

BESURAS HAGEULAH ACCORDING TO YOCHANAN

1 Bereshis (in the Beginning) was the Dvar Hashem [YESHAYAH 55:11; BERESHIS 1:1], and the Dvar Hashem was agav (along with) Hashem [MISHLE 8:30; 30:4], and the Dvar Hashem was nothing less, by nature, than Elohim! [Psa 56:11(10); Yn 17:5; Rev. 19:13]

|2| Bereshis (in the Beginning) this Dvar Hashem was with Hashem [Prov 8:30].

|3| All things through him came to be, and without him came to be not one thing which came into being. [Ps 33:6,9; Prov 30:4]

|4| In him was Chayyim (Life) and the Chayyim (Life) was the Ohr (Light) of Bnei Adam. [TEHILLIM 36:10 (9)]

|5| And the Ohr shines in the choshech [TEHILLIM 18:28], and the choshech did not grasp it. [YESHAYAH 9:1]

|6| There came an ish haElohim (a man of G-d), having been sent from Hashem. His name was Yochanan.

|7| This Yochanan came for an eidus (witness), that he might give solemn edut (testimony) about the Ohr, that kol Bnei Adam might have emunah through him.

|8| This ish haElohim was not the Ohr, but he came that he might give solemn edut (testimony) about the Ohr.

|9| The Ohr, the Ohr HaAmitti (the True Light), which gives rational haskalah (enlightenment) to kol Bnei Adam (all mankind), was coming into the Olam Hazeh.

|10| He was in the Olam Hazeh, the Olam (world) came to be through him [Ps 33:6,9]; yet the Olam Hazeh did not recognize him.

|11| He came to his own, and his own were not mekabel (accepting) the Kabbalus HaMalchus of him

[YESHAYAH 53:3].

|12| But as many as him lekabel pnei Moshiach (receive him as Moshiach), to them he gave the tokef (authority) to become in fact yeladim haElohim [DEVARIM 14:1].

|13| He gave this tokef to the ones whose being born was not by the agency of natural descent, nor by the ratzon (will) of basar (fallen human nature), nor by the ratzon of a gever (male)–rather, to the ones born of G-d (Yn 3:3,7).

|14| And the Dvar Hashem took on gufaniyut (corporeality) and made his sukkah, his Mishkan (Tabernacle) among us [YESHAYAH 7:14], and we [*Shlichim*, *1Y 1:1-2*] gazed upon his Kavod [SHEMOT 33:18; 40:34; YESHAYAH 60:1-2], the Shechinah of the Ben Yachid from Elohim HaAv, full of Hashem's Chesed v'Emes.

|15| And Yochanan gives solemn edut (testimony) about him and has cried out, This was he about whom I said, Hu HaBah (He who comes [Gn 49:10; Ezek 21:27]) after me is really before me in priority, because, before I came to be, he was (Yn 8:58).

|16| For from the kol melo (all the plentitude) of him we all received Chesed upon Chesed.

|17| Because the matan Torah (giving of the Torah) was graciously bestowed through Moshe [*Rabbeinu*] [DEVARIM 32:46 SHEMOT 31:18; 34:28], but Chesed and Emes of Hashem came through [*Rebbe*,] Melech HaMoshiach Yehoshua [Ex 34:6; Ps 25:10; 40:11; 85:11; Yochanan 1:49].

|18| No one has ever seen Hashem [Ex 33:20]. It is Elohim the Ben Yachid [*who shares the nature of Hashem, the Chochman Ben Elohim at*

his side, see very importantly Mishle 8:30; 30:4], it is he, the one being in the kheyk (bosom) of HaAv, this one is Hashem's definitive midrash (exegesis).

|19| And this is the solemn edut (testimony) of Yochanan, when those of Yehudah sent kohanim and L'viim from Yerushalayim to him that they might ask him, Mi atah? (Who are you?).

|20| Yochanan made hoda'a (confession, admission)– he did not fail to make hoda'a –and said clearly, I am not the [*Rebbe*,] Melech HaMoshiach.

|21| And they asked Yochanan, What, then? Are you Eliyahu HaNavi? And Yochanan says, I am not. Are you the Navi? (DEVARIM 18:15,18) And he answered, Lo (No).

|22| They said then to him, Mi atah? That we may give a teshuvah (answer) to the ones who sent us. What do you say about yourself?

|23| Yochanan said, I am a KOL KOREY BAMIDBAR, make straight the DERECH HASHEM! (YESHAYAH 40:3, TARGUM HASHIVIM), as Yeshayah HaNavi said.

|24| And the ones that had been sent were of the Perushim.

|25| And the Perushim asked Yochanan, If you are not the [*Rebbe*,] Melech HaMoshiach nor Eliyahu nor the Navi, then why do you administer the mikveh mayim's tevilah?

|26| Yochanan answered the Perushim, I give a tevilah in a mikveh mayim; among you is standing one of whom you do not have da'as.

|27| Hu HaBah (he who comes, *i.e., the Rebbe, Melech HaMoshiach who is coming into the Olam Hazeh*), that is, He who comes after me, is one that I am not worthy even to untie the thong of his sandal.