

26+ Times Christ says He's God, in John 8

This is an addendum to my Youtube 'brainouty' LXX video series Episode 3 on 'The Great I AM'. John 8:58 is a verse many know, but people don't know how often in this Chapter, Christ says He's God; nor do they realize, how He rhetorically gets to that climactic verse. Why does He say it there? To answer the question, I made videos (still unfinished series), and I quickly plotted 26 times Christ says He's God, in John 8 alone. Truth is, He says so more than 50 times, as you'll see in this document. You just gotta learn His STYLE OF DISCOURSE.

Christ's style of discourse in John 8, is based on Psalm 18; so you'll need to have that Psalm alongside, as you read. Most importantly, you need to know that Psalm 18:11 is mistranslated. It should read (in idiomatic English), 'Darkness set to conceal Him round about'. Literally, *appointed encircling concealment*. Obviously God doesn't decree to hide Himself IN darkness. The translators really messed up here. *The Darkness 'appoints' the 'hiding', never God.* Darkness is the subject, not the object of the verb, in both the Hebrew and the Greek texts. *'Darkness' is where 'God' should be, in the syntax. The One appointing, is supposed to be God; but God only appoints Light, Genesis 1:3.* So it's not God appointing darkness, get it?

The Darkness seeks to hide God, and verses 12ff tell you that God then defeats the Darkness with Light and Judgment, Coming to Deliver those who call on Him (here, David). David was surrounded by enemies. It's a parallel. David had the Light of God's Word. So the Light Pierces the Darkness, just as in Genesis 1. Of course, if you don't know that Genesis 1:2 is about the six-day RESTORATION of Earth, not its initial creation, you won't get the parallel, and you won't understand the flow of Christ's keywords, in John 8. But His opponents sure did, *and they are desperate to prevent the audience from catching on.* So they keep throwing up roadblocks, hoping that their incessant arguing will mask the import of His Words. By the end of the Chapter, He's outflanked them, yet deliberately played into their hands. And the audience DOES get it, about Psalm 18.

Why else do this study? Many reasons; but among them, *the long and truly puerile debate over whether God is One or Three, whether Christ is God*, would soon fizzle out if we paid sufficient attention to the rhetorical style Christ employs in this Chapter. Once you see how He words His statements about Himself, you can more easily follow what He's said in the other Chapters, and how Bible NT writers phrase what they say, about Him. A lot of confusion over Bible meaning would thus be eased; millions of dollars wasted on these arguments, would be saved or more profitably spent in other Bible studies. So let's look at the Chapter.

Chapter Theme: Jesus' enemies want to catch Him saying something they deem blasphemous, so they can stone Him. Him saying He's God is blasphemy, *IF NOT TRUE*. So the Chapter focuses on Him insisting, He's GOD.

So to demonstrate this theme, John matches up events: verses 12+ don't happen at the same time (Greek word *palin* at the beginning of verse 12 shows that verse begins at a *different* time) -- but probably near in time (i.e., same season of the year), as John's Gospel is chronological. It's astonishing, even scary, how Christ leads the hearers (kicking and screaming) into His Discourse of How He is God. So a) they *should* have stoned Him right there and then; or b) He's really GOD. It's impossible to miss this stress, even in translation. Would make a great Thd topic, focusing on how He weaves the discourse via keywords in the LXX; and, how the hostile crowd indeed *follow* where He leads in His rhetoric, thinking they can trap Him in it. Ergo, the notes here.

As you read, pretend someone talks the same way -- to you. *Someone who appears to be just another human, albeit uncommonly perfect in appearance.* Only three possible conclusions obtain: a) he's *abnormal*, insane; b) he's bluffing; or c) he's CORRECT.

So the Chapter starts with the crowd trapping one of His followers, who they knew was having a tryst with some guy; they tracked HER so they could 'obey' the Mosaic Law which says, you MUST CATCH THE ADULTERER IN THE ACT in order to stone the person. The Law required BOTH the male and the female be stoned, i.e., Leviticus 20:10. But they only bring the woman, to Jesus. So you know they are playing foul, have an 'agenda' to trap Him, via her. They fail. So you see by the end of the Chapter, He Who Did Not Sin, they seek to stone.

So the chapter begins and ends with the theme of trapping and stoning Him. That's why you know John 8:1-11 belongs in the Bible exactly where it is. Pity the inept 'scholars' over the last 2000 years who blithely ignore the obvious Bible thematic 'stoning' context and keywords, to claim those 11 verses are not part of Bible -- though any literature student would recognize the verses fit perfectly in text and style: *begins with an adulteress caught in the act to justify stoning both her and Him; ends with the Jews accusing Christ of being born of adultery, and them adulterating Scripture in order to stone HIM.* His discourse on His Own Divinity begins in verse 12, where we now pick up the narrative.

For convenience, the NASB translation is pasted here. But my comments are often based instead on the Greek. Highlighted are keywords the Lord uses to weave what He says, to 'get to' the climactic John 8:58. Track their flow.

NAU John 8:12 Then Jesus again spoke to them, saying, "I am the **Light** of the world; he who follows Me will not walk in the darkness, but will have the **Light** of life."

1st time in Chapter, **verse 12**, counts as **2 times**. Only God is Light, and Christ repeats He's the Light, claiming Psalm 18 -- especially its verses 9, 14, 28 -- but also Isaiah 60, Numbers 6, etc. This doubling is a feature of Hebrew

rhetorical symmetry, but also of the God-Man Messiah prophecy, pan-OT. Doubling also is a rhetorical feature of RANSOM, RESTITUTION.

NAU John 8:13-14 So the Pharisees said to Him, "You are testifying about Yourself; Your testimony is not true." ¹⁴ Jesus answered and said to them, "Even if I testify about Myself, My testimony is true, for I know where I came from and where I am going; but you do not know where I come from or where I am going.

3rd time, verse 14, I know where I came from: 'came', not 'born'. Meaning, He was never born, but always WAS. Pregnant reference to Psalm 18:10-11. He warns they act as forces of darkness trying to 'hide' God from the world, in Psalm 18:11.

NAU John 8:15 "You judge according to the flesh; I am not judging anyone.

4th time, verse 15, now referring to Psalm 18:12-15, how the believer will **not be judged**, but rescued aka saved, tying together Light and Came concepts in verses 12 and 14. Only God can rescue, save. So here, God the Savior for the believer, instead of God the Judge, Light of the World, Coming to Rescue.

