

John

The Prologue to John's Gospel

1 ¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² This one was in the beginning with God. ³ All *things* came into being through him, and apart from him not one *thing* came into being that^a has come into being. ⁴ In him was life, and the life was the light of humanity.^b ⁵ And the light shines in the darkness, and the darkness did not overcome^c it.

⁶ A man came, sent from God, ⁶ whose name was,^d John. ⁷ This one came for a witness, in order that he could testify about the light, so that all would believe through him. ⁸ That one was not the light, but *came*^e in order that he could testify about the light. ⁹ The true light, who gives light to every person, was coming into the world. ¹⁰ He was in the world, and the world came into being through him, and the world did not recognize^f him. ¹¹ He came to his own *things*, and his own *people* did not receive him. ¹² But as many as received him—to those who believe in his name—he gave to them authority to become children of God, ¹³ who were born not of blood, nor of the will of the flesh, nor of the will of a husband, but of God.

¹⁴ And the Word became flesh and took up residence among us, and we saw his glory, glory as of the one and only from the Father, full of grace and truth. ¹⁵ John testified about him and cried out, saying, “This one was *he about* whom I said, ‘The one who comes after me is ahead of me, because he existed before me.’”

a1:3 Or “came into being. What ...,” beginning a new sentence connected with the following verse. A major punctuation problem is involved, since the earliest manuscripts have no punctuation, but some important later ones place the punctuation before this phrase, effectively connecting it to v. 4: “What has come into being was life in him”

b1:4 Or “humankind”

c1:5 Or “comprehend” (if primarily referring to people in the world)

d1:6 Literally “the name to him”

e1:8 The verb is implied from the previous verse, and must be supplied in the English translation

f1:10 Or “acknowledge”

¹⁶ For from his fullness we have all received, and grace after grace. ¹⁷ For the law was given through Moses; grace and truth came about through Jesus Christ. ¹⁸ No one has seen God at any time; the one and only, God, the one who is in the bosom of the Father—that one has made *him*⁹ known.

John the Baptist Testifies to Jesus

¹⁹ And this is the testimony of John, when the Jews sent^h priests and Levites from Jerusalem so that they could ask him, “Who are you?” ²⁰ And he confessed—and he did not deny, and confessed—“I am not the Christ!” ²¹ And they asked him, “Then who *are* you? Are you Elijah?” And he said, “I am not!” “Are you the Prophet?”ⁱ And he answered, “No!” ²² Then they said to him, “Who are you, so that we can give an answer to those who sent us? What do you say about yourself?”

²³ He said,

“I am ‘the voice of one crying out in the wilderness,
“Make straight the way of the Lord,”^j”

just as Isaiah the prophet said.” ²⁴ (And they had been sent from the Pharisees.) ²⁵ And they asked him and said to him, “Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?”

²⁶ John answered them, saying, “I baptize with water. In your midst stands *one* whom you do not know—²⁷ the one who comes after me, of whom I am not worthy ²⁷ to untie,^k the strap of his sandal!” ²⁸ These *things* took place in Bethany on the other side of the Jordan, where John was baptizing.

²⁹ On the next day he saw Jesus coming to him and said, “Look! The Lamb of God who

g1:18 *Here the direct object is supplied from context in the English translation

h1:19 Some manuscripts have “sent to him”

i1:21 A reference to the “Prophet like Moses” of Deut 18:15 (see Acts 3:22)

j1:23 A quotation from Isa 40:3

k1:27 Literally “that I might untie”

takes away the sin of the world! ³⁰This one is *the one* about whom I said, 'After me is coming a man who is ahead of me, because he existed before me.' ³¹And I did not know him, but in order that he could be revealed to Israel, because of this I came baptizing with water."

³²And John testified, saying, "I have seen the Spirit descending like a dove from heaven and remaining upon him. ³³And I did not know him, but the one who sent me to baptize with water, that one said to me, '*The one* upon whom you see the Spirit descending and remaining upon him—this one is the one who baptizes with the Holy Spirit.' ³⁴And I have seen and testify that this one is the Chosen One^a of God.

Two of John's Disciples Follow Jesus

³⁵On the next day again John was standing *there*,^b and two of his disciples, ³⁶and looking at Jesus *as he*^c was walking by, he said, "Look! The Lamb of God!" ³⁷And the two disciples heard him speaking, and they followed Jesus. ³⁸And Jesus, turning around and seeing them following *him*,^d said to them, "What do you seek?" And they said to him, "Rabbi" (which means *when*^e translated "Teacher"), "where are you staying?" ³⁹He said to them, "Come and you will see!" So they came and saw where he was staying, and they stayed with him that day (it was about the tenth hour).

Andrew Declares Jesus to be the Messiah

⁴⁰Andrew, the brother of Simon Peter, was one of the two who heard John and followed him. ⁴¹This one first found his own brother Simon and said to him, "We have found the Messiah!" (which is translated "Christ"). ⁴²He brought him to Jesus. Looking at him, Jesus said, "You are Simon the son of John. You will be called Cephas" (which is interpreted "Peter").

Jesus Calls Philip and Nathanael

⁴³On the next day he wanted to depart for Galilee, and he found Philip. And Jesus said to him, "Follow me!" ⁴⁴(Now Philip was from Bethsaida, the town of Andrew and Peter.) ⁴⁵Philip found Nathanael and said to him, "We have found *the one* whom Moses wrote *about* in the law, and the prophets wrote *about*—Jesus son of Joseph from Nazareth!" ⁴⁶And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see!"

⁴⁷Jesus saw Nathanael coming toward him and said about him, "Look! *A true Israelite*,^f in whom is no deceit!" ⁴⁸Nathanael said to him, "From where do you know me?" Jesus answered and said to him, "Before Philip called you, *when you*^g were under the fig tree, I saw you." ⁴⁹Nathanael answered him, "Rabbi, you are the Son of God! You are the king of Israel!" ⁵⁰Jesus answered and said to him, "Because I said to you that I saw you under the fig tree, do you believe? You will see greater *things* than these!" ⁵¹And he said to him, "Truly, truly I say to all of you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

The Wedding at Cana: Water Turned into Wine

2 ¹And on the third day, there was a wedding at Cana in Galilee, and the mother of Jesus was there. ²And both Jesus and his disciples were invited to the wedding. ³And *when the*^h wine ran out, the mother of Jesus said to him, "They have no wine!" ⁴And Jesus said to her, "What *does* your concern have to do with me,ⁱ woman? My hour has not yet come." ⁵His mother said to the servants, "Whatever he says to you, do *it*!"^j

⁶Now six stone water jars were set there, in accordance with the ceremonial cleansing of the Jews, each holding two or three measures.^k

a1:34 Some manuscripts have "the Son of God"

b1:35 *The word "*there*" is not in the Greek text but is implied

c1:36 *Here "*as*" is supplied as a component of the participle ("walking by") which is understood as temporal

d1:38 *Here the direct object is supplied from context in the English translation

e1:38 *Here "*when*" is supplied as a component of the participle ("translated") which is understood as temporal

f1:47 Literally "truly an Israelite"

g1:48 *Here "*when*" is supplied as a component of the participle ("were") which is understood as temporal

h2:3 *Here "*when*" is supplied as a component of the temporal genitive absolute participle ("ran out")

i2:4 Literally "to me and to you"

j2:5 *Here the direct object is supplied from context in the English translation

k2:6 A "measure" was about 9 gallons (40 liters)

⁷Jesus said to them, “Fill the water jars with water.” And they filled them to the brim.

⁸And he said to them, “Now draw *some*^a out and take *it*^b to the head steward. So they took *it*.^c ⁹Now when the head steward tasted the water which had become wine and did not know where it was from—but the servants who had drawn the water knew—the head steward summoned the bridegroom ¹⁰and said to him, “Everyone,^d serves the good wine first, and whenever they are drunk, the inferior. You have kept the good wine until now!” ¹¹This beginning of signs Jesus performed at Cana in Galilee, and revealed his glory, and his disciples believed in him.

Jesus’ First Journey to Jerusalem

¹²After this he went down to Capernaum, and his mother and brothers^e and his disciples, and they stayed there a few^f days. ¹³And the Passover of the Jews was near, and Jesus went up to Jerusalem.

The Cleansing of the Temple

¹⁴And he found in the temple courts^g those who were selling oxen and sheep and doves, and the money changers seated. ¹⁵And he made a whip of cords and^h drove themⁱ all out of the temple courts,^j both the sheep and the oxen, and he poured out the coins of the money changers and overturned their^k tables. ¹⁶And to the ones selling the doves he said, “Take these *things* away from here! Do not make my Father’s house a marketplace!”^l

a2:8 *Here the direct object is supplied from context in the English translation

b2:8 *Here the direct object is supplied from context in the English translation

c2:8 *Here the direct object is supplied from context in the English translation

d2:10 Literally “every man”

e2:12 Some manuscripts have “his brothers”

f2:12 Literally “not many”

g2:14 *Here “courts” is supplied to distinguish this area from the interior of the temple building itself

h2:15 *Here “and” is supplied because the previous participle (“made”) has been translated as a finite verb

i2:15 *Here the direct object is supplied from context in the English translation

j2:15 *Here “courts” is supplied to distinguish this area from the interior of the temple building itself

k2:15 *Literally “the”; the Greek article is used here as a possessive pronoun

l2:16 Literally “a market house”; or “a house of merchants” (an allusion to Zech 14:21)

¹⁷His disciples remembered that it is written, “Zeal for your house will consume me.”^m

¹⁸So the Jews answered and said to him, “What sign do you show to us, because you are doing these *things*?” ¹⁹Jesus answered and said to them, “Destroy this temple, and in three days I will raise it up!” ²⁰Then the Jews said, “This temple has been under construction” forty-six years, and will you raise it up in three days?” ²¹But he was speaking about the temple of his body. ²²So when he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture and the saying that Jesus had spoken.

Jesus at the Passover

²³Now while he was in Jerusalem at the Passover, during the feast, many believed in his name *because they*^o saw his signs which he was doing. ²⁴But Jesus himself did not entrust himself to them, because he knew all *people*,^p ²⁵and because he did not need^q anyone to testify,^r about man, for he himself knew what was in man.^s

A Meeting with Nicodemus

3 ¹ Now there was a man of the Pharisees whose name was^t Nicodemus, a ruler of the Jews. ²This man came to him at night and said to him, “Rabbi, we know that *you are*^u a teacher who has come from God, for no one is able to perform these signs that you are performing unless God were with him.” ³Jesus answered and said to him, “Truly, truly I say to you, unless someone is born from above,^v he is

m2:17 A quotation from Ps 69:9

n2:20 This translation of the aorist verb is based on a very close parallel in Ezra 5:16 (LXX), where it is clear from the following verb that the construction had not yet been completed

o2:23 *Here “because” is supplied as a component of the participle (“saw”) which is understood as causal

p2:24 The Greek term is masculine and thus refers to “all people” rather than “all things” (which would be neuter)

q2:25 Literally “have need that”

r2:25 Literally “should testify”

s2:25 *Here “man” has been retained rather than the generic “people” to maintain the connection with the following verse

t3:1 Literally “the name to him”

u3:2 *Here both the pronoun and verb are understood in Greek and are supplied in the translation

v3:3 The same Greek word can mean either “from above” or “again,” which allows for the misunderstanding by Nicodemus here; Jesus was speaking of new birth “from

not able to see the kingdom of God.”⁴ Nicodemus said to him, “How can a man be born *when he* is an old man? He is not able to enter into his mother’s womb for the second time and be born, *can he?*”^a

⁵Jesus answered, “Truly, truly I say to you, unless someone is born of water and spirit, he is not able to enter into the kingdom of God. ⁶What is born of the flesh is flesh, and what is born of the Spirit is spirit. ⁷Do not be astonished that I said to you, ‘It is necessary for you to be born from above.’”^b ⁸The wind blows wherever it wishes, and you hear the sound of it, but you do not know where it comes from and where it is going. So is everyone who is born of the Spirit.”

⁹Nicodemus answered and said to him, “How can these *things* be?” ¹⁰Jesus answered and said to him, “Are you the teacher of Israel, and you do not understand these *things*? ¹¹Truly, truly I say to you, we speak what we know, and we testify *about* what we have seen, and you do not accept our testimony!” ¹²If I tell you earthly things and you do not believe, how will you believe if I tell you heavenly things? ¹³And no one has ascended into heaven except the one who descended from heaven—the Son of Man. ¹⁴And just as Moses lifted up the snake in the wilderness,^c thus it is necessary *that* the Son of Man be lifted up, ¹⁵so that everyone who believes in him will have eternal life.”^d

God’s Love for the World

¹⁶For in this way God loved the world, so that he gave his one and only Son, in order that everyone who believes in him will not perish, but will have eternal life. ¹⁷For God did not send his Son into the world in order that he should judge^e the world, but in order that the world should be saved through him. ¹⁸The one

who believes in him is not judged,^f but the one who does not believe has already been judged,^g because he has not believed in the name of the one and only Son of God. ¹⁹And this is the judgment: that the light has come into the world, and people loved the darkness rather than the light, because their deeds were evil. ²⁰For everyone who practices evil hates the light and does not come to the light, lest his deeds be exposed. ²¹But the one who practices the truth comes to the light, in order that his deeds may be revealed, that they are done in God.

Additional Testimony by John the Baptist About Jesus

²²After these *things* Jesus and his disciples came into Judean territory, and there he spent time with them and was baptizing. ²³Now John was also baptizing at Aenon near Salim, because water was plentiful there, and they were coming and were being baptized. ²⁴(For John had not yet been thrown into prison.)

²⁵So a dispute occurred on the part of John’s disciples with a Jew^h concerning purification. ²⁶And they came to John and said to him, “Rabbi, he who was with you on the other side of the Jordan, about whom you testified—look, this one is baptizing, and all are coming to him!”

²⁷John answered and said, “A man can receive not one *thing* unless it is granted to him from heaven! ²⁸You yourselves testify about me that I said, ‘I am not the Christ, but I am sent before that one.’ ²⁹The one who has the bride is the bridegroom. But the friend of the bridegroom, who stands and hears him, rejoices *greatly*,ⁱ because of the bridegroom’s voice. So this joy of mine is complete. ³⁰It is necessary for that one to increase, but *for* me to decrease.”

³¹The one who comes from above is over all. The one who is from the earth is from the earth and speaks from the earth; the one who comes from heaven is over all. ³²What he has seen and heard, this he testifies, and no one accepts his testimony. ³³The one who accepts his testimony has attested that God is true.

above,” while Nicodemus misunderstood him to mean a second physical birth

a3:4 *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*can he*”

b3:7 The same Greek word can mean either “from above” or “again” (see also v. 3)

c3:14 An allusion to Num 21:5–9

d3:15 Some interpreters and Bible translations extend the quotation of Jesus’ words through v. 21

e3:17 Or “he should condemn”

f3:18 Or “condemned”

g3:18 Or “been condemned”

h3:25 Some significant early manuscripts read “the Jews”

i3:29 Literally “with joy”

³⁴For *the one* whom God sent speaks the words of God, for he does not give the Spirit by measure. ³⁵The Father loves the Son and has given all *things* into his hand. ³⁶The one who believes in the Son has eternal life, but the one who disobeys the Son will not see life—but the wrath of God remains on him.^a

The Samaritan Woman at Jacob's Well

4 ¹ Now when Jesus knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John ²(although Jesus himself was not baptizing, but his disciples), ³he left Judea and departed again for Galilee. ⁴And it was necessary *for* him to go through Samaria.

⁵Now he came to a town of Samaria called Sychar, near the piece of land that Jacob had given to his son Joseph. ⁶And Jacob's well was there, so Jesus, *because he* had become tired from the journey, simply sat down at the well. It was about the sixth hour.

⁷A woman of Samaria came to draw water. Jesus said to her, "Give me *water*^b to drink." ⁸(For his disciples had gone away into the town so that they could buy food.) ⁹So the Samaritan woman said to him, "How do you, being a Jew, ask from me *water*^c to drink, *since* ^{1d}I am a Samaritan woman?" (For Jews have no dealings with Samaritans.)

¹⁰Jesus answered and said to her, "If you had known the gift of God and who it is who says to you, 'Give me *water*^e to drink,' you would have asked him, and he would have given you living water." ¹¹The woman said to him, "Sir, you have no bucket and the well is deep! From where then do you get this living water? ¹²You are not greater than our father Jacob, *are you*,^f who gave us the well and drank

from it himself, and his sons and his livestock?"

¹³Jesus answered and said to her, "Everyone who drinks of this water will be thirsty again. ¹⁴But whoever drinks of this water which I will give to him will never be thirsty for eternity, but the water which I will give to him will become in him a well of water springing up to eternal life." ¹⁵The woman said to him, "Sir, give me this water, so that I will not be thirsty or come here to draw *water*!"^g ¹⁶He said to her, "Go, call your husband and come here." ¹⁷The woman answered and said to him, "I do not have a husband." Jesus said to her, "You have said rightly, 'I do not have a husband,' ¹⁸for you have had five husbands, and *the one* whom you have now is not your husband; this you have said truthfully!"

¹⁹The woman said to him, "Sir, I see that you are a prophet. ²⁰Our fathers worshipped on this mountain, and you *people*^h say that in Jerusalem is the place where it is necessary to worship." ²¹Jesus said to her, "Believe me, woman, that an hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. ²²You worship what you do not know. We worship what we know, because salvation is from the Jews. ²³But an hour is coming—and now is *here*ⁱ—when the true worshipers will worship the Father in spirit and truth, for indeed the Father seeks such *people* to be his worshipers. ²⁴God *is* spirit, and the ones who worship him must worship in spirit and truth." ²⁵The woman said to him, "I know that Messiah is coming" (the one called Christ); "whenever that one comes, he will proclaim all *things* to us." ²⁶Jesus said to her, "I, the one speaking to you, am *he*!"

The Disciples and the Harvest

²⁷And at this *point*^k his disciples came, and they were astonished that he was speaking with

a3:36 Some interpreters and Bible translations extend the quotation of John the Baptist's words through v. 36

b4:7 *Here "water" is supplied in the translation as the understood direct object of the verb "give"

c4:9 *Here "water" is supplied in the translation as the understood direct object of the verb "ask"

d4:9 *Here "since" is supplied as a component of the participle ("am") which is understood as causal

e4:10 *Here "water" is supplied in the translation as the understood direct object of the verb "give"

f4:12 *The negative construction in Greek anticipates a negative answer here, indicated by the supplied phrase "are you" in the translation

g4:15 *Here the direct object is supplied from context in the English translation

h4:20 *Here "people" is supplied in the translation because the Greek pronoun is plural

i4:23 *The word "here" is not in the Greek text but is implied

j4:26 *Here the predicate nominative is supplied from context in the English translation

k4:27 *The word "point" is not in the Greek text but is implied

a woman. However, no one said, “What do you seek?” or “Why are you speaking with her?” ²⁸ So the woman left her water jar and went away into the town and said to the people, ^a ²⁹ “Come, see a man who told me everything I have ever done! Perhaps this one is the Christ?” ³⁰ They went out from the town and were coming to him.

³¹ In the meanwhile the disciples were asking him, saying, “Rabbi, eat *something!*” ^b ³² But he said to them, “I have food to eat that you do not know about.” ³³ So the disciples began to say ^c to one another, “No one brought him *anything* ^d to eat, *did they?*” ^e ³⁴ Jesus said to them, “My food is that I do the will of the one who sent me and complete his work.” ³⁵ Do you not say, ‘There are yet four months and the harvest comes?’ Behold, I say to you, lift up your eyes and look at the fields, that they are white for harvest already. ^f ³⁶ The one who reaps receives wages and gathers fruit for eternal life, in order that the one who sows and the one who reaps can rejoice together. ³⁷ For in this *instance* ^g the saying is true, ‘It is one who sows and another who reaps.’ ³⁸ I sent you to reap what you did not work for; others have worked, and you have entered into their work.”

The Samaritans and the Savior of the World

³⁹ Now from that town many of the Samaritans believed in him because of the word of the woman who testified, “He told me everything that I have done.” ⁴⁰ So when the Samaritans came to him, they began asking ^h him to stay

a4:28 Assuming the term is used here in a generic sense to refer to persons of either gender, it should be translated “people”; if instead the term here refers only to the town leaders or elders who met at the town gate, then “men” would be appropriate

b4:31 *Here the direct object is supplied from context in the English translation

c4:33 *The imperfect tense has been translated as ingressive here (“began to say”)

d4:33 *Here the direct object is supplied from context in the English translation

e4:33 *The negative construction in Greek anticipates a negative answer here, indicated by the supplied phrase “*did they*” in the translation

f4:35 Some interpreters and Bible translations place the word “already” at the beginning of the next verse: “Already the one who reaps receives wages ...”

g4:37 *The word “*point*” is not in the Greek text but is implied

h4:40 *The imperfect tense has been translated as ingres-

sive here (“began asking”)
with them. And he stayed there two days. ⁴¹ And many more believed because of his word, ⁴² And they were saying to the woman, “No longer because of ⁱ what you said, ⁱ do we believe, for we ourselves have heard, and we know that this one is truly the Savior of the world!”

Return to Galilee

⁴³ And after the two days he departed from there into Galilee. ⁴⁴ For Jesus himself testified that a prophet has no honor in his own homeland. ⁴⁵ So when he came to Galilee, the Galileans welcomed him, *because they* ^j had seen all *the things* he had done in Jerusalem at the feast (for they themselves had also come to the feast).

A Royal Official's Son Is Healed

⁴⁶ Now he came again to Cana in Galilee, where he had made the water wine. And *there* was at Capernaum a certain royal official whose son was sick. ⁴⁷ This man, *when he* ^k heard that Jesus had come from Judea into Galilee, went to him and asked that he come down and heal his son, for he was about to die. ⁴⁸ So Jesus said to him, “Unless you *people* ^l see signs and wonders, you will never believe!” ⁴⁹ The royal official said to him, “Sir, come down before my child dies!” ⁵⁰ Jesus said to him, “Go, your son will live.” The man believed the word that Jesus spoke to him, and he departed.

⁵¹ Now *as* ^m he was going down, his slaves met him, saying that his child was alive. ⁵² So he inquired from them the hour at which he had gotten better. Then they said to him, “Yesterday at the seventh hour the fever left him.” ⁵³ So the father knew that *it was* that” same hour at which Jesus said to him, “Your son will live,” and he himself believed, and his whole

sive here (“began asking”)

i4:42 Literally “your speaking”

j4:45 *Here “*because*” is supplied as a component of the participle (“had seen”) which is understood as causal

k4:47 *Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

l4:48 *Here “*people*” is supplied in the translation because the Greek verb (“see”) is plural

m4:51 *Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was going down”)

n4:53 Some manuscripts have “that *it was* at that same hour”

household. ⁵⁴Now this *is* again a second sign Jesus performed *when he^a* came from Judea into Galilee.

A Paralytic Is Healed

5 ¹ After these *things there* was a feast of the Jews, and Jesus went up to Jerusalem. ² Now there is in Jerusalem near the Sheep Gate a pool called in Aramaic *Bethzatha*,^b which has five porticoes. ³ In these were lying a large number of those who were sick, blind, lame, paralyzed.^c ⁴ And a certain man was there who had *been* thirty-eight years in his sickness. ⁵ Jesus, *when he^d* saw this one lying *there* and knew that he had *been sick^e* a long time already, said to him, “Do you want to become well?” ⁷ The one who was sick answered him, “Sir, I do not have anyone that, whenever the water is stirred up, could put me into the pool. But *while^f* I am coming, another goes down before me.” ⁸ Jesus said to him, “Get up! Pick up your mat and walk!” ⁹ And immediately the man became well and picked up his mat and began to walk.^g (Now it was the Sabbath on that day.)

¹⁰ So the Jews were saying to the one who had been healed, “It is the Sabbath, and it is not permitted for you to pick up the mat!”^h

¹¹ But he answered them, “The one who made me well—that one said to me, ‘Pick up your mat and walk!’” ¹² So they asked him, “Who is the man who said to you, ‘Pick up *your mat* and walk?’” ¹³ But the one who was healed did

not know who it was, for Jesus had withdrawn *while^k* a crowd was in the place.

Equal with God

¹⁴ After these *things* Jesus found him at the temple and said to him, “Look, you have become well! Sin no longer, lest something worse happen to you.” ¹⁵ The man went and reported to the Jews that Jesus was the one who made him well. ¹⁶ And on account of this the Jews began to persecute^l Jesus, because he was doing these *things* on the Sabbath. ¹⁷ But he answered^m them, “My Father is working until now, and I am working.” ¹⁸ So on account of this the Jews were seeking even more to kill him, because he not only was breaking the Sabbath, but also was calling God his own Father, *thusⁿ* making himself equal with God.

The Authority of the Son

¹⁹ So Jesus answered and said to them, “Truly, truly I say to you, the Son can do nothing from himself except what he sees the Father doing. For whatever that one does, these *things* also the Son does likewise. ²⁰ For the Father loves the Son and shows him everything that he himself is doing. And greater works than these he will show him, so that you will be astonished. ²¹ For just as the Father raises the dead and makes *them^o* alive, thus also the Son makes alive whomever he wishes. ²² For the Father does not judge anyone, but he has given all judgment to the Son, ²³ in order that all *people^p* will honor the Son, just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him. ²⁴ Truly, truly I say to you that the one who hears my word and who believes the one who sent me has eternal life, and does not come into judgment, but has passed from death into life.

