

# God's Living Word

A translation of John and John's  
Letters into modern English

Michael Paul Johnson



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# Contents

Preface	5
Introduction	6
John	9
1 John	64
2 John	70
3 John	71
Questions	72



# Preface

One day in March 1994, I was praying about the lack of a good contemporary English translation of the Holy Bible that can be distributed internationally in unlimited quantities, without payment of royalties, in electronic formats. All of the best contemporary English translations (and we are truly blessed with many good ones) carry copyright restrictions that preclude certain forms of ministry distribution that I intend to do. God clearly impressed on me that I was to start work on a new, accurate, contemporary English translation of the Holy Bible for the purpose of giving it away, with no royalties charged. Thank you, Father in Heaven, for your inspiration, direction, and provision. The first fruit of this labor of love is *The Good News According to John, God's Living Word Translation*. This book was written by John, chosen to be an Apostle by Jesus Christ, with the inspiration of the Holy Spirit. I have only acted as translator, praying in faith for the inspiration of the same Holy Spirit.

John writes as an eye witness to the facts he presents about Jesus. He introduces God's living message to us – the Word made flesh. John, who called himself “the disciple who Jesus sincerely loved,” emphasizes Jesus and some of the most important things that He did and said. John makes it very clear that Jesus was, indeed, God's Son. John writes what we need to know to believe in God's Son and have everlasting life.

In God's service,

***Michael Paul Johnson***

# An Introduction to God's Living Word

You hold before you a key to the greatest Treasure of mankind.

People spend their lives in search of all kinds of treasure. Some spend all their time, all their youth, all their energy in a quest for money. They want big houses, impressive cars and all the things money can buy. In many cases, they are successful and become wealthy. When this happens, sometimes they are happy, sometimes they are not.

Other people want power. They use many different ways to get it. Some use guns, knives, or more powerful weapons. Most simply use words - persuading their families, their people, or their countries to give them the power they want.

Millions of others run hard after pleasure - not only the darker pleasures of “free” sex and drugs, but many other pursuits, innocent in themselves, which still consume the lives of those dedicated to pursuing them. For the pleasure-seeking crowd, the enjoyment they get seems to be worth whatever portion of their life they’ve given to get it.

Still others exhaust themselves in a desperate search for someone - anyone - who will truly care for them as they are. Others look for meaning in religion and spiritual, mystical experiences.

Yet very often those who acquire money, power, pleasure, religion or “love” admit that these treasures are not enough to satisfy! It is certainly no secret how terribly miserable many of the world’s richest, most powerful, most famous people are. So often, people get exactly what they want in life only to find themselves worse off than when they had nothing.

The Sultan Abd-er-Rahman III, a 10th century ruler in Spain, may have said it best when he reflected back on his fifty years of victorious and peaceful rule. He’d been given absolute

power over a whole kingdom. He was, he admitted, loved by his subjects, dreaded by his enemies, and respected by his allies. He had enjoyed all the riches and honor, power and pleasure that his heart could ever desire. For fifty continuous years, **nothing** had been lacking to him in any way. In that condition, he said, he had diligently counted the days in which he had been truly happy. Of these there had been... fourteen.

If a man who for fifty years had absolutely everything the world had to offer him can confess that it only gave him fourteen days of true happiness, is there *any* treasure on earth which can really satisfy a person's deepest longings?

**This book** brings **good news**. It says that there *is* a treasure which *can* satisfy your deepest longings, and **you can find it**. You don't have to be a king or have lots of money, because the treasure is there for **all** - at least, for all who will lay hold of it. That treasure involves a real, person-to-person relationship with the Creator, the God who made you, me, this earth and the whole universe. This kind of true relationship with the God who created us is very different from simply following the rules of religion (which can be very empty indeed) and very different from a mere "spiritual experience."

The Apostle John, who wrote down the words of this book under the inspiration of the Holy Spirit nearly 2000 years ago, describes God's treasure in a number of different ways and using a number of different images. He tells us:

God has sent the true light which gives light to everyone.

Whoever truly believes will not perish, but will have everlasting life.

Whoever drinks this water will never get thirsty again, but will have a fountain of water springing up in him to eternal life.

This treasure is freedom - of a kind which will make you truly free.

God has sent the true bread from heaven, the bread of life - which is the Way, the Truth, and the Life.

"Can't I find this treasure somewhere else?" you might ask. The message of the Bible, God's Holy Word (of which this book

is a part) is that you can not. It can't be found just by doing good deeds or being a "good person," as valuable as those things are. It can't be found just by diligently following the rules of law or religion - as good as that is! It can't be found just through a mystical or religious experience. This treasure can be found *only* through truly meeting Jesus - the Christ, the Messiah, the Anointed One of God. And John's book will help you to find Him.

As you read this book, sincerely asking God to speak deeply to you through it, you may discover things that surprise you, even shock you. "Is this possible? Did these things really happen?" you might ask. The answer is yes, they did - John, who wrote them down, was an actual eyewitness. He saw the events of this book with his own eyes. The treasure John found was so great that afterward he gladly suffered torture and exile and yet continued to spread the Good News to others. And although John wrote nearly 2000 years ago, we know that his words have been accurately preserved for us today - hundreds of fragments of copies of this book (in the original Greek language) have survived from earliest times, confirming clearly that what you are about to read IS, in translated form, what the Apostle John actually wrote.

"But is it for **me**?" you may ask. John tells us that God's Treasure is for "**whoever** believes...", for "**whoever** practices the truth..." It is for **you**, for **your family**, for your people to receive - from God. It doesn't matter whether you are male or female, young or old, or what your philosophy, religion or understanding of the world is. It doesn't matter what nation, people, language, tongue or tribe you belong to. All across the world, from the Americas, from Europe and Africa through the Middle East, Asia and the Pacific, in literally *every* nation on earth, large numbers of people are discovering *today* the same great Treasure that John wrote about. My prayer, as you read this book, is that **you** also will truly find - and lay hold of - this Treasure.

- **J. Woodman**, January 1996



# The Good News According to John

**1** In the beginning was the Word,<sup>A</sup> and the Word was with God, and the Word was God. <sup>2</sup> He was in the beginning with God. <sup>3</sup> Everything was made through Him, and without Him nothing was made that was made. <sup>4</sup> In Him was life, and that life was the light of mankind. <sup>5</sup> The light shines in the darkness, but the darkness hasn't overcome<sup>B</sup> it.

<sup>6</sup> There was a man sent from God, whose name was John. <sup>7</sup> This man came as a witness, to testify about the light, that all through him might believe. <sup>8</sup> He wasn't that light, but was sent as a witness of that light. <sup>9</sup> The true light that enlightens everyone was coming into the world.

<sup>10</sup> The Word was in the world, and though the world was made through Him, the world didn't recognize Him. <sup>11</sup> He came to His own, and those who were His own didn't receive Him. <sup>12</sup> But as many as received Him, to them He gave the right to become God's children, to those who believe in His name: <sup>13</sup> who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

<sup>14</sup> The Word became flesh and lived among us, and we saw His glory, the glory as of the only Son of the Father, full of grace and truth. <sup>15</sup> John testified about Him. He cried out, saying, "This was He who I told you about when I said, 'He who comes after me has surpassed me because He was before me.'" <sup>16</sup> From His fullness we have all received grace upon grace. <sup>17</sup> The Law was given through Moses, but grace and truth came through Jesus Christ. <sup>18</sup> No one has ever

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A The Greek word translated "word" (Logos) means more than just a collection of a few letters. It means an entire message and the thought behind it.  
B The Greek word translated "overcome" (katelaben) also means overcome, comprehend, and overtake (to grasp and defeat an enemy or to grasp and understand an idea).

seen God, but God's only born Son, who is near to the heart of His Father, has made Him known.

<sup>19</sup> Now this is the testimony of John, when the Jews sent priests and Levites<sup>A</sup> from Jerusalem to ask him, "Who are you?" <sup>20</sup> He confessed, and didn't deny, but confessed, "I'm not the Christ." <sup>21</sup> They asked him, "Then who are you? Are you Elijah?"

He said, "I am not."

"Are you the Prophet?"

He answered, "No."

<sup>22</sup> Then they asked him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?" <sup>23</sup> John replied in the words of Isaiah the prophet, "I am the voice of one calling in the desert, 'Make straight the way for the Lord.'"<sup>B</sup> <sup>24</sup> Now those who were sent were Pharisees.<sup>C</sup> <sup>25</sup> They asked him, saying, "Why then do you baptize if you aren't the Christ, nor Elijah, nor the Prophet?"

<sup>26</sup> John answered them, saying, "I baptize with water, but One stands among you that you don't know. <sup>27</sup> It is He who, coming after me, is preferred before me, whose sandal strap I'm not worthy to untie." <sup>28</sup> This all happened at Bethany on the other side of the Jordan, where John was baptizing.

<sup>29</sup> The next day, John saw Jesus coming toward him, and said, "Look! God's Lamb who takes away the sin of the world!" <sup>30</sup> This is the One I meant when I said, 'A man who comes after me is preferred before me because He existed before me.' <sup>31</sup> I didn't know Him, but the reason I came baptizing with water was that He might be revealed to Israel." <sup>32</sup> John testified, saying, "I saw the Spirit descending

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A Levites are descendants of Levi, who were commissioned to help the priests in their duties. (Numbers 18:23; Deuteronomy 18:1).

B Isaiah 40:3

C Pharisees were one of two main religious parties at this time, the other being the Sadducees. The Pharisees emphasized strict compliance with the Jewish Law and the traditions of the elders. Acts 23:8.

from Heaven like a dove, and He remained upon Him. <sup>33</sup> I wouldn't have known Him, but He who sent me to baptize with water told me, 'Whoever you see the Spirit descending upon, and remaining on Him, this is He who baptizes with the Holy Spirit.' <sup>34</sup> I have seen and I testify that this is God's Son."

<sup>35</sup> The next day, John again stood with two of His disciples. <sup>36</sup> When he saw Jesus passing by, he said, "Look, God's Lamb!" <sup>37</sup> The two disciples heard him say this, and they followed Jesus. <sup>38</sup> Jesus turned, and seeing them following, asked them, "What are you looking for?" They said to Him, "Rabbi" (which, when translated, means Teacher), "Where are You staying?"

<sup>39</sup> He told them, "Come and see." They came and saw where He was staying, and spent that day with Him. It was about the tenth hour.<sup>A</sup> <sup>40</sup> Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus. <sup>41</sup> The first thing Andrew did was to find his brother, Simon, and tell him, "We have found the Messiah" (that is, translated, the Christ<sup>B</sup>).

<sup>42</sup> Andrew brought Simon to Jesus. Jesus looked at him, and said, "You are Simon the son of Jonah. You will be called Cephas" (which is translated Peter<sup>C</sup>).

<sup>43</sup> The next day Jesus decided to leave for Galilee. Finding Philip, he told him, "Follow me." <sup>44</sup> Philip was from Bethsaida, the city of Andrew and Peter. <sup>45</sup> Philip found Nathanael and told him, "We have found Him who Moses in the Law, and also the prophets, wrote about — Jesus of Nazareth, the son of Joseph."

<sup>46</sup> Nathanael asked Philip, "Can anything good come out of Nazareth?"

Philip told Nathanael, "Come and see."

<sup>47</sup> Jesus saw Nathanael coming toward Him, and said of

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A The tenth hour since sunrise, or about 4:00 p.m.

B "Messiah" (Hebrew) and "Christ" (Greek) both mean "Anointed One."

C "Cephas" (Aramaic) and "Peter" (Greek) both mean "Rock."

Nathanael, “Look! An Israelite indeed, who has no deceit in him!”

<sup>48</sup> Nathanael asked Him, “How do You know me?”

Jesus answered, “Before Philip called you, when you were under the fig tree, I saw you.”

<sup>49</sup> Nathanael answered, “Rabbi,<sup>A</sup> You are God’s Son. You are the King of Israel.”

<sup>50</sup> Jesus said to him, “Because I told you that I saw you under the fig tree, do you believe? You will see greater things than these.” <sup>51</sup> And He told him, “Most assuredly, I tell you, you will see Heaven opened, and God’s angels ascending and descending on the Son of Man.”

**2** On the third day there was a wedding in Cana of Galilee, and Jesus’ mother was there. <sup>2</sup> Now both Jesus and His disciples were invited to the wedding. <sup>3</sup> When they ran out of wine, Jesus’ mother told Him, “They have no wine.”

<sup>4</sup> Jesus said to her, “Woman, what does that have to do with you and me? My time has not yet come.” <sup>5</sup> His mother told the servants, “Do whatever He tells you.” <sup>6</sup> Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding two to three metretes.<sup>B</sup> <sup>7</sup> Jesus told the servants, “Fill the jars with water,” so they filled them to the brim. <sup>8</sup> Then He told them, “Now draw some out and take it to the master of the banquet.” They did so, <sup>9</sup> and the master of the banquet tasted the water that had been turned into wine. He didn’t realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside <sup>10</sup> and said, “Everyone brings out the choice wine first, and then the cheaper wine after the guests have drunk freely, but you have saved the best till now!” <sup>11</sup> Jesus did this beginning of signs in Cana of Galilee. He revealed His glory, and His disciples believed in Him.

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A Rabbi is Hebrew for “teacher.”

B Two to three metretes equals about 20 to 30 U. S. gallons, 16 to 25 imperial gallons, or 75 to 115 liters.

<sup>12</sup> After this, He went down to Capernaum with His mother, His brothers, and His disciples, and they stayed there only a few days.

<sup>13</sup> The time for the Passover<sup>A</sup> of the Jews was near, and Jesus went up to Jerusalem. <sup>14</sup> He found in the temple those who sold oxen and sheep and doves, and the money changers doing business. <sup>15</sup> When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. <sup>16</sup> He told those who sold doves, "Take these things away! Don't make my Father's house a market place!" <sup>17</sup> Then His disciples remembered that it was written, "Zeal for Your house will consume me."<sup>B</sup> <sup>18</sup> So the Jews answered and asked Him, "What sign do You show to us, since You do these things?" <sup>19</sup> Jesus answered them, "Destroy this temple, and in three days I will raise it up." <sup>20</sup> Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?" <sup>21</sup> But the temple He had spoken of was His body. <sup>22</sup> After He was raised from the dead, His disciples recalled what He had said. Then they believed the Scripture and the words that Jesus had spoken.

<sup>23</sup> Now while He was in Jerusalem at the Passover Feast, many people saw the miraculous signs He was doing and believed in His name. <sup>24</sup> But Jesus didn't commit Himself to them, because He knew all people, <sup>25</sup> and had no need for anyone to testify about people, for He knew what was in people.

**3** There was a Pharisee, a man named Nicodemus, a ruler of the Jews. <sup>2</sup> This man came to Jesus by night, and said to Him, "Rabbi, we know that You have come from God as a teacher, for no one can do these signs that You do unless God is with him."

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A The Passover Feast is also called the Feast of Unleavened Bread. Exodus 12:1-28; Numbers 9:1-14

B Psalm 69:9

<sup>3</sup> Jesus answered and told him, “Most assuredly, I tell you, unless one is born again, that person can’t see the kingdom of God.”

<sup>4</sup> Nicodemus asked Him, “How can a man be born when he is old? He can’t go back into his mother’s womb and be born, can he?”

<sup>5</sup> Jesus answered, “Most assuredly, I tell you, unless one is born of water and the Spirit, that one can’t enter the Kingdom of God. <sup>6</sup> That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. <sup>7</sup> Don’t marvel that I told you, ‘You must be born again.’ <sup>8</sup> The wind<sup>A</sup> blows where it wants to, and you hear its sound, but can’t tell where it comes from and where it goes. So is everyone who is born of the Spirit.”

<sup>9</sup> Nicodemus asked Him, “How can these things be?”

<sup>10</sup> “Are you Israel’s teacher,” asked Jesus, “and yet you don’t understand these things? <sup>11</sup> Most assuredly, I tell you, we speak what we know and testify what we have seen, and you don’t receive our witness. <sup>12</sup> If I have told you earthly things and you don’t believe, how will you believe if I tell you heavenly things? <sup>13</sup> No one has ever gone up into Heaven except the one who came from Heaven — the Son of Man. <sup>14</sup> Just as Moses lifted up the snake in the desert,<sup>B</sup> so the Son of Man must be lifted up, <sup>15</sup> that everyone who believes in Him should not die, but have eternal life. <sup>16</sup> For God so sincerely loved<sup>C</sup> the world that He gave His only born Son, that whoever believes in Him should not perish, but have everlasting life. <sup>17</sup> For God didn’t send His Son into the world to condemn the world, but to save the world through Him. <sup>18</sup> Whoever believes in Him is not condemned, but whoever doesn’t believe is condemned already because that person has not believed in the name of God’s only Son. <sup>19</sup> This is the condemnation, that light has come into

A Greek uses the same word for both “wind” and “spirit” (pneuma).