NAU John 8:16 "But even if I do judge, My judgment is true; for I am not alone in it, but I and the Father who sent Me.

5th time, verse 16, counts as 2: equating Himself with Father in nature, and equating Himself as Rightful Judge. Only God is the **Rightful Judge**. "Sent" ties to CAME, Psalm 18:16-17 is in view.

John 8:17-18 **NAU** "Even in your law it has been written that the testimony of two men is true. ¹⁸ "I am He who testifies about Myself, and the Father who sent Me testifies about Me."

7th time, verse 18: in saying Father **SENT** Him again, He links the previous 'came' and equating Himself with Father -- with WHERE He was: in Heaven. **SENT FROM HEAVEN. He's still pointing the hearers to Psalm 18, especially to the vindication in Psalm 18:17-19.** In the LXX of Psalm 18:16, 'sent' is *exapostellw*. Christ will close the 'sent' metaphor in John 8:42 by using *apostellw*. Yet in both John 8:16 and here, "sent" is Greek word *pempw*. It occurs 10 times in the LXX, and is quasi-official in meaning, *where someone is sent on or sent for, an official purpose*. (Rank is not signified by the verb itself, but by context.) Christ will later switch to the emissary verb *apostellw*, used of Moses in Exodus 3:14, to claim He's the One who **SENT** Moses, in John 8:42.

John 8:19 **NAU** So they were saying to Him, "Where is Your Father?" Jesus answered, "You know neither Me nor My Father; if you knew Me, you would know My Father also."

8th time, verse 19: Now you know why the Jews responded with a WHERE question, because He didn't say 'in heaven'; but if Father sent Him, and He CAME from Father, HEAVEN is the only place He could have come FROM. They realize that, and want to trap Him into saying the word 'heaven', so they can grab Him. But He's not done teaching them yet. So instead, He again equates Himself with Father, by saying if they **knew** Father, they'd **know** Him. **Claiming to be a MIRROR of Father.** So He circles on equating Himself rather than on the lesser point, WHERE.

He's trying to keep them focused on Psalm 18, to warn they are playing the role of David's enemies. Those arguing with Him recognize He's referring to Psalm 18, which applies to 'David and his descendants (Psalm 18:50)' -- Christ being a Son of David, after all. So they must keep disputing the first 19 verses of Psalm 18, to deny the last 31. So they are at an impasse, 'stuck' at Psalm 18:19. So John's narrative takes a break, too.

John 8:20 **NAU** These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come.

Verse 20 -- since He didn't say the word 'heaven', they can't justify grabbing Him. You might count verse 20 as a 9th time, as it says He REPEATS what He already said in the Temple, in the Treasury, too; so technically that counts

as another time He says He's God, in terms of John 8 iterations. But let's not. Instead, notice that Christ patiently begins the lesson again, tagging back to Psalm 18:19. Hebrew *yatsa LXX exzagw* in Psalm 18:19 means to 'go forth', has birthing, warring, leadership connotations. All Messianic, here:

John 8:21 ^{NAU} Then He said again to them, "I go away, and you will seek Me, and will die in your sin; **where I am going, you cannot come.**"

9th time, verse 21: only God can go to heaven. Again, WHERE is the sticking point in the conversation, since they're trying to trap Him into saying 'heaven'. And He is saying 'heaven', but only by reference to Psalm 18, which of course they must dispute: for the last 31 verses of it, are about a Son of David. Note well, since the Romans are ruling over the Jews, for them to dispute Jesus as Messiah is vital, and it's a political bonus that He is provably a Son of David, since all births had to be registered in the Temple for the sake of the tax; especially, the royal births. So they won't deny He's a son of David. Knowing that, here He Claims A Psalm Promise By God To Sons Of David, to warn them; so they must dispute its terms with Him. Lest the people realize what He's doing. As you might expect, back then as now, not everyone was fluent with Scripture recall. So if they can keep arguing long enough, then the last half of that Psalm, plus His other references, might go missed by the crowd. That's their strategy. Same thing is done today: focus and twist words in order to obfuscate Truth, Psalm 18:11.

Go read Psalm 18:20 through its end. First read, pretend you are a saved sinner, and of course the text makes much sense. But some verses don't fit you, like verses 20-24; you aren't blameless, and you aren't righteous. But Christ is: and your own righteousness, comes from His. **So now RE-READ Psalm 18:20 through the end, as if those verses referenced Christ.** Now verses 20-24, make sense. He too is 'saved' by God, delivered from enemies; different kind of salvation, for Him. Resurrection proves God saved Him (from death, Hades). VINDICATION PRONOUNCED. EFFICACIOUS PAYMENT PRONOUNCED. That's Isaiah 53:9-12. So the last thing His enemies want, is for the crowd to recognize He's now at the MESSIANIC section of Psalm 18 which addresses Christ as HUMAN. First 19 verses, He's GOD. Last 31, He's HUMAN. Which He's been saying, since John 6.

Moreover, at the time Jesus spoke, all believers were living in Paradise under the earth (see Luke 16, a real conversation Abraham had). See also Deut 30. So He's talking about heaven. Because everyone who dies, indeed can and does, come to the grave; so He's ONLY talking about Heaven, which ONLY Messiah can purchase; no one can go, until HE does; hence He also refers to Psalm 40's gist, and to Psalm 16:10 in context.

John 8:22-23 ^{NAU} So the Jews were saying, "Surely He will not kill Himself, will He, since He says, 'Where I am going, you cannot come?'" ²³ And He was saying to them, "You are from below, I am from above; you are of this world, I am **not of this world.**"

10th time, verse 23, counts as 2: Christ plays to their gambits -- since they think they are clever -- so declares Himself to be '**from above**', which can only mean He's God. Still not saying 'Heaven', but rather an even stronger word, 'above'. *Qualitatively. Above-human.* (In Hebrew religious usage, sacred names places are euphemized with pronouns, adverbs. So the substitution stresses Divinity more. Think of hushed respect. So Christ stresses He's God by using 'above', rather than 'heaven'. Would be a bigger blasphemy than saying 'heaven', were He NOT God.) Saying He's **NOT from the world** can only mean He's God. So typical double-statement Hebraistic style, both times claiming to be God.