²⁵ “Truly, truly I say to you, that an hour is

a4:54 *Here “*when*” is supplied as a component of the participle (“*came*”) which is understood as temporal

b5:2 The majority of later manuscripts read “Bethesda,” while other early manuscripts read “Bethsaida”

c5:3 The majority of later manuscripts add the following words: “waiting for the moving of the water.” ⁴ For an angel of the Lord from time to time went down in the pool and stirred up the water. So the one who went in first after the stirring of the water was healed of whatever disease he suffered.”

d5:6 *Here “*when*” is supplied as a component of the participle (“*saw*”) which is understood as temporal

e5:6 *The phrase “*been sick*” is not in the Greek text, but is supplied from the context

f5:7 Literally “during which time”

g5:9 *The imperfect tense has been translated as ingressive here (“began to walk”)

h5:10 Some manuscripts have “your mat”

i5:12 Some manuscripts have “They asked him”

j5:12 *In Greek the direct object (“*your mat*”) is not in the Greek text but the repetition is implied from the previous verse

k5:13 *Here “*while*” is supplied as a component of the temporal genitive absolute participle (“*was*”)

l5:16 *The imperfect tense has been translated as ingressive here (“began to persecute”)

m5:17 Some manuscripts have “Jesus answered”

n5:18 *Here “*thus*” is supplied as a component of the participle (“*making*”) which is understood as result

o5:21 *Here the direct object is supplied from context in the English translation

p5:23 *The word “*people*” is not in the Greek text but is implied

coming—and now is *here*—when the dead will hear the voice of the Son of God, and the ones who hear will live. ²⁶For just as the Father has life in himself, thus also he has granted to the Son to have life in himself. ²⁷And he has granted him authority to carry out judgment, because he is the Son of Man.

²⁸“Do not be astonished *at* this, because an hour is coming in which all those in the tombs will hear his voice ²⁹and they will come out—those who have done good *things* to a resurrection of life, but those who have practiced evil *things* to a resurrection of judgment. ³⁰I am able to do nothing from myself. Just as I hear, I judge, and my judgment is just, because I do not seek my *own* will, but the will of the one who sent me.

Further Testimony About the Son

³¹“If I testify about myself, my testimony is not true. ³²There is another who testifies about me, and I know that the testimony which he testifies about me is true. ³³You have sent to John and he has testified to the truth. ³⁴(And I do not receive testimony from people, but I say these *things* in order that you may be saved.) ³⁵That one was the lamp *which* was burning and shining, and you wanted to rejoice for an hour in his light.

³⁶“But I have a testimony greater than John’s, for the works which the Father has given to me that I should complete them—the very works which I am doing—*these* testify about me, that the Father has sent me. ³⁷And the Father who sent me, that one has testified about me. You have neither heard his voice at any time nor seen his form. ³⁸And you do not have his word residing in yourselves, because the one whom that one sent, in this one you do not believe. ³⁹You search^a the scriptures because you think that you have eternal life in them, and it is these that testify about me. ⁴⁰And you are not willing to come to me so that you may have life.

⁴¹“I do not accept glory^b from people, ⁴²but I know you, that you do not have the love of God in yourselves. ⁴³I have come in my Father’s name, and you do not accept me. If another should come in his own name, you would accept that one! ⁴⁴How are you able to

believe, *if you^c* accept glory from one another, and do not seek the glory *which is* from the only God? ⁴⁵Do not think that I will accuse you before the Father! The one who accuses you is Moses, in whom you have put your hope! ⁴⁶For if you had believed Moses, you would believe me, for that one wrote about me. ⁴⁷But if you do not believe that one’s writings, how will you believe my words?”

The Feeding of Five Thousand

6 ¹ After these *things* Jesus went away to the other side of the sea of Galilee (that is, Tiberias). ²And a large crowd was following him because they were observing the signs that he was doing on those who were sick. ³So Jesus went up on the mountain and sat down there with his disciples. ⁴(Now the Passover, the feast of the Jews, was near.) ⁵Then Jesus, when he looked up,^{d e} and saw that a large crowd was coming to him, said to Philip, “Where can we buy bread so that these *people* can eat?” ⁶(Now he said this to test him, because he knew what he was going to do.) ⁷Philip replied to him, “Two hundred denarii *worth of* bread would not be enough for them, in order that each one could receive a little.” ⁸One of his disciples, Andrew the brother of Simon Peter, said to him, ⁹“Here is a boy who has five barley loaves and two fish, but what are these for so many *people*?” ¹⁰Jesus said, “Make the people recline.” (Now *there* was a lot of grass in the place.) So the men reclined, approximately five thousand *in* number. ¹¹Then Jesus took the bread, and *after he^f* had given thanks, he distributed *it^g* to those who were reclining—likewise also of the fish, as much as they wanted. ¹²And when they were satisfied, he said to his disciples, “Gather the remaining fragments so that nothing is lost.” ¹³So they gathered *them^h*, and filled twelve

c5:44 *Here “if” is supplied as a component of the participle (“accept”) which is understood as conditional

d6:5 Literally “then Jesus lifting up the eyes”

e6:5 *Here “when” in the translation is supplied as a component of the participle “lifting up” which is understood as temporal

f6:11 *Here “after” is supplied as a component of the participle (“had given thanks”) which is understood as temporal

g6:11 *Here the direct object is supplied from context in the English translation

h6:13 *Here the direct object is supplied from context in

a5:39 Or “Search” (an imperative)

b5:41 Or “honor”

baskets with fragments from the five barley loaves which were left over by those who had eaten.

¹⁴Now *when*^a the people saw the sign that he performed, they began to say,^b “This one is truly the Prophet who is to come into the world!” ¹⁵Then Jesus, *because* *he*^c knew that they were about to come and seize him in order to make *him*^d king, withdrew again up the mountain *by* himself alone.

Jesus Walks on the Water

¹⁶Now when evening came, his disciples went down to the sea. ¹⁷And getting into a boat, they began to go^e to the other side of the sea, to Capernaum. And it had already become dark, and Jesus had not yet come to them. ¹⁸And the sea began to be stirred up^f *because*^g a strong wind was blowing. ¹⁹Then *when* *they*^h had rowed about twenty-five or thirty stadia,ⁱ they saw Jesus walking on the sea and coming near the boat, and they were afraid. ²⁰But he said to them, “*It* is I! Do not be afraid!” ²¹So they were wanting to take him into the boat, and immediately the boat came to the land to which they were going.

Discourse About the Bread of Life

²²On the next day, the crowd that was on the other side of the sea saw that other boats were not there (except one), and that Jesus had not entered with his disciples into the boat, but his disciples had departed alone. ²³Other boats from Tiberias came near the place where they had eaten the bread *after*^j the Lord had given

thanks. ²⁴So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and came to Capernaum seeking Jesus.

²⁵And *when* *they*^k found him on the other side of the sea, they said to him, “Rabbi, when did you get here?” ²⁶Jesus replied to them and said, “Truly, truly I say to you, you seek me not because you saw signs, but because you ate of the loaves and were satisfied! ²⁷Do not work for the food that perishes, but the food that remains to eternal life, which the Son of Man will give to you. For God the Father has set his seal on this one.”

²⁸So they said to him, “What shall we do that we can accomplish the works of God?” ²⁹Jesus answered and said to them, “This is the work of God: that you believe in *the one* whom that one sent.” ³⁰So they said to him, “Then what sign will you perform, so that we can see *it*^l and believe you? What will you do?” ³¹Our fathers ate the manna in the wilderness, just as it is written, ‘He gave them bread from heaven to eat.’^m

³²Then Jesus said to them, “Truly, truly I say to you, Moses did not give you bread from heaven, but my Father is giving you the true bread from heaven! ³³For the bread of God is the one who comes down from heaven and gives life to the world.” ³⁴So they said to him, “Sir, always give us this bread!”

³⁵Jesus said to them, “I am the bread of life. The one who comes to me will never be hungry, and the one who believes in me will never be thirsty again. ³⁶But I said to you that you have seen me and do not believe. ³⁷Everyone whom the Father gives to me will come to me, and the one who comes to me I will never throw out, ³⁸because I have come down from heaven not that I should do my will, but the will of the one who sent me. ³⁹Now this is the will of the one who sent me: that everyone whom he has given me, I would not lose *any* of

the English translation

a6:14 *Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

b6:14 *The imperfect tense has been translated as ingressive here (“began to say”)

c6:15 *Here “*because*” is supplied as a component of the participle (“knew”) which is understood as causal

d6:15 *Here the direct object is supplied from context in the English translation

e6:17 *The imperfect tense has been translated as ingressive here (“began to go”)

f6:18 *The imperfect tense has been translated as ingressive here (“began to be stirred up”)

g6:18 *Here “*because*” is supplied as a component of the participle (“was blowing”) which is understood as causal

h6:19 *Here “*when*” is supplied as a component of the participle (“had rowed”) which is understood as temporal

i6:19 A “stade” or “stadium” (plur. “stadia”) is about 607 ft (187 m), so this was around 3 miles (5 km)

j6:23 *Here “*after*” is supplied as a component of the

temporal genitive absolute participle (“had given thanks”)

k6:25 *Here “*when*” is supplied as a component of the participle (“found”) which is understood as temporal

l6:30 *Here the direct object is supplied from context in the English translation

m6:31 A quotation from Ps 78:24 which refers to the events of Exod 16:4–36

them,^a but raise them^b up on the last day.
⁴⁰For this is the will of my Father, that every-one who looks at the Son and believes in him would have eternal life, and I will raise him up on the last day.”

⁴¹Now the Jews began to grumble^c about him because he said, “I am the bread that came down from heaven,” ⁴²and they were saying, “Is this one not Jesus the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven?’”

⁴³Jesus answered and said to them, “Do not grumble [among yourselves],^d ⁴⁴No one is able to come to me unless the Father who sent me draws him, and I will raise him up on the last day. ⁴⁵It is written in the prophets, ‘And they will all be taught by God.’^e Everyone who hears from the Father and learns comes to me.

⁴⁶(Not that anyone has seen the Father except the one who is from God—this one has seen the Father.)^f ⁴⁷Truly, truly I say to you, the one who believes has eternal life. ⁴⁸I am the bread of life. ⁴⁹Your fathers ate the manna in the wilderness and they died. ⁵⁰This is the bread that comes down from heaven so that someone may eat from it and not die. ⁵¹I am the living bread that came down from heaven. If anyone eats from this bread, he will live [forever].^g And the bread that I will give for the life of the world is my flesh.”

⁵²So the Jews began to quarrel^h [among themselves],ⁱ saying, “How can this man give us his flesh to eat?” ⁵³Then Jesus said to them, “Truly, truly I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves! ⁵⁴The one who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last

day. ⁵⁵For my flesh is true food, and my blood is true drink. ⁵⁶The one who eats^j my flesh and drinks my blood resides in me and I in him. ⁵⁷Just as the living Father sent me, and I live because of the Father, so also the one who eats^k me—that one will live because of me. ⁵⁸This is the bread that came down from heaven, not as the fathers ate and died. The one who eats^l this bread will live [forever].”^m

Many of Jesus’ Disciples Offended by His Teaching

⁵⁹He said these *things while*ⁿ teaching in the synagogue in Capernaum. ⁶⁰Thus many of his disciples, *when they*^o heard *it*,^p said, “This saying is hard! Who can understand it?” ⁶¹But Jesus, *because he*^q knew within himself that his disciples were grumbling about this, said to them, “Does this cause you to be offended? ⁶²Then *what* if you see the Son of Man ascending where he was before? ⁶³The Spirit is the one who gives life; the flesh profits nothing. The words that I have spoken to you are spirit and are life. ⁶⁴But there are some of you who do not believe.” (For Jesus knew from the beginning who they were who did not believe, and who it was who would betray him.) ⁶⁵And he said, “Because of this I said to you that no one can come to me unless it has been granted to him by the Father.”

Peter’s Confession

⁶⁶For this *reason* many of his disciples [drew back],^r and were not walking with him any longer. ⁶⁷So Jesus said to the twelve, “You do

a6:39 This pronoun is neuter singular in Greek, but is collective

b6:39 This pronoun is neuter singular in Greek, but is collective

c6:41 *The imperfect tense has been translated as ingressive here (“began to grumble”)

d6:43 Literally “with one another”

e6:45 A quotation from Isa 54:13

f6:46 The switch from first person in vv. 44–45 to third person here and back to first person in vv. 47–51 suggests that this verse is a parenthetical comment by the author rather than the words of Jesus

g6:51 Literally “for the age”

h6:52 *The imperfect tense has been translated as ingressive here (“began to quarrel”)

i6:52 Literally “with one another”

j6:56 *This term is somewhat graphic and typically used for animals feeding, but the distinction from other Greek verbs for eating is difficult to convey in English

k6:57 *This term is somewhat graphic and typically used for animals feeding, but the distinction from other Greek verbs for eating is difficult to convey in English

l6:58 *This term is somewhat graphic and typically used for animals feeding, but the distinction from other Greek verbs for eating is difficult to convey in English

m6:58 Literally “for the age”

n6:59 *Here “*when*” is supplied as a component of the participle (“teaching”) which is understood as temporal

o6:60 *Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

p6:60 *Here the direct object is supplied from context in the English translation

q6:61 *Here “*because*” is supplied as a component of the participle (“knew”) which is understood as causal

r6:66 Literally “went away to the things behind”

not want to go away also, *do you?*^a 68 Simon Peter answered him, “Lord, to whom would we go? You have the words of eternal life. 69 And we have believed, and have come to know, that you are the Holy One of God.” 70 Jesus replied to them, “Did I not choose you, the twelve, and one of you is the devil?” 71 (Now he was speaking about Judas *son* of Simon Iscariot, because this one—one of the twelve—was going to betray him.)

Jesus’ Brothers Do Not Believe in Him

7¹ And after these *things* Jesus was going about in Galilee. For he did not want to go about in Judea, because the Jews were seeking to kill him. ² Now the feast of the Jews—the *feast of Tabernacles*—was near. ³ So his brothers said to him, “Depart from here and go to Judea, so that your disciples also can see your works that you are doing. ⁴ For no one does anything in secret and *yet* he himself desires to be publicly recognized.^b If you are doing these *things*, reveal yourself to the world!” ⁵ (For not even his brothers believed in him.)

Jesus at the Feast of Tabernacles

⁶ So Jesus said to them, “My time has not yet come, but your time is always ready. ⁷ The world cannot hate you, but it hates me, because I am testifying about it, that its deeds are evil. ⁸ You go up to the feast. I am not going up to this feast, because my time is not yet completed.^d ⁹ And *when he*^e had said these *things*, he remained in Galilee.

¹⁰ But when his brothers had gone up to the feast, then he also went up, not openly, but (as it were) in secret. ¹¹ So the Jews were looking for him at the feast, and were saying, “Where is he?” ¹² And there was a lot of grumbling concerning him among the crowds; some were saying, “He is a good *man*,” but others were saying, “No, but he deceives the crowd.”

a6:67 *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*do you*”

b7:4 Literally “with openness”

c7:8 Most manuscripts read “not yet” here, but this is obviously an easier reading intended to reconcile the statement with Jesus’ later actions

d7:8 Or “fulfilled”

e7:9 *Here “*when*” is supplied as a component of the participle (“had said”) which is understood as temporal

¹³ However, no one was speaking openly about him for fear of the Jews.

¹⁴ Now when the feast was already half over,^f Jesus went to the temple *courts*^g and began to teach.^h ¹⁵ Then the Jews were astonished, saying, “How does this man possess knowledge,ⁱ *because he*^j has not been taught?” ¹⁶ So Jesus answered them and said, “My teaching is not mine, but *is* from the one who sent me. ¹⁷ If anyone wants to do his will, he will know about my^k teaching, whether it is from God or I am speaking from myself. ¹⁸ The one who speaks from himself seeks his own glory. But the one who seeks the glory of the one who sent him—this one is true, and there is no unrighteousness in him. ¹⁹ Has not Moses given you the law, and none of you carries out the law? Why do you seek to kill me?”

²⁰ The crowd replied, “You have a demon! Who is seeking to kill you?” ²¹ Jesus answered and said to them, “I performed one work, and you are all astonished. ²² Because of this Moses has given you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. ²³ If a man receives circumcision on the Sabbath so that the law of Moses would not be broken, are you angry with me because I made a whole man well^l on the Sabbath? ²⁴ Do not judge according to outward appearance, but judge according to righteous judgment!”

Is Jesus the Christ?

²⁵ Then some of the inhabitants of Jerusalem began to say,^m “Is this not *the one* whom they are seeking to kill? ²⁶ And behold, he is speaking openly and they are saying nothing to him! Can it be that the rulers truly know that this man is the Christ? ²⁷ Yet we know where this man is from, but the Christ, whenever he

f7:14 Literally “now it being already in the middle of the feast”

g7:14 *Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

h7:14 *The imperfect tense has been translated as ingressive here (“began to teach”)

i7:15 Literally “know letters”

j7:15 *Here “*because*” is supplied as a component of the participle (“been taught”) which is understood as causal

k7:17 *Literally “the”; the Greek article is used here as a possessive pronoun

l7:23 Or “a man entirely well”

m7:25 *The imperfect tense has been translated as ingressive here (“began to say”)

comes—one no one knows where he is from!”

²⁸Then Jesus cried out in the temple courts,^a teaching and saying, “You both know me and you know where I am from! And I have not come from myself, but the one who sent me is true, whom you do not know. ²⁹I know him, because I am from him and he sent me.”

³⁰So they were seeking to seize him, and no one laid a hand on him, because his hour had not yet come. ³¹But from the crowd many believed in him and were saying, “Whenever the Christ comes, he will not perform more signs than this man has done, *will he?*”^b

³²The Pharisees heard the crowd murmuring these *things* about him, and the chief priests and the Pharisees sent officers in order to take him into custody.^c ³³Then Jesus said, “Yet a little time I am with you, and I am going to the one who sent me. ³⁴You will seek me and will not find *me*,^{de} and where I am, you cannot come.”

³⁵So the Jews said to one another, “Where *is* this one going to go, that we will not find him? He is not going to go to the Dispersion among the Greeks and teach the Greeks, *is he?*”^f ³⁶What is this saying that he said, ‘You will seek me and will not find *me*,^{gh} and where I am, you cannot come?’”

The Promise of the Spirit

³⁷Now on the last day of the feast—the great day—Jesus stood and cried out, saying, “If anyone is thirsty, let him come to me, and let him drink, ³⁸the one who believes in me.ⁱ Just

as the scripture said, ‘Out of his belly will flow rivers of living water.’”^j ³⁹(Now he said this concerning the Spirit, whom those who believed in him were about to receive. For the Spirit was not yet *given*,^k because Jesus had not yet been glorified.)

Different Opinions About Jesus

⁴⁰Then, *when they*^l heard these words, *some* from the crowd began to say,^m “This man is truly the Prophet!” ⁴¹Others were saying, “This man is the Christ!” But others were saying, “No, for the Christ does not come from Galilee, *does he?*”ⁿ ⁴²Has not the scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?” ⁴³So there was a division in the crowd because of him. ⁴⁴And some of them were wanting to seize him, but no one laid hands on him.

⁴⁵So the officers came to the chief priests and Pharisees. And they said to them, “*Why*,^o did you not bring him?” ⁴⁶The officers replied, “Never has a man spoken like this!” ⁴⁷Then the Pharisees replied to them, “You have not also been deceived, *have you?*”^p ⁴⁸[None],^q of the rulers or of the Pharisees have believed in him, *have they?*^r ⁴⁹But this crowd who does not know the law is accursed!”

⁵⁰Nicodemus, the one who came to him previously—who was one of them—said to them, ⁵¹“Our law does not condemn a man

j7:38 A quotation from the Old Testament of uncertain origin; texts most often suggested are Isa 44:3 ; 55:1 ; 58:11 ; Zech 14:8

k7:39 A few manuscripts supply the participle “given” here; while it is unlikely this represents the original reading, many English versions nevertheless supply “given” to avoid the impression that the Spirit did not exist prior to this point

l7:40 *Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal
m7:40 *The imperfect tense has been translated as ingressive here (“began to say”)

n7:41 *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*does he?*”

o7:45 Literally “because of what”

p7:47 *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*have you?*”

q7:48 Literally “not anyone”

r7:48 *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*have they?*”

a7:28 *Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

b7:31 *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*will he?*”

c7:32 Literally “that they could seize him”

d7:34 *Here the direct object is supplied from context in the English translation

e7:34 Some manuscripts explicitly state “me”

f7:35 *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*is he?*”

g7:36 *Here the direct object is supplied from context in the English translation

h7:36 Some manuscripts explicitly state “me”

i7:38 An alternative punctuation of vv. 37–38 reads: “If anyone is thirsty, let him come to me and let him drink. ³⁸The one who believes in me, just as the scripture said, ‘Out of his belly will flow rivers of living water.’”

unless it first hears from him and knows what he is doing, *does it?*^a 52 They answered and said to him, “You are not also from Galilee, *are you?*”^b Investigate and see that a prophet does not arise from Galilee!” ¶ 53 And each one went to his *own* house.^c

A Woman Caught in Adultery

8¹ But Jesus went to the Mount of Olives. ² Now early in the morning he came again to the temple *courts*.^d And all the people were coming,^e and he sat down *and*^f began to teach^g them.

³ Now the scribes and the Pharisees brought to him a woman^h caught in adultery. And standing her in *their* midst, ⁴ they said to him, testing *him*,ⁱ “Teacher, this woman was caught in the very act of committing adultery! ⁵ Now in the law, Moses commanded us to stone such women. So what do you say?” ⁶ (Now they were saying this to test him, so that they would have *an occasion*^j to bring charges against him.) But Jesus, bending down, began to write^k with *his*^l finger on the ground, taking no notice.^m ⁷ And when they persisted in asking him, straightening up he saidⁿ to them, “The *one* of you without sin, let him throw the first stone at her!” ⁸ And bending

a7:51 *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*does it?*”

b7:52 *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*are you?*”

c7:53 John 7:53–8:11 is not found in the earliest and best manuscripts and was almost certainly not an original part of the Gospel of John; one significant group of Greek manuscripts places it after Luke 21:38

d8:2 *Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

e8:2 Some manuscripts have “were coming to him”

f8:2 *Here “*and*” is supplied because the previous participle (“sat down”) has been translated as a finite verb

g8:2 *The imperfect tense has been translated as ingressive here (“began to teach”)

h8:3 Some manuscripts have “brought a woman”

i8:4 Some manuscripts omit “testing *him*”

j8:6 *Here the direct object is supplied from context in the English translation

k8:6 *The imperfect tense has been translated as ingressive here (“began to write”)

l8:6 *Literally “the”; the Greek article is used here as a possessive pronoun

m8:6 Some manuscripts omit “taking no notice”

n8:7 Some manuscripts have “he straightened up and said”

down again, he wrote on the ground. ⁹ Now *when they*^o heard *it*,^p being convicted by their conscience,^q they began to depart,^r one by one, beginning with the older ones, and Jesus^s was left alone—and the woman who was in *their* midst. ¹⁰ So Jesus, straightening up and seeing no one except the woman,^t said to her, “Where are those accusers of yours?^u Does no one condemn you?” ¹¹ And she said, “No one, Lord.” So Jesus said, “Neither do I condemn you. Go, and^v sin no more.” ¶ ^w

Jesus, the Light of the World

¹² Then Jesus spoke to them again, saying, “I am the light of the world! The one who follows me will never walk in darkness, but will have the light of life.” ¹³ So the Pharisees said to him, “You testify concerning yourself! Your testimony is not true.” ¹⁴ Jesus answered and said to them, “Even if I testify concerning myself, my testimony is true, because I know where I have come from and where I am going. But you do not know where I have come from or where I am going. ¹⁵ You judge according to externals; I do not judge anyone. ¹⁶ But even if I judge, my judgment is true, because I am not alone, but I and the Father who sent me. ¹⁷ And even in your law it is written that the testimony of two men is true.^x ¹⁸ I am the one who testifies concerning myself, and the Father who sent me testifies concerning me.”

¹⁹ So they were saying to him, “Where is your father?” Jesus replied, “You know neither me nor my Father! If you had known me, you would have known my Father also.” ²⁰ He

o8:9 *Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

p8:9 *Here the direct object is supplied from context in the English translation

q8:9 Some manuscripts omit “being convicted by their conscience”

r8:9 *The imperfect tense has been translated as ingressive here (“began to depart”)

s8:9 Some manuscripts have “he”

t8:10 Some manuscripts omit “and seeing no one except the woman”

u8:10 Some manuscripts have “said to her, ‘Woman, where are they?’”

v8:11 Some manuscripts have “and from now on”

w8:11 John 7:53–8:11 is not found in the earliest and best manuscripts and was almost certainly not an original part of the Gospel of John; one significant group of Greek manuscripts places it after Luke 21:38

x8:17 An allusion to Deut 17:6

spoke these words by the treasury *while*^a teaching in the temple *courts*,^b and no one seized him, because his hour had not yet come.

Jesus Predicts His Death

²¹ So he said to them again, “I am going away, and you will seek me and will die in your sin. Where I am going you cannot come!” ²² Then the Jews began to say,^c “Perhaps he will kill himself, because he is saying, ‘Where I am going you cannot come.’” ²³ And he said to them, “You are from below; I am from above. You are from this world; I am not from this world.” ²⁴ Thus I said to you that you will die in your sins. For if you do not believe that I am *he*, you will die in your sins.”

²⁵ So they began to say to him,^d “Who are you?” Jesus said to them, “What,^e I have been saying to you *from* the beginning. ²⁶ I have many *things* to say and to judge concerning you, but the one who sent me is true, and *the things* which I heard from him, these *things* I say to the world.” ²⁷ (They did not know that he was speaking to them about the Father.)