B Numbers 21:4-9

C The Greek word for the strongest kind of love, agape (pronounced ah-gah-pay), is translated “sincere love” throughout this book.

the world, but people sincerely loved darkness rather than light, because their deeds were evil. <sup>20</sup> Everyone who practices evil hates the light, and doesn't come to the light, for fear that their deeds will be exposed. <sup>21</sup> Whoever practices the truth comes to the light to show clearly that their deeds have been done with God."

<sup>22</sup> After this, Jesus and His disciples went out into the countryside of Judea, where He remained with them, and baptized. <sup>23</sup> John was also baptizing at Aenon, near Salim, because there was plenty of water there, and people kept coming to be baptized. <sup>24</sup> John had not yet been thrown into prison. <sup>25</sup> There were some questions between some of John's disciples and the Jews about purification. <sup>26</sup> They came to John and told him, "Rabbi, He who was with you beyond the Jordan, that you have testified about — look, He is baptizing, and everyone is flocking to Him!" <sup>27</sup> John replied, "A man can receive nothing, unless it's given to him from Heaven. <sup>28</sup> You yourselves can testify that I said, 'I'm not the Christ, but I have been sent ahead of Him.' <sup>29</sup> The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and rejoices when he hears the bridegroom's voice. This joy of mine is now made complete. <sup>30</sup> He must increase, but I must decrease.

<sup>31</sup> "He who comes from above is above all. He who is of the Earth belongs to the Earth and speaks of the Earth. He who comes from Heaven is above all. <sup>32</sup> He testifies about what He has seen and heard, but no one accepts His testimony. <sup>33</sup> The man who has accepted His testimony has certified that God is truthful. <sup>34</sup> The one that God has sent speaks God's words, for God gives the Spirit without measure. <sup>35</sup> The Father sincerely loves the Son, and has given everything into His hand. <sup>36</sup> Whoever believes in the Son has eternal life, but whoever rejects the Son won't see life, for God's wrath remains on that person."

**4** Therefore when the Lord knew that the Pharisees had heard that Jesus was gaining and baptizing more

disciples than John <sup>2</sup> (although Jesus Himself wasn't baptizing, but His disciples were), <sup>3</sup> He left Judea, and went back towards Galilee. <sup>4</sup> He had to go through Samaria. <sup>5</sup> He came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son Joseph, <sup>6</sup> and Jacob's well was there. Jesus therefore, being tired from His journey, sat down by the well. It was about the sixth hour.<sup>A</sup> <sup>7</sup> A Samaritan woman came to draw water. Jesus said to her, "Please give me a drink." <sup>8</sup> His disciples had gone into the town to buy food. <sup>9</sup> The Samaritan woman therefore asked Him, "How is it that You, being a Jew, ask me for a drink, since I'm a Samaritan woman?" (For Jews have nothing to do with Samaritans.) <sup>10</sup> Jesus answered her, "If you knew God's gift, and who it is who says to you, 'Please give me a drink,' you would have asked Him, and He would have given you living water."

<sup>11</sup> The woman said, "Sir, you have nothing to draw with and the well is deep. Where could you get this living water from? <sup>12</sup> Are You greater than our forefather Jacob, who gave us this well and who used to drink from it himself, as did also his sons and his flocks and herds?"

<sup>13</sup> Jesus answered her, "Everyone who drinks of this water will get thirsty again, <sup>14</sup> but whoever drinks the water that I will give will never, ever get thirsty. The water that I will give will become in that person a fountain of water springing up into everlasting life."

<sup>15</sup> The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming all the way here to draw water."

<sup>16</sup> Jesus told her, "Go, call your husband, and come here."

<sup>17</sup> The woman answered, "I have no husband."

Jesus told her, "You are right in saying, 'I have no husband,' <sup>18</sup> for you have had five husbands, and the one you have now isn't your husband. What you have said is quite true."

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A The sixth hour from sunrise, or about noon.



<sup>19</sup> The woman said to Him, “Sir, I perceive that You are a prophet. <sup>20</sup> Our ancestors worshipped on this mountain, but you Jews say that the place where we must worship is in Jerusalem.”

<sup>21</sup> Jesus told her, “Woman, believe me, a time is coming when you will worship the Father neither in this mountain, nor in Jerusalem. <sup>22</sup> You Samaritans worship what you don’t know. We worship what we know, for salvation is from the Jews. <sup>23</sup> A time is coming, and has now come, when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers that the Father seeks. <sup>24</sup> God is spirit, and those who worship Him must worship in spirit and truth.”

<sup>25</sup> The woman said to Him, “I know that the Messiah (who is called Christ) is coming. When He comes, He will explain everything to us.”

<sup>26</sup> Jesus told her, “I who speak to you am He.”

<sup>27</sup> Just then Jesus’ disciples returned. They were surprised to find him talking with a woman, but no one asked, “What do you want?” or “Why are you talking with her?” <sup>28</sup> Then, leaving her water jar, the woman went back to the town and began telling the people, <sup>29</sup> “Come, see a man who told me everything that I ever did. Could this be the Christ?” <sup>30</sup> They went out of the city, and started to go to Him.

<sup>31</sup> Meanwhile, the disciples urged Him, saying “Rabbi, eat something.”

<sup>32</sup> He told them, “I have food to eat that you don’t know about.”

<sup>33</sup> So the disciples asked one another, “Nobody brought Him anything to eat, did they?”

<sup>34</sup> Jesus told them, “My food is to do the will of Him who sent me, and to accomplish His work. <sup>35</sup> Don’t you say, ‘It’s still four months until the harvest’? Look, I tell you, lift up your eyes, and look at the fields! They are ripe for harvest. <sup>36</sup> He who harvests is already receiving wages, and is gathering fruit for eternal life, so that he who plants and he

who harvests may rejoice together. <sup>37</sup> Thus the saying ‘One plants and another harvests’ is true. <sup>38</sup> I sent you to harvest that for which you didn’t labor. Others have labored, and you have entered into their labor.”

<sup>39</sup> Many Samaritans from that town believed in Jesus because of the woman’s testimony, “He told me everything that I ever did.” <sup>40</sup> So when the Samaritans arrived, they asked Him to stay with them, and He stayed there two days. <sup>41</sup> Many more believed because of His words. <sup>42</sup> They told the woman, “It’s no longer just because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world, the Christ.”

<sup>43</sup> After the two days, He departed from there and went to Galilee, <sup>44</sup> for Jesus Himself testified that a prophet has no honor in his own country. <sup>45</sup> When He arrived in Galilee, the Galileans welcomed Him. They had seen all that He had done in Jerusalem at the Passover Feast, for they had been there, too.

<sup>46</sup> Therefore He came back to Cana of Galilee, where He had made the water wine. There was a certain royal official, whose son was sick at Capernaum. <sup>47</sup> When he heard that Jesus had come out of Judea into Galilee, he went to Him and begged Him to come down and heal his son, who was at the point of death.

<sup>48</sup> Jesus told him, “Unless you people see signs and wonders, you will never believe.”

<sup>49</sup> The royal official said to Him, “Sir, come down before my child dies!”

<sup>50</sup> Jesus told him, “Go in peace. Your son lives.” So the man believed the words that Jesus spoke to him, and he went his way. <sup>51</sup> As he was still going down the road, his servants met him, saying that his son was living. <sup>52</sup> So he asked them the hour when he began to recover, and they told him, “Yesterday at the seventh hour,<sup>A</sup> the fever left him.” <sup>53</sup> The father realized that it was at that hour that Jesus told him,

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A The seventh hour from sunrise, or about 1:00 p.m .

“Your son lives,” and he himself believed, along with his whole household. <sup>54</sup> This was the second sign that Jesus did, when He had come from out of Judea to Galilee.

**5** After this, there was a feast of the Jews, and Jesus went up to Jerusalem. <sup>2</sup> Near the Sheep Gate in Jerusalem, there is a pool, which is called Bethesda in Hebrew. It’s surrounded by five covered colonnades. <sup>3</sup> In these lay a great multitude of sick people, blind, lame, or paralyzed, waiting for the moving of the water, <sup>4</sup> for an angel went down from time to time into the pool and stirred up the water. Whoever stepped in first, after the stirring of the water, was made well of whatever disease that person had. <sup>5</sup> A certain man was there who had an infirmity thirty-eight years. <sup>6</sup> When Jesus saw him lying there, and knew that he had already been sick for a long time, He asked him, “Do you want to be made well?”

<sup>7</sup> The sick man answered, “Sir, I have no one to put me into the pool when the water is stirred up, but while I’m coming, another steps down before me.”

<sup>8</sup> Jesus told him, “Stand up, pick up your mat, and walk.”

<sup>9</sup> Immediately, the man was made well, took up his mat, and walked.

That was on the Sabbath day. <sup>A</sup> <sup>10</sup> Therefore the Jews were telling him who was cured, “It’s the Sabbath, and it isn’t legal for you to carry your mat.”

<sup>11</sup> He answered them, “He who made me well told me, ‘Take up your mat and walk.’”

<sup>12</sup> Then they asked him, “Who told you to ‘Take up your mat and walk?’” <sup>13</sup> The man who had been healed didn’t know who it was, because Jesus had disappeared into the crowd.

<sup>14</sup> Later, Jesus found him in the temple and told him, “See, you have been made well! Don’t sin any more, so that nothing worse happens to you.” <sup>15</sup> The man went away, and told

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A The Sabbath day is the seventh day of the week, which was set aside by God for rest. Genesis 2:2-3; Exodus 20:8-11.

the Jews that it was Jesus who had made him well. <sup>16</sup> For this reason, the Jews persecuted Jesus, and sought to kill Him, because He was doing these things on the Sabbath. <sup>17</sup> Jesus answered them, “My Father is still working, so I am working, too.” <sup>18</sup> Because of this, the Jews tried all the harder to kill Him. Not only was He breaking the Sabbath, but He was even calling God His own Father, making Himself equal with God. <sup>19</sup> Then Jesus answered, “Most assuredly, I tell you, the Son can do nothing of Himself, unless He sees the Father do it, for whatever He does, the Son does likewise. <sup>20</sup> The Father loves the Son, and shows Him everything that He Himself does. He will show Him even greater works than these, that you may marvel. <sup>21</sup> As the Father raises the dead and gives life to them, even so the Son gives life to whoever He wishes. <sup>22</sup> The Father judges no one, but has committed all judgment to the Son, <sup>23</sup> that all may honor the Son just as they honor the Father. He who doesn’t honor the Son doesn’t honor the Father who sent Him.

<sup>24</sup> “Most assuredly, I tell you, the person who hears my words and believes in Him who sent me has everlasting life, and won’t come into judgment, but has passed from death into life. <sup>25</sup> Most assuredly, I tell you, the time is coming, and now is, when the dead will hear the voice of God’s Son, and those who hear will live. <sup>26</sup> For just as the Father has life in Himself, so He has granted the Son to have life in Himself, <sup>27</sup> and has given Him authority to execute judgment, because He is the Son of Man. <sup>28</sup> Don’t marvel at this, for the time is coming in which all who are in the graves will hear His voice <sup>29</sup> and come out — those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. <sup>30</sup> I can do nothing by myself. As I hear, I judge, and my judgment is righteous, because I don’t seek my own will, but the will of the Father who sent me.

<sup>31</sup> “If I testify about myself, my testimony isn’t valid.

<sup>32</sup> There is another who testifies on my behalf, and I know

that his testimony about me is valid. <sup>33</sup> You have sent to John, and he has testified to the truth. <sup>34</sup> Not that I accept human testimony, but I tell you this so that you may be saved. <sup>35</sup> John was the burning and shining lamp, and you were willing for a time to rejoice in his light. <sup>36</sup> I have a greater testimony than John's. The works that the Father has given me to finish — the very works that I do — testify about me, that the Father has sent me. <sup>37</sup> The Father Himself, who sent me, has testified about me. You have neither heard His voice at any time, nor seen His form. <sup>38</sup> You don't have His words dwelling in you, because you don't believe the One who He sent. <sup>39</sup> You search the Scriptures, for in them you think you have eternal life, and these testify about me. <sup>40</sup> Yet you refuse to come to me to have life.

<sup>41</sup> "I don't accept glory from men, <sup>42</sup> but I know you. I know that you don't have God's sincere love in you. <sup>43</sup> I have come in my Father's name, and you don't accept me, but if someone else comes in his own name, you will accept him. <sup>44</sup> How can you believe when you accept glory from one another, and don't seek the glory that comes from the only God?

<sup>45</sup> "Don't think that I will accuse you before the Father. Your accuser is Moses, who you have set your hope on. <sup>46</sup> If you believed Moses, you would believe me, for he wrote about me. <sup>47</sup> If you don't believe what he wrote, how will you believe what I say?"

**6** After this, Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. <sup>2</sup> A great multitude was following Him, because they were seeing the signs that He was performing on those who were sick. <sup>3</sup> Jesus went up on a mountain side, and sat down with His disciples. <sup>4</sup> The Jewish Passover Feast was near. <sup>5</sup> Jesus looked up, and saw that a great multitude was coming to Him, so He asked Philip, "Where can we buy bread, so that these may eat?" <sup>6</sup> He said this to test him, for He knew what He would do.

<sup>7</sup> Philip answered, “Two hundred denarii<sup>A</sup> worth of bread wouldn’t even be enough for everyone to receive a little!”

<sup>8</sup> One of Jesus’ disciples, Andrew, Simon Peter’s brother, said to Him, <sup>9</sup> “There is a boy here who has five barley loaves and two fish, but what is that among so many people?”

<sup>10</sup> Jesus said, “Have the people sit down.” There was plenty of grass there, so the men sat down, in number about five thousand. <sup>11</sup> Jesus took the loaves, and when He had given thanks, He distributed them to the disciples, and the disciples to those sitting down. He did likewise with the fish, as much as they wanted. <sup>12</sup> When they were filled, He told His disciples, “Gather up the leftover pieces, so that nothing may be wasted.” <sup>13</sup> Therefore they gathered them up, and filled twelve baskets with the pieces of the five barley loaves, which were left over by those who had eaten.

<sup>14</sup> When the people saw the sign which He had performed, they said, “This is truly the Prophet who is to come into the world.” <sup>15</sup> When Jesus perceived that they meant to come and take Him by force to make Him king, He withdrew again to the mountain by Himself.

<sup>16</sup> When evening came, Jesus’ disciples went down to the sea, <sup>17</sup> got into the boat, and went over the sea toward Capernaum. It was already dark, and Jesus had not come to them. <sup>18</sup> The sea arose because a great wind was blowing. <sup>19</sup> When they had rowed about twenty-five or thirty stadia,<sup>B</sup> they saw Jesus walking on the sea and drawing near the boat. They were terrified, <sup>20</sup> but He told them, “It’s me. Don’t be afraid.” <sup>21</sup> Then they willingly took Him into the boat, and immediately the boat was at the land where they were going.

<sup>22</sup> The next day, the crowd that had stayed on the other side of the sea saw that there had been only one boat there. They also saw that Jesus had not gone in the boat with His disciples, but that His disciples had gone away alone.

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A One denarius was the usual wage for one day of labor.

B 25 to 30 stadia equals about 3 to 4 miles or about 5 to 6 kilometers.

<sup>23</sup> Then some other boats from Tiberias landed near the place where the people had eaten the bread after the Lord had given thanks. <sup>24</sup> When the crowd saw that neither Jesus nor His disciples were there, they got into the boats and went to Capernaum looking for Jesus. <sup>25</sup> When they found Him on the other side of the sea, they asked Him, “Rabbi, when did you come here?”

<sup>26</sup> Jesus answered, “Most assuredly, I tell you, you are looking for me, not because you saw the signs, but because you ate the loaves and were filled. <sup>27</sup> Don’t labor for perishable food, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.”

<sup>28</sup> Then they asked Him, “What must we do to do God’s works?”

<sup>29</sup> Jesus answered them, “This is God’s work, that you believe in Him who He has sent.”

<sup>30</sup> Therefore they asked Him, “What sign will You perform then, that we may see it and believe You? What work will You do? <sup>31</sup> Our ancestors ate the manna in the wilderness. As it’s written, ‘He gave them bread from Heaven to eat.’”<sup>A</sup>

<sup>32</sup> Jesus told them, “Most assuredly, I tell you, Moses didn’t give you the bread from Heaven, but my Father gives you the true bread from Heaven. <sup>33</sup> For God’s bread is He who comes down from Heaven and gives life to the world.”