John 8:24 ^{NAU} "Therefore I said to you that you will die in your sins; for unless you believe that **I am He**, you will **die in your sins.**"

12th time, verse 24: only God saves. Messiah has to be God, to save. Messiah in OT is never a mere man, because no man can save you from sin. To stress that, He uses the **I AM** (direct reference to Exo 3:14; text does not say, I Am He). **Verse 25** (below) is explanatory. You could count it as another iteration, since the Chapter says He's been repeating Himself, so John isn't listing ALL the times He's said He's the Savior. Only God is the Savior, per Bible (2 Sam. 22:3; Ps. 106:21; Isa. 43:3; 45:15, 21; Hos. 13:4).

John 8:25-26 ^{NAU} So they were saying to Him, "**Who** are You?" Jesus said to them, "What have I

been saying to you **from the beginning?** ²⁶ "I have many things to speak and to **judge** concerning you, but He who **sent** Me is true; and the things which I **heard from Him**, these I speak to the world."

13th time, verse 26, counts as 4: they're *still* trying to cover up, His references to the first 19 verses of Psalm 18. So, He keeps using the Psalm's terminology. "Sent", again, is Greek *pempw*. He makes His lesson *circle back* to what He said in John 8:16-18, to stress **Savior SENT**. Here He links with **Rightful Judge** equating done back in verse 16. So twice-repeated, each. Message is clear: *Savior Sent, No Judge. Savior refused, Rightful Judge*. Then He repeats WHERE He was, adding that He directly **HEARD** from Father -- *since no one has seen God, much less heard His Voice, Christ has to BE God*. So that's a third way He says He's God, in this verse. Fourth way: Greek preposition '**from**', means **IN CLOSE PROXIMITY TO**, **Greek para:** stresses PHYSICAL BESIDEDNESS of Himself and Father. *Like someone at a bus-stop telling you he just popped down from heaven after a long lunch with God, to save the world. You'd skip the bus for a taxi, just to get away from the guy.*

John 8:27-28 ^{NAU} They did not **realize** that He had been speaking to them about the Father. ²⁸ So Jesus said, "When you **lift up** the **Son of Man**, then you will know that **I am He**, and I do nothing on My own initiative, but I speak these things as the Father **taught Me**."

Important: English Bibles mistranslate v.27. Translation should say 'they did not acknowledge/recognize'. They knew doggone well He meant Father in Heaven, that's the topic since John 5:17; that's why they seek to STONE Him. But since He's now claiming Psalm 18, they must confuse the audience by Asking The Wrong Questions. As if He didn't answer them already. **Also, another mistranslation here: John 8:28's** Greek is not 'I am He', but just 'I AM.' In Greek there is no mistaking He means Exodus 3:14, as there is no predicate nominative. In Greek when you use both a pronoun and a verb in first person, that stresses 'who'. **I am I am I am I am.** *Sounds egotistical, if untrue.*

17th time, verse 28, counts as 3 or 4: '**lift up**' references Isaiah 52:13, Greek OT same verb, 'exalt', wordplay also on serpent in the wilderness, John 3. '**Son of Man**' is Daniel 7:13, the *only reference* in the entire Greek OT, only means *God-Man*; not at all like misleading English 'son of man'. See my five 'Son of Man' Youtube videos taking the viewer through the OT and NT uses of the term, versus the English. **I AM** (2nd time He's used Exo 3:14, setting up for 8:58), and '**as Father taught Me**' -- again, the *Where, Came, Sent, AM, Equating* all by saying 'as'. (Greek *kathos*, again denoting proximity, direct statement of direct INSTRUCTION from Father. Note well: Greek *didaskw* isn't restricted to material one doesn't know, but rather is a set of instructions given AS instructions. Better translation would be 'as Father INSTRUCTED Me'.)

John 8:29 ^{NAU} "And He who **sent Me** is **with Me**; He has not left Me alone, for I **always do the things that are pleasing to Him.**"

20th time, verse 29, counts as 2 or 3: "**sent**", fourth use of *pempw*. The argument is still centered on Psalm 18:14-16 ('sent' is in v.14 and 16). Then '**with**', Greek 'meta', means **IN ASSOCIATION WITH**. References Psalm 18:16-19. Clever tie to Moses, since his name means 'drawn from the water'. Setup, another allusion to Exodus 3:14. And again, equating. *One of a group of EQUALS*. You are *with* your friends, *with* your family, *with* the human race. Association of **LIKE KIND**. This is another setup for John 8:58. Thirdly, His claim that **everything He does pleases Father**. That's a claim of **PERFECTION**. *Only God is Perfect*. Of course, that's what Psalm 18:20-24 says, too: *Good enough for God, is Messiah*. Ooops. So now the crowd **GETS HIS MEANING**. As a result,

John 8:30-31 ^{NAU} As He spoke these things, many came to believe in Him. ³¹ So Jesus was saying to those Jews who had believed Him, "If you **continue in My word**, then you are truly disciples of **Mine**;

23rd time, verse 31, bidding the Jews who believed that they are to **continue in HIS WORD**. HIS word. *Equating His Words with God's*. That's Psalm 18:21-28, full-circle back to 'light' in John 8:12, Psalm 18:9, 14. Same promise as in Leviticus 26. Psalm 18:21-24, declaration that HE keeps Father's Word. Verses 25-28 are how God treats those who keep or reject His Word, kind for kind. Hence, 'disciples' are like Their Teacher, The Savior. *Whose words, are God's*. Next, Psalm 18:29-50, are about God defending your freedom, so..

John 8:32 ^{NAU} and you will know the truth, and the truth will make you free."

24th time, verse 32, equating His Word with The Truth and Freedom. See the parallel? *You keep the Truth, and God will keep you free.* Notice how punchy the text, now. *Bam Bam Bam See I'm God.* Of course, only God is Free too, but we'll not count that. It comes up again in verse 35. Meanwhile, notice that He outflanked His opponents. They desperately tried to block the last half of Psalm 18 from audience recognition, but now He's now incorporated the entire Psalm, showing that KEEPING WORD=BELIEVING IN CHRIST, the Promised Son of David to whom the last half of Psalm 18, first applies. *As a result, all of Psalm 18 applies to THEM.* So now, His opponents are on the defensive. They regroup at the fathering dispute:

John 8:33-35 ^{NAU} They answered Him, "We are Abraham's descendants and have never yet been enslaved to anyone; how is it that You say, 'You will become free '?" ³⁴ Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. ³⁵ "The slave does not remain in the house forever; the son does remain forever.