²⁸ Then Jesus said,^f “When you lift up the Son of Man, then you will recognize that I am *he*, and I do nothing from myself, but just as the Father taught me, I say these *things*. ²⁹ And the one who sent me is with me. He has not left me alone, because I always do the things that are pleasing to him.” ³⁰ *While*^g he was saying these *things*, many believed in him.

The Truth Will Set You Free

³¹ Then Jesus said to those Jews who had believed him, “If you continue in my word you are truly my disciples, ³² and you will know the truth, and the truth will set you free.” ³³ They replied to him, “We are descendants of Abraham and have not been enslaved to anyone at any time. How do you say, ‘You will become

free?’” ³⁴ Jesus replied to them, “Truly, truly I say to you, that everyone who commits sin is a slave of sin. ³⁵ And the slave does not remain in the household *forever*,^h the son remains *forever*.ⁱ ³⁶ So if the son sets you free, you will be truly free. ³⁷ I know that you are descendants of Abraham. But you are seeking to kill me, because my word makes no progress among you. ³⁸ I speak *the things* that I have seen with the Father; so also you do *the things* that you have heard from the Father.”

The Priority of Jesus Over Abraham

³⁹ They answered and said to him, “Abraham is our father!” Jesus said to them, “If you are children of Abraham, do the deeds of Abraham! ⁴⁰ But now you are seeking to kill me, a man who spoke to you the truth which I heard from God. This Abraham did not do. ⁴¹ You are doing the deeds of your father!”

They said^j to him, “We were not born from sexual immorality! We have one father, God!” ⁴² Jesus said to them, “If God were your father, you would love me, for I have come forth from God and have come. For I have not come from myself, but that one sent me. ⁴³ Why,^k do you not understand my way of speaking? Because you are not able to listen to my message. ⁴⁴ You are of your father the devil, and you want to do the desires of your father! That one was a murderer from the beginning, and does not stand firm in the truth, because truth is not in him. Whenever he speaks the lie, he speaks from his own *nature*,^l because he is a liar and the father *of lies*.^m ⁴⁵ But because I am telling the truth, you do not believe me. ⁴⁶ Who among you convicts me concerning sin? If I am telling the truth, *why*,ⁿ do you not believe me? ⁴⁷ The one who is from God listens to the words of God. Because of this you do not listen—because you are not of God.”

⁴⁸ The Jews answered and said to him, “Do we not correctly say that you are a Samaritan and have a demon?” ⁴⁹ Jesus replied, “I do not have a demon, but I honor my Father, and you

a8:20 *Here “*while*” is supplied as a component of the participle (“teaching”) which is understood as temporal

b8:20 *Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

c8:22 *The imperfect tense has been translated as ingressive here (“began to say”)

d8:25 *The imperfect tense has been translated as ingressive here (“began to say”)

e8:25 Literally “that which”

f8:28 Some manuscripts have “said to them”

g8:30 *Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was saying”)

h8:35 Literally “for the age”

i8:35 Literally “for the age”

j8:41 Some manuscripts have “Then they said”

k8:43 Literally “because of what”

l8:44 *The word “*nature*” is not in the Greek text but is implied

m8:44 Literally “of it”

n8:46 Literally “because of what”

dishonor me! ⁵⁰But I do not seek my *own* glory. There is one who seeks and judges! ⁵¹Truly, truly I say to you, if anyone keeps my word, he will never experience death [forever].^a

⁵²The Jews^b said to him, “Now we know that you have a demon! Abraham and the prophets died, and you say, ‘If anyone keeps my word, he will never taste death [forever].’^c

⁵³You are not greater than our father Abraham who died, *are you?*^d And the prophets died! Who do you make yourself *to be?*” ⁵⁴Jesus replied, “If I glorify myself, my glory is nothing. The one who glorifies me is my Father, *about* whom you say, ‘He is our God.’ ⁵⁵And you have not known him, but I know him. And if I were to say that I do not know him, I would be a liar like you! But I know him and I keep his word. ⁵⁶Abraham your father rejoiced that he would see my day, and he saw *it*^e and was glad.”

⁵⁷So the Jews said to him, “You are,^f not yet fifty years *old*, and have you seen Abraham?” ⁵⁸Jesus said to them, “Truly, truly I say to you, before Abraham was, I am!” ⁵⁹Then they picked up stones in order to throw *them*^g at him. But Jesus was hidden and went out of the temple *courts*.^h

A Man Born Blind Is Given Sight

9 ¹And *as*ⁱ *he*^j went away, he saw a man blind from birth. ²And his disciples asked him, saying, “Rabbi, who sinned, this man or his parents, that he should be born blind?” ³Jesus replied, “Neither this man sinned nor his parents, but *it happened*^k so that the works of God could be revealed in him. ⁴It is neces-

sary *for* us to do the deeds of the one who sent me while it is day; night is coming, when no one can work! ⁵While I am in the world, I am the light of the world.” ⁶*When he*^k had said these *things*, he spat on the ground and made clay with the saliva, and smeared the clay on his eyes. ⁷And he said to him, “Go, wash in the pool of Siloam” (which is translated “sent”). So he went and washed and came back seeing.

⁸Then the neighbors and those who saw him previously (because he was a beggar) began to say,^l “Is this man not the one who used to sit and beg?” ⁹Others were saying, “It is this man”; others were saying, “No, but he is like him.” That one was saying, “I am *he*!” ¹⁰So they began to say^m to him, “Howⁿ were your eyes opened?” ¹¹He replied, “The man who is called Jesus made clay and smeared *it*^o on my eyes and said to me, ‘Go to Siloam and wash!’ So I went, and I washed, *and*^p I received sight.” ¹²And they said to him, “Where is that man?” He said, “I do not know.”

The Reaction of the Pharisees to the Healing

¹³They brought him—the one formerly blind—to the Pharisees. ¹⁴(Now the day on which Jesus made the clay and opened his eyes was the Sabbath.) ¹⁵So the Pharisees also were asking him again how he received sight. And he said to them, “He put clay on my eyes, and I washed, and I see.” ¹⁶So some of the Pharisees were saying, “This man is not from God, because he does not observe the Sabbath!” Others^q were saying, “How can a man *who is* a sinner perform such signs?” And there was a division among them. ¹⁷So they said to the blind man again, “What do you say about him, because he opened your eyes?” And he said, “He is a prophet.”

a8:51 Literally “for the age”

b8:52 Some manuscripts have “Then the Jews”

c8:52 Literally “for the age”

d8:53 *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase “*are you*”

e8:56 *Here the direct object is supplied from context in the English translation

f8:57 Literally “you have”

g8:59 *Here the direct object is supplied from context in the English translation

h8:59 *Here “*courts*” is supplied to distinguish this area from the interior of the temple building itself

i9:1 *Here “*as*” is supplied as a component of the participle (“went away”) which is understood as temporal

j9:3 *The words “*it happened*” are not in the Greek text but are implied

k9:6 *Here “*when*” is supplied as a component of the participle (“had said”) which is understood as temporal

l9:8 *The imperfect tense has been translated as ingressive here (“began to say”)

m9:10 *The imperfect tense has been translated as ingressive here (“began to say”)

n9:10 Some manuscripts have “Then how”

o9:11 *Here the direct object is supplied from context in the English translation

p9:11 *Here “*and*” is supplied because the two previous participles (“went” and “washed”) have been translated as finite verbs

q9:16 Some manuscripts have “But others”

¹⁸So the Jews did not believe concerning him that he had been blind and received sight, until they summoned the parents of the one^a who received sight. ¹⁹And they asked them, saying, "Is this man your son, whom you say was born blind? Then how does he now see?"

²⁰So his parents answered and said, "We know that this man is our son, and that he was born blind. ²¹But how he now sees we do not know, or who opened his eyes we do not know. Ask him! [He is a mature adult;]^b he will speak for himself!" ²²(His parents said these *things* because they were afraid of the Jews, for the Jews had already decided that if anyone should confess him to be Christ, he would be expelled from the synagogue. ²³Because of this his parents said, "[He is a mature adult;]^c ask him.")

²⁴So they summoned the man who had been blind for the second time and said to him, "Give glory to God! We know that this man is a sinner!" ²⁵Then that man replied, "Whether he is a sinner I do not know. One *thing* I know—that *although* I^d was blind, now I see!" ²⁶So they said to him, "What did he do to you? How did he open your eyes?" ²⁷He replied to them, "I told you already and you did not listen! Why do you want to hear *it*^e again? You do not want to become his disciples also, *do you?*"^f ²⁸They reviled^g him and said, "You are his disciple! But we are disciples of Moses! ²⁹We know that God has spoken to Moses, but we do not know where this man is from." ³⁰The man answered and said to them, "For the remarkable thing is this, that you do not know where he is from, and he opened my eyes! ³¹We know that God does not listen to sinners, but if someone is devout and does his will, he listens to this one. ³²From [time immemorial]^h it has not been heard that someone opened the eyes of one born blind. ³³If this man were not from God, he would not be

able to do anything!" ³⁴They answered and said to him, "You were born completely in sin, and are you attempting to teachⁱ us?" And they threw him out.

Jesus as the Son of Man

³⁵Jesus heard that they had thrown him out, and finding him, he said, "Do you believe in the Son of Man?" ³⁶He answered and said, "And who is *he*, sir, that I may believe in him?"

³⁷Jesus said to him, "You have both seen him, and he is the one who is speaking with you."

¶ ³⁸And he said, "I believe, Lord!" and he worshiped him. ³⁹And Jesus said, ¶ ^j "For judgment I have come into this world, so that those who do not see may see, and those who see may become blind!" ⁴⁰*Some* of the Pharisees who were with him heard these *things* and said to him, "We are not also blind, *are we?*"^k ⁴¹Jesus said to them, "If you were blind, you would not have sin. But now you say, 'We see,' your sin remains.

Jesus as the Good Shepherd

10 ¹ "Truly, truly I say to you, the one who does not enter through the door into the fold of the sheep, but climbs up at some other place—that one is a thief and a robber. ²But the one who enters through the door is the shepherd of the sheep. ³For this one the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out. ⁴Whenever he sends out all his own, he goes before them, and the sheep follow him because they know his voice. ⁵And they will never follow a stranger, but will flee from him, because they do not know the voice of strangers." ⁶Jesus told them this parable, but they did not understand what it was that he was saying to them.

⁷Then Jesus said to them^l again, "Truly, truly, I say to you, I am the door of the sheep. ⁸All those who came before me are thieves and robbers, but the sheep do not listen to them. ⁹I am the door. If anyone enters through me, he

a9:18 Literally "of him"

b9:21 Literally "he has maturity"

c9:23 Literally "he has maturity"

d9:25 *Here "*although*" is supplied as a component of the participle ("was") which is understood as concessive

e9:27 *Here the direct object is supplied from context in the English translation

f9:27 *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase "*do you*"

g9:28 Some manuscripts have "And they reviled"

h9:32 Literally "the age"

i9:34 *Here the present tense is translated as a conative present ("attempting to teach")

j9:39 A number of important manuscripts lack v. 38 and the first part of v. 39 ("and Jesus said")

k9:40 *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase "*are we*"

l10:7 Some manuscripts omit "to them"

will be saved, and will come in and will go out and will find pasture. ¹⁰The thief _{comes} only,^a so that he can steal and kill and destroy; I have come so that they may have life, and have *it*^b abundantly.

¹¹"I am the good shepherd. The good shepherd lays down his life for the sheep. ¹²The hired hand, who is not the shepherd, whose own the sheep are not, sees the wolf approaching and abandons the sheep and runs away—and the wolf seizes them and scatters *them*^c—¹³because he is a hired hand and _{he} is not concerned,^d about the sheep.

¹⁴"I am the good shepherd, and I know my *own*, and my *own* know me, ¹⁵just as the Father knows me and I know the Father, and I lay down my life for the sheep. ¹⁶And I have other sheep which are not from this fold. I must bring these also, and they will hear my voice, and they will become one flock—one shepherd. ¹⁷Because of this the Father loves me, because I lay down my life so that I may take possession of it again. ¹⁸No one takes it from me, but I lay it down _{voluntarily}.^e I have authority to lay it down, and I have authority to take possession of it again. This commandment I received from my Father."

¹⁹Again there was a division among the Jews because of these words. ²⁰And many of them were saying, "He has a demon and is out of his mind! Why do you listen to him?" ²¹Others were saying, "These are not the words of one who is possessed by a demon! A demon is not able to open the eyes of the blind, *is it*?"^f

Jesus at the Feast of the Dedication

²²Then the feast of the Dedication took place in Jerusalem. It was winter, ²³and Jesus was walking in the temple in the Portico of Solomon. ²⁴So the Jews surrounded him and began to say^g to him, "_{How long will you}

keep us in suspense?^h If you are the Christ, tell us plainly!" ²⁵Jesus answered them, "I told you and you do not believe! The deeds that I do in the name of my Father, these testify about me. ²⁶But you do not believe, because you are not of my sheep! ²⁷My sheep listen to my voice, and I know them, and they follow me. ²⁸And I give them eternal life, and they will never perish _{forever},ⁱ and no one will seize them out of my hand. ²⁹My Father, who has given *them*^j to me, is greater than all, and no one can seize *them*^k from the Father's hand. ³⁰The Father and I are one."

³¹Then^l the Jews picked up stones again so that they could stone him. ³²Jesus answered them, "I have shown you many good deeds from the Father. For which one of them are you going to stone me?" ³³The Jews answered him, "We are not going to stone you concerning a good deed, but concerning blasphemy, and because you, *although you*^m are a man, make yourself *to be* God!" ³⁴Jesus answered them, "Is it not written in your law, 'I said, "You are gods"?'ⁿ ³⁵If he called them 'gods' to whom the word of God came—and the scripture cannot be broken—³⁶do you say about *he* whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?" ³⁷If I do not do the deeds of my Father, do not believe me. ³⁸But if I am doing *them*,^o even if you do not believe me, believe the deeds, so that you may know and understand that the Father *is* in me and I *am* in the Father." ³⁹So they were seeking again to seize him, and he departed out of their hand.

⁴⁰And he went away again on the other side of the Jordan, to the place where John was baptizing at an earlier time, and he stayed there. ⁴¹And many came to him and began to

ingressive here ("began to say")

h10:24 Literally "until when will you take away our life"

i10:28 Literally "for the age"

j10:29 *Here the direct object is supplied from context in the English translation

k10:29 *Here the direct object is supplied from context in the English translation

l10:31 Some manuscripts omit "Then"

m10:33 *Here "*although*" is supplied as a component of the participle ("are") which is understood as concessive

n10:34 A quotation from Ps 82:6 (in common usage "law" could refer to the entire Old Testament)

o10:38 *Here the direct object is supplied from context in the English translation

a10:10 Literally "does not come except"

b10:10 *Here the direct object is supplied from context in the English translation

c10:12 *Here the direct object is supplied from context in the English translation

d10:13 Literally "it is not a concern to him"

e10:18 Literally "from myself"

f10:21 *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase "*is it*"

g10:24 *The imperfect tense has been translated as

say,^a “John performed no sign, but everything John said about this man was true!” ⁴²And many believed in him there.

Lazarus Dies

11 ¹ Now a certain man was sick, Lazarus from Bethany, the village of Mary and her sister Martha. ² (Now it was Mary who anointed the Lord with perfumed oil and wiped his feet with her hair, whose brother Lazarus was sick.) ³ So the sisters sent *word*^b to him, saying, “Lord, behold, *the one* whom you love is sick.” ⁴ And *when he*^c heard *it*,^d Jesus said, “This sickness is not to death, but for the glory of God, in order that the Son of God may be glorified through it.” ⁵ (Now Jesus loved Martha and her sister and Lazarus.) ⁶ So when he heard that he was sick, then he remained in the place *where*,^e he was two days.

⁷ Then after this he said to the disciples, “Let us go to Judea again.” ⁸ The disciples said to him, “Rabbi, the Jews were seeking just now to stone you, and are you going there again?” ⁹ Jesus replied, Are *there* not twelve hours in the day? If anyone walks around in the daylight, he does not stumble, because he sees the light of this world. ¹⁰ But if anyone walks around in the night, he stumbles, because the light is not in him. ¹¹ He said these *things*, and after this he said to them, “Our friend Lazarus has fallen asleep, but I am going so that I can awaken him.” ¹² So the disciples said to him, “Lord, if he has fallen asleep, he will get well.” ¹³ (Now Jesus had been speaking about his death, but they thought that he was speaking about *real sleep*.^f) ¹⁴ So Jesus then said to them plainly, “Lazarus has died, ¹⁵ and I am glad *for your sake*,^g that I was not there, so that you may believe. But let us go to him.” ¹⁶ Then Thomas (the one who is called Didy-

mus)^h said to his fellow disciples, “Let us go also, so that we may die with him.”

Jesus the Resurrection and the Life

¹⁷ So *when he*ⁱ arrived, Jesus found he had already *been* four days in the tomb. ¹⁸ (Now Bethany was near Jerusalem, about fifteen stadia.) ¹⁹ So many of the Jews came to Martha and Mary in order to console them concerning their^k brother.) ²⁰ Now Martha, when she heard that Jesus was coming, went to meet him, but Mary was sitting in the house. ²¹ So Martha said to Jesus, “Lord, if you had been here, my brother would not have died. ²² Even^l now I know that whatever you ask God, God will grant you.” ²³ Jesus said to her, “Your brother will rise again.” ²⁴ Martha said to him, “I know that he will rise again in the resurrection at the last day.” ²⁵ Jesus said to her, “I am the resurrection and the life. The one who believes in me, even if he dies, will live, ²⁶ and everyone who lives and believes in me will never die *forever*.^m Do you believe this?” ²⁷ She said to him, “Yes, Lord, I have believed that you are the Christ, the Son of God, who comes into the world.”

Jesus Weeps

²⁸ And *when she*ⁿ had said this, she went and called her sister Mary privately, saying, “The Teacher is here and is calling for you.” ²⁹ So that one, when she heard *it*,^o got up quickly and went to him. ³⁰ (Now Jesus has not yet come into the village, but was still in the place where Martha went to meet him.) ³¹ So the Jews who were with her in the house and were consoling her, *when they*^p saw Mary—that she stood up quickly and went out—followed her,

a10:41 *The imperfect tense has been translated as ingressive here (“began to say”)

b11:3 *Here the direct object is supplied from context in the English translation

c11:4 *Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

d11:4 *Here the direct object is supplied from context in the English translation

e11:6 Literally “in which”

f11:13 Literally “the sleep of slumber”

g11:15 Literally “for the sake of you”

h11:16 “Didymus” means “the twin” in Greek

i11:17 *Here “*when*” is supplied as a component of the participle (“arrived”) which is understood as temporal

j11:18 A “stade” or “stadium” (plur. “stadia”) is about 607 ft (187 m), so this was just under two miles (3 km)

k11:19 *Literally “the”; the Greek article is used here as a possessive pronoun

l11:22 Some manuscripts have “But even”

m11:26 Literally “for the age”

n11:28 *Here “*when*” is supplied as a component of the participle (“had said”) which is understood as temporal

o11:29 *Here the direct object is supplied from context in the English translation

p11:31 *Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

because *they*^a thought that she was going to the tomb in order to weep there.

³²Then Mary, when she came where Jesus was and^b saw him, fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died." ³³Then Jesus, when he saw her weeping and the Jews who came with her weeping, was deeply moved in spirit and was troubled within himself. ³⁴And he said, "Where have you laid him?" They said to him, "Lord, come and see." ³⁵Jesus wept. ³⁶So the Jews were saying, "See how he loved him!" ³⁷But some of them said, "Was not this man who opened the eyes of the blind able to do *something*^c so that this man also would not have died?"

Lazarus Is Raised

³⁸Then Jesus, deeply moved within himself again, came to the tomb. Now it was a cave, and a stone was lying on it. ³⁹Jesus said, "Take away the stone." Martha, the sister of the one who had died, said to him, "Lord, he is stinking already, because it has been four days." ⁴⁰Jesus said to her, "Did I not say to you that if you believed, you would see the glory of God?" ⁴¹So they took away the stone. And Jesus lifted up his^d eyes above and said, "Father, I give thanks to you that you hear me. ⁴²And I know that you always hear me, but for the sake of the crowd standing around I said *it*,^e so that they may believe that you sent me." ⁴³And *when* *he*^f had said these *things*, he cried out with a loud voice, "Lazarus, come out!" ⁴⁴The one who had died came out, his^g feet and his^h hands bound with strips of cloth, and his face wrapped with a facecloth. Jesus said to them,

a11:31 *Here "because" is supplied as a component of the participle ("thought") which is understood as causal
b11:32 *Here "and" is supplied because the participle ("saw") has been translated as a finite verb in keeping with English style
c11:37 *Here the direct object is supplied from context in the English translation

d11:41 *Literally "the"; the Greek article is used here as a possessive pronoun
e11:42 *Here the direct object is supplied from context in the English translation

f11:43 *Here "when" is supplied as a component of the participle ("had said") which is understood as temporal

g11:44 *Literally "the"; the Greek article is used here as a possessive pronoun
h11:44 *Literally "the"; the Greek article is used here as a possessive pronoun

"Untie him and let him go."

The Jewish Leaders Plot to Kill Jesus

⁴⁵Then many of the Jews who had come with Mary and saw *the things* which he did believed in him. ⁴⁶But some of them went to the Pharisees and told them *the things* which Jesus had done. ⁴⁷So the chief priests and the Pharisees called together the Sanhedrin and said, "What are we doing? For this man is performing many signs! ⁴⁸If we allow him *to go on* in this way, everyone will believe in him, and the Romans will come and take away both our placeⁱ and our^j nation."

⁴⁹But a certain one of them, Caiaphas (who was high priest in that year), said to them, "You do not know anything at all! ⁵⁰Nor do you consider that it is profitable for you that one man should die for the people, and the whole nation not perish." ⁵¹(Now he did not say this from himself, but being high priest in that year, he prophesied that Jesus was going to die for the nation, ⁵²and not for the nation only, but also that the children of God who are scattered would be gathered into one.) ⁵³So from that day they resolved that they should kill him. ⁵⁴So Jesus was no longer walking openly among the Jews, but went away from there to the region near the wilderness, to a city called Ephraim, and there he stayed with the disciples.

⁵⁵Now the Passover of the Jews was near, and many went up to Jerusalem from the *surrounding* country before the Passover, so that they could purify themselves. ⁵⁶So they were looking for Jesus, and were speaking with one another *while*^k standing in the temple *courts*,^l "What do you think? That he will not come to the feast?" ⁵⁷(Now the chief priests and the Pharisees had given orders that if anyone knew where he was, they should report *it*,^m in order that they could arrest him.)

i11:48 Generally understood to be a reference to the Jerusalem temple

j11:48 Literally "both the place and the nation of us"; the possessive pronoun is repeated in the translation (rather than the article) in keeping with English style

k11:56 *Here "*while*" is supplied as a component of the participle ("standing") which is understood as temporal

l11:56 *Here "*courts*" is supplied to distinguish this area from the interior of the temple building itself

m11:57 *Here the direct object is supplied from context in the English translation

Jesus Is Anointed at Bethany

12¹ Then, six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead.² So they made him a dinner there, and Martha was serving, but Lazarus was one of the ones reclining at table with him.³ Then Mary took a pound^a of ointment of very valuable genuine nard *and*^b anointed the feet of Jesus, and wiped his feet with her hair. And the house was filled with the fragrance of the ointment.⁴ But Judas Iscariot, one of his disciples (the one who was going to betray him) said,⁵ “Why^c was this ointment not sold for three hundred denarii and given to the poor?”⁶ (Now he said this not because he was concerned^d about the poor, but because he was a thief, and having the money box, he used to steal what was put into it.)^e ⁷ So Jesus said, “Leave her alone, so that she may keep it for the day of my preparation for burial.”⁸ For you have the poor with you always, but you do not always have me.”

The Decision to Kill Lazarus

⁹ Now a large crowd^f of Jews found out that he was there, and they came, not only because of Jesus, but so that they could see Lazarus also, whom he raised from the dead.¹⁰ So the chief priests decided that they would kill Lazarus also,¹¹ because on account of him many of the Jews were going and believing in Jesus.

The Triumphal Entry

¹² On the next day the large crowd who had come to the feast, *when they*^g heard that Jesus was coming to Jerusalem,¹³ took the branches of palm trees and went out to meet him, and began crying out,

“Hosanna!

Blessed *is* the one who comes in the name

a12:3 The Greek term refers to a Roman pound, 327.45 grams (approximately 12 ounces)

b12:3 *Here “*and*” is supplied because the previous participle (“took”) has been translated as a finite verb

c12:5 Literally “because of what”

d12:6 Literally “it was a concern to him”

e12:6 *Here the direct object is supplied from context in the English translation

f12:9 Some manuscripts have “the large crowd”

g12:12 *Here “*when*” is supplied as a component of the participle (“heard”) which is understood as temporal

of the Lord,^h
even the king of Israel!”

¹⁴ So Jesus found a young donkey *and*ⁱ sat on it, just as it is written,

¹⁵ “Do not be afraid, daughter of Zion!
Behold, your king is coming,
seated on the foal of a donkey!”^j

¹⁶ (His disciples did not understand these *things* at first, but when Jesus was glorified, then they remembered that these *things* had been written about him and they did these *things* to him.)¹⁷ So the crowd who was with him when he called Lazarus out of the tomb and raised him from the dead were continuing to testify.¹⁸ Because of this also the crowd went to meet him, for they had heard *that* he had performed this sign.¹⁹ So the Pharisees said to one another, “You see that you are accomplishing nothing! Behold, the world has gone after him.”