<sup>34</sup> Then they said to Him, “Lord, give us this bread forever.”

<sup>35</sup> Jesus told them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. <sup>36</sup> As I told you, you have seen me, and yet you still don’t believe. <sup>37</sup> All that the Father gives me will come to me, and whoever comes to me I will never drive away. <sup>38</sup> I have come down from Heaven, not to do my own will, but the will of Him who sent me. <sup>39</sup> This is the will

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A Exodus 16:4; Nehemiah 9:15; Psalm 78:24-25

of the Father who sent me, that of all He has given me I should lose none, but should raise them up at the last day.<sup>40</sup> This is also the will of Him who sent me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise them up at the last day.”

<sup>41</sup> The Jews then grumbled about Jesus, because He said, “I am the bread which came down from Heaven.” <sup>42</sup> They were saying, “Isn’t this Jesus, the son of Joseph, whose father and mother we know? How can He claim, ‘I have come down from Heaven’?” <sup>43</sup> Jesus answered, “Stop grumbling among yourselves. <sup>44</sup> No one can come to me unless drawn by the Father who sent me, and I will raise that person up on the last day. <sup>45</sup> It’s written in the prophets, ‘They will all be taught by God.’<sup>A</sup> Everyone who has heard and learned from the Father comes to me. <sup>46</sup> Nobody has seen the Father except the one who is from God. He has seen the Father. <sup>47</sup> Most assuredly, I tell you, everyone who believes in me has everlasting life. <sup>48</sup> I am the bread of life. <sup>49</sup> Your forefathers ate manna in the wilderness, but they died. <sup>50</sup> This is the bread which comes down from Heaven, so that one may eat of it and not die. <sup>51</sup> I am the living bread that came down from Heaven. Whoever eats of this bread will live forever. The bread that I will give for the life of the world is my flesh.”

<sup>52</sup> Therefore the Jews argued among themselves, saying, “How can this Man give us His flesh to eat?”

<sup>53</sup> Then Jesus told them, “Most assuredly, I tell you, unless you eat the flesh of the Son of Man, and drink His blood, you have no life in you. <sup>54</sup> Whoever eats my flesh and drinks my blood has eternal life, and I will raise that person up at the last day, <sup>55</sup> for my flesh is true food, and my blood is true drink. <sup>56</sup> One who eats my flesh and drinks my blood lives in me, and I in that person. <sup>57</sup> Just as the living Father sent me, and I live because of the Father, so the one who feeds on me will live because of me. <sup>58</sup> This

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A Isaiah 54:13



is the bread which came down from Heaven, not like the manna your forefathers ate, and died. A person who eats this bread will live forever.” <sup>59</sup> He said this while teaching in the synagogue<sup>A</sup> at Capernaum.

<sup>60</sup> Therefore when many of His disciples heard this, they said, “This is a hard teaching. Who can stand to hear it?”

<sup>61</sup> Jesus, aware that his disciples were complaining about this, asked them, “Does this offend you? <sup>62</sup> What if you saw the Son of Man ascend to where He was before? <sup>63</sup> The Spirit gives life. The flesh profits nothing. The words that I speak to you are spirit and life. <sup>64</sup> Yet there are some of you who don’t believe.” Jesus knew from the beginning who didn’t believe, and who would betray Him. <sup>65</sup> He said, “For this reason I have told you, that no one can come to me, unless it has been granted by the Father.”

<sup>66</sup> Because of this, many of His disciples turned back and didn’t walk with him any more. <sup>67</sup> Then Jesus asked the twelve, “Do you want to go away, too?”

<sup>68</sup> Simon Peter answered Him, “Lord, who will we go to? You have words of eternal life. <sup>69</sup> We have come to believe and know that You are the Christ, the Son of the living God.”

<sup>70</sup> Jesus answered, “Didn’t I choose you, the twelve, yet one of you is a slanderer<sup>B</sup>?” <sup>71</sup> He was speaking of Judas Iscariot, Simon’s son, for he, one of the twelve, was going to betray him.

**7** After these things, Jesus walked in Galilee, for He didn’t want to walk in Judea, because the Jews sought to kill Him. <sup>2</sup> Now the Jews’ Feast of Tabernacles<sup>C</sup> was near. <sup>3</sup> Therefore His brothers told Him, “Leave here and go to Judea, so that Your disciples will see the works that You are doing, too. <sup>4</sup> Nobody does anything in secret while he seeks

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A A **synagogue** is a Jewish congregation. “Synagogue” also refers to the place where they gather to worship God.

B Literally, a devil (diabolos) — one prone to slander, and accusing falsely.

C Called Sukkot in Hebrew. Also called the “Feast of Booths” or the “Feast of Ingathering.” Exodus 23:16, Exodus 34:22; Leviticus 23:39-43; Numbers 29:12-38

to be known openly. If You do these things, show Yourself to the world.”<sup>5</sup> For even His brothers didn’t believe in Him.

<sup>6</sup> Then Jesus told them, “My time hasn’t yet come, but your time is always right.”<sup>7</sup> The world can’t hate you, but it hates me because I testify that its works are evil.”<sup>8</sup> Go up to this feast yourselves. I’m not going up to this feast, yet, for my time hasn’t yet fully come.”<sup>9</sup> Having said these things to them, He stayed in Galilee.

<sup>10</sup> When His brothers had gone up to the feast, however, Jesus also went up, not publicly, but in secret.<sup>11</sup> The Jews were looking for Him at the feast, and saying, “Where is He?”<sup>12</sup> There was much complaining among the people about Him. Some said, “He is good,” but others said, “No, He deceives the people.”<sup>13</sup> No one spoke openly of Him for fear of the Jews.

<sup>14</sup> About the middle of the feast, Jesus went up into the temple and began to teach.<sup>15</sup> The Jews marveled, saying, “How does this man know letters, having never been educated?”

<sup>16</sup> Jesus answered, “My teaching isn’t mine, but His who sent me.”<sup>17</sup> Anyone who wants to do His will shall know if the teaching is from God or if I speak on my own.<sup>18</sup> The one who speaks on his own seeks his own glory; but He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him.<sup>19</sup> Didn’t Moses give you the Law, yet none of you keeps the Law? Why are you trying to kill me?”

<sup>20</sup> The people answered, “You have a demon. Who is trying to kill You?”

<sup>21</sup> Jesus answered, “I did one work, and you all marvel.

<sup>22</sup> Moses gave you circumcision (not that it’s from Moses, but from the forefathers), and you circumcise a boy on the Sabbath.<sup>23</sup> If a boy gets circumcised on the Sabbath, so that the Law of Moses should not be broken, are you angry with me because I made a man completely well on the Sabbath?<sup>24</sup> Don’t judge by appearance, but judge with righteous judgment.”

<sup>25</sup> Some of the people of Jerusalem said, “Isn’t this the man they are trying to kill? <sup>26</sup> Look! He is speaking boldly, and they say nothing to Him. The rulers haven’t really concluded that this is the Christ, have they? <sup>27</sup> Still, we know where this man is from, but when the Christ comes, no one will know where He is from.”

<sup>28</sup> Then Jesus cried out, as He taught in the temple, “You know me, and you know where I’m from. I haven’t come of my own accord, but He who sent me is true, who you don’t know. <sup>29</sup> I know Him, because I am from Him, and He sent me.”

<sup>30</sup> Because of this, they were seeking to seize Him, but no one laid hands on Him, because His time had not yet come. <sup>31</sup> Many of the people believed in Him, saying, “When the Christ comes, will He do more signs than this man has done?”

<sup>32</sup> The Pharisees heard the crowd murmuring these things about Jesus, and the Pharisees and the chief priests sent officers to seize Him.

<sup>33</sup> Then Jesus told them, “I will be with you a little while longer, and then I am going to Him who sent me. <sup>34</sup> You will look for me, and not find me, and where I am, you can’t come.”

<sup>35</sup> Then the Jews said among themselves, “Where does He intend to go that we won’t be able to find Him? He doesn’t intend to go to the dispersion among the Greeks and teach the Greeks, does He? <sup>36</sup> What does He mean by saying, ‘You will look for me, and not find me, and where I am, you can’t come’?”

<sup>37</sup> On the last and greatest day of the feast, Jesus stood and declared loudly, “If anyone is thirsty, let that person come to me and drink. <sup>38</sup> Rivers of living water will flow from within whoever believes in me, as the Scripture has said.” <sup>39</sup> He said this about the Spirit, who those believing in Him would receive. The Holy Spirit wasn’t yet given, because Jesus wasn’t yet glorified.

<sup>40</sup> When they heard these words, many in the crowd were

saying, “This is really the prophet.” <sup>41</sup> Others were saying, “This is the Christ,” but some were saying, “Surely the Christ isn’t going to come from Galilee, is He?” <sup>42</sup> Hasn’t the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?” <sup>43</sup> So there was a division among the crowd because of Jesus. <sup>44</sup> Some of them wanted to seize Him, but no one laid hands on Him.

<sup>45</sup> When the officers went back to the chief priests and Pharisees, they asked them, “Why didn’t you bring Him in?” <sup>46</sup> The officers answered, “No man ever spoke like this man!” <sup>47</sup> Then the Pharisees answered, “You haven’t been deceived, too, have you?” <sup>48</sup> Have any of the rulers or Pharisees believed in Him? <sup>49</sup> But this accursed crowd doesn’t know the Law.”

<sup>50</sup> Nicodemus (who came to Jesus before, being one of them) asked them, <sup>51</sup> “Does our Law permit us to judge a man before hearing him and finding out what he is doing?”

<sup>52</sup> They answered him, “You aren’t from Galilee, too, are you? Search and you will see that no prophet comes out of Galilee.”

<sup>53</sup> Then everyone went home,

**8** but Jesus went to the Mount of Olives. <sup>2</sup> At dawn, He came back into the temple. All the people were coming to Him, and He sat down and began to teach them. <sup>3</sup> The scribes and the Pharisees brought a woman caught in adultery, and having set her in the midst, <sup>4</sup> they told Him, “Teacher, this woman has been caught in adultery, in the very act. <sup>5</sup> In the Law, Moses commanded us to stone such women. What do You say?” <sup>6</sup> They were saying this, testing Him, so that they might have grounds to accuse Him. Jesus stooped down and wrote on the ground with His finger, as if He didn’t hear. <sup>7</sup> When they persisted in asking Him, He straightened up, and told them, “Let whoever is without sin among you be the first to throw a stone at her.” <sup>8</sup> He stooped down, again, and wrote on the ground.

<sup>9</sup> When they heard this, they began to go out one by one, beginning with the older ones. Jesus was left alone with the woman still standing there. <sup>10</sup> Straightening up, Jesus asked her, “Woman, where are they? Has no one condemned you?”

<sup>11</sup> She said, “No one, Lord.”

Jesus said, “Neither do I condemn you. Go and sin no more.”

<sup>12</sup> Jesus spoke again to the people, saying, “I am the light of the world. Anyone who follows me won’t walk in the darkness, but will have the light of life.”

<sup>13</sup> Then the Pharisees told Him, “You are testifying on your own behalf, so your testimony isn’t valid.”

<sup>14</sup> Jesus answered, “Even if I testify on my own behalf, my testimony is valid because I know where I came from and where I am going, but you don’t know where I come from or where I am going. <sup>15</sup> You judge by human standards, but I am not judging anyone. <sup>16</sup> Even if I do judge, my judgment is true, because I am not alone, but I am with the Father who sent me. <sup>17</sup> It’s also written in your Law that the testimony of two men is valid. <sup>18</sup> I am one who bears witness of myself, and my Father who sent me bears witness of me.”

<sup>19</sup> Then they asked Him, “Where is Your Father?”

Jesus answered, “You know neither me nor my Father. If you had known me, you would have known my Father, too.”

<sup>20</sup> Jesus spoke these words in the treasury, as He taught in the temple. Nobody laid hands on Him, for His time had not yet come.

<sup>21</sup> Jesus told them again, “I am going away, and you will look for me, and you will die in your sin. Where I am going, you can’t come.”

<sup>22</sup> Therefore the Jews were saying, “Surely He won’t kill Himself, will He, since He says, ‘Where I am going, you can’t come’?”

<sup>23</sup> Jesus was saying to them, “You are from below. I am from above. You are of this world. I am not of this world.

<sup>24</sup> Therefore I told you that you will die in your sins, because if you don't believe that I am He, you will die in your sins."

<sup>25</sup> Then they asked Him, "Who are You?"

Jesus told them, "Just what I have been saying to you from the beginning. <sup>26</sup> I have many things to say and judge about you, but He who sent me is true, and I speak to the world those things which I heard from Him."

<sup>27</sup> They didn't realize that He had been speaking to them about the Father. <sup>28</sup> So, Jesus said, "When you lift up the Son of Man, then you will know that I am He, and that I do nothing on my own, but I speak these things as the Father taught me. <sup>29</sup> He who sent me is with me. He hasn't left me alone, because I always do the things that are pleasing to Him." <sup>30</sup> As Jesus spoke, many came to believe in Him.

<sup>31</sup> Then Jesus said to those Jews who believed Him, "If you continue in my words, you are truly my disciples, <sup>32</sup> and you will know the truth, and the truth will set you free."

<sup>33</sup> They answered Him, "We are Abraham's descendants, and have never been slaves to anyone. How can you say that we'll be set free?"

<sup>34</sup> Jesus answered them, "Most assuredly, I tell you, whoever sins is a slave of sin. <sup>35</sup> A slave doesn't remain in the house forever, but a son does belong forever. <sup>36</sup> Therefore if the Son sets you free, you will be free indeed.

<sup>37</sup> "I know that you are Abraham's descendants, but you seek to kill me, because my word has no place in you. <sup>38</sup> I talk about what I have seen with my Father, and you do what you have heard from your father."

<sup>39</sup> They answered, "Abraham is our father."

Jesus told them, "If you were Abraham's children, you would do the works of Abraham, <sup>40</sup> but now you seek to kill me, a man who has told you the truth which I heard from God. Abraham didn't do this. <sup>41</sup> You do the deeds of your father."

Then they said to Him, "We weren't born of fornication. We have one Father — God."

<sup>42</sup> Jesus said, “If God were your Father, you would sincerely love me, for I came from God, and now am here. I haven’t come of my own initiative, but He sent me. <sup>43</sup> Why don’t you understand what I say? It’s because you can’t accept my words. <sup>44</sup> You are of your father, the Devil,<sup>A</sup> and you want to do the desires of your father. He was a murderer from the beginning, and doesn’t stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, because he is a liar, and the father of lies. <sup>45</sup> Because I tell the truth, you don’t believe me. <sup>46</sup> Which of you convicts me of sin? If I tell the truth, why don’t you believe me? <sup>47</sup> Whoever is from God hears God’s words. The reason you don’t hear them is that you aren’t from God.”

<sup>48</sup> The Jews answered and asked Him, “Aren’t we right in saying that You are a Samaritan and have a demon?”

<sup>49</sup> Jesus answered, “I don’t have a demon, but I honor my Father, and you dishonor me. <sup>50</sup> I don’t seek glory for myself, but there is One who seeks it, and He is the judge. <sup>51</sup> Most assuredly, I tell you, anyone who keeps my word will never see death.”

<sup>52</sup> Then the Jews answered Him, “Now we know that You have a demon! Abraham is dead, and the prophets, and You say, ‘Anyone who keeps my word will never taste death.’

<sup>53</sup> Surely You aren’t greater than our forefather Abraham, who died? The prophets died too. Who do You claim to be?”

<sup>54</sup> Jesus answered, “If I honor myself, my honor is nothing. It’s my Father, who you say is your God, who honors me. <sup>55</sup> Yet you haven’t come to know Him, but I know Him. If I said, ‘I don’t know Him,’ I would be a liar like you, but I do know Him and keep His word. <sup>56</sup> Your forefather Abraham rejoiced that he would see my day, and he saw it and was glad.”

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A The meaning of the word “Devil” (Greek diabolou) is “one prone to slander, a false accuser.”

<sup>57</sup> Then the Jews said to Him, “You aren’t yet fifty years old, and You have seen Abraham?”

<sup>58</sup> Jesus told them, “Most assuredly, I tell you, before Abraham was, I AM.”<sup>A</sup>

<sup>59</sup> Then they took up stones to throw at Him, but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

**9** <sup>2</sup> Passing by, Jesus saw a man who was blind from birth. His disciples asked Him, “Rabbi, who sinned, this man or his parents, that he was born blind?”