25th time, verse 35, counts as 2: His reply keeps attention on Psalm 18:20 and following, issue of vindication from God. Only Messiah can claim Psalm 18:20-24, but due TO Messiah, any believer can say it, since the believer is caused to be righteous (*hiphil* of Hebrew *shuv*, in Psalm 18:20) due to Christ, Who is God. So when (John 8:33) the opposing Jews caught on to Him *equating Himself with God as The Truth*, they try to distract the audience with The Wrong Question, by a sly play on 'freedom', since God promised them they were always free -- but of course they are under the Herods, and Rome. Ergo, their unsaid taunt: *if you're really God and you set us free, why are we still chafing under the Romans?* Daniel had prophesied that, year by year, in his Hebrew (calendrical meter) of Chapter 9 onward, tracking (in meter) what Isaiah 53 also said (in annual calendrical meter).. the Roman takeover happening just as foretold, legacy of post-Alexander years plotted and ticking, *see the King of the North on a geographical line moving steadily westward from Asia Minor when Alexander died.* Daniel 9:7-19 explained why: *we your people Israel have sinned both near and far, in and outside Jerusalem; we STILL didn't listen to your Voice, so God let this calamity befall us.* True When the Temple Went Down, true when Jesus faced them. As Jesus -- the Temple the temple depicted -- is telling them. Now.

So here He says **HE IS THE SON OF GOD**, a deliberate reminder of Daniel 7:13's *Ancient of Days* (truncated to 'THE Son' -- monadic use of definite article -- since everyone knows what 'son' is meant). **Greek menw** is also used, again stressing WHERE -- 'abide', 'remain' are the usual English translations, but *menw* means to **DWELL IN**. Root idea of a woman waiting at home for her husband, etymologically. Fealty stressed. Intimacy stressed. Oneness with Father. In Him. References also the contract to make sons from THE Son, in Isaiah 53:10.

John 8:36 ^{NAU} "So if the Son makes you free, you will be free indeed.

27th time, verse 36: THE SON MAKES YOU FREE. Savior. Could count that as 2+, since He's tying back to all He said before, referencing *all the previous ways* He's said He's God. But we'll just count it as one more time. Notice He's still stressing Psalm 18:20-24. Now watch how He outflanks His opponents:

John 8:37 ^{NAU} "I know that you are Abraham's descendants; yet you seek to kill Me, because My word has no place in you.

28th time, verse 37, again equating HIS Word with God's. From verse 37 onward, He weaves them directly toward Exodus 3:14, by bringing up Abraham. They brought Abraham up in verse 33, regrouping to 'father'. So now His references to Himself as God become more pointed. He doesn't have to say that He is a son of Abraham, too. And omits saying it, since He's leading them into a 'trap' they want to put Him in -- of saying He's God, BEFORE and hence the CREATOR of, Abraham. Here, He restricts His current salvo to the rule that *a Jew shouldn't murder*, Exo 20:13. Alerting them that He knows their motives; that they are the Darkness trying to mask His Deity from the audience, 'doing' Psalm 18:11. In Psalm 18:12ff, God defeats the Darkness. So think: *if it's dark, you cannot see.* But if it's light,

John 8:38 ^{NAU} "I speak the things which I have seen with My Father; therefore you also do the things which you heard from *your* father."

29th time, verse 38: Now He brings up **SEEN** and again, **Greek para**, which stresses actual physical besidedness, referring back to John 8:26. Greek of 8:38 is dual-entendre. Very clever. Definite article in front of 'father' can be translated as a personal pronoun, here 'my' and 'yours', but the whole verse can also be read as a **COMMAND: I declare that which from THE Father, even YOU should therefore HEAR and DO IN ASSOCIATION WITH THE Father.** Very pointed, since He just told them (verse 29) HE was in ASSOCIATION WITH Father, Himself. It's an ultimatum: *I speak from THE Father versus you from your father-- the devil, author-of-darkness, whose forces put the lights out in Genesis 1:2 -- or you side with Me to be alongside THE Father.* No middle ground.

Think of this repeating-keywords style as closing points in backgammon, or like chiasmus, telling you how the keywords interrelate. Now, with this addition, 'seen': *Since God is invisible to mankind, only God can see God.* Worse, He's now telling them that *their* father is the devil (lead-in). He knows they will go back to Abraham (verse 39), for they are trying to block what He says, by 'doing' Psalm 18:11.

John 8:39-40 ^{NAU} They answered and said to Him, "Abraham is our father." Jesus said to them, "If you are Abraham's children, do the deeds of Abraham. ⁴⁰ "But as it is, you are seeking to kill Me, **a man who has told you the truth, which I heard from God; this Abraham did not do.**

Note: NASB translation 'a man' is flat wrong, here. 'THE man' is what the Greek stresses. One-of-a-kind. In Greek you say THE by omitting it, when you want to stress quality. Psalm 18:20-24 stresses quality, and that's the section His opponents want to obscure.

30th time, verse 39-40, counts as 3 times: Here, He begins talking *as if He personally KNEW Abraham's every thought and action -- "this, Abraham did not do"* -- which of course would have to mean.. He's God. The Greek shows more: the word '**man**' has no fronting definite article, so He's claiming to be **THE Man, Messiah**. Greek also uses '**para**' again, HEARD IN CLOSE PROXIMITY, from God. You could also count the aorist tense of 'heard', if you wanted, since the aorist is used for *eternity past*. But I'll leave it out. The 'deeds of Abraham' references Genesis 15:6, Abraham BELIEVED. But they don't. So instead He says..

John 8:41-42 ^{NAU} "You are doing the deeds of your father." They said to Him, "We were not born of fornication; we have one Father: God." ⁴² Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me.

Note: in verse 41 Christ says 'your father' explicitly, which explains why translators use 'my' and 'your' in v.38. The pronoun's placement here in verse 41 is climactic, coloring what Christ meant in differentiating fathers, from verses 38 et seq. So that v.38 translation is apt.

