

having stood and hearing him with simcha, rejoices because of the kol (voice) of the Choson (Bridegroom). Therefore, this simcha of mine has been made sheleimah (complete).

|30| It is necessary for that one [*Rebbe, Melech HaMoshiach*] to increase, but for me to decrease.

|31| The one coming from above (Moshiach) is over all; the one being from Olam Hazeh is of Olam Hazeh and of the Olam Hazeh he speaks; Hu Habah (He who comes, *i.e., Moshiach*) from Shomayim is over all.

|32| Rebbe, Melech HaMoshiach gives solemn edut (testimony) to that which he has seen and heard, yet no one receives his eidus.

|33| The one who is mekabel Moshiach's eidus has thereby set his chotam of attestation that Hashem is Emes.

|34| For he whom Hashem sent speaks the Divrei Hashem, for He gives the Ruach Hakodesh without measure. [YESHAYAH 42:1]

|35| Elohim HaAv (the Father) has ahavah (love) for HaBen [MISHLE 30:4; 8:30] and has given all things into his hand.

|36| The one with emunah in the Ben [*HaElohim*] has Chayyei Olam; but the one disobeying the Ben [*HaElohim*] will not see Chayyim, but the Charon Af Hashem remains on him.

**4** Therefore when Rebbe, Melech HaMoshiach knew that the Perushim heard that he makes more talmidim and administers the tevilah of teshuva to more talmidim than Yochanan, |2| Although Rebbe, Melech HaMoshiach himself did not personally administer the mikveh mayim's tevilah—this was administered by his

talmidim,

|3| Then Rebbe, Melech HaMoshiach left the land of Yehudah and departed again into the Galil.

|4| And it was necessary for him to pass through Shomron.

|5| Therefore, he comes into a city of Shomron being called Sh'khem near the field which Ya'akov Avinu had given to Yosef Ben Ya'akov. [Gn 33:19; 48:22; Josh 24:32]

|6| Now a be'er (well) of Ya'akov was there. Rebbe, Melech HaMoshiach, having become weary from his journey was sitting there at the be'er. The sha'ah (hour, time) was about hashishit (the sixth, noon).

|7| An isha of Shomron comes to draw mayim. Rebbe, Melech HaMoshiach says to her, Give me a drink.

|8| For Rebbe, Melech HaMoshiach's talmidim had gone away into the city that they might buy okhel.

|9| Therefore, the isha of Shomron says to Rebbe, Melech HaMoshiach, How can you, being a Yehudi, ask to be given a drink from me, an isha (woman) from Shomron (Samaria)? (For those who are Yehudim do not associate with those of Shomron) [EZRA 4:3-6; 9:1-10:44].

|10| In reply, Rebbe, Melech HaMoshiach said to her, If you knew the matanah (gift) of Hashem and who it is saying to you, Give me a drink, [BERESHIS 26:19] you would have asked him and he would have given you Mayim Chayyim (Living Water).

[YESHAYAH 44:3; 55:1; YIRMEYAH 2:13; 17:13; ZECHARYAH 14:8].

|11| The isha (woman) says to Rebbe, Melech HaMoshiach, Adoni, you have no bucket and the be'er is deep. From where then do you have the Mayim Chayyim?

[BERESHIS 21:19]

|12| Surely you are not greater than Ya'akov Avinu who gave the matanah to us of the be'er (well) and drank from it himself as did his banim (sons) and his tzon (flock)?

|13| In reply, Rebbe, Melech HaMoshiach said, Everyone drinking from this mayim (water) will thirst again,

|14| But whoever drinks of the mayim (water) which I will give to him will never thirst again, but the mayim (water) which I will give him will become in him a makor (fountain, TEHILLIM 36:10 [9]) of mayim (water, YESHAYAH 12:3; 58:11) springing up unto Chayyei Olam.

|15| The isha (woman) says to Rebbe, Melech HaMoshiach, Adoni, give me this mayim that I may not thirst nor come here to draw mayim.

|16| Rebbe, Melech HaMoshiach says to her, Go, call your ba'al (husband), and come back here.

|17| In reply, the isha (woman) said to Rebbe, Melech HaMoshiach, I do not have a ba'al. He says to her, Well you spoke, I do not have a ba'al.

|18| For beetzem (in fact) chamisha be'alim (five husbands) you had, and the one you have now is not your ba'al (husband). What you have said is emes.

[MELACHIM BAIS 17:24; HOSHEA 2:7]

|19| The isha says to Rebbe, Melech HaMoshiach, Adoni, I see that you are a navi.

|20| Avoteinu on this mountain (*Gerizim*) worshiped [DEVARIM 11:29; 27:12; YEHOSHUA 8:33] and you say that in Yerushalayim is the place where it is necessary to worship. [DEVARIM 12:5-14; TEHILLIM 122:1-5]