<sup>3</sup> Jesus answered, “Neither this man nor his parents sinned, but this happened so that God’s works might be revealed in this man. <sup>4</sup> We must work the works of Him who sent me, as long as it’s day. Night is coming, when nobody can work. <sup>5</sup> As long as I am in the world, I am the world’s light.”

<sup>6</sup> After Jesus said this, He spat on the ground and made mud with the saliva, put it on the blind man’s eyes, <sup>7</sup> and told him, “Go, wash in the pool of Siloam” (which means Sent). So he went away and washed, and came back seeing. <sup>8</sup> Then the neighbors and those who used to see him as a beggar began to ask, “Isn’t this the man who used to sit and beg?” <sup>9</sup> Some were saying, “Yes, it is he,” others were saying, “No, but he is like him.” He kept saying, “I’m the one.” <sup>10</sup> So they asked him, “How were your eyes opened?”

<sup>11</sup> He answered, “The man called Jesus made mud, put it on my eyes, and told me, ‘Go to Siloam, and wash’; so I went and washed, and I received sight.”

<sup>12</sup> “Where is this man?” they asked him.

“I don’t know,” he said.

<sup>13</sup> They brought the man who used to be blind to the Pharisees. <sup>14</sup> Now it was a sabbath day when Jesus made the mud and opened the man’s eyes. <sup>15</sup> So the Pharisees were also asking him how he received his sight. He told them, “He applied mud to my eyes, I washed, and I see.”

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A Exodus 3:14



<sup>16</sup> Therefore some of the Pharisees said, “This Man isn’t from God, because He doesn’t keep the Sabbath.” Others said, “How can a sinner do such signs?” So there was a division among them. <sup>17</sup> So they turned again to the blind man and asked, “What do you say about him? It was your eyes he opened.”

He said, “He is a prophet.”

<sup>18</sup> The Jews didn’t believe that he had been blind, and had received sight, until they called the parents of the one who had received his sight, <sup>19</sup> and questioned them, saying, “Is this your son, who you say was born blind? Then how does he now see?”

<sup>20</sup> His parents answered them, “We know that this is our son, and that he was born blind, <sup>21</sup> but how he now sees, we don’t know. Who opened his eyes, we don’t know. Ask him. He is of age. He will speak for himself.” <sup>22</sup> His parents said this because they were afraid of the Jews, for the Jews had already agreed that if anyone would confess that Jesus was the Christ, they would be put out of the synagogue. <sup>23</sup> For this reason, his parents said, “Ask him. He is of age.”

<sup>24</sup> So they called the man who had been blind a second time, and told him, “Give glory to God. We know that this man is a sinner.”

<sup>25</sup> He answered, “Whether He is a sinner or not I don’t know. One thing I do know: that though I was blind, now I see.”

<sup>26</sup> Then they asked him again, “What did He do to you? How did He open your eyes?”

<sup>27</sup> He answered, “I told you already, and you didn’t listen. Why do you want to hear it again? You don’t want to become His disciples, too, do you?”

<sup>28</sup> Then they became abusive towards him and said, “You are that man’s disciple, but we are Moses’ disciples. <sup>29</sup> We know that God spoke to Moses, but as for this man, we don’t know where He is from.”

<sup>30</sup> The man answered, “How amazing! You don’t know

where He comes from, yet He opened my eyes. <sup>31</sup> We know that God doesn't hear sinners, but if anyone is God-fearing, and does His will, He hears him. <sup>32</sup> Since the beginning of time it has never been heard of that anyone opened the eyes of a person born blind. <sup>33</sup> If this man weren't from God, He could do nothing."

<sup>34</sup> To this they replied, "Who are you to teach us? You were born entirely in sin!" Then they threw him out.

<sup>35</sup> Jesus heard that they had thrown him out, and finding him, He said, "Do you believe in the Son of Man?"

<sup>36</sup> He answered, "Who is He, sir, that I may believe in Him?"

<sup>37</sup> Jesus told him, "You have seen Him, and it is He who is talking with you."

<sup>38</sup> Then he said, "Lord, I believe!" and he worshipped Jesus.

<sup>39</sup> Jesus said, "I came into this world for judgment, so that those who don't see may see, and those who do see may become blind."

<sup>40</sup> Some of the Pharisees who were with Him heard these things, and asked Him, "We aren't blind too, are we?"

<sup>41</sup> Jesus told them, "If you were blind, you would have no sin, but since you say, 'We see,' your sin remains.

**10** "Most assuredly, I tell you, whoever doesn't enter the sheepfold by the door, but climbs in some other way, is a thief and a robber. <sup>2</sup> The one who enters by the gate is the sheep's shepherd. <sup>3</sup> The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. <sup>4</sup> When he brings out his own sheep, he goes before them, and the sheep follow him, because they know his voice. <sup>5</sup> There is no way that they will follow a stranger, but will run away from the stranger, because they don't know the voice of strangers." <sup>6</sup> Jesus used this illustration, but the Pharisees didn't understand what He was telling them.

<sup>7</sup> Then Jesus told them again, "Most assuredly, I tell you,

I am the sheep's door. <sup>8</sup> All who ever came before me are thieves and robbers, but the sheep didn't listen to them. <sup>9</sup> I am the door. Anyone who enters by me will be saved, and will go in and out and find pasture. <sup>10</sup> The thief comes only to steal, and kill, and destroy. I came that they might have life, and that they might have it in all its fullness. <sup>11</sup> I am the good shepherd. The good shepherd lays down His life for the sheep. <sup>12</sup> The hired hand, who isn't the shepherd and doesn't own the sheep, sees the wolf coming and leaves the sheep and runs away. So, the wolf snatches them and scatters them. <sup>13</sup> The hired hand is concerned about the wages, and not the sheep, so the hired hand runs away. <sup>14</sup> I am the good shepherd. I know my own and my own know me, <sup>15</sup> just as the Father knows me and I know the Father. I lay down my life for the sheep. <sup>16</sup> I have other sheep that don't belong to this fold. I must bring them also, and they will listen to my voice. So, there will be one flock, with one shepherd. <sup>17</sup> For this reason the Father sincerely loves me, because I lay down my life, so that I may take it up again. <sup>18</sup> No one takes it away from me, but I lay it down of my own free will. I have the authority to lay it down, and I have the authority to take it up again. I received this commandment from my Father."

<sup>19</sup> The Jews were divided again, because of these words. <sup>20</sup> Many of them were saying, "He has a demon and is insane. Why do you listen to Him?" <sup>21</sup> Others were saying, "These aren't the sayings of a demon-possessed person. Can a demon open the eyes of the blind?"

<sup>22</sup> At that time the Feast of Dedication<sup>A</sup> took place in Jerusalem. It was winter, <sup>23</sup> and Jesus was walking in the temple, in Solomon's porch. <sup>24</sup> Then the Jews gathered around Him, and asked Him, "How long will You keep us in suspense? If You are the Christ, tell us plainly." <sup>25</sup> Jesus answered, "I told you, but you don't believe. The works that

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A Chanukkah — celebration of recovery and cleansing of the Temple by Judas Maccabeaus in 164 BC.

I do in my Father's name testify about me, <sup>26</sup> but you don't believe, because you aren't of my sheep. <sup>27</sup> My sheep listen to my voice. I know them, and they follow me. <sup>28</sup> I give them eternal life, and they will never perish. No one is able to snatch them out of my hand. <sup>29</sup> My Father, who has given them to me, is greater than all; and no one is able to snatch them out of my Father's hand. <sup>30</sup> I and my Father are one."

<sup>31</sup> Therefore the Jews took up stones again to stone Him. <sup>32</sup> Jesus answered, "I showed you many good works from the Father. For which of them are you stoning me?"

<sup>33</sup> The Jews answered Him, "We aren't stoning you for a good work, but for blasphemy, because You, being a man, claim to be God."

<sup>34</sup> Jesus answered, "Isn't it written in your Law, 'I said, 'You are gods'?'<sup>A</sup> <sup>35</sup> If he, who God's word came to, called them gods, (and the Scripture can't be broken), <sup>36</sup> do you say of Him who the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am God's Son'? <sup>37</sup> If I don't do my Father's works, then don't believe me. <sup>38</sup> But if I do them, even if you don't believe me, believe the works, so that you may know and understand that the Father is in me, and I am in the Father." <sup>39</sup> Therefore they were trying again to seize Him, and He escaped from their grasp.

<sup>40</sup> Jesus went away again across the Jordan to the place where John was first baptizing, and He was staying there. <sup>41</sup> Many came to Him and were saying, "John performed no miraculous sign, but everything that John said about this man was true." <sup>42</sup> Many believed in Jesus there.

**11** Now a certain man was sick, Lazarus from Bethany, the village of Mary and her sister Martha. <sup>2</sup> It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. <sup>3</sup> These sisters therefore sent to Him, saying, "Lord, one You love is sick!"

<sup>4</sup> When Jesus heard this, He said, "This sickness won't

end in death, but for God's glory, so that God's Son may be glorified by it." <sup>5</sup> Now Jesus sincerely loved Martha, and her sister, and Lazarus. <sup>6</sup> Yet, when He heard that Lazarus was sick, Jesus stayed where He was for two more days.

<sup>7</sup> After this, He said to the disciples, "Let's go back to Judea."

<sup>8</sup> The disciples said to Him, "Rabbi, the Jews were just recently trying to stone You! Are You really going back there?"

<sup>9</sup> Jesus answered, "Aren't there twelve hours of daylight? Anyone who walks by day doesn't stumble, because he sees the light of this world. <sup>10</sup> But anyone who walks by night stumbles, because the light isn't in him." <sup>11</sup> After He had said this, He told them, "Our friend Lazarus has fallen asleep, but I am going there to wake him up."

<sup>12</sup> The disciples therefore said to Him, "Lord, if he is sleeping, he will recover." <sup>13</sup> Now Jesus had spoken of his death, but they thought that He was talking about literal sleep.

<sup>14</sup> So Jesus told them plainly, "Lazarus is dead, <sup>15</sup> and I am glad for your sakes that I wasn't there, so that you may believe — but let's go to him."

<sup>16</sup> Therefore Thomas, who is called the Twin,<sup>A</sup> said to his fellow disciples, "Let's go, too, that we may die with Him."

<sup>17</sup> When Jesus arrived, he found that Lazarus had already been in the tomb four days. <sup>18</sup> Bethany was near Jerusalem, about fifteen stadia<sup>B</sup> away, <sup>19</sup> and many of the Jews had come to Martha and Mary, to comfort them concerning their brother. <sup>20</sup> When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed home. <sup>21</sup> Then Martha said to Jesus, "Lord, if You had been here, my brother wouldn't have died. <sup>22</sup> Even now I know that God will give you whatever You ask of Him."

<sup>23</sup> Jesus told her, "Your brother will rise again."

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A Greek: Didymus

B 15 stadia is about 1.7 miles or about 2.8 kilometers.

<sup>24</sup> Martha replied, “I know that he will rise again in the resurrection on the last day.”

<sup>25</sup> Jesus told her, “I am the resurrection and the life. Whoever believes in me will live even if they die, <sup>26</sup> and everyone who lives and believes in me will never die. Do you believe this?”

<sup>27</sup> “Yes, Lord,” she answered, “I have believed that You are the Christ, God’s Son, who was to come into the world.”

<sup>28</sup> When she had said this, she went back and called Mary, her sister, saying secretly, “The Teacher is here, and is asking for you.” <sup>29</sup> When she heard this, she arose quickly, and went to Him.

<sup>30</sup> Jesus had not yet entered the village, but was still at the place where Martha met Him. <sup>31</sup> The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her, saying, “She is going to the tomb to weep there.” <sup>32</sup> When Mary came to where Jesus was, she saw Him, and fell at His feet, saying to Him, “Lord, if You had been here, my brother wouldn’t have died.”

<sup>33</sup> When Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled. <sup>34</sup> He asked, “Where have you laid him?”

They replied, “Lord, come and see.”

<sup>35</sup> Jesus wept.

<sup>36</sup> So the Jews were saying, “See how He loved him!”

<sup>37</sup> But some of them said, “Couldn’t this man, who opened the eyes of the blind man, have kept this man from dying?”

<sup>38</sup> Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a boulder was placed against the entrance.

<sup>39</sup> Jesus said, “Take away the boulder.”

Martha, the dead man’s sister, said to Him, “Lord, by this time there is a stench, because he has been dead four days.”

<sup>40</sup> Jesus told her, “Didn’t I tell you that if you would believe you would see God’s glory?” <sup>41</sup> Then they took the boulder away from the place where the dead man was lying.

Jesus lifted up His eyes and said, “Father, I thank You that You have heard me. <sup>42</sup> I know that You always hear me, but because of the people who are standing here I said this, that they may believe that You sent me.” <sup>43</sup> Now when He had said these things, He called loudly, “Lazarus, come out!” <sup>44</sup> He who had died came out, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus told them, “Unbind him, and let him go.”

<sup>45</sup> Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in Him. <sup>46</sup> But some of them went away to the Pharisees and told them what Jesus did.

<sup>47</sup> Then the chief priests and the Pharisees gathered a council and said, “What are we doing? For this Man performs many signs. <sup>48</sup> If we let Him go on like this, everyone will believe in Him, and the Romans will come and take away both our place and our nation.” <sup>49</sup> Then a certain one of them, Caiaphas, who was high priest that year, told them, “You don’t know anything, <sup>50</sup> nor do you take into account that it’s better for you that one man should die for the people, than for the whole nation to perish.” <sup>51</sup> He didn’t say this on his own initiative; but being high priest that year, he prophesied that Jesus was going to die for the nation, <sup>52</sup> and not for the nation only, but that Jesus might also gather together into one God’s children who are scattered abroad. <sup>53</sup> So from that day on, they planned together to kill Jesus.

<sup>54</sup> Therefore Jesus stopped walking publicly among the Jews, but went away from there to the region near the wilderness, into a city called Ephraim, and there He stayed with the disciples. <sup>55</sup> Now the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves. <sup>56</sup> Then they were looking for Jesus, and spoke among themselves as they stood in the temple, “What do you think? Isn’t He coming to the feast at all?” <sup>57</sup> Now the chief priests and the Pharisees had

given a command, that anyone who knew where Jesus was should report it, that they might arrest Him.

**12** Six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. <sup>2</sup> There they made Him a supper, and Martha served, but Lazarus was one of those reclining at the table with Him. <sup>3</sup> Then Mary took a pound of very costly perfume of pure nard,<sup>A</sup> and anointed the feet of Jesus, and wiped His feet with her hair. The house was filled with the fragrance of the perfume. <sup>4</sup> Then one of Jesus' disciples, Judas Iscariot, Simon's son, who was about to betray Him, said, <sup>5</sup> "Why wasn't this fragrant oil sold for three hundred denarii<sup>B</sup> and given to the poor?" <sup>6</sup> Now he said this, not because he was concerned about the poor, but because he was a thief, and since he had the money box, he used to steal from what was put into it.

<sup>7</sup> Jesus therefore said, "Leave her alone. She has kept this for the day of my burial." <sup>8</sup> You will always have the poor among you, but you won't always have me."

<sup>9</sup> Then a great multitude of the Jews learned that He was there; and they came, not just for Jesus' sake, but also so that they could see Lazarus, whom He had raised from the dead. <sup>10</sup> So the chief priests plotted to kill Lazarus too, <sup>11</sup> because on account of him many of the Jews were going away, and were believing in Jesus.

<sup>12</sup> The next day, when a great multitude that had come to the feast heard that Jesus was coming to Jerusalem, <sup>13</sup> they took branches of palm trees and went out to meet Him, and shouted:

"Hosanna!<sup>C</sup>

'Blessed is He who comes in the name of the LORD!'

The King of Israel!"

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A Nard, also called spikenard, is an East Indian plant with pleasantly scented roots.

B 300 denarii was about a year's wages for a laborer.

C "Hosanna" is derived from a Hebrew word for "Save us" and is used as an expression of praise. Psalm 118:25-26.



<sup>14</sup> Then Jesus, finding a young donkey, sat on it, as it is written:

<sup>15</sup> “Don’t be afraid, Daughter of Zion;  
look, your king is coming,  
sitting on a donkey’s colt.”<sup>A</sup>

<sup>16</sup> His disciples didn’t understand these things at first, but when Jesus was glorified, then they remembered that these things were written about Him and that they had done these things to Him. <sup>17</sup> So the crowd that had been with Him when He called Lazarus out of the tomb and raised him from the dead continued to testify. <sup>18</sup> The crowd also met Him because they heard that He had done this sign. <sup>19</sup> Then the Pharisees said among themselves, “You see that you are accomplishing nothing. Look, the whole world has gone after Him!”