33rd time, verse 42, counts as 4: here, the interweave back to what He said before, is awesome. Look:

- o in reply to their allegation He's a bastard (verse 41), so born of Adam, He now climactically capitalizes on the 'Came' concept back from verse 14, by using **exzerchomai** rather than verse 14's *erchomai*. Greek *exzerchomai* means to come out from the source of. Christ is playing on Psalm 18:9 via Greek *ek*, a birthing preposition -- but not using *gennaw*, which would only apply to someone (human) who *becomes alive* at birth. Because, God isn't 'born'. Instead, God COMES DOWN. Another way of saying He's **THE Son of God**.
- o To stress that even further, He uses **hekww**, which means to *arrive*, pointing the hearers to Psalm 40:7 in the LXX, which uses the same verb, the idea of God 'arriving' to save them, a frequent OT theme and prophecy of Messiah. They should have stoned Him right there.
- o Yet another play on SOURCE here: Christ uses **apw**, meaning He could have but did not, Arrive on His Own Authority.. but rather obeyed Father's Orders. *In other words, He's stressing His Own Godness and His Voluntary Obedience as the Son of God, at the same time.* Again, saying He's God.
- o Topping it off, He now uses Greek **apostellw**, the very verb used in Exodus 3:14's LXX, which no Jew would miss: the 'I Am' repetitions in verses 12, 18, 23, 24 are too pointed. Even if they miss that reference,

apostellw alone means *someone personally appointed DIRECTLY by a sovereign as EMISSARY of that sovereign*. Which, Moses was. Everyone would remember Exodus 3:10-15 in LXX immediately, since *apostellw* is repeated 4 times, by God. (You miss its significance in English, since in English Bibles the same word 'sent' is used to translate it.) Then four more times, all referring *back* to that Exo 3 section, in Exo 4:28, 5:22, 7:16, 8:24. Same context, same LXX verb. *Repetitions of fours*.

There is *third* set of LXX fours using the same *apostellw*, this time in Pharaoh's mocking replies: Exo 9:27, 10:10, 15:7, and 15:10 -- the last two, WHERE GOD SENT PHARAOH as a result of where Pharaoh sent his army -- into the Reed Sea (called Red Sea in the Greek, by the Greeks) . *Washed out. Like the Flood*.

Since Jews memorized Bible orally as commanded *passim* in Deut 6-30, they'd repeat, aggregate and comment on the fours, just as in the song of Exodus 15. For 'apostellw', was the cause of their Independence. Freedom reminder.

And warning, since the unbelievers accusing Jesus in John 8, were just like Pharaoh. Paul clearly gets his analogies in Galatians and Romans, from this dialogue. Known when it happened, penned for us later by John. It's a long line of husbandry:

- o Cain=Grabber grafted out, in comes Abel=Emptiness. *Worthlessness of life, apart from God*.
- o World grafted out by washing out, in comes Noah=Rest.
- o Nahor=Snorter grafted out, in comes Avram=PaganPriest (lit., *father of high places*)
- o Ishmael=GodHears grafted out, in comes Isaac=Laughter.
- o Esau=Hairy grafted out, in comes Jacob=Chisler. Later renamed Israel=PrinceOfGod.
- o Levi=Joined's sons grafted out since Levi grafted out the males of Shechem; in comes Moses=DrawnFromWater (Isis' gift) via his maternal grandmother, the youngest *daughter* of Levi, whose daughter -- Moses' mom -- was Jochebed. That's why Kohath is bumped ahead in the the official Levite line, as the husband's name is used for the daughter's actual inheritance rights, Num 27:8-11, and Amram was a son of Kohath.
- o So then Egypt grafted out, first-born slain -- *remember oh Israel*, Deut 6-30 -- so Israel was grafted in, then warned she'd be grafted out if she didn't obey God, Leviticus 26, Deut 28, 1Kings 9.
- o So now you also know why Miriam=Mary's line is listed in Luke 3, but in Joseph's name. So Christ=Messiah=AnointedOne grafted in, the Groom Son of David since the Bride wouldn't come back in 1050 BC, instead wanted a human king.
- o So Israel grafted out, and David grafted in, 2Sam7; and then Israel grafted in through David; but then grafted out again when like Vashti *she wouldn't come*, when the Greater Son of David Arrived in the Flesh and asked for her presence;
- o so Church Grafted in as the Esther replacement, Romans 11, BEWARE. Our graft sticks, but we fail too: that's why there's a Rapture.

So to remind Israel of this long-precedented grafting scenario, there is a *fourth* Joined set of four *apostellw*'s, again God talking and grafting: Exo 23:20, 27 -- when coupled with Exodus 15's two. After Exodus 15, the next use of *apostellw* is in Exo 23.

Witty linkages, huh. So here's the *apostellw* story, in Exodus: *God sends Moses, who sends to Pharaoh, who sends Moses away each time, who finally sends Moses away with all the kids and 400 years' wages, too; who then sends after Moses with his army, which God sends into the Red Sea; after that, God sends an angel and the Holy Spirit and even some hornets, to send Israel into the Promised Land*. Track all the uses of *apostellw* in LXX, see the 'path' yourself!

So when Christ here in John 8:42, uses a 'sent' verb the FIFTH time, after four *pempw*'s, now to *apostellw* -- that would be a RED FLAG to every Jew who tracked Exodus by that keyword. Which, they all did. That's how you read legal documents, Bible or *any* great story or literature: by tracking keywords. In ancient times, they used keywords *instead* of punctuation, indentation, etc. Just as Shakespeare repeats 'eye' themes via keywords in his play *Hamlet, Prince of Denmark* as tracers; so too God repeats keywords in His Book of the

Play of History to track causes and effects. We Jews and Christians, never bother to trace them. So we don't understand what God says, but hallucinate that we do. Just like the crowd accusing Jesus.

John 8:43 ^{NAU} "Why do you not understand what I am saying? *It is because you cannot hear My word.*

46th time, verse 43: again, MY WORD. Which HE HEARD from Father, but the crowd, won't. Won't becomes can't, when you won't do it, often enough. *You won't exercise? Eventually, you'll be unable.* Same, with hearing Word. His. So now Psalm 18 is 'married' to the Exodus. Which of course, it already was in its own context, Psalm 18:15. *Columns of water standing like walls, while Israel went dryshod through the Reed Sea, led by the man God apostellw'd, DrawnFromTheWater aka Moses. But now Someone greater than Moses is here.*

So also for the fourth time, **EQUATING His Word with God's**. Seeing this verse out of context, one easily forgets that He is now repeating Himself for the fourth time, having just repeated 'sent' for the fifth time, climactically changing to *apostellw*, which was thematically repeated in sets of fours in Exodus, beginning at Exodus 3:10. So now He equates HIS WORD with *apostellw*, get it? And what had He been saying? Since verse 26, that HIS WORD is HEARD from God. Directly. Besided-ly. So now 'sent', 'Heard', 'With', and 'Word' are all equated together. How many counts do you give John 8 at this point, since He's roped in repetitions again of what He said already in the Chapter, to show how the keywords relate? Well, let's only count this as one more instance, though at least three more 'hits' are implicitly connected: HEARD, SENT, WITH. So now He hits them with WHY they won't hear..