Greeks Seeking Jesus

²⁰ Now some Greeks were among those who had gone up in order to worship at the feast.²¹ So these approached Philip, who was from Bethsaida in Galilee, and began asking him saying, “Sir, we want to see Jesus.”²² Philip went and told Andrew. Andrew and Philip went and told Jesus.²³ And Jesus answered them, saying, “The hour has come that the Son of Man will be glorified.²⁴ Truly, truly I say to you, unless a grain of wheat falls into the earth *and*^k dies, it remains *by* itself alone. But if it dies, it bears much fruit.²⁵ The one who loves his life loses it, and the one who hates his life in this world preserves it for eternal life.²⁶ If anyone serves me, he must follow me, and where I am, there my servant will be also. If anyone serves me, the Father will honor him.

Jesus Predicts His Death

²⁷ “Now my soul is troubled, and what shall I say? ‘Father, deliver me from this hour’? But for this *reason* I have come to this hour!²⁸ Father, glorify your name!” Then a voice

h12:13 A quotation from Ps 118:25–26

i12:14 *Here “*and*” is supplied because the previous participle (“found”) has been translated as a finite verb

j12:15 A quotation from Zech 9:9

k12:24 *Here “*and*” is supplied because the previous participle (“falls”) has been translated as a finite verb

came from heaven, "I have both glorified *it*,^a and I will glorify *it*^b again." ²⁹ Now the crowd that stood *there* and heard *it*^c said [it had thundered].^d Others were saying, "An angel has spoken to him!" ³⁰ Jesus answered and said, "This voice has not happened for my sake, but *for* your sake. ³¹ Now is the judgment of this world! Now the ruler of this world will be thrown out! ³² And I, when I am lifted up from the earth, will draw all *people* to myself." ³³ (Now he said this to indicate by what sort of death he was going to die.)

³⁴ Then the crowd replied to him, "We have heard from the law that the Christ remains [forever].^e And how do you say that the Son of Man must be lifted up? Who is this Son of Man?" ³⁵ So Jesus said to them, "Yet a little time the light is with you! Walk while you have the light, so that the darkness does not overtake you! And the one who walks in the darkness does not know where he is going. ³⁶ While you have the light, believe in the light, in order that you may become sons of light." Jesus said these *things*, and *then* he went away *and*^f was hidden from them.

The People Still Refuse to Believe

³⁷ But as many signs *as* he had performed before them, they did not believe in him, ³⁸ in order that the word of the prophet Isaiah would be fulfilled, who said,

"Lord, who has believed our message?
And to whom has the arm of the
Lord been revealed?"^g

³⁹ For this *reason* they were not able to believe, because again Isaiah said,

⁴⁰ "He has blinded their eyes
and hardened their hearts,

lest they see with *their*^h eyes
and understand with *their*ⁱ hearts
and turn, and I heal them."^j

⁴¹ Isaiah said these *things* because he saw his glory, and he spoke about him.

⁴² Yet despite that, even many of the rulers believed in him, but because of the Pharisees they did not confess *it*,^k so that they would not be expelled from the synagogue. ⁴³ For they loved the praise of men more than praise from God.

Jesus' Final Public Appeal

⁴⁴ But Jesus cried out and said, "The one who believes in me does not believe in me, but in the one who sent me, ⁴⁵ and the one who sees me sees the one who sent me. ⁴⁶ I have come *as* a light into the world, in order that everyone who believes in me will not remain in the darkness. ⁴⁷ And if anyone hears my words and does not observe *them*,^l I will not judge him. For I have not come to judge the world, but to save the world. ⁴⁸ The one who rejects me and does not accept my words has one who judges him; the word that I have spoken will judge him on the last day. ⁴⁹ For I have not spoken from myself, but the Father himself who sent me [has commanded me],^m what I should say and what I should speak. ⁵⁰ And I know that his commandment is eternal life. So *the things* that I say, just as the Father said to me, thus I say."

Jesus Washes His Disciples' Feet

13 ¹ Now before the feast of Passover, Jesus, knowing that his hour had come that he would depart from this world to the Father, *and*ⁿ having loved *his*^o own in the

a12:28 *Here the direct object is supplied from context in the English translation

b12:28 *Here the direct object is supplied from context in the English translation

c12:29 *Here the direct object is supplied from context in the English translation

d12:29 Literally "thunder had happened"

e12:34 Literally "for the age"; probably an allusion to Ps 89:35-37 (in common usage "law" could refer to the entire Old Testament)

f12:36 *Here "*and*" is supplied because the previous participle ("went away") has been translated as a finite verb

g12:38 A quotation from Isa 53:1

h12:40 *Literally "the"; the Greek article is used here as a possessive pronoun

i12:40 *Literally "the"; the Greek article is used here as a possessive pronoun

j12:40 A quotation from Isa 6:10

k12:42 *Here the direct object is supplied from context in the English translation

l12:47 *Here the direct object is supplied from context in the English translation

m12:49 Literally "has given me commandment"

n13:1 *Here "*and*" is supplied in keeping with English style

o13:1 *Literally "the"; the Greek article is used here as a possessive pronoun

world, loved them to the end. ²And *as*^a a dinner was taking place, *when*^b the devil had already put into the heart of Judas *son* of Simon Iscariot that he should betray him, ³*because* *he*^c knew that the Father had given him all *things* into *his*^d hands, and that he had come forth from God and was going away to God, ⁴he got up from the dinner and took off *his*^e outer clothing, and taking a towel, tied *it*^f around himself. ⁵Then he poured water into the washbasin and began to wash the feet of the disciples, and to wipe *them*^g dry with the towel _h which he had tied around himself.^h

⁶Then he came to Simon Peter. He said to him, “Lord, are you going to wash my feet?” ⁷Jesus answered and said to him, “What I am doing you do not understand now, but you will understand after these *things*.” ⁸Peter said to him, “You will never wash my feet _i forever!”ⁱ Jesus replied to him, “Unless I wash you, you do not have a share with me.” ⁹Simon Peter said to him, “Lord, not my feet only, but also *my*^j hands and *my*^k head!” ¹⁰Jesus said to him, “The one who has bathed _l only needs, ^lto wash *his*^m feet, but is completely clean. And you are clean, but not all *of you*.” ¹¹(For he knew the one who would betray him; because of this he said, “Not all *of you* are clean.”)

¹²So when he had washed their feet and taken his outer clothing and reclined at table again, he said to them, “Do you understand what I have done for you? ¹³You call me

‘Teacher’ and ‘Lord,’ and you speak correctly, for I am. ¹⁴If then I—*your*ⁿ Lord and Teacher—wash your feet, you also ought to wash one another’s feet. ¹⁵For I have given you an example, that just as I have done for you, you also do. ¹⁶Truly, truly I say to you, a slave is not greater than his master, nor a messenger greater than the one who sent him. ¹⁷If you understand these *things*, you are blessed if you do them.

¹⁸“I am not speaking about all of you. I know whom I have chosen, but in order that the scripture would be fulfilled, ‘The one who eats my bread has lifted up his heel against me.’^o ¹⁹From now *on* I am telling you before *it* happens, in order that when *it* happens you may believe that I am *he*.^p ²⁰Truly, truly I say to you, the one who receives anyone I send receives me, and the one who receives me receives the one who sent me.”

Jesus Predicts Judas’ Betrayal

²¹*When* *he*^q had said these *things*, Jesus was troubled in spirit and testified and said, “Truly, truly I say to you that one of you will betray me.” ²²The disciples began looking^r at one another, uncertain about whom he was speaking. ²³One of his disciples—the one whom Jesus loved—was reclining _s close beside^s Jesus. ²⁴So Simon Peter gestured for this one to inquire who it was about whom he was speaking. ²⁵He leaned back^t accordingly against Jesus’ chest *and*^u said to him, “Lord, who is it?” ²⁶Jesus replied, “It is he to whom I dip the piece of bread and give *it*^v to him.” Then

a13:2 *Here “*as*” is supplied as a component of the temporal genitive absolute participle (“was taking place”)

b13:2 *Here “*when*” is supplied as a component of the temporal genitive absolute participle (“put”)

c13:3 *Here “*because*” is supplied as a component of the participle (“knew”) which is understood as causal

d13:3 *Literally “the”; the Greek article is used here as a possessive pronoun

e13:4 *Literally “the”; the Greek article is used here as a possessive pronoun

f13:4 *Here the direct object is supplied from context in the English translation

g13:5 *Here the direct object is supplied from context in the English translation

h13:5 Literally “with which he was girded”

i13:8 Literally “for the age”

j13:9 *Literally “the”; the Greek article is used here as a possessive pronoun

k13:9 *Literally “the”; the Greek article is used here as a possessive pronoun

l13:10 Literally “does not have need except”

m13:10 *Literally “the”; the Greek article is used here as a possessive pronoun

n13:14 *Literally “the”; the Greek article is used here as a possessive pronoun

o13:18 A quotation from Ps 41:9

p13:19 *Here the predicate nominative (“*he*”) is understood, but must be supplied in the translation

q13:21 *Here “*when*” is supplied as a component of the participle (“had said”) which is understood as temporal

r13:22 *The imperfect tense has been translated as ingressive here (“began looking”)

s13:23 Literally “in the bosom of” (a position dictated by ancient banqueting practice)

t13:25 Some manuscripts have “Then he leaned back”

u13:25 *Here “*and*” is supplied because the previous participle (“leaned back”) has been translated as a finite verb

v13:26 *Here the direct object is supplied from context in the English translation

after^a dipping the piece of bread, he gave *it*^{bc} to Judas son of Simon Iscariot.²⁷ And after the piece of bread, then Satan entered into him. Then Jesus said to him, “What you are doing, do quickly!”²⁸ (Now no one of those reclining at table knew for what *reason* he said this to him.²⁹ For some were thinking because Judas had the money box, Jesus was telling him, “Purchase [what we need]^d for the feast,” or that he should give something to the poor.)³⁰ So *after he*^e had taken the piece of bread, he went out immediately. And it was night.

Jesus Predicts Peter's Denial

³¹Then, when he had gone out, Jesus said, “Now the Son of Man is glorified, and God is glorified in him.³² If God is glorified in him, God will also glorify him in himself, and will glorify him immediately.³³ Children, yet a little *time* I am with you. You will seek me and just as I said to the Jews, “Where I am going you cannot come,” now I say also to you.

³⁴“A new commandment I give to you: that you love one another—just as I have loved you, that you also love one another.³⁵ By this everyone will know that you are my disciples—if you have love for one another.”

³⁶Simon Peter said to him, “Lord, where are you going?” Jesus replied,^f “Where I am going you cannot follow me now, but you will follow later.”³⁷ Peter said to him, “Lord, why am I not able to follow you now? I will lay down my life for you!”³⁸ Jesus replied, “Will you lay down your life for me? Truly, truly I say to you, the rooster will not crow until you have denied me three times!

Jesus' Farewell Discourse

14¹ “Do not let your hearts be troubled. You believe^g in God; believe^h also in

me.² In my Father's house there are many dwelling places; but if not, I would have told you, becauseⁱ I am going away to prepare a place for you.³ And if I go and prepare a place for you, I will come again and receive you to myself, so that where I am, you may be also.⁴ And you know the way where I am going.”

⁵Thomas said to him, “Lord, we do not know where you are going. How are we able to know the way?”⁶ Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me.⁷ If you had known me, you would have known^j my Father also. From now on^k you know him and have seen him.”

⁸Philip said to him, “Lord, show us the Father, and it is enough for us.”⁹ Jesus said to him, “Am I with you so long a time and you have not known me, Philip? The one who has seen me has seen the Father! How can you say, ‘Show us the Father?’¹⁰ Do you not believe that I *am* in the Father and the Father is in me? The words that I say to you I do not speak from myself, but the Father residing in me does his works.¹¹ Believe me that I *am* in the Father and the Father *is* in me; but if not, believe because of the works themselves.¹² Truly, truly I say to you, the one who believes in me, the works that I am doing he will do also, and he will do greater *works*^l than these because I am going to the Father.¹³ And [whatever]^m you ask in my name, I will do this, in order that the Father may be glorified in the Son.¹⁴ If you ask me anything in my name, I will do *it*.ⁿ”

Jesus Promises the Holy Spirit

¹⁵“If you love me, you will keep my commandments.¹⁶ And I will ask the Father, and he will give you another Advocate, in order that he may be with you [forever]^o—¹⁷the Spirit of

a13:26 *Here “*after*” is supplied as a component of the participle (“dipping”) which is understood as temporal

b13:26 *Here the direct object is supplied from context in the English translation

c13:26 Some manuscripts have “after dipping the piece of bread, he took it and gave it”

d13:29 Literally “of which we have need”

e13:30 *Here “*after*” is supplied as a component of the participle (“had taken”) which is understood as temporal

f13:36 Some manuscripts have “replied to him”

g14:1 Or simply “Believe”; the verb form can be either indicative (e.g., KJV, NAB, NLT) or imperative (e.g., NIV, NRSV, ESV)

h14:1 Like the previous verb “believe” this form could

also be either indicative or imperative, though most English versions regard it as imperative

i14:2 A large number of manuscripts, many of them later, lack “because”

j14:7 Some manuscripts have “If you have known me, you will know”

k14:7 Some manuscripts have “And from now on”

l14:12 *Here the direct object is supplied from context in the English translation

m14:13 Literally “anything which”

n14:14 *Here the direct object is supplied from context in the English translation

o14:16 Literally “for the age”

truth, whom the world is not able to receive, because it does not see him or know *him*.^p You know him, because he resides with you and will be in you.

¹⁸“I will not leave you *as* orphans; I am coming to you. ¹⁹Yet a little *time* and the world will see me no longer, but you will see me; because I live, you also will live. ²⁰On that day you will know that I *am* in my Father, and you *are* in me, and I *am* in you. ²¹The one who has my commandments and keeps them—that one is the one who loves me. And the one who loves me will be loved by my Father, and I will love him and will reveal myself to him.”

²²Judas (not Iscariot) said to him, “Lord, why^c is it that you are going to reveal yourself to us and not to the world?” ²³Jesus answered and said to him, “If anyone loves me he will keep my word, and my Father will love him, and we will come to him and I will take up residence with him.”^d ²⁴The one who does not love me does not keep my words, and the word that you hear is not mine, but the Father’s who sent me. ²⁵These *things* I have spoken to you *while*^e residing with you. ²⁶But the Advocate, the Holy Spirit, whom the Father will send in my name—that one will teach you all *things*, and will remind you of everything that I said to you.

²⁷“Peace I leave with you; my peace I give to you—not as the world gives, I give to you. Do not let your hearts be troubled, and do not let *them*^f be afraid. ²⁸You have heard that I said to you, ‘I am going away, and I am coming to you.’ If you loved me, you would have rejoiced that I am going to the Father, because the Father is greater than I *am*. ²⁹And now I have told you before *it* happens, so that when it happens, you may believe. ³⁰I will no longer speak much with you, for the ruler of the world is coming, and he has *no power*,^g *over*^h me. ³¹But so that the world may know

that I love the Father, and just as the Father has commanded me, thus I am doing. Get up, let us go from here!

The Vine and the Branches

15 ¹“I am the true vine, and my Father is the vinedresser. ²Every branch that does not bear fruit in me, he removes it, and every *branch* that bears fruit, he prunes it in order that it may bear more fruit. ³You are already clean because of the word that I have spoken to you. ⁴Remain in me, and I in you. Just as the branch is not able to bear fruit from itself unless it remains in the vine, so neither *can* you, unless you remain in me.

⁵“I am the vine; you *are* the branches. The one who remains in me and I in him—this one bears much fruit, for apart from me you are not able to do anything. ⁶If anyone does not remain in me, he is thrown out as a branch, and dries up, and they gather them and throw *them*ⁱ into the fire, and they are burned. ⁷If you remain in me and my words remain in you, ask whatever you want and it will be done for you. ⁸My Father is glorified by this: that you bear much fruit, and prove to be my disciples.

⁹“Just as the Father has loved me, I also have loved you. Remain in my love. ¹⁰If you keep my commandments, you will remain in my love, just as I have kept my Father’s commandments and remain in his love. ¹¹I have spoken these *things* to you in order that my joy may be in you, and your joy may be made complete. ¹²This is my commandment: that you love one another just as I have loved you. ¹³No one has greater love than this: that someone lay down his life for his friends. ¹⁴You are my friends if you do what I command you. ¹⁵No longer do I call you slaves, because the slave does not know what his master is doing. But I have called you friends, because everything that I have heard from my Father I have revealed to you. ¹⁶You did not choose me, but I chose you and appointed you that you should go and bear fruit, and your fruit should remain, in order that whatever you ask the Father in my name he will give you. ¹⁷These *things* I command you: that you love one another.

p14:17 *Here the direct object is supplied from context in the English translation

c14:22 Some manuscripts have “and why”

d14:23 Literally “will make abode with him”

e14:25 *Here “*while*” is supplied as a component of the participle (“residing”) which is understood as temporal

f14:27 *Here the direct object is supplied from context in the English translation

g14:30 Literally “nothing”

h14:30 Literally “in”

i15:6 *Here the direct object is supplied from context in the English translation

The World's Hatred for the Disciples

¹⁸If the world hates you, you know that it has hated me before it *hated*^a you. ¹⁹If you were of the world, the world would love its own. But because you are not of the world, but I chose you out of the world, for this *reason* the world hates you. ²⁰Remember the word that I said to you: 'A slave is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also. ²¹But they will do all these *things* to you on account of my name, because they do not know the one who sent me. ²²If I had not come and spoken to them, they would not have sin. But now they do not have a valid excuse for their sin. ²³The one who hates me hates my Father also. ²⁴If I had not done among them the works that no one else did, they would not have sin. But now they have both seen and hated both me and my Father. ²⁵But *this happened*^b so that the word that is written in their law would be fulfilled, 'They hated me without a reason.'

²⁶"When the Advocate comes, whom I will send to you from the Father—the Spirit of truth, who proceeds from the Father—that one will testify about me. ²⁷And you also will testify, because you have been with me from the beginning.

Persecution of Disciples Predicted

16 ¹"I have said these *things* to you so that you will not fall away. ²They will expel you from the synagogue,^c but an hour is coming that everyone who kills you will think they are offering service to God. ³And they will do these *things* because they do not know the Father or me. ⁴But I have said these *things* to you so that when their hour comes, you may remember that I told you about them.

Jesus' Departure and the Coming of the Holy Spirit

"And I have not said these *things* to you from the beginning, because I was with you. ⁵But now I am going away to the one who sent me,

a15:18 *Here the verb "*hated*" is an understood repetition of the verb earlier in the verse

b15:25 *The phrase "*this happened*" is not in the Greek text but is implied

c16:2 Literally "they will make you expelled from the synagogue"

and none of you is asking me, 'Where are you going?'" ⁶But because I have said these *things* to you, sorrow has filled your hearts. ⁷But I tell you the truth, it is better for you that I go away. For if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. ⁸And *when he*^d comes, he will convict the world concerning sin and concerning righteousness and concerning judgment: ⁹concerning sin, because they do not believe in me, ¹⁰and concerning righteousness, because I am going away to the Father and you will see me no more, ¹¹and concerning judgment, because the ruler of this world has been condemned.

¹²I still have many *things* to say to you, but you are not able to bear *them*^e now. ¹³But when he—the Spirit of truth—comes, he will guide you into all the truth. For he will not speak from himself, but whatever he hears he will speak, and he will proclaim to you the things to come. ¹⁴He will glorify me, because he will take from what *is* mine and will proclaim *it*^f to you. ¹⁵Everything that the Father has is mine. For this *reason* I said that he takes from what *is* mine and will proclaim *it*^g to you.

Jesus Predicts His Return to the Disciples

¹⁶"A little *while* and you will see me no more, and again a little *while* and you will see me. ¹⁷So some of his disciples said to one another, "What is this that he is saying to us, 'A little *while* and you will not see me, and again a little *while* and you will see me,' and 'Because I am going away to the Father?'" ¹⁸So they kept on saying, "What is this that he is saying, 'A little *while*?' We do not understand what he is speaking about!"

¹⁹Jesus knew that they were wanting to ask him, and he said to them, "Are you deliberating with one another about this—that I said, 'A little *while*, and you will not see me, and again a little *while* and you will see me?'" ²⁰Truly, truly I say to you, that you will weep

d16:8 *Here "*when*" is supplied as a component of the participle ("comes") which is understood as temporal

e16:12 *Here the direct object is supplied from context in the English translation

f16:14 *Here the direct object is supplied from context in the English translation

g16:15 *Here the direct object is supplied from context in the English translation

and lament, but the world will rejoice; you will become sorrowful, but your sorrow will change to joy. ²¹A woman, when she gives birth, experiences pain because her hour has come. But when *her*^a child is born, she no longer remembers the affliction, on account of the joy that a human being has been born into the world. ²²So you also are experiencing sorrow now, but I will see you again, and your hearts will rejoice, and no one will take away your joy from you. ²³And on that day you will ask me nothing. Truly, truly I say to you, whatever you ask the Father in my name, he will give you. ²⁴Until now you have asked nothing in my name. Ask and you will receive, so that your joy may be complete.

Jesus' Victory Over the World

²⁵"I have said these *things* to you in figurative sayings. An hour is coming when I will speak to you in figurative sayings no longer, but I will tell you plainly about the Father. ²⁶On that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf. ²⁷For the Father himself loves you, because you have loved me and have believed that I came from God. ²⁸I have gone out from the Father and have come into the world; again, I am leaving the world and am going to the Father."

²⁹His disciples said, "Behold, now you are speaking plainly,^b and are telling us^c no figurative saying!^d ³⁰Now we know that you know everything and do not need for^d anyone to ask you *questions*.^e By this we believe that you have come from God."

³¹Jesus replied to them, "Now do you believe? ³²Behold, an hour is coming—and has come—that you will be scattered each one to his own *home*,^f and you will leave me alone. And I am not alone, because the Father is with me. ³³I have said these *things* to you so that in me you may have peace. In the world you have affliction, but have courage! I have conquered

the world."

Jesus Prays to be Glorified

17 ¹Jesus said these *things*, and lifting up his eyes to heaven he said, "Father, the hour has come! Glorify your Son, in order that your Son may glorify you— ²just as you have given him authority over all flesh, in order that he would give eternal life to them—every one whom you have given him. ³Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. ⁴I have glorified you on earth *by*^g completing the work that you have given me *to do*.^h ⁵And now, Father, you glorify me *at* your side,ⁱ with the glory that I had *at* your side,^j before the world existed.

Jesus Prays for His Disciples

⁶"I have revealed your name to the men whom you gave me out of the world. They were yours, and you have given them to me, and they have kept your word. ⁷Now they understand that all *the things* that^k you have given me are from you, ⁸because the words that you gave to me I have given to them, and they received *them*^l and know truly that I have come from you, and they have believed that you have sent me. ⁹I am asking on behalf of them. I am not asking on behalf of the world, but on behalf of those whom you have given me, because they are yours, ¹⁰and all my *things* are yours, and your *things* are mine, and I have been glorified in^m them. ¹¹And I am no longer in the world, and they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given to me, so that they may be one, just as we are. ¹²When I was with them, I kept them in your name, which you have given to me, and guarded *them*,ⁿ and none of them has perished except the son of destruction, in order that the scrip-

a16:21 *Literally "the"; the Greek article is used here as a possessive pronoun

b16:29 Literally "with plainness"

c16:29 *Here the direct object is supplied from context in the English translation

d16:30 Literally "have need that"

e16:30 *Here the word "*questions*" is not in the Greek text but is implied

f16:32 Or "to his own things"; or "to his own people" (i.e., family); the Greek text is somewhat ambiguous here

g17:4 *Here "*by*" is supplied as a component of the participle ("completing") which is understood as means

h17:4 Literally "that I may do it"

i17:5 Literally "by the side of yourself"

j17:5 Literally "by the side of you"

k17:7 Literally "whatever"

l17:8 *Here the direct object is supplied from context in the English translation

m17:10 Or "by"; or "through"

n17:12 *Here the direct object is supplied from context in the English translation

ture would be fulfilled. ¹³ And now I am coming to you, and I am saying these *things* in the world so that they may have my joy completed in themselves. ¹⁴ I have given them your word, and the world has hated them, because they are not of the world just as I am not of the world. ¹⁵ I do not ask that you take them out of the world, but that you protect them from the evil one. ¹⁶ They are not of the world, just as I am not of the world. ¹⁷ Sanctify them in the truth—your word is truth. ¹⁸ Just as you sent me into the world, I also have sent them into the world. ¹⁹ And for them I sanctify myself, so that *they* themselves also may be sanctified in the truth.

Jesus Prays for the Unity of Believers

²⁰ “And I do not ask on behalf of these only, but also on behalf of those who believe in me through their word, ²¹ that they all may be one, just as you, Father, *are* in me and I *am* in you, that they also may be in us, in order that the world may believe that you sent me. ²² And the glory that you have given to me, I have given to them, in order that they may be one, just as we *are* one— ²³ I in them, and you in me, in order that they may be completed in one, so that the world may know that you sent me, and you have loved them just as you have loved me.

²⁴ “Father, *those* whom you have given to me—I want that those also may be with me where I am, in order that they may see my glory that you have given me because you loved me before the foundation of the world. ²⁵ Righteous Father, although the world does not know you, yet I have known you, and these *men* have come to know that you sent me. ²⁶ And I made known to them your name, and will make *it*^a known, in order that the love *with* which you loved me may be in them, and I *may be* in them.”

