of the ravine<sup>[a]</sup> of Kidron where there was a garden, into which He entered, He and His disciples. <sup>2</sup>Now Judas, the *one* handing Him over, also knew the place, because Jesus often was gathered there with His disciples. <sup>3</sup>So Judas— having received<sup>[b]</sup> the [Roman] cohort<sup>[c]</sup>, and officers from the chief priests and from the Pharisees— comes there with lanterns and torches and weapons. <sup>4</sup>Then Jesus, knowing all the *things* coming upon Him, went forth. And He says to them, “Whom are you seeking?” <sup>5</sup>They answered Him, “Jesus the Nazarene”. He says to them, “**I** am *He*”. Now Judas, the *one* handing Him over, was also standing *there* with them. <sup>6</sup>So when He said to them, “**I** am *He*”, they<sup>[d]</sup> went back, and fell on the ground. <sup>7</sup>Then He again asked them, “Whom are you seeking?” And the *ones* said, “Jesus the Nazarene”. <sup>8</sup>Jesus responded, “I told you that **I** am *He*. If then you are seeking Me, permit these *ones* to go”— <sup>9</sup>in order that the word which He spoke<sup>[e]</sup> might be fulfilled, that “*The ones* whom You have given Me— I did not lose any of them”.

#### Footnotes:

- a. [John 18:1](#) Or, brook (the winter stream that flowed in the ravine).
- b. [John 18:3](#) Or, taken.
- c. [John 18:3](#) See [Mt 27:27](#). The size of this detachment is not known.
- d. [John 18:6](#) Perhaps John means the priests began to step back to let the soldiers and officers take Jesus, and fell down.
- e. [John 18:9](#) That is, in [17:12](#).