John 8:44 ^{NAU} "You are of *your* father the devil, and you want to do the desires of your father. He was a murderer *from the beginning*, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, *he speaks from his own nature*, for he is a liar and the *father of lies*."

47th time, verse 44: Earlier (verse 39) we saw Him claim to know everything Abraham thought and did, in order to claim what Abraham did NOT do. (I hope you realize that you can't claim to be a witness to something someone did NOT do, unless you were ALWAYS A WITNESS to that person's every moment alive.) **Now, Christ is claiming to have been alive at the time MorningStar BECAME 'Satan', adversary; and, at all moments since. Such a sweeping statement about the devil's entire life and his fall, requires Christ be God.** Not only that, but Christ claims to know Satan's thoughts, too, when He says 'whenever he speaks a lie, he speaks from his own (self, nature, being, Greek *idios*)'. And to say Satan is the *father* of lies, means Christ knows every other thought of every other person, in order to know WHO the 'father' would be. So this is a triple-count, for Christ is saying in three ways that He's Always Known, Always Been, Always SEEN. From the Beginning. But, we'll count this verse only as '1'.

John 8:45-47 ^{NAU} "But because I speak the truth, you do not believe Me. ⁴⁶ "Which one of you convicts Me of sin? If I speak truth, why do you not believe Me? ⁴⁷ "He who is of God hears the words of God; for this reason you do not hear *them*, because you are not of God."

48th time, really bald, verse 47: In verses 45 and 46, He accuses the Jews of not believing Him though He a) speaks the Truth, and b) cannot be convicted of sin. Of course, He's again reminding them of Psalm 18:20-24, warning them that they practice Psalm 18:11, the 'haughty' of Psalm 18:27. You can argue verse b) is yet another Perfection claim, but we'll let that slide and only give verse 47 here a score of '1', for Him *again* equating His Words as the "Words of God". Ostensibly, He closes the point about who *fathers* them: Not God but Satan, a point He began back in verse 37. But the way He closes the point, is to say **His Words ARE God's**.

Now, think: *if words coming right from HIS OWN MOUTH are God's, then HE is God.* No 'thus says the Lord' preamble like the prophets were required to say -- For The LORD Is Speaking. *If you were a Jew standing there, hearing Him talk like this, you'd pick up a stone -- or fall flat on the dirt, prostrate. Or want to.* More, His shocking statement that HIS WORDS ARE GOD'S, ropes together *all* prior keywords He's used, since a) they are Bible words, and b) HE spoke them. *Whoa.* So no wonder the Jews retort:

John 8:48-51 ^{NAU} The Jews answered and said to Him, "Do we not say rightly that You are a

Samaritan and have a demon?" ⁴⁹ Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me. ⁵⁰ "But I do not seek My glory; there is One who seeks and judges. ⁵¹ "Truly, truly, I say to you, if anyone keeps My word he will never see death."

49th time, verse 51. Again, He's focusing on the last half of Psalm 18; its verses 20 and following, are about FATHER VINDICATING. To get the impact, look at John 8:48-50. Verse 48, they realize the awesome import of verse 47, so reply with an *ad hominem*, calling Him *unclean* ('Samaritan', an epithet).. possessed. Yeah, because if He isn't God but claims to speak AS God (not for, but AS) -- He's either wacko .. or really God. They understandably opt for wacko. So do we, when people (at least seem to) tell us they have a special 'in' with God. How many of us have laughed at the spate of 'christs' who 'appeared' even in the last 20 years from Brazil to Canada to Russia?

So you can empathize with disbelieving Jews then facing the Real Christ. Except for this: **they reply with *ad hominem*, as they can't prove He's not God.** Notice they never say there is no such thing as God-man, Psalm 18 is too bald; but rather, they argue HE is not THE God-man. They can only insult. They can't reply based on evidence. As they can't retort with evidence or even logic, He gives them ammunition, verse 51: **'if anyone guards My Word** (Greek *terew*, meaning to cherish, hold close, keep, especially *guard against someone taking it away*) -- **he will NEVER see Death.'** He again references the cause-and-effect construction in Psalm 18:20-24. *He keeps the Word, so is Blameless Lamb, so in Him they too are caused to be righteous, 'sharing' in the result of Psalm 18:20. Keeping HIS Word, since as Lamb He became The Truth.*

Whoa. Only God can say that. 'Seeing Death' is an expression for being unsaved, related to Greek culture. Death personified, Greek god Hades, whose abode had the same name. Where the unsaved people went. 'See' is Greek *theorew*, seeing a play, a stage, a theatre, the games. Greek cultural reference. The Greeks were unbelievers, in Judaic parlance. So Christ, instead a normal verb for 'see', uses a spectator verb. 'Death' is Greek *Thanatos*, quasi-god of Death in mythology -- not *nekros* (somatic death). Thus we derive ideas like *the Devil Is Hungry For Your Soul*, 'A Christmas Carol', zombies, vampires, Dante-like visions of Hell, voodoo, shapeshifters, etc. For *Thanatos* collected souls for Hades:

(http://books.google.com/books?id=1Z-LIKN0Ap0C&pg=PA264&dq=thanatos+greek+culture&hl=en&sa=X&ei=x3geT-K_EuWPsAK2qaitDg&ved=0CEIQ6AEwAw#v=onepage&q=thanatos%20greek%20culture&f=false)

John 8:52-53 ^{NAU} The Jews said to Him, "Now we know that You have a demon. Abraham died, and the prophets *also*; and You say, 'If anyone keeps My word, he will never taste of death.' ⁵³ "Surely You are not greater than our father Abraham, who died? The prophets died too; whom do You make Yourself out to be?"

Desperate now for any diversion they can cook up, the opposing Jews jump all over Christ, **verse 52.** Now you know why. Always they must deny He ever answered their questions. Next, they must spin what He said, to deflect attention from His *continued* reference to the last half of Psalm 18, which is all about *beating death*. So here, they key off 'thanatos' to the cognate verb 'apotheneskw', technically the MOMENT THE SOUL LEAVES THE BODY; they next change what He said, to **'taste death'** -- Greek *geuw*, literally to *taste with the tongue*, a term He didn't use in His discourse, but is used OF Messiah -- 'taste the Lord' in verses like Psalm 33:9 (34:8 in English Bibles, 34:9 in Hebrew) -- Who dies for everyone else. *See, they PLAY OFF His keywords, a kind of Bible war.* They've been doing it, since John 6. Same arguments. Like unethical lawyers (or Christians), they grab anything He says, then twist. Brilliantly. *Just like Satan does, in Matthew 4!*

Look at Matthew 4, to see the tactic. Satan, very polite, begs Christ to turn stones into bread to satisfy His Hunger. *Sotto voce*, is the accusation that *God shouldn't have ordered Him to fast 40 days, as nothing in the Law required it. So Father is Unfair.* Christ keys off 'bread' to reply *not by bread alone but by the words of God's Mouth.* So here in John 8, the demon crew manipulating the crowd, come up with a TASTE reference, keying off David's 'taste God' praise in the OT.. to justify throwing stones. You gotta admire the wit.