Jesus Is Betrayed and Arrested

18 ¹ *When*^b Jesus had said these *things*, he went out with his disciples to the other side of the ravine of the Kidron, where *there* was a garden into which he and his disci-

ples entered. ² (Now Judas, the one who betrayed him, also knew about the place, because Jesus often gathered there with his disciples.) ³ So Judas, taking the cohort and officers from the chief priests and from the Pharisees, came there with lanterns and torches and weapons. ⁴ Then Jesus, *because* *he*^c knew all the things that were coming upon him, went out and said to them, “Who are you looking for?” ⁵ They replied to him, “Jesus the Nazarene.” He said to them, “I am *he*.”^d (Now Judas, the one who betrayed him, was also standing with them.) ⁶ So when he said to them, “I am *he*,”^e [they drew back,^f and fell to the ground. ⁷ Then he asked them again, “Who are you looking for?” And they said, “Jesus the Nazarene.” ⁸ Jesus replied, “I said to you that I am *he*!”^g So if you are looking for me, let these *men* go,” ⁹ in order that the word that he had spoken would be fulfilled: “Those whom you have given to me—I have not lost anyone of them.”^h

¹⁰ Then Simon Peter, who had a sword, drew it and struck the slave of the high priest and cut off his right ear. (Now the name of the slave was Malchus.) ¹¹ So Jesus said to Peter, “Put the sword into *its*ⁱ sheath! The cup that the Father has given me—shall I not drink it?”

Jesus Taken to Annas

¹² Then the cohort and the military tribune and the officers of the Jews seized Jesus and tied him up, ¹³ and brought *him*^j to Annas first, for he was the father-in-law of Caiaphas, who was high priest that year. ¹⁴ (Now it was Caiaphas who had advised the Jews that it was better *that* one man die for the people.)

Peter Denies Jesus the First Time

¹⁵ So Simon Peter and another disciple fol-

c18:4 *Here “because” is supplied as a component of the participle (“knew”) which is understood as causal

d18:5 *Here the predicate nominative is supplied from context in the English translation

e18:6 *Here the predicate nominative is supplied from context in the English translation

f18:6 Literally “they went to the back”

g18:8 *Here the predicate nominative is supplied from context in the English translation

h18:9 A paraphrase of the statement in John 17:12

i18:11 *Literally “the”; the Greek article is used here as a possessive pronoun

j18:13 *Here the direct object is supplied from context in the English translation

a17:26 *Here the direct object is supplied from context in the English translation

b18:1 *Here “when” is supplied as a component of the participle (“had said”) which is understood as temporal

lowed Jesus. (Now that disciple was known to the high priest, and entered with Jesus into the courtyard of the high priest.) ¹⁶But Peter was standing by the door outside. So the other disciple *who was* known to the high priest went out and spoke to the doorkeeper and brought Peter in. ¹⁷Then the female slave *who was* the doorkeeper said to Peter, "You are not also *one* of the disciples of this man, *are you?*"^a He said, "I am not!" ¹⁸(Now the slaves and the officers were standing there, having made a charcoal fire because it was cold, and they were warming themselves. And Peter was also standing there with them and warming himself.)

Jesus Before Annas

¹⁹So the high priest questioned Jesus about his disciples and about his teaching. ²⁰Jesus replied to him, "I have spoken openly to the world. I always taught in the synagogue and in the temple *courts*,^b where all the Jews assemble, and I have said nothing in secret. ²¹Why are you asking me? Ask those who heard what I have said to them! Behold, these *people* know what I said." ²²Now *when*^c he had said these *things*, one of the officers who was standing by gave a slap in the face to Jesus, saying, "Do you reply to the high priest in this way?" ²³Jesus replied to him, "If I have spoken wrongly, testify about what *is* wrong! But if *I have spoken*^d correctly, why do you strike me?" ²⁴Then Annas sent him, tied up, to Caiaphas the high priest.

Peter Denies Jesus the Second and Third Times

²⁵Now Simon Peter was standing there and warming himself. So they said to him, "You are not also *one* of his disciples, *are you?*"^e He denied *it*^f and said, "I am not!" ²⁶One of the

slaves of the high priest, who was related to the one whose ear Peter had cut off, said, "Did I not see you in the garden with him?" ²⁷So Peter denied *it*^g again, and immediately a rooster crowed.

Jesus Brought Before Pilate

²⁸Then they brought Jesus from Caiaphas to the governor's residence. Now it was early, and they did not enter into the governor's residence so that they would not be defiled, but could eat the Passover. ²⁹So Pilate came outside to them and said, "What accusation do you bring against this man?" ³⁰They answered and said to him, "If this man were not doing evil, we would not have handed him over to you!" ³¹So Pilate said to them, "You take him and judge him according to your law!" The Jews said to him, "It is not permitted for us to kill anyone," ³²in order that the word of Jesus would be fulfilled that he had spoken, indicating by what sort of death he was going to die.

Pilate Questions Jesus

³³Then Pilate entered again into the governor's residence and summoned Jesus and said to him, "Are you the king of the Jews?" ³⁴Jesus replied, "Do you say this from yourself, or have others said *this*^h to you about me?" ³⁵Pilate replied, "I am not a Jew, *am I?*ⁱ Your people and the chief priests handed you over to me! What have you done?" ³⁶Jesus replied, "My kingdom is not of this world. If my kingdom were of this world, my servants would be fighting so that I would not be handed over to the Jews. But now my kingdom is not from here." ³⁷Then Pilate said to him, "So then you are a king!" Jesus replied, "You say that I am a king. For this *reason* I was born, and for this reason I have come into the world: in order that I can testify to the truth. Everyone who is of the truth hears my voice." ³⁸Pilate said to him, "What is truth?"

And *when* *he*^j had said this, he went out

a18:17 *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase "*are you*"

b18:20 *Here "*courts*" is supplied to distinguish this area from the interior of the temple building itself

c18:22 *Here "*when*" is supplied as a component of the temporal genitive absolute participle ("had said")

d18:23 *The phrase "I have spoken" is an implied repetition of the earlier phrase in this verse

e18:25 *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase "*are you*"

f18:25 *Here the direct object is supplied from context in the English translation

g18:27 *Here the direct object is supplied from context in the English translation

h18:34 *Here the direct object is supplied from context in the English translation

i18:35 *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase "*am I*"

j18:38 *Here "*when*" is supplied as a component of the participle ("had said") which is understood as temporal

again to the Jews and said to them, "I find no basis for an accusation against him." ³⁹But it is your custom that I release for you one *prisoner*^k at the Passover. So do you want *me*^l to release for you the king of the Jews?" ⁴⁰Then they shouted again, saying, "Not this man, but Barabbas!" (Now Barabbas was a revolutionary.)^m

Pilate Attempts to Release Jesus

19 ¹ So then Pilate took Jesus and had him flogged.^e ² And the soldiers wove a crown of thorns and placed *it*^f on his head, and put a purple robe on him, ³ and were coming up to him and saying, "Hail, king of the Jews!" and were giving him slaps in the face.

⁴ And Pilate came outside again and said to them, "Behold, I am bringing him outside to you, so that you will know that I find no basis for an accusation against him." ⁵ Then Jesus came outside wearing the crown of thorns and the purple robe, and he said to them, "Behold the man!" ⁶ So when they saw him, the chief priests and the officers shouted, saying, "Crucify! Crucify!" Pilate said to them, "You take him and crucify *him*!^g For I do not find a basis for an accusation against him." ⁷ The Jews replied to him, "We have a law, and according to the law he ought to die, because he made himself out to be the Son of God!"

⁸ So when Pilate heard this statement, he was even more afraid, ⁹ and he entered into the governor's residence again and said to Jesus, "Where are you from?" But Jesus did not give him an answer. ¹⁰ So Pilate said to him, "Will you not speak to me? Do you not know that I have authority to release you, and I have authority to crucify you?" ¹¹ Jesus replied to him, "You would not have any authority over me unless it was given to you from above. For this *reason* the one who handed me over to you has greater sin."

k18:39 *The word "*prisoner*" is not in the Greek text, but is implied

l18:39 *Here the direct object is supplied from context in the English translation

m18:40 Or perhaps "robber"

e19:1 *This verb has causative force in context; Pilate did not personally carry out the sentence

f19:2 *Here the direct object is supplied from context in the English translation

g19:6 *Here the direct object is supplied from context in the English translation

¹² From this *point on* Pilate was seeking to release him, but the Jews shouted, saying, "If you release this man, you are not a friend of Caesar! Everyone who makes himself out to be a king opposes Caesar!" ¹³ So Pilate, *when he*^h heard these words, brought Jesus outside and sat down on the judgment seat, in the place called The Stone Pavement (but Gabbatha in Aramaic). ¹⁴ (Now it was the day of preparation of the Passover; it was about the sixth hour.) And he said to the Jews, "Behold your king!"

¹⁵ Then those shouted, "Away *with him*! Away *with him*! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests replied, "We do not have a king except Caesar!" ¹⁶ So then he handed him over to them in order that he could be crucified.

Jesus Is Crucified

So they took Jesus, ¹⁷ and carrying for himself the cross, he went out to the *place* called The Place of a Skull (which is called Golgotha in Aramaic), ¹⁸ where they crucified him, and with him two others, ¹⁹ one on each side,ⁱ and Jesus in the middle. ²⁰ And Pilate also wrote a notice and placed *it*^j on the cross, and it was written: "Jesus the Nazarene, the king of the Jews." ²¹ So many of the Jews read this notice, because the place where Jesus was crucified was near the city. And it was written in Aramaic, in Latin, *and* in Greek. ²² Then the chief priests of the Jews said to Pilate, "Do not write 'The king of the Jews,' but, 'He said, I am king of the Jews.'" ²³ Pilate replied, "What I have written, I have written."

²⁴ Then the soldiers, when they had crucified Jesus, took his clothing and made four shares—for each soldier a share—and the tunic. (Now the tunic was seamless, woven from the top [in a single piece].)^k ²⁵ So they said to one another, "Let us not tear it apart, but cast lots for it, *to see* whose it will be," so that the scripture would be fulfilled that says,

"They divided my garments among themselves,

h19:13 *Here "*when*" is supplied as a component of the participle ("heard") which is understood as temporal

i19:18 Literally "from here and from here"

j19:19 *Here the direct object is supplied from context in the English translation

k19:23 Literally "through the whole"

and for my clothing they cast lots.”^a

Thus the soldiers did these *things*.

²⁵ Now his mother and the sister of his mother, Mary the *wife* of Clopas, and Mary Magdalene were standing near the cross of Jesus. ²⁶ So Jesus, seeing *his*^b mother and the disciple whom he loved standing there, said to *his*^c mother, “Woman, behold your son!” ²⁷ Then he said to the disciple, “Behold your mother!” And from that hour the disciple took her into his own *home*.

Jesus Dies on the Cross

²⁸ After this, Jesus, knowing that now at last everything was completed, in order that the scripture would be fulfilled, said, “I am thirsty.” ²⁹ A jar full of sour wine was standing there, so *they* put a sponge full of the sour wine on a *branch of* hyssop *and*^d brought *it*^e to his mouth. ³⁰ Then when he had received the sour wine, Jesus said, “It is completed,”^f and bowing *his*^g head, he gave up *his*^h spirit.

³¹ Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was an important day), asked Pilate that their legs could be broken and they could be taken away. ³² So the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³ But *when they*ⁱ came to Jesus, after they saw he was already dead, they did not break his legs. ³⁴ But one of the soldiers pierced his side with a spear, and blood and water came out immediately. ³⁵ And the one who has seen *it*^j has testified, and his testimony is true, and that person knows that

a19:24 A quotation from Ps 22:18

b19:26 “Literally “the”; the Greek article is used here as a possessive pronoun

c19:26 “Literally “the”; the Greek article is used here as a possessive pronoun

d19:29 “*and*” is supplied because the previous participle (“put”) has been translated as a finite verb

e19:29 “Here the direct object is supplied from context in the English translation

f19:30 Or (traditionally) “it is finished”

g19:30 “Literally “the”; the Greek article is used here as a possessive pronoun

h19:30 “Literally “the”; the Greek article is used here as a possessive pronoun

i19:33 “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

j19:35 “Here the direct object is supplied from context in the English translation

he is telling the truth, so that you also may believe. ³⁶ For these *things* happened in order that the scripture would be fulfilled: “Not a bone of his will be broken.”^k ³⁷ And again another scripture says, “They will look on *the one* whom they have pierced.”^l

Jesus Is Buried

³⁸ And after these *things*, Joseph *who was* from Arimathea, who was a disciple of Jesus (but a secret one for fear of the Jews), asked Pilate that he might take away the body of Jesus. And Pilate allowed *it*,^m so he came and took away his body. ³⁹ And Nicodemus—the one who had come to him formerly at night—also came, bringing a mixture of myrrh and aloes *weighing* about a hundred pounds.ⁿ ⁴⁰ So they took the body of Jesus and wrapped it in *strips of* linen cloth with the fragrant spices, as is the Jews’ custom to prepare for burial. ⁴¹ Now *there was* a garden at the place where he was crucified, and in the garden a new tomb in which no one was yet buried. ⁴² So there, on account of the day of preparation of the Jews, because the tomb was close by, they buried Jesus.

Jesus Is Raised

20 ¹ Now on the first *day* of the week, Mary Magdalene came to the tomb early, *while it*^o was still dark, and saw the stone had been taken away from the tomb. ² So she ran and came to Simon Peter and to the other disciple whom Jesus loved and said to them, “They have taken away the Lord from the tomb and we do not know where they have put him!” ³ Then Peter and the other disciple went out and were going to the tomb. ⁴ And the two were running together, and the other disciple ran ahead, faster than Peter, and came to the tomb first. ⁵ And bending over to look, he saw the *strips of* linen cloth lying there, though he did not go in. ⁶ Then Simon Peter also came following him, and he went into the

k19:36 A quotation from Exod 12:46 , Num 9:12 , and Ps 34:20

l19:37 A quotation from Zech 12:10

m19:38 “Here the direct object is supplied from context in the English translation

n19:39 The Greek term refers to a Roman pound, 327.45 grams (approximately 12 ounces)

o20:1 “*while*” is supplied as a component of the temporal genitive absolute participle (“was”)

tomb and saw the *strips* of linen cloth lying there, ⁷and the facecloth that was on his head—not lying with the *strips* of linen cloth, but folded up separately in one place. ⁸So then the other disciple who had come to the tomb first also went in, and he saw and believed. ⁹(For they did not yet know the scripture that it was necessary for him to rise from the dead.)

Jesus Appears to Mary Magdalene

¹⁰Then the disciples went away again to their *own homes*.^a ¹¹But Mary stood outside at the tomb, weeping. Then, while she was weeping, she bent over to look into the tomb, ¹²and she saw two angels in white, seated one at the head and one at the feet where the body of Jesus had been lying. ¹³And they said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have put him!” ¹⁴*When she^b* had said these *things*, she turned [around],^c and saw Jesus standing there, and she did not know that it was Jesus.

¹⁵Jesus said to her, “Woman, why are you weeping? Who are you looking for?” She thought that it was the gardener, *and^d* said to him, “Sir, if you have carried him away, tell me where you have put him, and I will take him.” ¹⁶Jesus said to her, “Mary.” She turned around *and^e* said to him in Aramaic, “*Rabboni*” (which means “Teacher”). ¹⁷Jesus said to her, “Do not touch me, for I have not yet ascended to the Father. But go to my brothers and tell them, ‘I am ascending to my Father and your Father, and my God and your God.’” ¹⁸Mary Magdalene came *and^f* announced to the disciples, “I have seen the Lord,” and he had said these *things* to her.

a20:10 *The phrase “own homes” is not in the Greek text but is implied

b20:14 *Here “when” is supplied as a component of the participle (“had said”) which is understood as temporal

c20:14 Literally “to the back”

d20:15 *Here “and” is supplied because the previous participle (“thought”) has been translated as a finite verb

e20:16 *Here “and” is supplied because the previous participle (“turned around”) has been translated as a finite verb

f20:18 *Here “and” is supplied because the participle (“announced”) has been translated as a finite verb in keeping with English style

Jesus Appears to the Disciples

¹⁹Now *when it^g* was evening on that day—the first *day* of the week—and the doors had been shut where the disciples were because of fear of the Jews, Jesus came and stood in their midst and said to them, “Peace to you.” ²⁰And *when he^h* had said this, he showed *hisⁱ* hands and *his^j* side to them. Then the disciples rejoiced *when they^k* saw the Lord. ²¹So Jesus said to them again, “Peace to you. As the Father has sent me, I also send you.” ²²And *when he^l* had said this, he breathed on *them^m* and said to them, “Receive the Holy Spirit. ²³If you forgive the sins of any, they are forgiven them. If you retain *the sinsⁿ* of any, they are retained.”

Thomas Doubts But Later Believes

²⁴Now Thomas, one of the twelve, who was called Didymus,^o was not with them when Jesus came. ²⁵So the other disciples said to him, “We have seen the Lord!” But he said to them, “Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will never believe!”

²⁶And after eight days his disciples were again inside, and Thomas with them. *Although^p* the doors had been shut, Jesus came and stood in their midst and said, “Peace to you.” ²⁷Then he said to Thomas, “Place your finger here and see my hands, and place your hand and put *it^q* into my side. And do not be

g20:19 *Here “when” is supplied as a component of the temporal genitive absolute participle (“was”)

h20:20 *Here “when” is supplied as a component of the participle (“had said”) which is understood as temporal

i20:20 *Literally “the”; the Greek article is used here as a possessive pronoun

j20:20 *Literally “the”; the Greek article is used here as a possessive pronoun

k20:20 *Here “when” is supplied as a component of the participle (“saw”) which is understood as temporal

l20:22 *Here “when” is supplied as a component of the participle (“had said”) which is understood as temporal

m20:22 *Here the direct object is supplied from context in the English translation

n20:23 *An understood repetition of the phrase from earlier in the verse

o20:24 The Greek term means “the Twin”

p20:26 *Here “although” is supplied as a component of the participle (“had been shut”) which is understood as concessive

q20:27 *Here the direct object is supplied from context in the English translation

unbelieving, but believing!" ²⁸Thomas answered and said to him, "My Lord and my God!" ²⁹Jesus said to him, "Because you have seen me, have you believed? Blessed are those who have not seen and have believed."

Why This Book Was Written

³⁰Now Jesus also performed many other signs in the presence of the disciples^a which are not recorded in this book, ³¹but these *things* are recorded in order that you may believe that Jesus is the Christ, the Son of God, and that *by*^b believing you may have life in his name.

Jesus Appears to the Disciples in Galilee

21 ¹ After these *things* Jesus revealed himself again to the disciples by the Sea of Tiberias. Now he revealed *himself*^c in this way: ²Simon Peter and Thomas (who was called Didymus)^d and Nathanael from Cana in Galilee and the *sons* of Zebedee and two others of his disciples were together. ³Simon Peter said to them, "I am going fishing!" They said to him, "We also are coming with you." They went out and got into the boat, and during that night they caught nothing.

⁴Now *when* *it*^e was already early morning, Jesus stood on the beach. However, the disciples did not know that it was Jesus. ⁵So Jesus said to them, "Children, you do not have any fish to eat, *do you?*"^f They answered him, "No." ⁶And he said to them, "Throw the net on the right side of the boat, and you will find *some*."^g So they threw *it*,^h and were no longer able to haul it in from the large number of the fish.

⁷Then that disciple whom Jesus loved said to Peter, "It is the Lord!" So Simon Peter,

when *he*ⁱ heard that it was the Lord, tied around himself his outer garment (for he was naked)^j and threw himself into the sea. ⁸But the other disciples came in the boat, dragging the net of fish, because they were not far from the land, but about two hundred cubits^k away.

⁹So when they got out on the land, they saw a charcoal fire laid *there*, and a fish lying on *it*,^l and bread. ¹⁰Jesus said to them, "Bring some of the fish that you have just now caught." ¹¹So Simon Peter got into *the boat*^m and hauled the net to the land, full of large fish—one hundred fifty-three—and *although there*ⁿ were so many, the net was not torn. ¹²Jesus said to them, "Come, eat breakfast!" But none of the disciples dared to ask him, "Who are you?" *because they*^o knew that it was the Lord. ¹³Jesus came and took the bread and gave *it*^p to them, and the fish likewise. ¹⁴This was now the third time Jesus was revealed to the disciples *after he*^q had been raised from the dead.

Peter Is Restored Three Times

¹⁵Now when they had eaten breakfast, Jesus said to Simon Peter, "Simon *son* of John, do you love me more than these?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Feed my lambs!" ¹⁶He said to him again a second time, "Simon *son* of John, do you love me?" He said to him, "Yes, Lord, you know that I love you." He said to him, "Shepherd my sheep!" ¹⁷He said to him a third time, "Simon *son* of John, do you love me?" Peter was distressed because he said to him a third

i21:7 *Here "*when*" is supplied as a component of the participle ("heard") which is understood as temporal
j21:7 i.e., "he was naked underneath the outer garment," which he tucked into his belt; alternatively, this could mean "for he was stripped for work"

k21:8 Approximately 100 yards or 92 meters, based on a cubit of 18 inches.

l21:9 *Here the direct object is supplied from context in the English translation

m21:11 *Here the direct object is supplied from context in the English translation

n21:11 *Here "*although*" is supplied as a component of the participle ("were") which is understood as concessive

o21:12 *Here "*because*" is supplied as a component of the participle ("knew") which is understood as causal

p21:13 *Here the direct object is supplied from context in the English translation

q21:14 *Here "*after*" is supplied as a component of the participle ("had been raised") which is understood as temporal

a20:30 Some manuscripts have "his disciples"

b20:31 *Here "*by*" is supplied as a component of the participle ("believing") which is understood as means

c21:1 *Here the direct object is supplied from context in the English translation

d21:2 The Greek term means "the Twin"

e21:4 *Here "*when*" is supplied as a component of the temporal genitive absolute participle ("was")

f21:5 *The negative construction in Greek anticipates a negative answer here, indicated in the translation by the phrase "*do you*"

g21:6 *Here the direct object is supplied from context in the English translation

h21:6 *Here the direct object is supplied from context in the English translation

time, “Do you love me?” and he said to him, “Lord, you know everything! You know that I love you!” Jesus said to him, “Feed my sheep! ¹⁸Truly, truly I say to you, when you were young, you tied *your clothes*^a around yourself and walked wherever you wanted. But when you grow old, you will stretch out your hands, and someone else will tie you up and carry *you* where you do not want *to go*.^b ¹⁹(Now he said this to indicate by what kind of death he would glorify God.) And *after he*^c had said this, he said to him, “Follow me!”

Peter and the Other Disciple Jesus Loved

²⁰Peter turned *and*^d saw the disciple whom Jesus loved following *them*^e (who also leaned

a21:18 *The words “*your clothes*” are not in the Greek text but are implied

b21:18 *The words “*to go*” are not in the Greek text but are implied

c21:19 *Here “*after*” is supplied as a component of the participle (“had said”) which is understood as temporal
d21:20 *Here “*and*” is supplied because the previous participle (“turned”) has been translated as a finite verb

e21:20 *Here the direct object is supplied from context in the English translation

back on his chest at the dinner and said, “Lord, who is the one betraying you?”) ²¹So *when he*^f saw this one, Peter said to Jesus, “Lord, but what about this one?” ²²Jesus said to him, “If I want him to remain until I come, what *is that*^g to you? You follow me!” ²³So this saying went out to the brothers that that disciple would not die. But Jesus did not say to him that he would not die, but “If I want him to remain until I come, what *is that*^h to you?”

A Concluding Word of Testimony

²⁴This is the disciple who is testifying about these *things*, and who has written down these *things*. And we know that his testimony is true. ²⁵Now there are also many other *things* that Jesus did, which—if they were written down one after the other—I suppose not even the world itself could contain the books that would be written.

f21:21 *Here “*when*” is supplied as a component of the participle (“saw”) which is understood as temporal

g21:22 *The words “*is that*” are not in the Greek text but are supplied in keeping with English style

h21:23 *The words “*is that*” are not in the Greek text but are supplied in keeping with English style

1 John

Prologue

1 ¹ What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and our hands have touched, concerning the word of life—²and the life was revealed, and we have seen and testify and announce to you the eternal life which was with the Father and was revealed to us—³what we have seen and heard, we announce to you also, in order that you also may have fellowship with us, and indeed our fellowship *is* with the Father and with his Son Jesus Christ. ⁴And these *things* we write, in order that our joy may be complete.

God is Light, so Walk in the Light

⁵And this is the message which we have heard from him and announce to you, that God is light and there *is* no darkness in him at all. ⁶If we say that we have fellowship with him and walk in the darkness, we lie and do not practice the truth.^a ⁷But if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. ⁸If we say that we do not have sin, we deceive ourselves and the truth is not in us. ⁹If we confess our sins, he is faithful and just, so that he will forgive us *our*^b sins and will cleanse us from all unrighteousness. ¹⁰If we say that we have not sinned, we make him a liar, and his word is not in us.

Keeping the New Commandment

2 ¹ My little children, I am writing these *things* to you in order that you may not sin. And if anyone sins, we have an advocate with the Father, Jesus Christ the righteous *one*,²and he^c is the propitiation^d for our sins, and not for ours only, but also for *the sins* of the whole world. ³And by this we know that we have come to know him, if we keep his commandments. ⁴The one who says “I have come

to know him,” and does not keep his commandments is a liar, and the truth is not in this person. ⁵But whoever keeps his word, truly in this person the love of God has been perfected. By this we know that we are in him. ⁶The one who says *that he* resides in him ought also to walk^e just as that one walked.