<sup>20</sup> Now there were certain Greeks among those who came up to worship at the feast. <sup>21</sup> Then they came to Philip, who was from Bethsaida of Galilee, and told him, “Sir, we would like to see Jesus.” <sup>22</sup> Philip came and told Andrew, then Andrew and Philip came and told Jesus.

<sup>23</sup> Jesus answered them, saying, “The time has come for the Son of Man to be glorified. <sup>24</sup> Most assuredly, I tell you, unless a grain of wheat falls into the ground and dies, it remains alone, but if it dies, it produces many grains. <sup>25</sup> Anyone who loves their life will lose it, and anyone who hates their life in this world will keep it for eternal life. <sup>26</sup> If anyone serves me, let them follow me; and where I am, there my servant will be also. If anyone serves me, my Father will honor them.

<sup>27</sup> “Now my soul has become troubled; and what will I say? ‘Father, save me from this time’? No, for this purpose I came to this time. <sup>28</sup> Father, glorify Your name.”

Then a voice came from Heaven, saying, “I have both glorified it and will glorify it again.”

<sup>29</sup> Therefore the people who stood by and heard it said that it had thundered. Others said, “An angel has spoken to Him.”

<sup>30</sup> Jesus answered, “This voice hasn’t come for my sake, but for your sakes. <sup>31</sup> Now judgment is upon this world. Now the ruler of this world will be cast out. <sup>32</sup> And I, if I am lifted up from the Earth, will draw everyone to myself.” <sup>33</sup> He was saying this to indicate the kind of death He was about to die.

<sup>34</sup> Therefore the crowd answered Him, “We have heard from the Law that the Christ is to remain forever, so how can You say, ‘The Son of Man must be lifted up’? Who is this Son of Man?”

<sup>35</sup> Jesus told them, “The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you don’t know where you are going. <sup>36</sup> Believe in the light while you have the light, so that you may become children of light.” After Jesus had said this, he departed and hid from them.

<sup>37</sup> Although He had performed so many signs in front of them, they still didn’t believe in Him, <sup>38</sup> so that the word of Isaiah the prophet might be fulfilled, which he spoke:

“Lord, who has believed our report?

And who has the arm of the LORD been revealed to?”<sup>A</sup>

<sup>39</sup> Therefore they couldn’t believe, because Isaiah said again:

<sup>40</sup> “He has blinded their eyes  
and hardened their hearts,  
lest they see with their eyes,  
and understand with their hearts and turn —  
and I would heal them.”<sup>B</sup>

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A Isaiah 53:1

B Isaiah 6:10

<sup>41</sup> Isaiah said this because he saw Jesus' glory and spoke about Him.

<sup>42</sup> Nevertheless, even many of the rulers believed in Him, but because of the Pharisees they weren't confessing Him, for fear that they might be put out of the synagogue; <sup>43</sup> because they sincerely loved men's approval more than God's approval.

<sup>44</sup> Jesus cried out and said, "Whoever believes in me doesn't just believe in me, but in Him who sent me. <sup>45</sup> Whoever sees me sees Him who sent me. <sup>46</sup> I have come into the world as light, that everyone who believes in me should not stay in darkness. <sup>47</sup> If anyone hears the words I speak, and doesn't keep them, I don't judge them; because I didn't come to judge the world, but to save the world. <sup>48</sup> Whoever rejects me, and doesn't receive my sayings, has one who judges them. The words that I spoke are what will judge him at the last day. <sup>49</sup> For I haven't spoken on my own initiative, but the Father Himself who sent me has given me commandment, what to say, and what to speak. <sup>50</sup> I know that His commandment is eternal life, so the things I speak, I speak just as the Father has told me."

**13** Before the Feast of the Passover, Jesus knew that His time had come that He should depart out of this world to the Father. Having sincerely loved His own who were in the world, He sincerely loved them to the end.

<sup>2</sup> Supper was finished, and the Devil had already put it into the heart of Judas Iscariot, Simon's son, to betray Jesus. <sup>3</sup> Jesus, knowing that the Father had given everything into His hands, and that He had come from God and was going to God, <sup>4</sup> got up from supper, laid aside His outer garment, and wrapped a towel around His waist. <sup>5</sup> Then He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel that was wrapped around Him.

<sup>6</sup> Then He came to Simon Peter, and Peter asked Him, "Lord, are You washing my feet?"

<sup>7</sup> Jesus answered, “You don’t understand what I am doing now, but you will know after this.”

<sup>8</sup> Peter told Him, “You will never wash my feet!”

Jesus answered, “If I don’t wash you, you have no part with me.”

<sup>9</sup> Simon Peter said to Him, “Lord, not just my feet, but also my hands and my head!”

<sup>10</sup> Jesus said to him, “Someone who has bathed only needs to wash their feet, but is completely clean; and most of you are clean, but not all of you.” <sup>11</sup> For He knew who would betray Him, therefore He said, “You aren’t all clean.”

<sup>12</sup> When He had washed their feet, He put on His outer garment and sat down again. He asked them, “Do you know what I have done to you? <sup>13</sup> You call me Teacher and Lord, and you are right in saying so, for so I am. <sup>14</sup> If I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. <sup>15</sup> I have given you an example, that you should also do as I have done to you. <sup>16</sup> Most assuredly, I tell you, a servant isn’t greater than his master, nor is he who is sent greater than he who sent him. <sup>17</sup> If you know these things, you are blessed if you do them. <sup>18</sup> I’m not talking about all of you. I know who I have chosen; but this is to fulfill the Scripture, ‘He who eats bread with me has lifted up his heel against me.’<sup>A</sup> <sup>19</sup> Now I tell you before it happens, that when it does happen, you may believe that I AM.<sup>B</sup> <sup>20</sup> Most assuredly, I tell you, whoever receives anyone I send receives me; and he who receives me receives Him who sent me.”

<sup>21</sup> When Jesus had said these things, He was troubled in spirit, and testified and said, “Most assuredly, I tell you, one of you will betray me.”

<sup>22</sup> The disciples began looking at one another, perplexed about which one of them He was talking about. <sup>23</sup> One of Jesus’ disciples, who Jesus sincerely loved, was leaning

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A Psalm 41:9

B Exodus 3:14

against His breast. <sup>24</sup> Simon Peter therefore nodded to him to ask who He spoke about. <sup>25</sup> Then, leaning back on Jesus' breast, he asked Him, "Lord, who is it?"

<sup>26</sup> Jesus answered, "It is he who I will give a morsel to when I have dipped it." Having dipped the morsel, He gave it to Judas Iscariot, Simon's son. <sup>27</sup> After the morsel, Satan<sup>A</sup> entered into him. Jesus therefore told him, "What you do, do quickly." <sup>28</sup> None of those reclining at the table knew why He had said this to him. <sup>29</sup> Some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we need for the feast"; or else, that he should give something to the poor. <sup>30</sup> Having received the morsel, he went out immediately. It was night.

<sup>31</sup> When he had gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in Him. <sup>32</sup> If God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately. <sup>33</sup> Little children, I am with you a little while longer. You will look for me, and as I told the Jews, I now tell you, also, 'Where I am going, you can't come.'<sup>B</sup> <sup>34</sup> I give to you a new commandment, that you sincerely love one another, even as I have sincerely loved you, so you should also sincerely love one another. <sup>35</sup> By this everyone will know that you are my disciples, if you have sincere love for one another."

<sup>36</sup> Simon Peter asked Him, "Lord, where are You going?"

Jesus answered, "Where I go, you aren't able to follow me now, but you will follow later."

<sup>37</sup> Peter asked Him, "Lord, why can't I follow You right now? I will lay down my life for You."

<sup>38</sup> Jesus answered, "Will you lay down your life for my sake? Most assuredly, I tell you, the rooster won't crow until you have denied me three times.

**14** "Don't let your heart be troubled. You believe in God, believe also in me. <sup>2</sup> In my Father's house are many

A "Satan" means "Adversary" or "Accuser."

B John 7:34

mansions. If it weren't so, I would have told you. I go to prepare a place for you, <sup>3</sup> and if I go and prepare a place for you, I will come again and receive you to myself; that where I am, there you may also be. <sup>4</sup> You know where I go, and you know the way."

<sup>5</sup> Thomas asked Him, "Lord, we don't know where You are going, so how can we know the way?"

<sup>6</sup> Jesus told him, "I am the way, the truth, and the life. No one comes to the Father except through me. <sup>7</sup> If you had known me, you would have known my Father too. From now on you know Him and have seen Him."

<sup>8</sup> Philip said to Him, "Lord, show us the Father, and that would be enough for us."

<sup>9</sup> Jesus answered, "Have I been with you so long, and yet you haven't known me, Philip? Whoever has seen me has seen the Father, so how can you say, 'Show us the Father'?"

<sup>10</sup> Don't you believe that I am in the Father, and the Father in me? The words that I speak to you aren't my own, but from the Father who lives in me. He does the works. <sup>11</sup> Believe me when I say that I am in the Father and the Father in me, or else believe me for the sake of the works themselves.

<sup>12</sup> "Most assuredly, I tell you, whoever believes in me will also do the works that I do, and even greater works than these, because I am going to my Father. <sup>13</sup> I will do whatever you ask in my name, that the Father may be glorified in the Son. <sup>14</sup> If you ask anything in my name, I will do it. <sup>15</sup> If you sincerely love me, you will keep my commandments. <sup>16</sup> I will then ask the Father, and He will give you another Counselor,<sup>A</sup> that He may be with you forever — <sup>17</sup> the Spirit of truth, whom the world can't receive, because it neither sees Him nor knows Him. You know Him, though, because He lives with you and will be in you. <sup>18</sup> I won't leave you orphans. I will come to you. <sup>19</sup> After a little while the world won't see me, but you will see me. Because I live, you will

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A The Greek word for Counselor (Paraklete) also means Comforter, Helper, Advocate, Intercessor, and Strengtheners.

also live. <sup>20</sup> In that day you will know that I am in my Father, and you in me, and I in you. <sup>21</sup> Whoever has my commandments and keeps them, sincerely loves me. Whoever sincerely loves me will be sincerely loved by my Father, and I'll sincerely love them and reveal myself to them."

<sup>22</sup> Judas (not Iscariot) asked Him, "Lord, how is it that You will reveal Yourself to us, and not to the world?"

<sup>23</sup> Jesus answered him, "If anyone sincerely loves me, that person will keep my words; and my Father will sincerely love that person, and we will come and make our home with that person. <sup>24</sup> Whoever doesn't sincerely love me doesn't keep my words. The word which you hear isn't mine, but the Father's who sent me. <sup>25</sup> "I've told you these things while living with you, <sup>26</sup> but the Counselor, the Holy Spirit, who the Father will send in my name, will teach you everything, and bring to your remembrance all that I told you. <sup>27</sup> I leave peace with you. I give you my peace. I don't give to you as the world gives. Don't let your heart be troubled, neither let it be afraid. <sup>28</sup> You have heard me tell you, 'I am going away and coming back to you.' If you sincerely loved me, you would rejoice because I said, 'I am going to the Father,' for my Father is greater than I. <sup>29</sup> Now I have told you before it happens, that when it does happen, you may believe. <sup>30</sup> I won't talk much longer with you, for the ruler of this world is coming. He has no power over me, <sup>31</sup> but the world must learn that I sincerely love the Father and that I do exactly what my Father has commanded me.

"Come on. Let's go.

**15** "I am the true vine, and my Father is the gardener. <sup>2</sup> He takes away every branch in me that doesn't bear fruit, and He prunes every branch that bears fruit, so that it may bear more fruit. <sup>3</sup> You are already pruned clean because of the words which I have spoken to you. <sup>4</sup> Live in me, as I live in you. As the branch can't bear fruit of itself, unless it lives in the vine, so neither can you, unless you live in me. <sup>5</sup> I am the vine, and you are the branches. Whoever lives in

me, and I in them, bears much fruit; for apart from me you can do nothing. <sup>6</sup> Anyone who doesn't live in me is thrown away as a branch, and dries up. The dried up branches are gathered up, thrown into the fire, and burned. <sup>7</sup> If you live in me, and my words live in you, ask whatever you want, and it will be done for you. <sup>8</sup> My Father is glorified by this, that you bear much fruit, so you will prove to be my disciples.

<sup>9</sup> "Just as the Father has sincerely loved me, I have also sincerely loved you. Continue to live in my sincere love. <sup>10</sup> If you keep my commandments, you will continue to live in my sincere love; just as I have kept my Father's commandments, and continue to live in His sincere love. <sup>11</sup> I have told you these things, that my joy may be in you, and that your joy may be made full. <sup>12</sup> This is my commandment, that you sincerely love one another, just as I have sincerely loved you. <sup>13</sup> No one has greater sincere love than this, than to lay down one's life for one's friends. <sup>14</sup> You are my friends if you do whatever I command you. <sup>15</sup> I don't call you servants any longer, because a servant doesn't know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. <sup>16</sup> You didn't choose me, but I chose you and appointed you, so that you should go and bear fruit, and so that your fruit should remain, that whatever you ask the Father in my name He may give you. <sup>17</sup> I command you this, that you sincerely love one another.

<sup>18</sup> "If the world hates you, know that it hated me before it hated you. <sup>19</sup> If you belonged to the world, the world would love its own. Because you aren't the world's, but I chose you out of the world, therefore the world hates you. <sup>20</sup> Remember that I told you, 'A servant isn't greater than his master.' If they persecuted me, they will also persecute you. If they obeyed my teaching, they will also obey yours. <sup>21</sup> The world will do all these things to you, however, for My name's sake, because they don't know Him who sent me. <sup>22</sup> If I hadn't come and spoken to them, they would have no



sin, but now they have no excuse for their sin. <sup>23</sup> Whoever hates me also hates my Father. <sup>24</sup> If I hadn't done the works which no one else did among them, they would have no sin; but now they have seen and also hated both me and my Father. <sup>25</sup> This was to fulfill the word that is written in their Law, 'They hated me without a cause.'<sup>A</sup> <sup>26</sup> When the Counselor comes, who I will send to you from the Father, the Spirit of Truth who proceeds from the Father, He will testify of me. <sup>27</sup> You will also testify, because you have been with me from the beginning.

**16** "I have told you these things so that you may be kept from stumbling. <sup>2</sup> They will put you out of the synagogues. Indeed, the time is coming that whoever kills you will think that they are serving God. <sup>3</sup> They will do these things to you because they haven't known the Father nor me. <sup>4</sup> I have told you these things, so that when the time comes, you may remember that I told you about them. I didn't tell you these things at the beginning, because I was with you.

<sup>5</sup> "Now I am going to Him who sent me, yet none of you asks me, 'Where are you going?' <sup>6</sup> Instead, because I have told you these things, sorrow has filled your heart. <sup>7</sup> Nevertheless, I tell you the truth: it's to your advantage that I go away; because if I don't go away, the Counselor won't come to you; but if I go, I will send Him to you. <sup>8</sup> When He has come, He will convict the world of sin, and of righteousness, and of judgment: <sup>9</sup> of sin, because they don't believe in me; <sup>10</sup> of righteousness, because I go to my Father and you see me no more; <sup>11</sup> and of judgment, because the ruler of this world is judged.

<sup>12</sup> "I still have many things to tell you, but you can't bear them now. <sup>13</sup> However, when the Spirit of truth has come, He will guide you into all truth. He won't speak on His own, but whatever He hears He will speak. He will announce things to come. <sup>14</sup> He will glorify me, because He will take

from what is mine and reveal it to you. <sup>15</sup> Everything that the Father has is mine. That is why I said that He will take from what is mine and reveal it to you.

<sup>16</sup> “In a little while, you won’t see me; and in a little while longer, you will see me again, because I go to the Father.”

<sup>17</sup> Then some of Jesus’ disciples said among themselves, “What does He mean by, ‘In a little while, and you won’t see me; and in a little while longer, you will see me, again;’ and, ‘because I go to the Father?’” <sup>18</sup> They kept asking, “What does He mean by ‘a little while’? We don’t understand what He is saying.”

<sup>19</sup> Now Jesus knew that they wanted to ask Him, and He said to them, “Are you asking yourselves about what I said, ‘In a little while, and you won’t see me; and in a little while longer, you will see me, again?’” <sup>20</sup> Most assuredly, I tell you that you will weep and mourn, but the world will rejoice. You will be sad, but your sadness will be turned into joy.

<sup>21</sup> A woman in labor is in pain because her time has come; but as soon as she has given birth to the baby, she forgets the agony, for joy that a child has been born into the world.

<sup>22</sup> Therefore you have sorrow now, too, but I will see you again, and your heart will rejoice, and nobody will take your joy away from you.