Bonus: they also slyly reference Job 12:11, 34:3, *ear hearing tongue tasting food*. They twist His Words about HEARING FATHER THUS BEING MESSIAH, *cruel insult to Him who turned water into wine at Cana, to express conquering Death*. (Cana verse also uses *geuw*; they couldn't refute that miracle, so must insult it.) Twist His meaning about ETERNAL LIFE WITH GOD IN HEAVEN, into *physical death (nekros)*; piously claim Abraham and the prophets, again. They do all this to rile Him, to wrangle from Him some slip, so to *self-righteously rip their clothing, throw dust on their heads and cry 'Blasphemy', should He screw up His Reply*. Courtroom grandstanding at its pettiest. *Tsav latsav, a bob and a wail, all for appearance and none to avail*.

So **John 8:53**, as if He'd never told them Who He was, they bait Him -- 'WHO DO YOU THINK YOU ARE?' Well, He's already answered them more than 49 times, *excluding the offstage repetitions outside this Chapter 8!* So what can He do for an encore, to get through to those ever hearing never learning? *To them -- and also, to us?* Watch this genius reply:

John 8:54 ^{NAU} Jesus answered, "If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, 'He is our God';

50th time, verse 54, references Psalm 18:33-50, obviously. *God creates glory over enemies, Operation Footstool, Psalm 110 promise included*. But now Christ keys the 'glory' reference, directly to the LXX of Isaiah 53. Glory is its theme; Christ's repetition of 'glory' here tracks Isaiah 53's LXX thrice-used *doxza*; first in Isa52:13 (where Chapter 53 begins, in Hebrew); second, Isaiah 52:14; third, Isa53:2. Those same verses use the keywords He's been saying in John 8, too. *So by using 'glory' here in John 8:54, He CULMINATES the references to Isaiah 53*. It's a legal technique today called 'incorporation by reference'. Keywords that ASSOCIATE into a comprehensive dissertation of astounding depth. *For enough keywords in the right pattern, function like a room full of clear fingerprints, and wallet ID*. So you're not left wondering what He meant: just track the keywords.

And when you do, you realize He left unsaid, the REST of Isaiah 53. By choosing *doxza*, which only occurs three times, deftly stopping at what the Jews were then doing, Isaiah 53:2 -- Christ placed the decision before them, live: *you are fulfilling what Isaiah 53:2 predicted, right this second -- so will you fulfill the rest of his chapter? DO YOU YET UNDERSTAND WHO I AM??*

No wonder John leaves out the definite article fronting 'Iesous', stressing His Uniqueness -- hence the 50th time, verse 54: **God the Father glorifies Christ**; *their claim of God being their Father, is a lie*. Again, He goes back to verse 37, and ties in the '**lift up**' (verse 28) reference to Isaiah 52:13, where '*glorify*' is the result of *Father glorifying Son as a result of Son paying for sins* in Isaiah 52:14, all one sentence in the context. 52:13 uses *doxaxzw*. 52:14, *doxza*. Which, justifies Psalm 18:33-50, to BE fulfilled.

It's vital to know He references Isa52:13; that the Jews arguing with Him, all know He's doing it. Bear in mind that when you memorize large passages, you learn to track your memorization by the REPETITION OF KEYWORDS, to make sure you're on track. So look:

- o There are three Hebrew verbs in Isaiah 52:13: *yarum, nissa, gavah*.
- o *Yarum* and *nissa*, to be high and to lift up (dual entendre of sacrifice and then being honored/exalted as a result) were already incorporated by reference via the 'lifted up' (John 8:28) meaning.
- o GLORY is the last verb, *gavah* in Isaiah 52:13's Hebrew.
- o LXX translation of that Hebrew is *doxaxzw*, used by Christ in this John 8:54. To remind them Who He Is, and that He is NOT glorifying Himself, but *gavah, FATHER is doing it*. BY DECREE. Isaiah 52:13ff is a decree, which Isaiah in Hebrew split up into 42 syllables (through verse 15) at start and finish (Isa 53:12) of Chapter, to 'embrace' (elaborate on) the 84-syllable Decree in Psalm 90:1-4's Hebrew, prophecy of Messiah and Millennium ending History, *God Keeps His Promises*. (My Psalm 90 videos go through the Hebrew in detail, so you can see it yourself from the text. Live.)
- o **God glorifying anyone less than God, is absurd. So Christ has to BE God, just as Isaiah says He is, in Isaiah 52:14's 'beyond-human' wordplay** (using *adoxzew* and *doxza* in LXX), as Christ already referenced back

when He said 'from above' (i.e., ABOVE HUMAN), in John 8:23. *He reminded them that they despise Him just as Isaiah predicted. Left unsaid: God glorifies Him BECAUSE He is despised, content of Isaiah 53:9-12, Psalm 18:33-50. The low is promoted, and the high is made low.*

- o Keywords He introduces in John 8, which *in order of rhetorical appearance* tracked Psalm 18, also track LXX Isaiah 53 to create a summary update, for that Chapter is *happening as He speaks*:

LIGHT (Isa53:10) KNOW (Isa53:11) CAME (Isa53:1-2) GO (Isa53:9) JUDGE (Isa53:9-11) SENT (Isa52:13, 53:10) I AM (Isa53:10b) FROM ABOVE (Isa52:14) HEAR (Isa53:1) LIFT UP (Isa52:13, 53:4-12) SON OF MAN (Isa52:13-53:2) WITH (Isa53:10) WORD (Isa53:11) TRUTH (Isa53:11) FREE (Isa53:12) ABIDE (Isa53:10) SEEN (Isa53:10-11) ARRIVE= *hekw* (Isa52:13-53:1) SOURCE-SENT= *apw + stellw* (Isa52:13, 53:10) GLORY (Isa52:13, 14, 53:2, 53:12).