⁷Dear friends, I am not writing a new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the message which you have heard. ⁸Again, I am writing a new commandment to you, which is true in him and in you, because^f the darkness is passing away and the true light already is shining. ⁹The one who says *he* is in the light and hates his brother is in the darkness until now. ¹⁰The one who loves his brother resides in the light, and *there* is no cause for stumbling in him. ¹¹But the one who hates his brother is in the darkness, and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

Encouragement and Assurance

¹²I am writing to you, little children, because^g your sins have been forgiven you on account of his name. ¹³I am writing to you, fathers, because^h you have known the *One who is* from the beginning. I am writing to you, young men, becauseⁱ you have conquered the evil one. ¹⁴I have written to you, children, because^j you have known the Father. I have written to you, fathers, because^k you have known the *One who is* from the beginning. I have written to you, young men, because^l you are strong, and the word of God resides in you, and you have conquered the evil one.

a1:6 Or “we are lying and are not practicing the truth”
b1:9 *Literally “the”; the Greek article is used here as a possessive pronoun
c2:2 Or “he himself” (emphatic)
d2:2 Or “expiation”; or “atoning sacrifice”

e2:6 Some manuscripts have “to walk in this way”
f2:8 Or perhaps “that”
g2:12 Or “that”
h2:13 Or “that”
i2:13 Or “that”
j2:14 Or “that”
k2:14 Or “that”
l2:14 Or “that”

Do Not Love the World

¹⁵Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him, ¹⁶because everything *that is* in the world—the desire of the flesh and the desire of the eyes and the arrogance of material possessions—is not from the Father, but is from the world. ¹⁷And the world is passing away, and its desire,^a but the one who does the will of God remains *forever*.^b

Departure of the False Teachers

¹⁸Children, it is the last hour, and just as you have heard that antichrist is coming, even now many antichrists have arisen, by which we know that it is the last hour. ¹⁹They went out from us, but they were not of us; for if they had been of us, they would have remained with us. But *they went out*^c, in order that it might be shown that all of them are not of us.

²⁰And you have an anointing from the Holy One, and you all know. ²¹I have not written to you because^d you do not know the truth, but because^e you do know it, and because^f every lie is not of the truth. ²²Who is the liar except the one who denies that Jesus is the Christ? This person is the antichrist, the one who denies the Father and the Son. ²³Everyone who denies the Son does not have the Father *either*; the one who confesses the Son has the Father also.

²⁴*As for* you, what you have heard from the beginning must remain in you. If what you have heard from the beginning remains in you, you also will remain in the Son and in the Father. ²⁵And this is the promise which he himself promised us: eternal life. ²⁶These *things* I have written to you concerning the ones who are trying to deceive you.

²⁷And *as for* you, the anointing which you received from him remains in you, and you do not have need that anyone teach you. But as his anointing teaches you about all *things*, and is true and is not a lie, and just as it has taught

you, you reside^g in him.

God's Children

²⁸And now, little children, remain in him, so that whenever he is revealed we may have confidence and not be put to shame before him at his coming. ²⁹If you know that he is righteous, you know that everyone^h who practices righteousness has been fathered by him.

3 ¹ See what sort of love the Father has given to us: that we should be called children of God, and we are! Because of this the world does not know us: because it did not know him. ²Dear friends, now we are children of God, and what we will be has not yet been revealed. We know that whenever he is revealed we will be like him, because we will see him just as he is. ³And everyone who has this hope in him purifies himself, just as that one is pure.

⁴Everyone who practices sin also practices lawlessness, and sin is lawlessness. ⁵And you know that that one was revealed in order that he might take away sins, and in him *there* is no sin. ⁶Everyone who resides in him does not sin. Everyone who sins has neither seen him nor known him. ⁷Little children, let no one deceive you: the one who practices righteousness is righteous, just as that one is righteous. ⁸The one who practices sin is of the devil, because the devil has been sinning from the beginning. For this *reason* the Son of God was revealed: in order to destroy the works of the devil. ⁹Everyone who is fathered by God does not practice sin, because his seed resides in him, and *he is* not able to sin, because he has been fathered by God. ¹⁰By this the children of God and the children of the devil are evident: everyone who does not practice righteousness is not of God, namely, the one who does not love his brother.

God is Love, so Love One Another

¹¹For this is the message that you have heard from the beginning: that we should love one another, ¹²not as Cain, who was of the evil one and violently murdered his brother. And *for* what reason,ⁱ did he violently murder him? Because his deeds were evil and the *deeds* of his

a2:17 Or "and the desire for it"

b2:17 Literally "for the age"

c2:19 *This is an understood repetition of the phrase "they went out" from the beginning of v. 19

d2:21 Or "that"

e2:21 Or "that"

f2:21 Or "that"

g2:27 *By form the verb could also be imperative: "just as it has taught you, reside in him"

h2:29 Some manuscripts have "everyone also"

i3:12 Literally "on account of what"

brother *were* righteous.

¹³Do not marvel,^a brothers, if the world hates you. ¹⁴We know that we have passed over from death to life because we love the brothers. The one who does not love remains in death.

¹⁵Everyone who hates his brother is a murderer, and you know that every murderer does not have eternal life residing in him. ¹⁶We have come to know love by this: that *he*^b laid down his life on behalf of us, and we ought to lay down our lives on behalf of the brothers.

¹⁷But whoever has the world's material possessions and observes his brother *in need*^c and shuts his heart against him, how does the love of God reside in him?

¹⁸Little children, let us not love with word or with tongue, but in deed and truth. ¹⁹By this^d we know that we are of the truth and will convince our heart before him, ²⁰that^e if our heart condemns us, that God is greater than our heart and knows all *things*. ²¹Dear friends, if our heart does not condemn *us*, we have confidence before God, ²²and whatever we ask we receive from him, because we keep his commandments and do *what is* pleasing *in his sight*^f. ²³And this is his commandment: that we believe in the name of his Son Jesus Christ and love one another, just as *he* commanded us.^g ²⁴And the one who keeps his commandments resides in him, and he in him. And by this we know that he resides in us: by the Spirit whom he has given to us.

How to Recognize the Spirit of God

4 ¹Dear friends, do not believe every spirit, but test the spirits *to determine* if they are from God, because many false prophets have gone out into the world. ²By this you know the Spirit of God: every spirit that confesses Jesus Christ^h has come in the flesh is from God, ³and every spirit that does not confess Jesus is not from God, and this is the *spirit* of the antichrist, *of which* you have heard that it is coming, and now it is already in the world.

a3:13 Some manuscripts have "And do not marvel"

b3:16 Literally "that one" (referring to Jesus Christ)

c3:17 Literally "having need"

d3:19 Some manuscripts have "And by this"

e3:20 Or "because"

f3:22 Literally "in the sight of him"

g3:23 Literally "he gave us commandment"

h4:2 Or "confesses Jesus as Christ who has come in the flesh" (see also 2 John 7)

⁴You are from God, little children, and have conquered them, because the one *who is* in you is greater than the one *who is* in the world. ⁵They are from the world; *therefore*,ⁱ they speak from the world and the world listens to them. ⁶We are from God. The one who knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of deceit.

God's Love Revealed

⁷Dear friends, let us love one another, because love is from God, and everyone who loves has been fathered by God and knows God. ⁸The one who does not love does not know God, because God is love. ⁹By this the love of God is revealed in us: that God sent his one and only Son into the world in order that we may live through him. ¹⁰In this is love: not that we have loved God, but that he loved us and sent his Son *to be the* propitiation^j for our sins.

¹¹Dear friends, if God loved us in this way, we also ought to love one another. ¹²No one has seen God at any time. If we love one another, God resides in us and his love is perfected in us. ¹³By this we know that we reside in him and he in us: that^k he has given us of his Spirit. ¹⁴And we have seen and testify that the Father has sent the Son *to be the* Savior of the world.

¹⁵Whoever confesses that Jesus is the Son of God, God resides in him and he in God.

¹⁶And we have come to know and have believed the love that God has in us. God is love, and the one who resides in love resides in God, and God resides in him. ¹⁷By this love is perfected with us, so that we may have confidence in the day of judgment, because just as that one is, *so* also are we in this world.

¹⁸*There* is no fear in love, but perfect love drives out fear, because fear includes punishment, and the one who is afraid has not been perfected in love. ¹⁹We love, because he first loved us.

²⁰If anyone says, "I love God," and hates his brother, he is a liar, for the one who does not love his brother whom he has seen is not able to love God whom he has not seen. ²¹And this *is* the commandment we have from him:

i4:5 Literally "because of this"

j4:10 Or "expiation"; or "atoning sacrifice"

k4:13 Or "because"

that the one who loves God should love his brother also.

5¹ Everyone who believes that Jesus is the Christ has been fathered by God, and everyone who loves [the father],^a also loves the *child* fathered by him.² By this we know that we love the children of God: whenever we love God and keep his commandments.³ For this is the love of God: that we keep his commandments. And his commandments are not burdensome,⁴ because everyone who is fathered by God conquers the world.

God Has Given Us Eternal Life in the Son

And this is the victory which has conquered the world: our faith.⁵ Now who is the one who conquers the world except the one who believes that Jesus is the Son of God?⁶ This is the one who came by water and blood—Jesus Christ, not with the water only, but with the water and with the blood. And the Spirit is the one who testifies, because the Spirit is the truth.⁷ For *there* are three that testify,^b ⁸ the Spirit and the water and the blood, and the three are [in agreement],^c.

⁹ If we receive the testimony of people, the testimony of God is greater, because this is the testimony of God that he has testified concerning his Son.¹⁰ (The one who believes in the Son of God has the testimony in himself. The

one who does not believe God has made him a liar, because he has not believed in the testimony that God has testified concerning his Son.)¹¹ And this is the testimony: that God has given us eternal life, and this life is in his Son.¹² The one who has the Son has the life; the one who does not have the Son of God does not have the life.

Our Assurance of Eternal Life

¹³ These *things* I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life.

¹⁴ And this is the confidence that we have before him: that if we ask anything according to his will, he hears us.¹⁵ And if we know that he hears us *in* whatever we ask, we know that we have the requests that we have asked from him.¹⁶ If anyone should see his brother sinning a sin not *leading* to death, he should ask, and he will grant life to him, to those who sin not *leading* to death. (*There* is a sin *leading* to death; I do not say that he should ask about that.¹⁷ All unrighteousness is sin, and *there* is a sin not *leading* to death.)

¹⁸ We know that everyone who is fathered by God does not sin, but the one fathered by God, he protects him, and the evil one does not touch him.¹⁹ We know that we are from God, and the whole world lies in *the power of* the evil one.²⁰ And we know that the Son of God has come and has given us understanding, in order that we may know the one who is true, and we are in the one who is true, in his Son Jesus Christ. This one is the true God and eternal life.²¹ Little children, guard yourselves from idols.

a5:1 Literally "the one who fathers"

b5:7 Later Latin manuscripts add the following words to v. 7 and v. 8: "in heaven, the Father, the Word, and the Holy Spirit, and these three are one."⁸ And there are three that testify on earth"

c5:8 Literally "for the one"

2 John

Greeting

¹The elder, to the elect lady and her children, whom I love in truth—and not I alone, but also all those who know the truth—²because of the truth that resides in us and will be with us ₁forever^a. ³Grace, mercy, peace will be with us from God the Father and from Jesus Christ the Son of the Father in truth and love.

⁴I was very glad₁^b because I found *some* of your children walking in *the* truth, just as ₁the Father commanded us^c.

Watch Out for False Teachers

⁵And now I ask you, lady (not as *if I were* writing a new commandment to you, but *one* that we have had from the beginning), that we should love one another. ⁶And this is love: that we walk according to his commandments. This is the commandment, just as you have heard from the beginning, so that you should walk in it. ⁷For many deceivers have gone out into the

a1:2 Or “in perpetuity”; literally “for the age”

b1:4 Literally “I rejoiced exceedingly”

c1:4 Literally “we received commandment from the Father”

world, those who do not confess Jesus Christ^d coming in *the* flesh. This person is the deceiver and the antichrist! ⁸Watch yourselves that you do not lose what we have worked for, but receive a full reward.

⁹Everyone who goes too far and does not remain in the teaching of Christ does not have God. The one who remains in the teaching—this person has both the Father and the Son. ¹⁰If anyone comes to you and does not bring this teaching, do not receive him into *your* house and do not speak a greeting to him, ¹¹because the one who speaks a greeting to him shares in his evil deeds.

Conclusion and Final Greeting

¹²*Although*^e I have many *things* to write to you, I do not want *to do so* by means of paper and ink, but I hope to be with you and to speak ₁face to face₁^f, so that your^g joy may be complete. ¹³The children of your elect sister greet you.

d1:7 Or “confess Jesus as Christ coming in *the* flesh” (see 1 John 4:2)

e1:12 “*Although*” is supplied as a component of the participle (“have”) which is understood as concessive

f1:12 Literally “mouth to mouth”

g1:12 Some manuscripts have “our”

3 John

Greeting

¹The elder, to Gaius the beloved, whom I love in *the* truth. ²Dear friend, I pray you may prosper concerning everything and be healthy, just as your soul prospers. ³For I rejoiced exceedingly *when the^a* brothers came and testified to your truth, just as you are walking in *the* truth. ⁴I have no greater joy than this: that I hear my children are walking in the truth.

Instructions to Gaius

⁵Dear friend, you act faithfully^b in whatever you do for the brothers, even though they are strangers,^c. ⁶They have testified to your love before the church; you will do well to send them^d on their way in a manner worthy of God. ⁷For they have gone out on behalf of the name, accepting nothing from the pagans.^e ⁸Therefore we ought to support such *people*, so that we become fellow workers with *the* truth.

a1:3 *Here “*when*” is supplied as a component of the participle (“came”) which is understood as temporal

b1:5 Or “you act loyally”

c1:5 Literally “and this strangers”

d1:6 Literally “whom”

e1:7 That is, Gentile unbelievers (as opposed to Gentile Christians)

Diotrephes Causes Trouble

⁹I wrote something to the church, but Diotrephes, who wants to be first *among* them, does not acknowledge us. ¹⁰Therefore, if I come, I will call attention to *the* deeds he is doing,^f disparaging us with evil words. And not being content with these, he does not receive the brothers himself, and he hinders those wanting to *do so* and throws *them* out of the church. ¹¹Dear friend, do not imitate *what is* evil, but *what is* good. The one who does good is of God; the one who does evil has not seen God.

Demetrius Commended

¹²Demetrius has been testified to by all, even by the truth itself. And we also testify to *him*, and you know that our testimony is true.

Conclusion and Final Greeting

¹³I have many things to write to you, but I do not want to write to you by means of ink and pen. ¹⁴But I hope to see you right away, and to speak [face to face],^g. ¹⁵Peace *be* to you. The friends greet you. Greet the friends by name.

f1:10 Literally “his deeds which he is doing”

g1:14 Literally “mouth to mouth”

Revelation

Prologue

1 ¹ The revelation of Jesus Christ, which God gave him to show to his slaves *the things* which must take place in a short time, and communicated *it by*^a sending *it* through his angel to his slave John,² who testified about the word of God and the testimony of Jesus Christ, all that he saw. ³ Blessed *is* the one who reads aloud and *blessed are*^b those who hear the words of the prophecy and observe the things written in it, because the time *is* near!

Greetings to the Churches

⁴ John, to the seven churches in Asia:^c grace to you and peace from the one who is and the one who was and the one who is coming, and from the seven spirits who *are* before his throne, ⁵ and from Jesus Christ the faithful witness, the firstborn from the dead and the ruler of the kings of the earth.

To the one who loves us and released us from our sins by his blood ⁶ and made us a kingdom, priests to his God and Father—to him *be* the glory and the power forever and ever.^d Amen.

⁷ Behold, he is coming with the clouds,
and every eye will see him,
even every one who pierced him,
and all the tribes of the earth will
mourn over him.

Yes, amen.

⁸ I am the Alpha and the Omega, says the Lord God, the one who is and the one who was and the one who is coming, the All-Powerful.

John's Vision of the Son of Man

⁹ I, John, your brother and co-sharer in the affliction and kingdom and steadfastness in Jesus, was on the island called Patmos because

of the word of God and the testimony about Jesus. ¹⁰ I was in the Spirit on the Lord's day, and I heard behind me a great sound like a trumpet ¹¹ saying, "What you see, write in a book and send *it* to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

¹² And I turned to see the voice which was speaking with me, and *when I*^e turned, I saw seven gold lampstands, ¹³ and in the midst of the lampstands *one* like a son of man, dressed in *a robe* reaching to the feet and girded around his^f chest *with* a golden belt, ¹⁴ and his head and hair *were* white like wool, white as snow, and his eyes *were* like a fiery flame, ¹⁵ and his feet *were* like fine bronze when it has been fired in a furnace, and his voice *was* like the sound of many waters, ¹⁶ and *he* had in his right hand seven stars, and a sharp double-edged sword coming out of his mouth, and his face *was* like the sun shining in its strength.

¹⁷ And when I saw him, I fell at his feet like a dead person, and he placed his right hand on me, saying, "Do not be afraid! I am the first and the last, ¹⁸ and the one who lives, and I was dead, and behold, I am living forever and ever,^g and I hold the keys of death and of Hades. ¹⁹ Therefore, write *the things* which you saw, and *the things* which are, and *the things* which are about to take place after these *things*. ²⁰ *As for* the mystery of the seven stars which you saw in my right hand and the seven gold lampstands—the seven stars are *the* angels of the seven churches, and the seven lampstands are *the* seven churches.

The Letter to the Church in Ephesus

2 ¹ "To the angel of the church in Ephesus write:

"This is what the one who holds the seven stars in his right hand says, the one who walks in the midst of the seven gold lampstands: ² I

a1:1 *Here "by" is supplied as a component of the participle ("sending") which is understood as means

b1:3 *The phrase "blessed are" is an understood repetition from the beginning of the verse

c1:4 A reference to the Roman province of Asia (modern Asia Minor)

d1:6 Literally "for the ages of the ages"

e1:12 *Here "when" is supplied as a component of the participle ("turned") which is understood as temporal

f1:13 *Literally "the"; the Greek article is used here as a possessive pronoun

g1:18 Literally "for the ages of the ages"

know your works, and your labor and patient endurance, and that you are not able to tolerate evil, and you put to the test those who call themselves apostles and are not, and you found them *to be* false. ³And you have patient endurance, and have endured *many things* because of my name, and have not become weary. ⁴But I have *this* against you: that you have left your first love. ⁵Remember therefore from where you have fallen, and repent and do *the works you did at first*.^a But if you do not, I am coming to you, and I will remove your lampstand from its place, unless you repent. ⁶But you do have this: that you hate the deeds of the Nicolaitans, *things* which I also hate. ⁷The one who has an ear, let him hear what the Spirit says to the churches. To the one who conquers, I will grant to him to eat from the tree of life which is in the paradise of God.⁷

The Letter to the Church in Smyrna

⁸“And to the angel of the church in Smyrna write:

“This is what the first and the last says, who was dead and came to life: ⁹‘I know your affliction and poverty (but you are rich), and the slander of those *who* call themselves Jews,^b and are not, but *are* a synagogue of Satan. ¹⁰Do not be afraid of *the things* which you are about to suffer. Behold, the devil is about to throw *some* of you into prison so that you may be tested, and you will experience affliction ten days. Be faithful until death, and I will give you the crown of life. ¹¹The one who has an ear, let him hear what the Spirit says to the churches. The one who conquers will never be harmed by the second death.’

The Letter to the Church in Pergamum

¹²“And to the angel of the church in Pergamum write:

“This is what the one who has the sharp double-edged sword says: ¹³‘I know where you live, where the throne of Satan *is*. And you hold fast to my name and did not deny your^c faith in me, even in the days of Antipas my faithful witness, who was killed among you,

where Satan lives. ¹⁴But I have a few *things* against you: that you have there those who hold fast to the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, to eat food sacrificed to idols and to commit sexual immorality. ¹⁵So likewise you also have those who hold fast to the teaching of the Nicolaitans. ¹⁶Therefore repent! But if you do not, I am coming to you quickly, and I will make war with them with the sword from my mouth. ¹⁷The one who has an ear, let him hear what the Spirit says to the churches. To the one who conquers, I will give to him *some* of the hidden manna, and I will give to him a white stone, and on the stone a new name written, that no one knows except the one who receives *it*.’

The Letter to the Church in Thyatira

¹⁸“And to the angel of the church in Thyatira write:

“This is what the Son of God says, the one who has his eyes like a fiery flame and his feet like fine bronze: ¹⁹‘I know your works, and your love, and faith, and service, and patient endurance—and your last works *are* greater than the first. ²⁰But I have against you that you tolerate the woman Jezebel, the one who calls herself a prophetess, and teaches and deceives my slaves to commit sexual immorality and to eat food sacrificed to idols. ²¹And I have given her time in order to repent, and she did not want to repent from her sexual immorality. ²²Behold, I am throwing her into a sickbed and those who committed adultery with her into great affliction, unless they repent from her deeds. ²³And I will kill her children with deadly disease, and all the churches will know that I am the one who searches minds and hearts, and I will give to each one of you according to your deeds. ²⁴But I say to you, to the rest *who are* in Thyatira, all those who do not hold this teaching, who have not known the deep *things* of Satan, as they say, I do not put upon you any other burden. ²⁵Nevertheless, hold fast to what you have until I come. ²⁶And the one who conquers and who keeps my works until the end, I will give him authority over the nations,²⁷ and “he will shepherd them with an iron rod; he will break *them* in pieces like jars made of clay,”^d ²⁸as I also have received from my Father, and I

a2:5 Literally “the first works”

b2:9 Literally “who say themselves to be Jews”

c2:13 “the”; the Greek article is used here as a possessive pronoun

d2:27 A quotation from Ps 2:9

will give him the morning star. ²⁹The one who has an ear, let him hear what the Spirit says to the churches.’

The Letter to the Church in Sardis

3 ¹“And to the angel of the church in Sardis write:

“This is what the one who has the seven spirits of God and the seven stars says: ‘I know your works, that you have a name that you are alive, and you are dead. ²Be on the alert and strengthen the remaining *things* that are about to die, for I have not found your works completed before my God. ³Therefore remember how you have received and heard, and observe *it*, and repent. If therefore you are not on the alert, I will come like a thief, and you will never know *at* what hour I will come against you. ⁴But you have a few ‘people,’^a in Sardis who have not defiled their clothing, and they will walk with me in white, because they are worthy. ⁵The one who conquers in this way will be dressed in white clothing, and I will never erase his name from the book of life, and I will declare his name before my Father and before his angels. ⁶The one who has an ear, let him hear what the Spirit says to the churches.’

The Letter to the Church in Philadelphia

⁷“And to the angel of the church in Philadelphia write:

“This is what the holy one, the true one, the one who has the key of David, the one who opens and no one can shut, and who shuts and no one can open, says: ⁸‘I know your works (behold, I have put before you an opened door that no one is able to shut^b) that you have a little strength, and have kept my word, and did not deny my name. ⁹Behold, I am causing *those* of the synagogue of Satan, the ones who call themselves Jews and are not, but are lying—behold, I will make them [come],^c and kneel down before your feet and acknowledge that I have loved you. ¹⁰Because you have kept the word of my patient endurance, I also will keep you from the hour of testing that is about to come upon the whole inhabited world, to put

a3:4 Literally “names”

b3:8 *Literally “to shut it,” but the direct object is not translated here in keeping with English style

c3:9 Literally “that they will come”

to the test those who live on the earth. ¹¹I am coming quickly! Hold fast to what you have, so that no one may take away your crown. ¹²The one who conquers, I will make him a pillar in the temple of my God, and he will never go outside again, and I will write on him the name of my God and the name of the city of my God, the new Jerusalem that comes down from heaven from my God, and my new name. ¹³The one who has an ear, let him hear what the Spirit says to the churches.’

The Letter to the Church in Laodicea

¹⁴“And to the angel of the church in Laodicea write:

“This is what the Amen, the faithful and true witness, the originator^d of God’s creation, says: ¹⁵‘I know your works, that you are neither cold nor hot. Would that you were cold or hot! ¹⁶Thus, because you are lukewarm and neither hot nor cold, I am about to vomit you out of my mouth! ¹⁷Because you are saying, “I am rich, and have become rich, and I have need of nothing,” and you do not know that you are wretched and pitiable and poor and blind and naked, ¹⁸I advise you to buy from me gold refined by fire, in order that you may become rich, and white clothing, in order that you may be clothed and the shame of your nakedness may not be revealed, and eye salve to smear on your eyes, in order that you may see. ¹⁹As many as I love, I reprove and discipline. Be zealous, therefore, and repent! ²⁰Behold, I stand at the door and knock! If anyone hears my voice and opens the door, indeed I will come in to him and dine with him, and he with me. ²¹The one who conquers, I will grant to him to sit down with me on my throne, as I also have conquered and have sat down with my Father on his throne. ²²The one who has an ear, let him hear what the Spirit says to the churches.’”

The Heavenly Throne

4 ¹After these *things* I looked, and behold, an open door in heaven, and the former voice that I had heard like a trumpet speaking with me was saying, “Come up here and I will show you *the things* which must take place after these *things*.” ²Immediately I was in the Spirit, and behold, a throne was set in heaven, and one was seated on the throne. ³And the

d3:14 Or “the ruler”; or “the beginning”; or “the source”

one seated *was* similar in appearance to jasper and carnelian stone, and a rainbow *was* around the throne similar in appearance to emerald. ⁴And around the throne *were* twenty-four thrones, and seated on the thrones *were* twenty-four elders dressed in white clothing, and on their heads *were* gold crowns. ⁵And from the throne came out lightnings and sounds and thunders, and seven torches of fire *were* burning before the throne, which are the seven spirits of God. ⁶And before the throne *was something* like a sea of glass, like crystal, and in the midst of the throne and around the throne *were* four living creatures full of eyes in front and in back. ⁷And the first living creature *was* similar to a lion, and the second living creature *was* similar to an ox, and the third living creature had a face like a man's, and the fourth living creature *was* similar to an eagle flying. ⁸And the four living creatures, each one,^a of them, had six wings apiece, full of eyes around and inside, and they do not have rest day and night, saying,

"Holy, holy, holy *is* the Lord God All-Powerful,^b

the one who was and the one who is
and the one who is coming!"