<sup>23</sup> “In that day you will ask me nothing. Most assuredly, I tell you, whatever you ask the Father in My name He will give you. <sup>24</sup> Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

<sup>25</sup> “I’ve told you these things in figures of speech, but the time is coming when I will no longer speak to you in figures of speech, but I will tell you plainly about the Father. <sup>26</sup> In that day you will ask in my name. I don’t tell you that I’ll ask the Father for you, <sup>27</sup> because the Father Himself loves you, because you have loved me, and have believed that I came forth from God. <sup>28</sup> I came forth from the Father and have come into the world. Again, I am leaving the world and going to the Father.”

<sup>29</sup> His disciples said to Him, “See, now You are speaking plainly, and not in figures of speech! <sup>30</sup> Now we are sure that You know everything, and don’t need anyone to question You. By this we believe that You came forth from God.”

<sup>31</sup> Jesus answered them, “Do you now believe? <sup>32</sup> The time is coming, and indeed, has now come, that you will be scattered, each to his own home, and you will leave me all alone. Yet I am not alone, because the Father is with me. <sup>33</sup> I have told you these things so that you may have peace in me. You will have trouble in the world, but cheer up! I have overcome the world.”

**17** After Jesus said these things, He looked toward Heaven, and said: “Father, the time has come. Glorify Your Son, so that Your Son may also glorify You, <sup>2</sup> as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. <sup>3</sup> This is eternal life, that they may know You, the only true God, and Jesus Christ who You have sent. <sup>4</sup> I have glorified You on the Earth. I have finished the work which You have given me to do. <sup>5</sup> Now, O Father, glorify me together with Yourself, with the glory which I had with You before the world existed.

<sup>6</sup> “I have revealed Your name to the people You’ve given me out of the world. They were Yours. You gave them to me, and they have kept Your word. <sup>7</sup> Now they know that everything You’ve given me comes from You, <sup>8</sup> for I have spoken to them the words You’ve given me. They have received Your words, and have come to know for certain that I came forth from You. They have believed that You sent me. <sup>9</sup> It is for them I pray. I’m not praying for the world, but for those who You’ve given me, because they belong to You. <sup>10</sup> All of mine are Yours, and Yours are mine. I am glorified in them. <sup>11</sup> Now I am no longer in the world, but these are in the world. I am coming to You. Holy Father, keep through Your name those who You’ve given me, that they may be one just as we are one. <sup>12</sup> I kept them in Your name while I was with them in the world. I have kept the people You

gave me; and none of them is lost except the son of perdition, so that the Scripture might be fulfilled.<sup>A 13</sup> Now I am coming to You, and I speak these things in the world, so that they may have my joy fulfilled in themselves.<sup>14</sup> I have given them Your word. The world has hated them because they don't belong to the world, just as I don't belong to the world.<sup>15</sup> I don't pray that You should take them out of the world, but that You should keep them from the evil one.<sup>16</sup> They don't belong to the world, just as I don't belong to the world.<sup>17</sup> Sanctify them by Your truth. Your word is truth.<sup>18</sup> As You sent me into the world, I have sent them into the world.<sup>19</sup> I sanctify myself for their sakes, so that they may also be sanctified by the truth.

<sup>20</sup> "I don't pray for these alone, but also for those who will believe in me through their message,<sup>21</sup> that they all may be one, as You, Father, are in me, and I in You. I pray that they also may be one in Us, so that the world may believe that You sent me.<sup>22</sup> I have given them the glory which You gave me, that they may be one just as we are one:<sup>23</sup> I in them and You in me. May they be brought to complete unity to let the world know that You sent me and have sincerely loved them even as You have sincerely loved me.<sup>24</sup> Father, I desire that those You gave me may also be with me where I am, that they may see my glory which You've given me; because You sincerely loved me before the foundation of the world.<sup>25</sup> O righteous Father! The world hasn't known You, but I have always known You, and these have come to know that You sent me.<sup>26</sup> I have declared to them Your name, and will continue to declare it, so that the sincere love with which You sincerely loved me may be in them, and I may be in them."

**18** When Jesus had said these things, He went with His disciples across the Kidron ravine, where there was a garden, into which He and His disciples entered.<sup>2</sup> Now Judas, who was betraying Him, also knew the place, because

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A Psalms 41:9; John 6:70-71

Jesus had often met there with His disciples. <sup>3</sup> Then Judas, leading a detachment<sup>A</sup> of soldiers and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons.

<sup>4</sup> Therefore Jesus, knowing everything that would happen to Him, went forward and asked them, “Who are you looking for?”

<sup>5</sup> They answered, “Jesus of Nazareth.”

Jesus told them, “I AM.” Judas, who betrayed Him, also stood with them. <sup>6</sup> Now when He told them, “I AM,” they drew back and fell to the ground. <sup>7</sup> Then He asked them again, “Who are you looking for?”

They said, “Jesus of Nazareth.”

<sup>8</sup> Jesus answered, “I told you that I AM. So, if you are looking for me, let these go their way,” <sup>9</sup> that the saying might be fulfilled which He spoke, “I have lost none of those who You gave me.”

<sup>10</sup> Then Simon Peter, having a sword, drew it and struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. <sup>11</sup> So Jesus told Peter, “Put your sword into its sheath! Shouldn’t I drink the cup that my Father has given me?”

<sup>12</sup> Then the detachment of soldiers and their commander and the officers of the Jews arrested Jesus and tied Him up. <sup>13</sup> They led Him away to Annas first, because he was the father-in-law of Caiaphas, who was high priest that year. <sup>14</sup> It was Caiaphas who advised the Jews that it was expedient that one man should die for the people.

<sup>15</sup> Simon Peter was following Jesus, and so was another disciple. Since the high priest knew that disciple, he entered with Jesus into the high priest’s court, <sup>16</sup> but Peter was standing just outside the door. So the other disciple, who the high priest knew, went out and spoke to the woman who guarded the door, and brought Peter in.

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A The Greek word used here indicates a unit size that normally consisted of about 600 Roman soldiers.

<sup>17</sup> Then the maidservant who kept the door asked Peter, “You aren’t one of this man’s disciples, too, are you?”

He said, “I am not.”

<sup>18</sup> Because it was cold, the servants and the officers were standing there warming themselves, having made a charcoal fire. Peter was also with them, standing and warming himself.

<sup>19</sup> Then the high priest asked Jesus about His disciples and His doctrine. <sup>20</sup> Jesus answered him, “I have spoken openly to the world. I always taught in synagogues, and in the temple, where all the Jews come together. I said nothing in secret. <sup>21</sup> Why do you ask me? Ask those who have heard me to tell you what I told them. They certainly know what I said.”

<sup>22</sup> When He had said these things, one of the officers who stood by hit Jesus with the palm of his hand, saying, “Is that how you answer the high priest?”

<sup>23</sup> Jesus answered him, “If I have spoken evil, testify about the evil, but if I have spoken honestly, why do you hit me?” <sup>24</sup> Then Annas sent Him, still bound, to Caiaphas, the high priest.

<sup>25</sup> Now Simon Peter stood and warmed himself. Therefore they asked him, “You aren’t one of His disciples, too, are you?”

He denied it, saying, “I am not!”

<sup>26</sup> One of the servants of the high priest, a relative of the man whose ear Peter cut off, said, “Didn’t I see you in the garden with Him?”

<sup>27</sup> Peter then denied it again, and immediately a rooster crowed.

<sup>28</sup> Then they led Jesus from Caiaphas to the Praetorium.<sup>A</sup> It was early morning. They themselves didn’t go into the Praetorium, so that they wouldn’t be defiled, and so that they might eat the Passover supper. <sup>29</sup> So Pilate came out to them and asked, “What charges do you bring against this

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A The Praetorium was the Roman Governor’s official residence.

man?” <sup>30</sup> They answered, “If this man wasn’t a criminal, we wouldn’t have handed him over to you.”

<sup>31</sup> Then Pilate told them, “You take Him and judge Him according to your Law.” Therefore the Jews said to him, “It’s illegal for us to put anyone to death.” <sup>32</sup> This happened so that the words would be fulfilled which Jesus had spoken indicating the kind of death he was going to die.

<sup>33</sup> Then Pilate went back into the Praetorium, summoned Jesus, and asked Him, “Are You the King of the Jews?”

<sup>34</sup> Jesus answered, “Are you speaking for yourself about this, or did others tell you this about me?”

<sup>35</sup> Pilate answered, “I’m not a Jew, am I? Your own nation and the chief priests have delivered You to me. What have You done?”

<sup>36</sup> Jesus answered, “My kingdom doesn’t belong to this world. If my kingdom did belong to this world, then my servants would be fighting to keep me from being delivered up to the Jews; but as it is, my kingdom isn’t from here.”

<sup>37</sup> Pilate therefore asked Him, “So You are a king?”

Jesus answered, “You are right in saying that I am a king. For this I have been born, and for this I have come into the world, to testify about the truth. Everyone who belongs to the truth listens to my voice.”

<sup>38</sup> “What is truth?” Pilate asked. After asking this, he went out again to the Jews and said, “I find no basis for a charge against Him, <sup>39</sup> but you have a custom that I should release someone to you at the Passover. Therefore you decide: do you want me to release the King of the Jews to you?”

<sup>40</sup> Then they all shouted back, saying, “Not this man, but Barabbas!” Now Barabbas was a robber.

**19** Then Pilate took Jesus and had him flogged. <sup>2</sup> The soldiers twisted thorns into a crown and put it on His head, and they put a purple robe on Him. <sup>3</sup> They kept coming up to Him, saying, “Hail, King of the Jews!” and slapping Him on the face.

<sup>4</sup> Pilate then went out again, and told the Jews, “Look, I’m bringing Him out to you, that you may know that I find no basis for a charge against Him.” <sup>5</sup> Then Jesus came out, wearing the crown of thorns and the purple robe, and Pilate said to them, “Look! Here is the man!” <sup>6</sup> When the chief priests and officers saw Him, they shouted “Crucify Him! Crucify Him!” Pilate told them, “You take Him and crucify Him, because I find no basis for a charge against Him.”

<sup>7</sup> The Jews answered him, “We have a law, and according to our law He ought to die, because He claimed to be God’s Son.”

<sup>8</sup> When Pilate heard this, he was even more afraid, <sup>9</sup> and went back into the Praetorium, and asked Jesus, “Where are You from?” But Jesus didn’t answer him. <sup>10</sup> Pilate therefore asked him, “Do you refuse to speak to me? Don’t you know that I have authority to release you, and authority to crucify you?”

<sup>11</sup> Jesus answered, “You would have no authority at all against me unless it had been given you from above. Therefore the one who delivered me to you has the greater sin.”

<sup>12</sup> From then on, Pilate tried to release Him, but the Jews shouted, “If you let this man go, you aren’t Caesar’s friend. Whoever makes himself a king speaks against Caesar.”

<sup>13</sup> Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called “The Pavement,” but in Hebrew, “Gabbatha.” <sup>14</sup> Now it was the day of preparation for the Passover. It was about the sixth hour.<sup>A</sup> Pilate told the Jews, “Look! Here is your King!”

<sup>15</sup> They therefore shouted, “Away with Him! Away with Him! Crucify Him!”

Pilate asked them, “Shall I crucify your King?”

The chief priests answered, “We have no king but Caesar!”

<sup>16</sup> Then Pilate delivered Jesus to them to be crucified. So they took Jesus and led Him away. <sup>17</sup> And He, bearing His

<sup>A</sup> The sixth hour since sunrise, about noon.



cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha. <sup>18</sup> There they crucified Him, and two others with Him, one on either side, with Jesus in the center. <sup>19</sup> Now Pilate wrote a notice, and put it on the cross. The notice said:

“JESUS OF NAZARETH, THE KING OF THE JEWS.”

<sup>20</sup> Then many of the Jews read this notice, because the place where Jesus was crucified was near the city, and it was written in Hebrew, Greek, and Latin. <sup>21</sup> Therefore the chief priests of the Jews told Pilate, “Don’t write, ‘The King of the Jews,’ but, ‘He said, “I am the King of the Jews.”””

<sup>22</sup> Pilate answered, “What I have written, I have written.”

<sup>23</sup> When the soldiers had crucified Jesus, they split His garments into four parts, to each soldier a part, including the tunic. Now the tunic was without seam, woven from the top in one piece. <sup>24</sup> Therefore they said to one another, “Let’s not tear it, but cast lots to see whose it will be,” that the Scripture might be fulfilled which says:

“They divided my garments among them,

And for my clothing they cast lots.”<sup>A</sup>

So the soldiers did these things.

<sup>25</sup> Now Jesus’ mother, His mother’s sister, Mary the wife of Clopas, and Mary Magdalene stood by Jesus’ cross.

<sup>26</sup> Therefore when Jesus saw His mother, and the disciple who He sincerely loved standing by, He told His mother, “Woman, here is your son!” <sup>27</sup> Then He told the disciple, “Here is your mother!” From that hour, that disciple took her into his own home.

<sup>28</sup> After this, Jesus, knowing that everything was now accomplished, so that the Scripture might be fulfilled, said, “I’m thirsty!” <sup>29</sup> A jar full of vinegar<sup>B</sup> was standing there, so they put a sponge full of the vinegar on a hyssop stalk, and lifted it up to His mouth. <sup>30</sup> When Jesus had received the

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A Psalm 22:18

B A sour wine.

vinegar, He said, "It is finished!" Then, He bowed His head, and gave up His spirit.

<sup>31</sup> Because it was the Preparation Day,<sup>A</sup> the Jews asked Pilate for the prisoners' legs to be broken, and that they might be taken away, so that the bodies wouldn't stay on the cross on the Sabbath (because that Sabbath was a special one). <sup>32</sup> Then the soldiers came and broke the legs of the first man and of the other man who was crucified with Jesus, <sup>33</sup> but when they came to Jesus and saw that He was already dead, they didn't break His legs. <sup>34</sup> Instead, one of the soldiers pierced His side with a spear, and immediately blood and water came out. <sup>35</sup> He who saw it has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. <sup>36</sup> These things were done so that the Scripture should be fulfilled, "Not one of His bones shall be broken."<sup>B</sup> <sup>37</sup> Another Scripture says, "They will look on Him who they pierced."<sup>C</sup>

<sup>38</sup> After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate if he could take the body of Jesus away; and Pilate gave him permission. So he came and took the body of Jesus. <sup>39</sup> Nicodemus, who at first came to Jesus by night, also came, bringing about a hundred Roman pounds<sup>D</sup> of a mixture of myrrh<sup>E</sup> and aloes.<sup>F</sup> <sup>40</sup> So they took the body of Jesus, and wrapped it in strips of linen with the spices, as is the burial custom of the Jews. <sup>41</sup> In the place where He was crucified, there was a garden, and in the garden a new tomb, in which no one had

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A The Preparation Day is the day before the Sabbath. Preparations for meals and activities are made in advance so that no work has to be done on the Sabbath.

B Exodus 12:46; Numbers 9:12; Psalm 34:19-20

C Zechariah 12:10

D 100 Roman pounds equals about 72 pounds weight or about 33 Kilograms. A Roman pound is 12 ounces.

E Myrrh is an aromatic resin formed from the gum that drips from the stems and branches of a low, shrubby tree (*Commiphora myrrha* and closely related trees) native to Arabian deserts and parts of Africa.

F Aloes probably refers to an aromatic derivative from eaglewood (*Aquilaria agallochum*) trees found today in Malaya, East Bengal, and China.

yet been laid. <sup>42</sup> Because of the Jewish Preparation Day, and because the tomb was nearby, they laid Jesus there.

**20** On the first day of the week, Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. <sup>2</sup> Then she ran and came to Simon Peter, and to the other disciple, who Jesus loved, and told them, “They’ve taken the Lord away, out of the tomb, and we don’t know where they’ve laid Him!” <sup>3</sup> Then Peter and the other disciple went out, and were going to the tomb. <sup>4</sup> They both ran together, and the other disciple outran Peter and came to the tomb first. <sup>5</sup> Stooping down and looking in, He saw the strips of linen lying there, but he didn’t go in. <sup>6</sup> Then Simon Peter came, following him, and went into the tomb. He saw the strips of linen lying there, <sup>7</sup> and the handkerchief that had been around His head, not lying with the strips of linen, but folded together in a place by itself. <sup>8</sup> Then the other disciple, who came to the tomb first, also went in, and he saw and believed. <sup>9</sup> For they still didn’t know the Scripture, that Jesus must rise again from the dead.

