

- 12:8—"the poor you will have with you always" as a remez to Deuteronomy 15:11
- 12:10—let's be sure to include the "chief priests" in our discussion of the "players" in this diverse/sectarian Judaism
- 12:25—"Hates his own life" (I sent this stuff to you in an email)
- 12: 34—"Son of Man" in John (13x!) as opposed to "Son of God" (only 9x!!!, same number as Matthew!), its relationship to the Synoptics (Son of God 9x in Matthew, Son of Man 29x); Daniel 7:13-14 and 1 Enoch 46ff. versus Son of Man in Ezekiel
- 12: 28—the *bat kol* here, in Rabbinic Literature, in the Synoptics (Mt. 3:17 and parallels; 17:5 and parallels); in Acts (9:4, 7; 10:13, 15; 11: 7, 9; 22: 7, 9; 26:14); and in Rev. (1:10; 4:1; 6:6; 9:13; 10:4, 8; 11:12; 14:2, 13; 16:1, 17; 18:14; 21:3)
- 12:32—"lifted up" is defined in 12:24, 27, 33, 34; and 3:14
- 12:44, 45, 49, 50—the theme of oneness with the Father developed (begins in earnest in 10:30; see also 14:9 and 17:22; see 1 Corinthians 3:8, Mishnah *Temurah* 1:1; Tosefta *Negaim* 1:11)—I sent this to you in an email message, with the exception of the specific RL passages)
- 12:47—the language "hear and keep/observe" as associated with Exodus 19:8; 24:3, 7; see also Josh 24:24; Matthew 7:24 and 26; Romans 2:13, etc.

13:1—"Qumran and NT Chronology" handout (above)

13:17—"know/hear and DO" theme (John 12:47; Matt. 7:24-26; Exodus 24:7; Deut. 29)

13:20—*Shaliach/Shaluach* (also John 17:18; 20:21; Midrash Tanchuma *Devarim* 2:1—Moses said, "When I go on your mission, they will examine me, asking whether I am a shaluach (representative) of Makom (God). BT *Arakhin* 12b—"A representative from the family of Jedaiah came and drew his portion and the lot of five other watches." *Sifrei BaMidbar* 17:1—"And the cohen shall take from the hand of the woman and not from her representative;" *Sifrei BaMidbar* 153:6 and 154:3, "Rabbi Yonatan says, 'We found in every place that the representative of a man is like him.'" M. *Berakhot* 5:5; BT *Berakhot* 34b; *Kiddushin* 41b (2x), 42a, 42b, 43a; *Bava Metsia* 96a (2x); *Menachot* 93b; *Nazir* 12b; JT *Berakhot* 5:5 (2x); *Kiddushin* 2:1.2 (4x, once with the use of an abbreviation!); 2:1.4 (5x); Midrash Tanchuma *VaYigash* 6:2; *Sifrei Zuta* 12:34.1—"A man's representative is like him." M. *Yoma* 1:5, "We are delegates of the Court and you are our delegate and the delegate of the Court."

13:38—"Cock-crow"—I have power-point if you want it

14:1-3—article at "What Did Jesus Mean by 'Many Mansions'?" *AG NEWS*. March 7, 2016. (<https://news.ag.org/features/what-did-jesus-mean-by-many-mansions>).

14:6—"I AM the way/truth/life"/exclusivity—Acts 4:12; JT Sanh. 1:18, "'Truth' is the name of God."

14:16-18—HS/promise of presence/ “Spirit of Truth” in John and in the DSS (see quote following as a example from the Scrolls)/ Age of the Spirit (see info from Yeshiva and Num. 11:29; Joel 2:28; Acts 2:4, 16-18, 39). 1QSereq (Community Rule) 4:20-21 – “By His truth God shall the purify all human deeds, and refine some of humanity so as to extinguish every perverse spirit from the inward parts of the flesh, *cleansing* from every wicked deed by *the Holy Spirit*. Like purifying waters, He will sprinkle upon him *the Spirit of Truth*, to cleanse him of all abomination and falsehood.” This phrase does not appear in Rabbinic Literature.

15:15—*chaverim* versus *avadim* (movement from slavery to free men feasting at the seder theme of Exodus and the Passover Haggadah)

15:20—example of Chomer ve-Kal (the opposite of Kal ve-Chomer)

15:22, 24, 26, 27—4 witnesses: Jesus’ words, Jesus’ works, the Father, His disciples

16: 2, 4, 21, 25, 32; 17:1—“hour” used idiomatically for “moment” and “time” (cf. Matt. 6:34 and rabbinic *dayah l’tsarah b’sha’atah*)

16:7-15—must go away so Spirit can come: see 14:16-18

16:33—peace, tribulation, and overcome (see Rom. 5:1-5, 8:37; James 1:2-4; for “overcome(s)” as a Johannine theme, 1 Jn. 4:4; 5:4, 5; Rev. 2:7. 11, 17, 26; 3:5, 12, 21; 12:11; 21:5, 7.

17:1—“lifting up His eyes to Heaven”—postures of Jewish prayer—“The Prayers of Jesus: Not *What* He Prayed, but *How* He Prayed.” *Bible Unplugged*, April 29, 2021. (<https://wavenunnally.com/2021/04/29/the-prayers-of-jesus-not-what-he-prayed-but-how-he-prayed/>); “Heaven”—a circumlocution for “God” used only in the Judaisms of the Land of Israel.

17:5—pre-existent glory (John 1:1-2, 14, 18; Phil. 2:5-11; Col. 1:15-19; Heb. 1:6; Jn. 3:16.

17:26—Christ in us (HS, Jn. 14:17; 4QMidrash on the Last Days 1.6, “He has commanded that a temple of men be built for Himself”).