⁹And whenever the living creatures give glory and honor and thanks to the one who is seated on the throne, the one who lives forever and ever,^c ¹⁰the twenty-four elders fall down before the one who is seated on the throne and worship the one who lives forever and ever,^d and put down their crowns before the throne, saying,

¹¹"You are worthy, our Lord and God,
to receive glory and honor and
power,
because you have created all *things*,
and because of your will they existed
and were created."

The Scroll with Seven Seals and the Lamb

5 ¹ And I saw in the right hand of the one who is seated on the throne a scroll, writ-

ten inside and on the back, sealed up with seven seals. ²And I saw a powerful angel proclaiming with a loud voice, "Who *is* worthy to open the scroll and to break its seals?" ³And no one in heaven or on earth or under the earth was able to open the scroll or to look into it. ⁴And I began to weep loudly because no one was found worthy to open the scroll or to look into it. ⁵And one of the elders said to me, "Do not weep! Behold, the lion of the tribe of Judah, the root of David, has conquered, so that he can open the scroll and its seven seals.

⁶And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as though slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent into all the earth. ⁷And he came and took *the scroll*^e from the right hand of the one who was seated on the throne. ⁸And when he took the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each one of whom had a harp and golden bowls full of incense, which are the prayers of the saints. ⁹And they were singing a new song, saying,

"You are worthy to take the scroll
and to open its seals,
because you were slaughtered,
and bought *people* for God by your
blood
from every tribe and language and
people and nation,
¹⁰and made them a kingdom and priests
to our God,
and they will reign on the earth."

¹¹And I looked, and I heard the voice of many angels around the throne and of the living creatures and of the elders, and their number was ten thousand times ten thousand and thousands times thousands, ¹²saying with a loud voice,

"Worthy is the Lamb who was
slaughtered
to receive power and riches
and wisdom and strength
and honor and glory and praise!"

a4:8 Literally "one by one"

b4:8 A quotation from (or an allusion to) Isa 6:3

c4:9 Literally "for the ages of the ages"

d4:10 Literally "for the ages of the ages"

e5:7 A very few less important manuscripts supply the words "the scroll" here; in Greek the direct object ("the scroll") is frequently understood anyway and must be supplied in the English translation

¹³And I heard every creature that *is* in heaven and on the earth and under the earth and in the sea and everything in them saying,

“To the one who is seated on the throne
and to the Lamb
be praise and honor and glory and
power^a
[forever and ever]^b.”

¹⁴And the four living creatures were saying, “Amen!” and the elders fell down and worshipped.

The Opening of the First Six Seals

6 ¹And I watched when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying like the sound of thunder, “Come!” ²And I looked, and behold, a white horse, and the one seated on it had a bow, and a crown was given to him, and he went out conquering and in order that he might conquer.

³And when he opened the second seal, I heard the second living creature saying, “Come!” ⁴And another horse came out, fiery red, and it was granted to the one seated on it to take peace from the earth, and that they would slaughter one another, and a large sword was given to him.

⁵And when he opened the third seal, I heard the third living creature saying, “Come!” And I looked, and behold, a black horse, and the one seated on it had a balance scale in his hand. ⁶And I heard *something* like a voice in the midst of the four living creatures saying, “A quart of wheat for a denarius, and three quarts of barley for a denarius, and do not damage the olive oil and the wine!”

⁷And when he opened the fourth seal, I heard a voice from the fourth living creature saying, “Come!” ⁸And I looked, and behold, a pale green horse, and the one seated on it was named,^c Death, and Hades followed after him. And authority was granted to them over a fourth of the earth, to kill by the sword and by famine and by pestilence and by the wild beasts of the earth.

⁹And when he opened the fifth seal, I saw under the altar the souls of those who had

been slaughtered because of the word of God and because of the testimony which they had,¹⁰ and they cried out with a loud voice, saying, “[How long]^d, holy and true Lord, will you not judge and avenge our blood from those who live on the earth?” ¹¹And to each one of them a white robe was given, and it was said to them that they should rest yet a short time, until *the number of* their fellow slaves and their brothers who were about to be killed as they *had been* were completed also.

¹²And I watched when he opened the sixth seal, and a great earthquake took place, and the sun became black like sackcloth made of hair, and the whole moon became like blood,¹³ and the stars of heaven^e fell to the earth like a fig tree throws down its unripe figs *when*^f shaken by a great wind. ¹⁴And the sky was split apart like a scroll that is rolled up, and every mountain and island were moved from their place. ¹⁵And the kings of the earth, and the most important people, and the military leaders, and the rich, and the powerful, and every slave and free person hid themselves in the caves and among the rocks of the mountains, ¹⁶And they said to the mountains and to the rocks, “Fall on us and hide us from the face of the one who is seated on the throne, and from the wrath of the Lamb, ¹⁷because the great day of their wrath has come, and who is able to stand?”

The Sealing of the 144,000

7 ¹After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, so that no wind could blow on the earth or on the sea or on any tree. ²And I saw another angel ascending [from the east]^g, holding the seal of the living God, and he cried out with a loud voice to the four angels [who were given permission]^h to damage the earth and the sea, ³saying, “Do not damage the earth or the sea or the trees until we have sealed the slaves of our God on their foreheads.” ⁴And I heard the number of the ones who were sealed, one hundred forty-four thousand sealed from every tribe of the sons of Israel:

d6:10 Literally “until when”

e6:13 Or “of the sky”

f6:13 *Here “when” is supplied as a component of the participle (“shaken”) which is understood as temporal

g7:2 Literally “from the rising of the sun”

h7:2 Literally “to whom was granted to them”

a5:13 Or “sovereignty”

b5:13 Literally “for the ages of the ages”

c6:8 Literally “name to him”

⁵from the tribe of Judah, twelve thousand sealed,
 from the tribe of Reuben, twelve thousand,
 from the tribe of Gad, twelve thousand,
⁶from the tribe of Asher, twelve thousand,
 from the tribe of Naphtali, twelve thousand,
 from the tribe of Manasseh, twelve thousand,
⁷from the tribe of Simeon,^a twelve thousand,
 from the tribe of Levi, twelve thousand,
 from the tribe of Issachar, twelve thousand,
⁸from the tribe of Zebulun, twelve thousand,
 from the tribe of Joseph, twelve thousand,
 from the tribe of Benjamin, twelve thousand were sealed.

The Great Crowd before the Throne

⁹After these *things* I looked, and behold, a great crowd that no one was able to number, from every nation and tribe and people and language, standing before the throne and before the Lamb, dressed *in* white robes and *with* palm branches in their hands. ¹⁰And they were crying out with a loud voice, saying,

“Salvation to our God
 who is seated on the throne,
 and to the Lamb!”

¹¹And all the angels stood around the throne and the elders and the four living creatures, and they fell down on their faces before the throne and worshiped God, ¹²saying,

“Amen! Praise and glory,
 and wisdom and thanksgiving,
 and honor and power and strength
be to our God *forever and ever*.^b
 Amen!”

¹³And one of the elders answered, saying to me, “These who are dressed *in* the white robes—who are *they*, and from where have they come?” ¹⁴And I said to him, “My lord, you know.” And he said to me,

“These are the ones who have come out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb.

¹⁵Because of this, they are before the throne of God, and they serve^c him day and night in his temple, and the one who is seated on the throne will shelter^d them.

¹⁶They will not be hungry *any* longer or be thirsty *any* longer, nor will the sun ever beat down on them, nor any heat,^e

¹⁷because the Lamb *who is* in the midst of the throne will shepherd them and will lead them to springs of living waters, and God will wipe away every tear from their eyes.”^f

The Opening of the Seventh Seal

8 ¹And when he opened the seventh seal, there was silence in heaven *for* about half an hour. ²And I saw the seven angels who stand before God, and seven trumpets were given to them. ³And another angel who had a golden censer came and stood at the altar, and a large amount of incense was given to him, in order that he could offer the prayers of all the saints on the golden altar that *is* before the throne. ⁴And the smoke of the incense went up before God with the prayers of the saints from the hand of the angel. ⁵And the angel took the censer and filled it with the fire from the altar and threw *it* to the earth, and there were thunders and sounds and lightnings and an earthquake.

The Blowing of the Trumpets

⁶And the seven angels who had the seven trumpets prepared themselves in order to blow them.

⁷And the first blew the trumpet, and there was hail and fire mixed with blood, and it was thrown to the earth, and a third of the earth was burned up, and a third of the trees were

a7:7 Or “Symeon,” an alternate spelling of the Greek form of the name

b7:12 Literally “for the ages of the ages”

c7:15 Or “worship”

d7:15 Literally “will take up residence over”

e7:16 An allusion to Isa 49:10

f7:17 An allusion to Isa 25:8

burned up, and all the green grass was burned up.

⁸And the second angel blew the trumpet, and *something* like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood, ⁹and a third of the creatures in the sea—the ones which had life—died, and a third of the ships were destroyed.

¹⁰And the third angel blew the trumpet, and a great star burning like a torch fell from heaven, and it fell on a third of the rivers and on the springs of water. ¹¹And the name of the star was called Wormwood, and a third of the waters became wormwood, and many people died from the waters because they were made bitter.

¹²And the fourth angel blew the trumpet, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of them were darkened, and the day did not shine *with respect to* a third of it, and the night likewise.

¹³And I looked, and I heard one eagle flying _{directly overhead},^a saying with a loud voice, “Woe, woe, woe to those who live on the earth, from the remaining sounds of the trumpets of the three angels who are about to blow the trumpet!”

Tormenting Locusts from the Abyss

9 ¹And the fifth angel blew the trumpet, and I saw a star that had fallen from heaven to the earth, and the key of the shaft of the abyss was given to him. ²And he opened the shaft of the abyss, and smoke went up from the shaft like smoke from a great furnace, and the sun and the air were darkened by the smoke from the shaft. ³And out of the smoke locusts came to the earth, and power was given to them like the scorpions of the earth have power. ⁴And it was told to them that they should not damage the grass of the earth or any green *plant* or any tree, except those people who do not have the seal of God on their^b foreheads. ⁵And it was granted to them that they should not kill them, but that they would be tormented five months, and their torment *is* like the torment of a scorpion when it stings a person. ⁶And in those days people will seek death and will never find it, and they will long

to die, and death will flee from them.

⁷And the appearance of the locusts *was* like horses prepared for battle, and on their heads *were something* like crowns similar in appearance to gold, and their faces *were* like men’s faces, ⁸and they had hair like the hair of women, and their teeth were like *the teeth* of lions, ⁹and they had breastplates like iron breastplates, and the sound of their wings *was* like the sound of many horse-drawn chariots,^c running into battle. ¹⁰And they have tails similar in appearance to scorpions, and stings, and their power to injure people *for* five months *is* in their tails. ¹¹They have *as* king over them the angel of the abyss, _{whose name},^d in Hebrew *is* Abaddon, and in Greek he has the name Apollyon.

¹²The first woe has passed. Behold, two woes are still coming after these *things*.

A Third of Humanity Killed by Plagues

¹³And the sixth angel blew the trumpet, and I heard one voice from the horns^e of the golden altar *that is* before God ¹⁴saying to the sixth angel, the one who had the trumpet, “Release the four angels who have been bound at the great river Euphrates!” ¹⁵And the four angels who had been prepared for the hour and day and month and year were released, in order that they should kill a third of humanity. ¹⁶And the number of the troops of the cavalry *was* _{two hundred million},^f I heard the number of them. ¹⁷And in this way I saw the horses in the vision, and those seated on them, who had fiery *red* and hyacinth-colored and sulphurous *yellow* breastplates, and the heads of the horses *were* like the heads of lions, and out of their mouths came fire and smoke and sulphur. ¹⁸By these three plagues a third of humanity was killed—by the fire and the smoke and the sulphur that came out of their mouths. ¹⁹For the power of the horses is in their mouths and in their tails, for their tails *are* similar in appearance to snakes, having heads, and with them they cause injury.^g

²⁰And the rest of humanity who were not

a8:13 Literally “in midheaven,” i.e., “at the zenith”

b9:4 *Literally “the”; the Greek article is used here as a possessive pronoun

c9:9 Literally “chariots of horses”

d9:11 Literally “the name to him”

e9:13 Some manuscripts have “four horns”

f9:16 Literally “twenty thousands of ten thousands”

g9:19 Literally “they injure”

killed by these plagues did not repent of the works of their hands, ¹in order not to worship,^a the demons and the gold and silver and bronze and stone and wooden idols, which are able neither to see nor to hear nor to walk, ²¹and they did not repent of their murders or of their magic spells or of their sexual immorality or of their thefts.

The Angel and the Little Scroll

10 ¹ And I saw another powerful angel descending from heaven, wrapped in a cloud, and a rainbow over his head, and his face *was* like the sun, and his feet *were* like pillars of fire,^b ²and holding in his hand a little scroll that was opened. And he put his right foot on the sea and his^c left on the land. ³And he cried out with a loud voice like a lion roars, and when he cried out, the seven thunders sounded^d their own voices. ⁴And when the seven thunders spoke,^e I was about to write, and I heard a voice from heaven saying, “Seal up *the things* which the seven thunders spoke, and do not write them!”

⁵And the angel whom I saw standing on the sea and on the land raised his right hand to heaven ⁶and swore by the one who lives ⁷forever and ever,^f who created heaven and the *things* in it, and the earth and the *things* in it, and the sea and the *things* in it, “There will be no more delay! ⁷But in the days of the sound of the seventh angel, whenever he is about to blow the trumpet, then^g the mystery of God is completed, as he announced to his own slaves the prophets.”

⁸And the voice that I had heard from heaven *was* speaking with me again and saying, “Go, take the opened scroll in the hand of the angel who is standing on the sea and on the land.” ⁹And I went to the angel and told him to give me the little scroll, and he said to me, “Take and eat it up, and it will make your stomach bitter, but in your mouth it will be sweet as honey.” ¹⁰And I took the little scroll from the hand of the angel and ate it up, and it

was sweet as honey in my mouth, and when I had eaten it, my stomach was made bitter. ¹¹And they said to me, “It is necessary for you to prophesy again about many peoples and nations and languages and kings.”

The Two Witnesses

11 ¹ And a measuring rod similar in appearance to a staff was given to me, saying, “Get up and measure the temple of God and the altar and those who worship in it. ²And leave out the courtyard outside of the temple, and do not measure it, because it has been given to the Gentiles, and they will trample the holy city *for* forty two months. ³And I will grant *authority*^h to my two witnesses, and they will prophesy *for one* thousand two hundred sixty days, dressed in sackcloth.” ⁴These are the two olive trees and the two lampstands that stand before the Lord of the earth. ⁵And if anyone wants to harm them, fire comes out of their mouth and consumes their enemies. And if anyone wants to harm them, in this way he must be killed. ⁶These have the authority to shut the sky, so that ⁷it does not rain,ⁱ during the days of their prophecy. And they have authority over the waters, to turn them to blood, and to strike the earth with every plague as often as they wish.

⁷And when they have completed their testimony, the beast that comes up from the abyss will make war with them and will conquer them and will kill them. ⁸And their dead bodies *will lie* in the street of the great city which is called symbolically Sodom and Egypt, where also their Lord was crucified. ⁹And *those* from peoples and tribes and languages and nations will see their dead bodies three and a half days, and they will not allow their dead bodies to be placed in a tomb. ¹⁰And those who live on the earth will rejoice over them, and will celebrate and will send gifts to one another, because these two prophets tormented those who live on the earth.

¹¹And after the three and a half days, the breath of life from God entered into them, and they stood on their feet, and great fear fell on those who saw them. ¹²And they heard a loud

a9:20 Literally “so that they did not worship”

b10:1 Or “like fiery pillars”

c10:2 *Literally “the”; the Greek article is used here as a possessive pronoun

d10:3 Or “spoke”

e10:4 Or “sounded”

f10:6 Literally “for the ages of the ages”

g10:7 Literally “and”

h11:3 *Here the direct object is supplied from context in the English translation

i11:6 Literally “it does not rain rain”; the redundancy is removed in the translation

voice from heaven saying to them, "Come up here," and they went up into heaven in a cloud, and their enemies watched them. ¹³ And at that hour a great earthquake took place, and a tenth of the city collapsed, and seven thousand people,^a were killed by the earthquake, and the rest became terrified and gave glory to the God of heaven. ¹⁴ The second woe has passed. Behold, the third woe is coming quickly!

The Blowing of the Seventh Trumpet

¹⁵ And the seventh angel blew the trumpet, and there was a loud voice in heaven saying,

"The kingdom of the world has become
the kingdom of our Lord
and of his Christ,
and he will reign forever and ever."^b

¹⁶ And the twenty-four elders who are seated on their thrones before God fell down on their faces and worshiped God, ¹⁷ saying,

"We give thanks to you, Lord God All-Powerful,
the one who is and the one who was,
because you have taken your great power
and have begun to reign.

¹⁸ And the nations were angry,
and your wrath has come,
and the time for the dead to be
judged,
and to give their^c reward to your slaves
the prophets
and to the saints and to the ones
who fear your name,
the small and the great,
and to destroy those who destroy the earth."

¹⁹ And the temple of God in heaven was opened, and the ark of his covenant appeared in his temple, and there were lightnings and sounds and thunders and an earthquake and large hail.^d

The Woman and Her Son Versus the Dragon

12 ¹ And a great sign appeared in heaven: a woman clothed with the sun and

with the moon under her feet, and on her head a crown of twelve stars, ² and who was pregnant,^e and was crying out because she^f was having birth pains, and was in torment to give birth. ³ And another sign appeared in heaven, and behold, a great fiery red dragon, having seven heads and ten horns, and on his heads were seven royal headbands.^g ⁴ And his tail swept away a third of the stars from heaven and threw them to the earth. And the dragon stood before the woman who was about to give birth, in order that whenever she gave birth to her child he could devour it. ⁵ And she gave birth to a son, a male child, who is going to shepherd all the nations with an iron rod,^h and her child was snatched away to God and to his throne. ⁶ And the woman fled into the wilderness, where she had a place prepared there by God, so that they could feed her there for one thousand two hundred sixty days.

Satan Thrown Down from Heaven to Earth

⁷ And there was war in heaven; Michael and his angels fought againstⁱ the dragon, and the dragon and his angels fought back.^j ⁸ And they did not prevail, nor was a place found for them any longer in heaven. ⁹ And the great dragon was thrown down, the ancient serpent, who is called the devil and Satan, who deceives the whole world. He was thrown down to the earth, and his angels were thrown down with him.

¹⁰ And I heard a loud voice in heaven saying,

"Now the salvation and the power
and the kingdom of our God
and the authority of his Christ have
come,
because the accuser of our brothers has
been thrown down,
the one who accuses them before
our God day and night.

¹¹ And they conquered him by the blood

^e12:2 Literally "who was having in the belly"

^f12:2 *Here "because" is supplied as a component of the participle ("was having birth pains") which is understood as causal

^g12:3 Or "diadem crowns"

^h12:5 An allusion to Ps 2:9

ⁱ12:7 Literally "made war with"

^j12:7 Literally "made war"

^a11:13 Literally "names of men"

^b11:15 Literally "for the ages of the ages"

^c11:18 *Literally "the"; the Greek article is used here as a possessive pronoun

^d11:19 Or "a great hailstorm"

of the Lamb
and by the word of their testimony,
and they did not love their lives until
death.

¹²Because of this, rejoice, you heavens,
and those who live in them!

Woe to the earth and to the sea,
because the devil has come down to
you,
having great anger,
*because he^a knows that he has little
time!*^b

¹³And when the dragon saw that he had
been thrown down to the earth, he pursued
the woman who had given birth to the male
child. ¹⁴And the two wings of a great eagle
were given to the woman, in order that she
could fly into the wilderness, to her place
where she is fed there *for* a time, and times,
and half a time, from the presence of the ser-
pent. ¹⁵And from his mouth the serpent
spouted water like a river after the woman, in
order that he could make her swept away by a
river. ¹⁶And the earth came to the aid of the
woman, and the earth opened its mouth and
swallowed up the river that the dragon had
spouted out of his mouth. ¹⁷And the dragon
was angry at the woman, and went away to
fight against,^b the rest of her children, those
who keep the commandments of God and
who hold to the testimony about Jesus. ¹⁸And
he stood on the sand of the sea.

The First Beast from the Sea

13 ¹And I saw coming up out of the sea
a beast that had ten horns and seven
heads, and on its horns ten royal headbands,^c
and on its heads a blasphemous name.^d ²And
the beast that I saw was similar to a leopard,
and its feet *were* like a bear's, and its mouth
was like the mouth of a lion, and the dragon
gave it his power and his throne and great
authority. ³And one of its heads *appeared* as
though slaughtered to death, and its fatal
wound,^e had been healed. And the whole earth
was astonished *and followed* after the beast.

a12:12 *Here "because" is supplied as a component of
the participle ("knows") which is understood as causal

b12:17 Literally "to make war with"

c13:1 Or "ten diadem crowns"

d13:1 Some manuscripts read "blasphemous names"

e13:3 Literally "wound of death"

⁴And they worshiped the dragon because he
had given authority to the beast, and they wor-
shiped the beast, saying, "Who *is* like the beast,
and who is able to make war with him?"

⁵And a mouth was given to him speaking
great *things* and blasphemies, and authority to
act was given to him *for* forty-two months.

⁶And he opened his mouth for blasphemies
toward God, to blaspheme his name and his
dwelling, those who live in heaven. ⁷And it was
given to him to make war with the saints and
to conquer them. And authority was given to
him over every tribe and people and language
and nation. ⁸And all those who live on the
earth will worship him, everyone whose name
is not written,^f from the foundation of the
world in the book of life of the Lamb who was
slaughtered. ⁹If anyone has an ear, let him
hear!

¹⁰If anyone *is going* into captivity, into
captivity he goes.

If anyone *is* to be killed by the sword, by
the sword he *is* to be killed.

Here is the patient endurance and the faith
of the saints.

The Second Beast from the Earth

¹¹And I saw another beast coming up from the
earth, and he had two horns like a lamb, and he
was speaking like a dragon. ¹²And he exercises
all the authority of the first beast on behalf of
him, and he causes the earth and those who live
in it to worship the first beast, whose fatal
wound had been healed,^g ¹³And he performs
great signs, so that he even causes fire from
heaven to come down to the earth before peo-
ple. ¹⁴And he deceives those who live on the
earth because of the signs that it has been
granted to him to perform on behalf of the
beast, telling those who live on the earth to
make an image to the beast who has the wound
of the sword and yet lived. ¹⁵And it was given
to him to put breath into the image of the
beast, in order that the image of the beast both
spoke and caused that all those, unless they
worshiped the image of the beast, should be
killed. ¹⁶And he causes all *people*, the small and
the great, and the rich and the poor, and the

f13:8 Literally "of whom his name is not written"

g13:12 Literally "of whom the wound of his death had
been healed"

free and the slave, that they give them a mark on their right hand or on their forehead, ¹⁷and that no one was able to buy or to sell except the one who had the mark—the name of the beast or the number of his name. ¹⁸Here is wisdom: the one who has understanding, let him calculate the number of the beast, for it is man's number,^a and his number *is* six hundred sixty-six.^b

The Lamb and the 144,000 on Mount Zion

14 ¹And I looked, and behold, the Lamb standing on Mount Zion, and with him one hundred forty-four thousand who had his name and the name of his Father written on their foreheads. ²And I heard a sound from heaven like the sound of many waters and like the sound of loud thunder, and the sound that I heard *was* like harpists playing on their harps. ³And they were singing *something* like a new song before the throne and before the four living creatures and the elders, and no one was able to learn the song except the one hundred forty-four thousand who had been bought from the earth.

⁴These are those who have not been defiled with women, for they are virgins. These *are* the ones who follow the Lamb wherever he goes. These were bought from humanity *as* first fruits to God and to the Lamb, ⁵and in their mouth a lie was not found; they are blameless.

The Three Angels and Their Messages

⁶And I saw another angel flying ^cdirectly overhead, having an eternal gospel to proclaim to those who reside on the earth, and to every nation and tribe and language and people, ⁷saying with a loud voice, "Fear God and give him glory, because the hour of his judgment has come, and worship the one who made the heaven and the earth and the sea and the springs of water!"

⁸And another second angel followed, saying, "Fallen, fallen *is* Babylon the great, who caused all the nations to drink from the wine

of the passion of her sexual immorality."

⁹And another third angel followed them, saying with a loud voice, "If anyone worships the beast and his image and receives a mark on his forehead or on his hand, ¹⁰he himself also will drink of the wine of the anger of God that has been mixed full strength in the cup of his wrath, and will be tortured with fire and sulphur in the presence of the holy angels and in the presence of the Lamb. ¹¹And the smoke of their torture went up ^dforever and ever, and those who worshiped the beast and his image did not have rest day and night, ^ealong with anyone who received the mark of his name. ¹²Here is the patient endurance of the saints, those who keep the commandments of God and the faith in Jesus.

¹³And I heard a voice from heaven saying, "Write:

'Blessed *are* the dead who die in the Lord from now on!'

"Yes," says the Spirit, "in order that they may rest from their labors, for their deeds follow after them."