So are you surprised, that He next says

John 8:55 ^{NAU} and you have not come to know Him, but I know Him; and if I say that I do not know Him, I will be a liar like you, but I do know Him and keep His word.

51st time, John 8:55. Psalm 18:20 reminds them of Who He is, as does Isaiah 53. The latter also reminds them WHAT TIME IT IS: in Hebrew, Isaiah 53 is metered as a calendar counting the years from the First David's birth, to the Last David's scheduled Death. In that calendar, Isaiah 53:2's aggregate meter covered Manasseh, Israel's worst king. The one who was taken captive, but then repented, came back and restored the Temple; but the nation itself was so hooked on the temple prostitutes Manasseh brought into THE Temple, they didn't listen to him. So he died of grief. So Christ reminds his audience, that they repeat the apostacy of Manasseh's time. Daniel 'relives' that calendar in his Chapter 9 meter, playing off Isaiah 53's. See my 'brainouty' Psalm 90 video playlist beginning about Episode 19, for extensive detailed demonstration from the BHS text, replete with associated Word docs parsing the meter so you can test the material.

So now Christ returns to the *apostellic* fours, this time using 'know' four times (previously used 2x in verse 19). Tying 'sent', with the *fifth* time being the pregnant *apostellw*, to 'know'. *Know Who He Sent. I know The One Sending Me. Only God can know God.* Moses only got to watch God's Glory as He passed by, Exo 33:23. Christ is greater than Moses. So get this: Christ uses the Greek *perfect* tense, *oida*, which means both SEEING AND KNOWING. *Completed knowledge.* Four = COMPLETION, in Bible. So again, He ties the SEEN keyword to KNOW (i.e., verses 19 and 38) -- because, THEY ARE SEEING HIM. Now. So, He next rethreads KEEP and SENT, via the foursomeness. Readying them for a punch-in-the-gut...

John 8:56 ^{NAU} "Your father Abraham rejoiced to see My day, and he saw it and was glad."

52nd time, John 8:56: Abraham saw MY DAY. Yeah, Abraham saw it, but not them, *Isaiah 53:2's no-seeing His Glory, because no-desiring Him When He Appeared.* Whoa. Back in John 8:40, Christ claimed to see Abraham every moment the man lived. Now, He's saying that Abraham saw Christ. So you get the point, right? Christ had to be ALIVE back when Abraham LIVED, in order for Abraham to see Christ and for Christ to know (verse 55) that Abraham saw Him. Jesus is making a claim about what a long-dead person SAW. This 'seeing' isn't stated in the Old Testament. Jesus claims to be an eyewitness of what Abraham saw. So He had to be ALIVE then. The Jews now realize that for Christ to make this statement, He had to SEE Abraham, Himself. Ergo they reply,

John 8:57-58 ^{NAU} So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" ⁵⁸ Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am."

So now, lesson clear in their heads (though still rejected), He finally gives them the words they've waited to hear, to justify stoning Him.

53rd time, John 8:58: "before Abraham was, I AM". Literally, 'before Abraham BECAME, I AM.' Before Abraham became Abraham. *Before birth*, idiom. Birth, not conception. Conceiving the Word doesn't save you, any more than conceiving makes a human being. Had to be born the first time, to become human; have to be born the second time, John 3 -- to become a son of God. *Just like Abraham, Genesis 15:6.*

So now full-fledged quotation of Exodus 3:14, tying all Exodus quadruplet *apostellw*'s to the I AM, the KNOWING ONE: The God Who Sent in Psalm 18, is the Same One Who Sent Moses. See how He built up to it? The 'I Am'

repetitions in verses 12, 18, 23, 24, the *apostellw* of verse 42, kicked off by verse 37's reference to Abraham. **Christ claims to be the God of Exodus 3:14.**

John 8:59 - 9:2 ^{NAU} Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple. **John 9:1** As He passed by, He saw a man blind from birth. ² And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he would be born blind?"

So **verse 59** ends the Chapter as it began, picking up stones; first, using a woman believer as a pawn, they end going after *Him* with stones. **54th time**, He now proves He's God silently, given their deafness -- by **disappearing** right in front of their spiritually-blind eyes, Greek verb **kruptw**, 'conceal'. Same word for what Adam did at his fall, Genesis 3:8. Used 117 times in the OT, usually translated 'hide'. *Psalm 18:11-12 demonstrated, same keywords 'hide' and 'pass'*. Repeat: Psalm 18:11 is mistranslated in all Bibles. Translation should read that Darkness SET ITSELF against God, tried to HIDE God from view; not, God making darkness to hide Himself, *sheesh!* Psalm 18:11-14 employ the same metaphors as the re-creation of Earth in Genesis 1:2ff, God having restored the world Satan trashed up, *DEFEATING THE POWERS OF DARKNESS*. Due to the mistranslation in verse 11, the verses just after it make no sense; there's no 'thick' in verse 12, either, so of course the translation is totally confusing! Yet once you realize Christ has been tracking to Psalm 18:11-12 all during John 8, you see why He said Satan was their father, and why He demonstrates Psalm 18:12, here. *To show who is really in the dark.*

So, to reveal they set themselves against Him like Darkness tried a circling envelopment against God in Psalm 18:11, Christ miraculously makes Himself and all the disciples, 'disappear in the midst' aka 'slip away', 'pass through' -- yeah, and 'hebrew' means to *pass over, pass through*. It's His trademark miracle both before and after His Death, i.e., Luke 4:30, 24:36, John 20:19, 26.

Now ask yourself: *here He is, smack dab in the middle of a hostile crowd, been there for hours, Star Of The Show, famous face and clothing: how can He suddenly conceal Himself AND His disciples, unless He did it supernaturally?* Words didn't work on them, so He did a miracle. God talks a lot; and when we don't listen long enough, a 'semeion' (*sign, miracle, usually as a warning*) occurs. Followed closely by another miracle, here restoring *someone else's* sight. Again, playing on Psalm 18:11ff, focusing on verse 15, which is about the parting of the Red Sea. *Yeah, you were blind, under 'water', blurry. Then dry, delivered from sea, to SEE.*

So He didn't write in the sand, didn't run, and obviously He didn't hide, since He's still WITH the disciples, *ibid*. He's talking to someone else, in a different crowd, obviously not far away. So His 'disappearance' had to be supernatural, or He would have been CHASED. *Curses, foiled again. One Year To Go.*