<sup>10</sup> Then the disciples went back to their own homes, <sup>11</sup> but Mary stood outside by the tomb, weeping. As she wept, she stooped down and looked into the tomb. <sup>12</sup> She saw two angels in white sitting where the body of Jesus had been lying, one at the head and the other at the feet. <sup>13</sup> Then they asked her, “Woman, why are you weeping?”

She answered them, “Because they have taken away my Lord, and I don’t know where they have laid Him.”

<sup>14</sup> Now when she had said this, she turned around and saw Jesus standing there, but she didn’t know that it was Jesus.

<sup>15</sup> Jesus asked her, “Woman, why are you weeping? Who are you looking for?”

She, supposing Him to be the gardener, said to Him, “Sir, if You have carried Him away, tell me where You’ve laid Him, and I will take Him away.”

<sup>16</sup> Jesus said to her, “Mary!”

She turned and said to him, “Rhabbouni!”<sup>A</sup> (which means Teacher).

<sup>17</sup> Jesus said to her, “Don’t touch me, because I haven’t yet ascended to my Father; but go to my brothers and tell them, ‘I am ascending to my Father and your Father, and to my God and your God.’”

<sup>18</sup> Mary Magdalene came and told the disciples that she had seen the Lord, and that He had told her these things.

<sup>19</sup> Then, that same first day of the week, at evening, although the doors were locked where the disciples were assembled (for fear of the Jews), Jesus came and stood in their midst. He said to them, “Peace be with you.” <sup>20</sup> When He had said this, He showed them His hands and His side. Then the disciples rejoiced when they saw the Lord.

<sup>21</sup> So Jesus said to them again, “Peace be with you! As the Father has sent me, so I send you.” <sup>22</sup> When he had said this, he breathed on them and said to them, “Receive the Holy Spirit. <sup>23</sup> If you forgive the sins of any, they are forgiven them. If you retain the sins of any, they are retained.”

<sup>24</sup> Now Thomas, called the Twin,<sup>B</sup> one of the twelve, wasn’t with them when Jesus came. <sup>25</sup> Therefore the other disciples were telling him, “We have seen the Lord!”

But he told them, “Unless I see the imprint of the nails in His hands, put my finger into the nail prints, and put my hand into His side, I won’t believe.”

<sup>26</sup> After eight days, His disciples were again inside, and Thomas with them. Jesus came, the doors having been locked, and stood in their midst, and said, “Peace be with you.” <sup>27</sup> Then He told Thomas, “Put your finger here, and see my hands. Reach your hand here, and put it into my side. Don’t be doubting, but believing.”

<sup>28</sup> Thomas answered Him, “My Lord and my God!”

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A Rhabbouni is a Greek spelling for the Hebrew word which means “my great one” and “teacher.”

B Greek: Didymus

<sup>29</sup> Jesus told him, “Thomas, you have believed because you have seen me. Blessed are those who haven’t seen, and yet have believed.”

<sup>30</sup> Truly, Jesus also performed many other signs in the presence of the disciples, which aren’t written in this book, <sup>31</sup> but these have been written so that you may believe that Jesus is the Christ, God’s Son; and so that believing you may have life in His name.

**21** After these things, Jesus showed Himself to the disciples again, at the Sea of Tiberias. He showed Himself in the following way. <sup>2</sup> Simon Peter, Thomas called the Twin,<sup>A</sup> Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together. <sup>3</sup> Simon Peter told them, “I’m going fishing.” They said to him, “We’ll go with you, too.” They went out immediately and got into the boat, and that night they caught nothing. <sup>4</sup> Now when the morning had come, Jesus stood on the shore, but the disciples didn’t know that it was Jesus. <sup>5</sup> Therefore Jesus asked them, “Children, you don’t have any fish, do you?”

“No,” they answered Him.

<sup>6</sup> He told them, “Cast the net on the right-hand side of the boat, and you’ll find some.” So, they cast the net, and then they were unable to haul it in because of the great number of fish. <sup>7</sup> Therefore that disciple who Jesus sincerely loved told Peter, “It’s the Lord!” So when Simon Peter heard that it was the Lord, he put his outer garment on (for he had taken it off), and threw himself into the sea. <sup>8</sup> The other disciples came in the little boat, for they weren’t far from land, but about two hundred cubits<sup>B</sup> away, dragging the net full of fish. <sup>9</sup> So when they came ashore, they saw a charcoal fire already burning, with fish and bread placed on it.

<sup>10</sup> Jesus told them, “Bring some of the fish that you just caught.” <sup>11</sup> Simon Peter went up and dragged the net to land,

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A Greek: Didymus

B 200 cubits equals about 100 yards or about 91 meters

full of one hundred fifty-three large fish. Although there were so many, the net wasn't torn. <sup>12</sup> Jesus said to them, "Come and eat breakfast." Yet none of the disciples dared ask Him, "Who are You?" They knew that it was the Lord. <sup>13</sup> Jesus then came and took the bread and gave it to them, and likewise the fish. <sup>14</sup> This is now the third time that Jesus showed Himself to His disciples after He was raised from the dead.

<sup>15</sup> When they had eaten breakfast, Jesus asked Simon Peter, "Simon, son of Jonah, do you sincerely love me more than these?"

He answered, "Yes, Lord. You know that I love You."

"Feed my lambs," Jesus replied. <sup>16</sup> He asked him a second time, "Simon, son of Jonah, do you sincerely love me?"

He answered, "Yes, Lord. You know that I love You."

"Shepherd my sheep," He replied. <sup>17</sup> He asked the third time, "Simon, son of Jonah, do you love me?"

Peter was grieved because He asked him the third time, "Do you love me?" He answered, "Lord, You know everything. You know that I love You."

"Feed My sheep," Jesus replied. <sup>18</sup> "Most assuredly, I tell you, when you were younger, you dressed yourself and walked where you wanted to; but when you are old, you will stretch out your hands, and another will dress you and carry you where you don't want to go." <sup>19</sup> He said this to indicate what kind of death he would glorify God with. When He had said this, He told Peter, "Follow me!"

<sup>20</sup> Then Peter, turning around, saw a disciple following. This was the disciple who Jesus sincerely loved, the one who had also leaned on Jesus' breast at the supper and asked, "Lord, who is going to betray You?" <sup>21</sup> Peter therefore, seeing him, asked Jesus, "Lord, what about this man?"

<sup>22</sup> Jesus answered, "If I want him to remain until I come, what is that to you? You follow me!" <sup>23</sup> Because of this answer, the rumor spread among the brothers that this disciple wouldn't die, but Jesus didn't tell him that he wouldn't

die, but only, “If I want him to remain until I come, what is that to you?”

<sup>24</sup> This is the disciple who testifies about these things, and who wrote these things. We know that his testimony is true. <sup>25</sup> There are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself couldn’t contain the books that would be written. Amen.

# John's First Letter

**1** We declare to you that which was from the beginning, which we have heard, which we have seen with our eyes, which we watched, and our hands have touched, concerning the Word of life. <sup>2</sup> The life was revealed, and we have seen, and testify, and declare to you this eternal life which was with the Father and was revealed to us. <sup>3</sup> That which we have seen and heard we declare to you, that you may also have fellowship with us. Truly our fellowship is with the Father and with His Son, Jesus Christ.<sup>A</sup> <sup>4</sup> We write these things to you so that your joy may be full.

<sup>5</sup> This is the message which we have heard from Him and declare to you: that God is light and in Him is no darkness at all. <sup>6</sup> If we say that we have fellowship with Him, but walk in darkness, we lie and don't do what is true. <sup>7</sup> But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus Christ, His Son, cleanses us from all sin. <sup>8</sup> If we say that we don't sin, we are deceiving ourselves, and the truth isn't in us. <sup>9</sup> If we admit to our sins, He is faithful and with righteous justice forgives us our sins and cleanses us from all unrighteousness. <sup>10</sup> If we claim that we haven't sinned, we call Him a liar, and His word isn't in us.

**2** My little children, I am writing these things to you so that you won't sin. If anyone sins, we have an Intercessor<sup>B</sup> with the Father, the righteous Jesus Christ. <sup>2</sup> He Himself is the atoning sacrifice for our sins; and not for ours only, but also for those of the whole world. <sup>3</sup> This is how we know that we have come to know Him: if we keep His commandments. <sup>4</sup> The one who says, "I have come to know Him," and doesn't keep His commandments is a liar, and the truth isn't in him. <sup>5</sup> But whoever keeps His word has the

A "Christ" (Greek) and "Messiah" (Hebrew) both mean "Anointed One."

B The Greek word for Counselor (Paraklete) also means Counselor, Comforter, Helper, Advocate, and Strengtheners.



sincere love<sup>A</sup> of God truly perfected in him. By this we know that we are in Him: <sup>6</sup> whoever claims to live in Jesus ought to walk in the same way He walked.

<sup>7</sup> Brothers and sisters, I'm not writing a new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you have heard. <sup>8</sup> Yet, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away, and the true light is already shining. <sup>9</sup> Whoever claims to be in the light but hates a brother or sister, is still in darkness. <sup>10</sup> Whoever sincerely loves his brothers and sisters lives in the light, and there is no cause for stumbling in him. <sup>11</sup> But whoever hates a brother or sister is in darkness and walks in darkness, and doesn't know where he is going, because the darkness has blinded his eyes.

<sup>12</sup> I write to you, little children, because your sins are forgiven for His name's sake.

<sup>13</sup> I write to you, fathers, because you have known Him who is from the beginning.

I write to you, young men, because you have overcome the evil one.

I write to you, little children, because you have known the Father.

<sup>14</sup> I have written to you, fathers, because you have known Him who is from the beginning.

I have written to you, young men, because you are strong, and the word of God lives in you, and you have overcome the wicked one.

<sup>15</sup> Don't sincerely love the world or the things in the world. If anyone sincerely loves the world, the sincere love of the Father isn't in him. <sup>16</sup> For everything that is in the world - the lust of the flesh, the lust of the eyes, and the pride of life - isn't the Father's, but is the world's. <sup>17</sup> The

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A "sincere love" is used to translate "agape" (the Greek word for the strongest kind of love).

world and its lusts are passing away, but whoever does the will of God stays forever.

<sup>18</sup> Little children, we are in the end times. As you have heard the antichrist is coming, even now many antichrists have come. By this we know that we are in the end times. <sup>19</sup> They went out from us, but they didn't belong to us. For if they had belonged to us, they would have continued with us. Instead, they went out so that it might be revealed that none of them belonged to us. <sup>20</sup> But you have an anointing from the Holy One, and you all know the truth. <sup>21</sup> I write to you, not because you don't know the truth, but because you do know it, and because you know that no lie belongs to the truth. <sup>22</sup> Who is a liar? Whoever denies that Jesus is the Christ. Whoever denies the Father and the Son is an antichrist. <sup>23</sup> Whoever denies the Son doesn't have the Father either. Whoever acknowledges the Son also has the Father.

<sup>24</sup> Therefore, let that which you heard from the beginning live in you. If what you heard from the beginning lives in you, you also will live in the Son and in the Father. <sup>25</sup> This is the promise that He has promised to us - eternal life.

<sup>26</sup> I have written these things to you about those who are trying to deceive you. <sup>27</sup> As for you, the anointing that you received from Him lives in you, and you have no need for anyone to teach you. Yet as His anointing teaches you about all things, and is true and not a lie; just as it has taught you, you live in Him. <sup>28</sup> Now, little children, live in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming. <sup>29</sup> If you know that He is righteous, then know that everyone who also practices righteousness is born of Him.

**3** See how great a sincere love the Father has given us, that we should be called children of God! Because the world didn't know Him, it doesn't know us. <sup>2</sup> Beloved, now we are children of God, and it hasn't yet appeared what we will be. We know that when He appears we will be like Him, because we will see Him just as He is. <sup>3</sup> Everyone who has

this hope fixed on Him purifies himself, just as He is pure.

<sup>4</sup> Everyone who practices sin also practices lawlessness. Sin is lawlessness. <sup>5</sup> You know that He appeared to take away sins. There is no sin in Him. <sup>6</sup> No one who lives in Him sins. No one who sins has seen Him or knows Him. <sup>7</sup> Little children, don't let anybody deceive you. The one who practices righteousness is righteous, just as He is righteous. <sup>8</sup> The one who practices sin is the Devil's, because the Devil<sup>A</sup> has sinned from the beginning. The Son of God appeared for this purpose, that He might destroy the works of the Devil. <sup>9</sup> No one who is born of God practices sin, because God's seed lives in him. He can't continue to sin, because he is born of God. <sup>10</sup> By this the children of God and the children of the Devil are obvious: anyone who doesn't practice righteousness is not God's, and neither is anyone who doesn't sincerely love his brother or sister.

<sup>11</sup> For this is the message that you have heard from the beginning, that we should sincerely love one another.

<sup>12</sup> Don't be like Cain, who belonged to the evil one, and killed his brother. Why did he kill him? Because Cain's deeds were evil, and his brother's were righteous.

<sup>13</sup> Don't be surprised, brothers and sisters, if the world hates you. <sup>14</sup> We know that we have passed out of death into life, because we sincerely love our brothers and sisters. Whoever doesn't sincerely love lives in death. <sup>15</sup> Whoever hates his brother or sister is a murderer, and you know that no murderer has eternal life living in him.

<sup>16</sup> By this we know God's sincere love, because He laid down His life for us. So we also ought to lay down our lives for our brothers and sisters. <sup>17</sup> If someone has this world's goods, and sees a brother in need, and closes up his heart of compassion from him, how does God's sincere love live in him? <sup>18</sup> My little children, let's not sincerely love just in words or in language, but in deed and in truth. <sup>19</sup> This is

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A The meaning of the word "Devil" (Greek diabolou) is "one prone to slander, a false accuser."

how we will know that we belong to the truth, and how we will assure our hearts before Him <sup>20</sup> whenever our hearts condemn us; for God is greater than our hearts, and He knows all things.

<sup>21</sup> Beloved, if our hearts don't condemn us, we have confidence before God; <sup>22</sup> and we receive from Him whatever we ask, because we keep His commandments and do the things that please Him. <sup>23</sup> This is His commandment, that we believe in the name of His Son, Jesus Christ, and that we sincerely love one another, just as He commanded us. <sup>24</sup> Whoever keeps His commandments lives in Him, and He lives in that person. This is how we know that He lives in us: by the Spirit He has given us.

**4** Beloved, don't believe every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world. <sup>2</sup> This is how you know God's Spirit: every spirit that acknowledges that Jesus Christ has come in the flesh is from God. <sup>3</sup> Every spirit that fails to acknowledge Jesus isn't from God. This is the spirit of the antichrist, which you have heard is coming, and now it is already in the world. <sup>4</sup> You are from God, little children, and have overcome them, because He who is in you is greater than he who is in the world. <sup>5</sup> They are from the world, therefore they talk like they are from the world, and the world listens to them. <sup>6</sup> We are from God. Whoever 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 error.

<sup>7</sup> Beloved, let us sincerely love one another, for sincere love is from God, and everyone who sincerely loves is born of God and knows God. <sup>8</sup> The one who doesn't sincerely love doesn't know God, for God is sincere love. <sup>9</sup> The sincere love of God was manifested in us by this, that God has sent His only born Son into the world so that we might live through Him. <sup>10</sup> In this is sincere love: not that we sincerely loved God, but that He sincerely loved us and sent

his Son as an atoning sacrifice for our sins. <sup>11</sup> Beloved, if God sincerely loved us like this, we ought to sincerely love one another, too. <sup>12</sup> No one has ever seen God, but if we sincerely love one another, God lives in us and His sincere love is made complete in us.

<sup>13</sup> This is how we know that we live in Him and He in us, because He has given us of His Spirit. <sup>14</sup> We have seen and testify that the Father has sent the Son as Savior of the world. <sup>15</sup> God lives in whoever confesses that Jesus is the Son of God, and that person lives in God. <sup>16</sup> We have come to know and have believed the sincere love which God has for us.

God is sincere love. One who lives in sincere love lives in God, and God lives in him. <sup>17</sup> Sincere love has been perfected among us in this: that we may have confident boldness on the judgment day, because as He is, so are we in this world. <sup>18</sup> There is no fear in sincere love, but perfect, sincere love casts out fear, because fear involves punishment. But whoever fears has not been made perfect in sincere love. <sup>19</sup> We sincerely love, because He first sincerely loved us. <sup>20</sup> If someone says, "I sincerely love God," and hates his brother or sister, he is a liar. If someone doesn't sincerely love a brother or sister he has seen, how can he sincerely love God whom he hasn't seen? <sup>21</sup> This commandment we have from Him: that whoever sincerely loves God must sincerely love his brothers and sisters, too.