The Earth is Harvested

¹⁴And I looked, and behold, a white cloud, and on the cloud was seated *one* like a son of man, having on his head a golden crown, and in his hand a sharp sickle. ¹⁵And another angel came out of the temple, crying out with a loud voice to the one seated on the cloud, "Send out your sickle and reap, because the hour to reap has come, because the harvest of the earth is ripe!" ¹⁶And the one seated on the cloud swung his sickle on the earth, and the earth was reaped.

¹⁷And another angel came out of the temple *that is* in heaven; he also had a sharp sickle. ¹⁸And another angel who had authority over the fire *went out* from the altar, and he called out with a loud voice to the one who had the sharp sickle, saying, "Send out your sharp sickle and harvest the clusters of grapes from the vine of the earth, because its grapes are at their prime!" ¹⁹And the angel swung his sickle into the earth and harvested the vine of the earth, and threw *the grapes*^f into the great

a13:18 Or "it is the number of a man"

b13:18 A few significant manuscripts read "six hundred sixteen"

c14:6 Literally, "in midheaven"

d14:11 Literally "for the ages of the ages"

e14:11 Literally "and if anyone received"

f14:19 *Here the direct object is supplied from context in

winepress of the wrath of God. ²⁰And the winepress was stomped outside the city, and blood went out from the winepress up to the bridles of the horses, about one thousand six hundred stadia.^a

Seven Angels with Seven Last Plagues

15 ¹ And I saw another great and marvelous sign in heaven: seven angels having seven plagues *that are* the last *ones*, because with them the wrath of God is completed. ² And I saw *something* like a sea of glass mixed with fire, and those who had conquered the beast and his image and the number of his name were standing by^b the glassy sea, holding harps from God. ³ And they were singing the song of Moses, the slave of God, and the song of the Lamb, saying:

“Great and marvelous *are* your works,
Lord God All-Powerful;
righteous and true *are* your ways,
King of the ages!^c

⁴ Who would never fear, Lord,
and glorify your name?
For only you *are* holy,
because all the nations^d will come
and worship before you,
because your righteous deeds have been
revealed.”

⁵ And after these *things* I looked, and the temple, the tent of the testimony in heaven, was opened, ⁶ and the seven angels who had the seven plagues came out from the temple, dressed *in* clean, bright linen garments, and girded with golden belts around their^e chests. ⁷ And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives [forever and ever],^f ⁸ and the temple was filled with smoke from the glory of God and from his power, and no one was able to enter into the temple until the

the English translation

a14:20 That is, about 300 km (200 mi); a *stade* (plural *stadia*) was a measure of distance about 192 m (607 ft)

b15:2 Or “on”; or “at”; or “near”

c15:3 Some manuscripts have “nations”

d15:4 Or “Gentiles”; the same Greek word can be translated “nations” or “Gentiles” depending on the context

e15:6 *Literally “the”; the Greek article is used here as a possessive pronoun

f15:7 Literally “for the ages of the ages”

seven plagues of the seven angels were completed.

The Seven Bowls of the Wrath of God

16 ¹ And I heard a loud voice from the temple saying to the seven angels, “Go and pour out on the earth the seven bowls of the wrath of God.” ² And the first went and poured out his bowl on the earth, and there was an evil and painful sore on the people who had the mark of the beast and who worshiped his image.

³ And the second poured out his bowl on the sea, and it became blood, like *that* of a dead person, and every living thing *that was* in the sea died.

⁴ And the third poured out his bowl on the rivers and the springs of water, and they became blood. ⁵ And I heard the angel of the waters saying,

“You are righteous, the one who is and the one who was, the Holy One,
because you have judged these
things,

⁶ because they have poured out the blood
of the saints and prophets,
and you have given them blood to
drink;
they are deserving!”

⁷ And I heard the altar saying,

“Yes, Lord God All-Powerful,
true and righteous *are* your
judgments.”

⁸ And the fourth poured out his bowl on the sun, and it was granted to it to burn up people with fire. ⁹ And people were burned up *by the* great heat, and they blasphemed the name of God who has the authority over these plagues, and they did not repent to give him glory.

¹⁰ And the fifth poured out his bowl on the throne of the beast, and his kingdom became darkened, and they began chewing their tongues because of the pain. ¹¹ And they blasphemed the God of heaven because of their pain and because of their sores, and they did not repent of their deeds.

¹² And the sixth poured out his bowl on the great river Euphrates, and its water was

dried up, in order that the way would be prepared for the kings from ^athe east.¹³ And I saw coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet three unclean spirits like frogs.¹⁴ For they are the spirits of demons performing signs that go out to the kings of the whole inhabited world, to gather them for the battle of the great day of God the All-Powerful.¹⁵ (Behold, I am coming like a thief. Blessed *is* the one who is on the alert and who keeps his clothing, so that he does not walk around naked and they see his shameful-ness!)¹⁶ And he gathered them to the place called in Hebrew Armageddon.

¹⁷ And the seventh poured out his bowl on the air, and a loud voice came out of the temple, from the throne, saying, "It is done!"¹⁸ And there were lightnings and sounds and thunders, and there was a great earthquake, as has not happened from the *time* humanity has been on the earth—so great in this way *was* the earthquake.¹⁹ And the great city was *split* into three parts, and the cities of the nations fell. And Babylon the great was remembered before God, to give her the cup of the wine of his furious wrath.^b ²⁰ And every island fled, and mountains were not found.²¹ And large hailstones, weighing about a hundred pounds,^c came down from the sky upon people, and the people blasphemed God because of the plague of hail, because the plague of it was very great.

The Judgment of the Great Prostitute Babylon

17 ¹ And one of the seven angels who had the seven bowls came and spoke with me, saying, "Come, I will show you the judgment of the great prostitute who is seated on many waters,² with whom the kings of the earth committed sexual immorality, and those who live on the earth became drunk with the wine of her sexual immorality."³ And he carried me away into the wilderness in the Spirit,^d and I saw a woman seated on a scarlet beast that was full of blasphemous names, having

seven heads and ten horns.⁴ And the woman was dressed in purple and scarlet and adorned with gold and precious stones and pearls, holding a golden cup in her hand full of detestable things and the unclean things of her sexual immorality.⁵ And on her forehead a name *was* written, a mystery: "Babylon the great, the mother of prostitutes and of the detestable things of the earth."⁶ And I saw the woman drunk with the blood of the saints and with the blood of the witnesses to Jesus.

And I was greatly astonished when I saw her.^e ⁷ And the angel said to me, "Why are you astonished? I will tell you the mystery of the woman and of the beast that has the seven heads and the ten horns that carries her."⁸ The beast that you saw was, and is not, and is going to come up from the abyss, and he is going to destruction. And those who live on the earth, whose names are not written in the book of life from the foundation of the world, will be astonished *when they*^f see the beast that was, and is not, and will be present.⁹ Here *is* the mind that has wisdom: the seven heads are seven mountains ^gon which the woman sits,⁹ and they are seven kings.¹⁰ Five have fallen, one is, the other has not yet come, and whenever he comes it is necessary *for* him to remain a short time.¹¹ And the beast that was, and is not, is also himself an eighth, and is of the seven, and he is going to destruction.¹² And the ten horns that you saw are ten kings, who have not yet received a kingdom, but they will receive authority as kings *for* one hour with the beast.¹³ These have one opinion, and they will give their power and authority to the beast.¹⁴ These will make war with the Lamb, and the Lamb will conquer them, because he is Lord of lords and King of kings, and those with him *are* called and chosen and faithful."

¹⁵ And he said to me, "The waters that you saw, where the prostitute is seated, are peoples and crowds and nations and languages."¹⁶ And the ten horns that you saw and the beast, these will hate the prostitute and will make her desolate and naked, and they will eat her flesh and will burn her up with fire.¹⁷ For God put into their hearts to carry out his purpose and to

a16:12 Literally "the rising of the sun"

b16:19 Literally "of the anger of the wrath of him"

c16:21 Literally "weighing a talent"; a talent was 125 Roman pounds (of 12 ounces each), so this is just under 100 lbs or 43 kg

d17:3 Or "in the spirit," referring to the human spirit

e17:6 Literally "I marveled a great marvel seeing her"

f17:8 *Here "*when*" is supplied as a component of the participle ("see") which is understood as temporal

g17:9 Literally "where the woman is seated on them"

make [a unanimous decision],^a and to give their kingdom to the beast, until the words of God are fulfilled. ¹⁸ And the woman that you saw is the great city that has sovereignty over the kings of the earth.

Lament Over Babylon the Great

18 ¹ After these *things* I saw another angel descending from heaven, who had great authority, and the earth was illuminated by his splendor. ² And he cried out with a powerful voice, saying,

“Fallen, fallen *is* Babylon the great,
and it has become a dwelling place of
demons
and a haunt of every unclean spirit
and a haunt of every unclean bird
and a haunt of every unclean and
detested animal.

³ For all the nations have drunk^b
from the wine of the passion of her sexual
immorality,
and the kings of the earth have
committed sexual immorality with
her,
and the merchants of the earth have
become rich
from the power of her sensuality.”

⁴ And I heard another voice from heaven saying,

“Come out from her, my people,
so that you will not participate in her sins,
and so that you will not receive her
plagues,

⁵ because her sins have reached up to
heaven,
and God has remembered her crimes.

⁶ Pay back to her as she herself also paid
out,
and [pay back double],^c according to her
deeds;
in the cup that she mixed, mix double for
her.

⁷ As much as she glorified herself and
lived in luxury,
give to her so much torment and
mourning,

because in her heart she said,
‘I sit as a queen, and am not a widow,
and I will never see mourning!’

⁸ Because of this her plagues will come in
one day—
death and mourning and famine—
and she will be burned up with fire,
because the Lord God who passes
judgment on her *is* powerful!”

⁹ And the kings of the earth will weep and
mourn over her, those who committed sexual
immorality and lived sensually with her, when
they see the smoke of her burning, ¹⁰ standing
[far off],^d because of the fear of her torment,
saying,

“Woe, woe, the great city,
Babylon the powerful city,
because in one hour your judgment has
come!”

¹¹ And the merchants of the earth weep
and mourn over her, because no one buys their
cargo any more— ¹² cargo of gold and silver
and precious stones and pearls and fine linen
and purple cloth and silk and scarlet cloth and
all kinds of scented wood and all kinds of ivory
goods and all kinds of goods of precious wood
and bronze and iron and marble ¹³ and cinnam-
on and amomum^e and incense and ointment
and frankincense and wine and olive oil and
fine wheat flour and wheat and domesticated
animals and sheep and horses and carriages and
[slaves],^f and human lives.

¹⁴ “And [the fruit your soul desires],^g has
departed from you,
and all the luxury and the splendor has
perished from you,
and they will never find them any
more.”

¹⁵ The merchants of these *things*, who
became rich from them, will stand [far off],^h
weeping and mourning because of the fear of
her torment, ¹⁶ saying,

“Woe, woe, the great city,

d18:10 Literally “from afar”

e18:13 Or “spice”; the term can refer to “spice” in gen-
eral, or specifically to *amomum*, a spice from India

f18:13 Literally “bodies”

g18:14 Literally “your fruit of desire”

h18:15 Literally “from afar”

a17:17 Literally “to make one decision”

b18:3 Some of the best manuscripts read “have fallen”

c18:6 Literally “double twofold”

dressed in fine linen and purple
cloth and scarlet cloth,
and adorned with gold and precious
stones and pearls,

¹⁷because in one hour such great wealth
has been laid waste!”

And every shipmaster and ^aevery seafarer,^a
and sailors and all those who labor on the sea
stood ^bfar off^b ¹⁸and began to cry out *when*
they^c saw the smoke of her burning, saying,
“Who *is* like the great city?” ¹⁹And they threw
dust on their heads and were crying out, weep-
ing and mourning, saying,

“Woe, woe, the great city,
in which all those who had ships on
the sea
became rich from her
prosperity,
because in one hour she has been laid
waste!”

²⁰Rejoice over her, heaven
and the saints and the apostles and
the prophets,
because God has pronounced your
judgment on her!”

²¹And one powerful angel picked up a
stone like a great millstone and threw *it* into
the sea, saying,

“In this way Babylon the great city will be
thrown down with violence,
and will never be found again!

²²And the sound of harpists and
musicians and flute players and
trumpeters

will never be heard in you again!
And every craftsman of every trade
will never be found in you again!

And the sound of a mill
will never be heard in you again!

²³And the light of a lamp
will never shine in you again!

And the sound of a bridegroom and
bride

will never be heard in you again!

For your merchants were the most
important people of the earth,

because with your sorcery they
deceived all the nations.

²⁴And in her was found the blood of
prophets and saints
and all those who had been
slaughtered on the earth.

Rejoicing in Heaven

19 ¹After these *things* I heard *some-*
thing like the loud sound of a great
crowd in heaven saying,

“Hallelujah!

Salvation and glory and power belong to
our God,

²because his judgments *are* true and
righteous,

because he has passed judgment on the
great prostitute

who corrupted the earth with her
sexual immorality,

and has avenged the blood of his slaves
shed by^d her hand!”

³And a second time they said,

“Hallelujah!”

And her smoke goes up forever and ever^e.

⁴And the twenty-four elders and the four liv-
ing creatures fell down and worshiped God
who is seated on the throne, saying,

“Amen! Hallelujah!”

⁵And a voice came out from the throne,
saying,

“Praise our God

all his slaves,

and those who fear him,

the small and the great!”

The Wedding Celebration of the Lamb

⁶And I heard *something* like the sound of a
great crowd and *something* like the sound of
many waters and *something* like the sound of
powerful thunder, saying,

“Hallelujah!

For the Lord God,^f the All-Powerful, reigns!

a18:17 Literally “everyone who sails to a place”

b18:17 Literally “from afar”

c18:18 *Here “*when*” is supplied as a component of the
participle (“saw”) which is understood as temporal

d19:2 Literally “from”

e19:3 Literally “for the ages of the ages”

f19:6 Some manuscripts have “the Lord our God, the All-

⁷Let us rejoice and be glad
and give him the glory,
because the wedding celebration of the
Lamb has come,
and his bride has prepared herself.

⁸And it has been granted to her that she
be dressed in bright, clean fine linen
(for the fine linen is the righteous
deeds of the saints).

⁹And he said to me, "Write: Blessed *are*
those who are invited to the banquet of the wed-
ding celebration of the Lamb!" And he said to
me, "These are the true words of God." ¹⁰And I
fell down before his feet to worship him, and he
said to me, "Do not do that!^a I am a fellow
slave of you and of your brothers who hold to
the testimony of Jesus. Worship God! For the
testimony of Jesus is the spirit of prophecy."

The Warrior on the White Horse

¹¹And I saw heaven opened, and behold, a
white horse, and the one seated on it was called
"Faithful" and "True," and with justice^b he
judges and makes war. ¹²Now his eyes *were* a
flame of fire, and on his head *were* many royal
headbands having a name written that no one
except he himself knows. ¹³And *he was*
dressed in an outer garment dipped in blood,
and his name is called the Word of God. ¹⁴And
the armies *that are* in heaven, dressed in clean,
white fine linen, were following him on white
horses. ¹⁵And out of his mouth came a sharp
sword, so that with it he could strike the
nations. And he will shepherd them with an
iron rod,^c and he stomps the winepress of the
wine of the furious wrath of God, the All-Pow-
erful. ¹⁶And he has a name written on his
outer garment and on his thigh: "King of kings
and Lord of lords."

¹⁷And I saw one angel standing in the sun,
and he cried out with a loud voice, saying to all
the birds that fly *directly overhead*,^d

"Come! Assemble for the great banquet
of God,

¹⁸in order that you may eat the flesh of
kings,

and the flesh of military tribunes,
and the flesh of the powerful,
and the flesh of horses and those seated
on them,
and the flesh of all *people*,
both free and slave,
and small and great!"

¹⁹And I saw the beast and the kings of the
earth and their armies assembled to make war
with the one who is seated on the horse and
with his army. ²⁰And the beast was seized,
and with him the false prophet who per-
formed the signs before him, by which he
deceived those who received the mark of the
beast and those who had worshiped his
image. The two were thrown alive into the
lake of fire that burns with sulphur. ²¹And
the rest were killed by the sword of the one
who is seated on the horse—the *sword* that
comes out of his mouth—and all the birds
gorged themselves on their flesh.

Satan Bound for a Thousand Years

20 ¹And I saw an angel descending from
heaven, holding the key of the abyss
and a great chain in his hand. ²And he seized
the dragon—the ancient serpent, who is the
devil and Satan—and bound him *for* a thou-
sand years,³ and threw him into the abyss, and
shut *it* and sealed *it* above him, in order that he
could not deceive the nations again until the
thousand years are completed. After these
things it is necessary *for* him to be released *for*
a short time.

⁴And I saw thrones, and they sat down on
them, and authority to judge was granted to
them. And *I saw* the souls of those who had
been beheaded because of the testimony about
Jesus and because of the word of God, and
who had not worshiped the beast or his image,
and did not receive the mark on their^e forehead
and on their hand, and they came to life and
reigned with Christ *for* a thousand years.
⁵(The rest of the dead did not come to life
until the thousand years were completed.) This
is the first resurrection. ⁶Blessed and holy *is*
the one who has a part in the first resurrection.
Over this person the second death has no
authority, but they will be priests of God and

Powerful"

a19:10 Literally "do not see to it"

b19:11 Or "in righteousness"

c19:15 An allusion to Ps 2:9

d19:17 Literally, "in midheaven"

e20:4 *Literally "the"; the Greek article is used here as a
possessive pronoun

of Christ, and they will reign with him a thousand^a years.

Satan's Release and Defeat

⁷ And when the thousand years are completed, Satan will be released from his prison ⁸ and he will go out to deceive the nations *that are* at the four corners of the earth, Gog and Magog, to assemble them for battle, ^b whose number *is* like the sand of the sea. ⁹ And they went up on the broad plain of the earth and surrounded the fortified camp of the saints and the beloved city, and fire came down from heaven and consumed them. ¹⁰ And the devil who deceived them was thrown into the lake of fire and sulphur, where the beast and the false prophet also *are*, and they will be tormented day and night ^c forever and ever.

The Judgment at the Great White Throne

¹¹ And I saw a great white throne and the one who was seated on it, ^d from whose presence earth and heaven fled, and a place was not found for them. ¹² And I saw the dead—the great and the small—standing before the throne, and books were opened. And another book was opened, which is the *book* of life, and the dead were judged by what was written in the books, according to their deeds. ¹³ And the sea gave up the dead *who were* in it, and Death and Hades gave up the dead *who were* in them, and each one was judged according to their deeds. ¹⁴ And Death and Hades were thrown into the lake of fire. This is the second death—the lake of fire. ¹⁵ And if anyone was not found written in the book of life, he was thrown into the lake of fire.

The New Heaven, New Earth, and New Jerusalem

21 ¹ And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea did not exist *any* longer. ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband. ³ And I heard a loud voice from the

a20:6 Some manuscripts have “for the thousand”
b20:8 Literally “of whom the number of them”
c20:10 Literally “for the ages of the ages”
d20:11 Literally “from the presence of whom”

throne saying,

“Behold, the dwelling of God *is* with humanity,
and he will take up residence with them,
and they will be his people
and God himself will be with them.”^e
⁴ And he will wipe away every tear from their eyes,
and death will not exist *any* longer,
and ^f mourning or wailing or pain will not exist *any* longer.
The former *things*^g have passed away.”

⁵ And the one seated on the throne said, “Behold, I am making all *things* new!” And he said, “Write, because these words are faithful and true.” ⁶ And he said to me, “It is done! I *am*^h the Alpha and the Omega, the beginning and the end. To the one who is thirsty I will give *water* from the spring of the water of life freely.ⁱ ⁷ The one who conquers will inherit these *things*, and I will be ^j his God, and he will be ^k my son.” ⁸ But *as* for the cowards and unbelievers and detestable persons and murderers and sexually immoral people and sorcerers and idolaters and all liars, their share *is* in the lake that burns with fire and sulphur, which is the second death.

A Description of the New Jerusalem

⁹ And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, “Come, I will show you the bride, the wife of the Lamb.” ¹⁰ And he carried me away in the Spirit to a great and lofty mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, ¹¹ that has the glory of God. Its radiance *is* like a precious stone, *something* like a jasper stone, shining like crystal. ¹² It has ^l a great and high wall that has twelve gates, and at the gates twelve angels, and names written on *the gates*

e21:3 Some manuscripts have “with them as their God”

f21:4 Literally “or”

g21:4 Some manuscripts have “any longer, because the former *things*”

h21:6 Some manuscripts explicitly state “am”

i21:6 Or “without charge”

j21:7 Literally “to him God”

k21:7 Literally “to me a son”

l21:12 Literally “having,” referring back to the city mentioned in v. 11

which are^a of the twelve tribes of the sons of Israel—¹³on the east, three gates, and on the north, three gates, and on the south, three gates, and on the west, three gates. ¹⁴And the wall of the city has twelve foundations, and on them *are* twelve names of the twelve apostles of the Lamb.

¹⁵And the one who spoke with me was holding a golden measuring rod in order that he could measure the city and its gates and its wall. ¹⁶And the city is laid out as a square, and its length is the same as *its* width. And he measured the city with the measuring rod at twelve thousand stadia;^b the length and the width and the height of it are equal. ¹⁷And he measured its wall, one hundred forty-four cubits^c according to human measure^d, which is the angel's. ¹⁸And the material of its wall *is* jasper, and the city *is* pure gold, similar in appearance to pure glass. ¹⁹The foundations of the wall of the city are adorned with every kind of precious stone: the first foundation jasper, the second sapphire, the third chalcedony, the fourth emerald, ²⁰the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. ²¹And the twelve gates *are* twelve pearls, each one of the gates was from a single pearl. And the street of the city *is* pure gold, like transparent glass.

²²And I did not see a temple in it, for the Lord God All-Powerful is its temple, and the Lamb. ²³And the city has no need of the sun or of the moon, that they shine on it, for the glory of God illuminates it, and its lamp *is* the Lamb. ²⁴And the nations will walk by its light, and the kings of the earth will bring their glory into it. ²⁵And its gates will never be shut by day (for there will be no night there), ²⁶and they will bring the glory and the honor of the nations into it. ²⁷And every unclean thing and one who practices^e detestable things and falsehood will never enter into it, except those who

are written in the book of life of the Lamb.

Paradise Restored

22 ¹And he showed me the river of the water of life, clear as crystal, coming out from the throne of God and of the Lamb ²in the middle of its street, and ₁on both sides of the river_f *is* the tree of life, producing twelve fruits—yielding its fruit according to every month—and the leaves of the tree *are* for the healing of the nations. ³And there will not be any curse *any* longer, and the throne of God and of the Lamb will be in it, and his slaves will serve^g him, ⁴and they will see his face, and his name *will be* on their foreheads. ⁵And night will not exist *any* longer, and they will not have need of the light of a lamp and the light^h of the sun, because the Lord God will give light to them, and they will reign ₁forever and ever_i.

The Time of Fulfillment is Near

⁶And he said to me, “These words *are* faithful and true, and the Lord, the God of the spirits of the prophets, has sent his angel to show his slaves *the things* which must take place in a short time.”

⁷“And behold, I am coming quickly! Blessed *is* the one who keeps the words of the prophecy of this book.”

⁸And I, John, *am* the one who heard and who saw these *things*. And when I heard and saw *them*, I fell down to worship before the feet of the angel who showed these *things* to me. ⁹And he said to me, “₁Do not do that!_j I am your fellow slave, and of your brothers the prophets, and of those who keep the words of this book. Worship God!” ¹⁰And he said to me, “Do not seal up the words of the prophecy of this book, for the time is near!” ¹¹The one who does evil, let him do evil still, and the defiled, let him be defiled still, and the righteous, let him practice righteousness still, and the holy, let him be holy still.”

¹²“Behold, I am coming quickly, and my reward *is* with me, to repay each one according to *what* his deeds are! ¹³*I am* the Alpha and

a21:12 Some manuscripts have “which are the names”

b21:16 Or “two thousand two hundred kilometers”; or “fourteen hundred miles” (a *stade* was a unit of length about 185 meters or 607 feet)

c21:17 This number in cubits amounts to 12 times 12; it would be about 65 meters (216 feet)

d21:17 Literally “according to the measure of a man”

e21:27 Some manuscripts have “and the one who practices”

f22:2 Literally “of the river from here and from there”

g22:3 Or “will worship”

h22:5 Some manuscripts have “of the light”

i22:5 Literally “for the ages of the ages”

j22:9 Literally “do not see to it”

the Omega, the first and the last, the beginning and the end.”

¹⁴Blessed *are* the ones who wash their robes, so that their authority will be over the tree of life and they may enter into the city through the gates. ¹⁵Outside *are* the dogs and the sorcerers and the sexually immoral people and the murderers and the idolaters and everyone who loves and who practices falsehood.

¹⁶“I, Jesus, sent my angel to testify to you about these *things* for the churches. I am the root and the descendant of David, the bright morning star.”

An Invitation to Respond

¹⁷And the Spirit and the bride say, “Come!” And the one who hears, let him say, “Come!” And the one who is thirsty, let him come. The

one who wants, let him take the water of life freely.^a

A Final Warning

¹⁸I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues written in this book. ¹⁹And if anyone takes away from the words of this book of prophecy, God will take away his share of the tree of life and from the holy city that are written in this book.

²⁰The one who testifies about these *things* says, “Yes, I am coming quickly!” Amen! Come, Lord Jesus!

²¹The grace of the Lord Jesus *be* with all.^b

a22:17 Or “without cost”

b22:21 Many manuscripts add “Amen”; some manuscripts add “the saints. Amen”