**5** Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him. <sup>2</sup> This is how we know that we sincerely love the children of God: by sincerely loving God and keeping His commandments. <sup>3</sup> For this is God's sincere love, that we keep His commandments. His commandments aren't burdensome, <sup>4</sup> for whatever is born of God overcomes the world. This is the victory that has overcome the world - our faith. <sup>5</sup> Who is the one who overcomes the world, but one who believes that Jesus is God's Son? <sup>6</sup> This is He who came by

water and blood - Jesus Christ; not only by water, but by water and blood. <sup>7</sup> It is the Spirit who testifies, because the Spirit is truth. For there are three that testify, <sup>8</sup> the Spirit, the water, and the blood; and these three are in agreement as one. <sup>9</sup> If we receive the witness of men, the witness of God is greater; because this is God's testimony which He has testified about His Son. <sup>10</sup> One who believes in the Son of God has the witness in himself. One who doesn't believe God has accused Him of being a liar, because he hasn't believed in the testimony that God has given concerning His Son. <sup>11</sup> This is the witness, that God has given us eternal life, and this life is in His Son. <sup>12</sup> Whoever has the Son has life. Whoever doesn't have God's Son doesn't have life.

<sup>13</sup> I have written these things to you who believe in the name of God's Son, so that you may know that you have eternal life. <sup>14</sup> This is the confidence that we have in Him: that if we ask anything according to His will, He hears us. <sup>15</sup> If we know that He hears us in whatever we ask, then we know that we have the requests which we have asked from Him.

<sup>16</sup> If you see your brother or sister committing a sin not leading to death, you should ask, and God will, for you, give life to those who commit sin not leading to death. There is a kind of sin leading to death. I don't say that you should make requests for this. <sup>17</sup> All unrighteousness is sin, and there is a kind of sin that doesn't lead to death.

<sup>18</sup> We know that anyone who is born of God doesn't keep sinning, but He who was born of God keeps him. The wicked one doesn't harm or even touch him. <sup>19</sup> We know that we belong to God, and the whole world lies in the power of the evil one. <sup>20</sup> We know that God's Son has come, and has given us understanding, so that we might know Him who is true. We are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life. <sup>21</sup> Little children, keep yourselves from idols.

# John's Second Letter

<sup>1</sup> The Elder, To the chosen lady and her children, whom I sincerely love<sup>A</sup> in truth - and not only I, but also all those who have known the truth - <sup>2</sup> because of the truth which lives in us and will be with us forever: <sup>3</sup> Grace, mercy, and peace will be with us from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and sincere love.

<sup>4</sup> I was very glad to find some of your children walking in truth, just as we have been commanded to do by the Father. <sup>5</sup> Now I ask you, dear lady, not as writing to you a new commandment, but the one which we have had from the beginning, that we sincerely love one another. <sup>6</sup> This is sincere love: that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it. <sup>7</sup> For many deceivers have gone out into the world - those who don't acknowledge that Jesus Christ has come in the flesh. Such a one is a deceiver and an antichrist. <sup>8</sup> Watch yourselves, that you might not lose what we have accomplished, but that you may get a full reward. <sup>9</sup> Anyone who doesn't live in the teaching of Christ, but runs away from it, doesn't have God. One who lives in the teaching has both the Father and the Son. <sup>10</sup> If anyone comes to you and doesn't bring this teaching, don't welcome or receive that person into your house, <sup>11</sup> for the one who welcomes such a person participates in that person's evil deeds.

<sup>12</sup> Since I have so many things to write to you, I don't want to do so with paper and ink; but I hope to come to you and speak face to face, that our joy may be made full. <sup>13</sup> The children of your chosen sister greet you. Amen.<sup>B</sup>

A "sincere love" is used to translate "agape" (the strongest kind of love) throughout this letter.

B Amen means "so be it."

# John's Third Letter

<sup>1</sup> The Elder,

To the beloved Gaius, whom I sincerely love<sup>A</sup> in truth:

<sup>2</sup> Beloved, I pray that in all ways you may prosper and be in good health, just as I know that your soul prospers. <sup>3</sup> For I rejoiced greatly when some brothers came and testified about the truth that is in you, as indeed you do walk in the truth. <sup>4</sup> I have no greater joy than to hear that my children are walking in the truth.

<sup>5</sup> Beloved, you are acting faithfully in whatever you accomplish for the brothers and sisters, and especially when they are strangers. <sup>6</sup> They have testified to your sincere love before the church. You will do well to send them on their way in a manner worthy of God, <sup>7</sup> for they went out for the sake of the Name, accepting nothing from the heathen. <sup>8</sup> Therefore we ought to support such people, that we may be fellow workers with the truth. <sup>9</sup> I wrote to the church, but Diotrephes, who loves to be first among them, doesn't accept what we say. <sup>10</sup> For this reason, if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words. Not satisfied with this, he himself doesn't receive the brothers and sisters, either, and he forbids those who desire to do so and puts them out of the church.

<sup>11</sup> Beloved, don't imitate what is evil, but what is good. The one who does good belongs to God; the one who does evil hasn't seen God. <sup>12</sup> Demetrius has received a good testimony from everyone, and from the truth itself. We add our testimony, and you know that our testimony is true. <sup>13</sup> I had many things to write to you, but I would rather not write them to you with pen and ink; <sup>14</sup> but I hope to see you soon, and we will speak face to face. <sup>15</sup> Peace be to you. The friends greet you. Greet the friends by name.

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A "sincere love" is used to translate "agape" (the strongest kind of love).



# Questions

## On the Gospel of John

### John 1.

1. Why is our Lord called the Word? (*V. 18*)
2. What proof of his divinity is there in verse 1, and again in verse 2, and again in verse 3?
3. What is the glad hope of eternal life called in verse 4?
4. How do we know the gospel is free to all? (*Vs. 7, 9*)
5. Who are meant by "his own"? (*V. 11*)
6. What great change takes place in us when we truly believe?
7. Who effects this change? (*V. 13*)
8. Out of whose fullness do we receive every grace?
9. Trace the connection between verses 18 and 1.
10. What was the difference between priests and Levites?
11. Who was Elias?
12. Why was he expected to reappear? (*Mal. 4. 5*)
13. Who was meant by "that prophet"?
14. Why did John call Jesus the "Lamb of God"?
15. What further proof of the freeness of the gospel is there in verse 29?
16. What language is the word "rabbi"?
17. In what estimation was Nazareth commonly held?
18. Can we too often use Philip's invitation?
19. What is an "Israelite indeed"?
20. What proof of our Lord's divinity does verse 48 contain?
21. What is the meaning of the word "Israel"?
22. Compare verse 51 with Gen. 28. 12 and Heb. 1. 14.

### John 2.

1. Is not the Passover generally called the Lord's Passover?
2. For what purpose were animals brought to the temple?

3. What temple did our Lord refer to in verse 19?
4. How does this verse illustrate John 10. 18?
5. Who built the temple that was then standing?
6. What proof of the omniscience of Jesus is in verse 25?

### **John 3.**

1. Who were the Pharisees? (*Luke 18. 9, 10*)
2. What recent miracles does Nicodemus refer to? (*John 2. 2, 7-11, 23*)
3. Is there any exception to the necessity for the new birth?
4. By whom are we born again?
5. Who are the “we” of verse 11?
6. What fresh proof of the freeness of the gospel is there in verses 15 and 16?
7. What proof of salvation being a present blessing is there in verse 18?
8. Why do we reject the Light of life?
9. Who is the great Example of verse 21?
10. Who is the “bride” of verse 29?
11. What is the meaning of the expression “set to his seal”?
12. What are the terrible consequences of unbelief? (*Vs. 18, 36*)

### **John 4.**

1. Why must Jesus “go through Samaria”? (*Vs. 3, 4*)
2. When was the parcel of ground sold to Jacob? (*Josh. 24. 32*)
3. Why had the Jews no dealings with the Samaritans? (*V. 20*)
4. Who were the Samaritans?
5. Is not the freeness of the gospel again brought out in verse 10?
6. What are the soul-satisfying effects of faith? (*Vs. 13, 14*)
7. What proof of omniscience is there in this narrative? (*V. 18*)

8. What is the true worship which alone is acceptable to God? (*Vs. 23, 24*)
9. Compare verses 31-34 with Matt. 4. 4.
10. What simple act of faith is recorded in verse 50?

### **John 5.**

1. What proof of the connection between sin and suffering is there in verse 14?
2. Does not verse 17 show that God cannot rest until redemption is accomplished?
3. Compare verse 18 with Phil. 2. 6.
4. Who is to be the Judge of all? and why? (*V. 23*)
5. Why is the verb in the present tense before “everlasting life,” and in the future tense before “condemnation”?
6. What is the terrible alternative of resurrection unto life? (*Dan. 12. 2*)
7. What is a fatal stumbling-block to faith?
8. What confirmation of the inspiration of the Pentateuch is there in verse 46?
9. What is the abiding testimony against the Jews’ unbelief?

### **John 6.**

1. How did our Lord rebuke the insincerity of those who came seeking him?
2. What is the meaning of the “meat which perisheth”?
3. What is the meaning of the word “sealed” in verse 27?
4. Does not verse 28 show how ready we are to bring our works before God?
5. Does not verse 29 show the true simplicity of the way of life?
6. What was the nature of the Jews’ demand in verse 30 after beholding his mighty miracles?
7. What bread were the Jews willing to accept?
8. Is there not in Jesus that which will completely satisfy the soul? (*V. 35*)

9. What gracious assurance of acceptance have we in coming to Christ? (*V. 37*)
10. How many times does our Lord repeat the promise of the resurrection in this chapter? (*Vs. 39, 40, 44, 54*)
11. How do we know that everlasting life may be our present possession? (*Vs. 47-51*)
12. Do not many now suppose the Lord's literal body was intended? (*V. 53*)
13. What antidote have we to this error in verse 63?

### **John 7.**

1. What was the "feast of tabernacles"? (*Lev. 23. 39, 46*)
2. What hidden motives influenced the relatives of Jesus in their advice to our Lord?
3. Why were the people afraid of the Jews? (*Acts 5. 13*)
4. What remarkable connection is there between obedience and the knowledge of right doctrine? (*V. 17*)
5. Whom did the people mean by the "very Christ"?
6. What was the hinderance of verse 34?
7. Who are the "dispersed"? (*V. 35*)
8. Could the Jews bear to think that the gospel was to be preached to the Gentiles?
9. What is it to come to Jesus and drink?
10. Who was referred to as "the prophet"? (*Deut. 18:15-18*)
11. What is meant by "the law" in verse 49?
12. Had not the interview with Jesus strengthened the faith of Nicodemus? (*Vs. 50, 51*)
13. Was Galilee held in honor by the Jews?
14. Where was the search to be made? (*V. 52*)

### **John 8.**

1. What striking instance of the power of conscience when under the eye of the Judge of all the earth is there in verse 9?
2. In what condition are they who walk without the Light of life?

3. What is it to “judge after the flesh”?
4. How are we to know God the Father? (*V. 19*)
5. What does our Lord mean by being “lifted up”?
6. How is verse 29 full of blessing?
7. How did verse 33 agree with the payment to the Roman emperor?
8. What were the works of Abraham?
9. Who alone can say, “Who convinceth me of sin”?
10. What example of grace is there in verse 49?
11. Is death of the body referred to in verse 51?
12. How did Abraham see the “day of Christ”?
13. Why did the Jews say “fifty years old”? (*Isa. 52. 14*)
14. What does our Lord mean by “I am”? (*Ex. 3. 14*)
15. Why did he not say “I was”?

### **John 9.**

1. What did our Lord mean by verse 3?
2. What does our Lord mean by day and night?
3. What is meant by expulsion from the synagogue?
4. What proof of our Lord’s divine nature is there in verses 36-38?

### **John 10.**

1. What sort of sheepfolds were in use in Palestine?
2. What is promised to those who enter in by the door?
3. What was our Lord’s solemn object in coming into the world? (*Vs. 15, 10*)
4. How is the atonement taught in verses 11, 15-18?
5. What was the feast of the dedication? (*2 Mac. 10. 5-8*)
6. What is the security of the Lord’s true people? (*Vs. 27-28*)
7. Why cannot the Scripture be broken?
8. What is the special use of miracles? (*Vs. 22-42*)

### **John 11.**

1. What interesting fact about sickness do we learn in verse 4?

2. What is taught us about the right use of opportunity in verses 9, 10?
3. How is death spoken of?
4. What does Thomas mean in verse 16?
5. How was Jesus himself the resurrection and the life?
6. Who are the dead spoken of in verse 25? (*1 Thess. 4:16*)
7. Who are the living who shall never die? (*1 Thess. 4. 17*)
8. What proof of Jesus' true humanity is there in verse 35?
9. Are not Caiaphas and Balaam examples of unbelieving prophets? (*2 Pet. 2. 15*)

### **John 12.**

1. Who were the "Greeks"?
2. What connection is there between their wish to see Jesus and his declaration in verse 23?
3. Why must a grain of wheat die before it can be fruitful?
4. For what cause did our Lord come to the hour of his self-sacrifice? (*verses 24, 32*)
5. What is meant by "all men" in verse 32?
6. What is the great sin of the human race?

### **John 13.**

1. What had the disciples to prepare for the Passover?
2. What lesson of true humility do we learn from Luke 22. 26-28 and John 13. 1, etc?
3. What all-important declaration does Jesus make in John 13. 8?
4. From what must we be washed before we can have part with Jesus?
5. Is not the reality of our complete forgiveness shown in John 13. 10?
6. What is the meaning of leaning on Jesus' bosom?
7. Did John ask Jesus so as to be heard by the rest, or in a whisper?
8. Compare John 13, verses 34 and 35, with verse 1.
9. What is the true test of discipleship? (*John 13. 35*)

10. Was there not a wide difference between Peter's profession and his practice? (*John 13. 38*)

11. What is the object of the Lord's Supper?

### **John 14.**

1. What is meant by the Father's house?

2. How must we come to the Father?

3. How do we know that our Lord was a perfect manifestation of the Father?

4. Who will answer our petitions? (*V. 14*)

5. Who was the promised Comforter? (*V. 26*)

6. Was the Holy Ghost a temporary gift?

7. Why cannot the world receive him?

8. How can we judge whether we love Christ? (*Vs. 21, 23*)

9. What enabled the evangelists to remember the savings and doings of the Lord? (*V. 26*)

10. Did Christ mean that his disciples shall have peace on earth when he gave them his peace? (*John 16. 33*)

11. Who only could say with truth that he had yielded no allegiance to the prince of this world? (*V. 30*)

12. Who is the prince of this world?

### **John 15.**

1. In what condition only can we bring forth fruit? (*V. 5*)

2. What is the consequence of not bearing fruit? (*V. 6*)

3. What is the token of being Christ's friends? (*V. 14*)

4. Are we to be surprised by the hatred of the world?

5. Is love of the world compatible with love to our Lord? (*V. 19*)

6. What sin is referred to in verses 22 and 24?

### **John 16.**

1. Compare verse 2 with Acts 26. 9-11

2. What was the "little while" in verse 16?

3. What was the proof that satisfied the unbelieving disciples? (*Vs. 19, 30*)

4. What is our consolation in trouble? (V. 33)

### **John 17.**

1. What “hour” did Jesus refer to in verse 11?

2. What is “life eternal”?

3. Can we also use the words of our Lord in verse 4?

4. Must we not rather use the words of Isa. 53.6?

5. Who was the son of perdition?

6. How do we know that believers of the present day were included in the Lord’s petition? (V. 20)

### **John 18-21.**

1. Why did the high priest ask Jesus about his disciples?

2. Does not John 18:28 contain an illustration of the parable of the mote and beam? (*Matt. 7. 5*)

3. Does John 18:30 show the hollowness of the accusations of the Jews?

4. How did John 18, verses 31 and 32, show in what manner our Lord would be put to death?

5. To whom did our Lord appear first after his resurrection?

6. To whom was his second appearance? (*John 20. 11-18*)

7. To whom was his third appearance? (*1 Cor. 15:5*)

8. To whom was Jesus’ fourth appearance? (*Luke 14:13*)

9. To whom was the fifth appearance? (*1 Cor. 15:5*)

10. What were the circumstances of the sixth? (*John 20:24*)

11. To whom was the seventh manifestation? (*John 21:1*)

12. How many saw the Lord upon his eighth appearance?

13. Where?

14. To whom was our Lord’s ninth appearance? (*1 Cor. 15:7*)

15. Who witnessed the final appearance? (*Acts 1. 4*)

16. What was Jesus’ last act upon earth? (*Luke 24:50-51*)