An Overview Of The Gospel Of John

The Writer Of The Gospel Of John:

The apostle John was a son of Zebedee and the brother of the apostle James (see Matthew 10:2).

John and Andrew had been disciples of John the Baptist. When John the Baptist pointed them to Jesus and told them Jesus was the Lamb of God who takes away the sin of the world, John and Andrew followed Jesus to become his first disciples (see John 1:29, 35-40).

John and his brother James were fishermen with their father Zebedee (see Matthew 4:21). They were also fishing partners with Simon Peter and his brother Andrew (see Luke 5:10, 11; Matthew 4:18, 19). Near the beginning of the second year of Jesus' public ministry, when Jesus was conducting his greater Galilean ministry, Jesus called John and James, Peter and Andrew, to follow him full time as his disciples. They then left their fishing business (see Matthew 4:18-22; Luke 5:10, 11) and became Jesus' apostles (see Matthew 10:2).

John, as well as his brother James, showed that he was a high-spirited man with a quick temper. Jesus called the two of them the "Sons of Thunder" (see Mark 3:17; Luke 9:51-56). In spite of this, John was the "disciple whom Jesus continued to loved." John, together with James and Peter, became a member of the innermost circle of three around Jesus. John, with the other two, was present when Jesus raised Jairus' daughter from the dead (see Mark 5:35-42), and when Jesus was glorified on the Mount of Transfiguration (see Matthew 17:1, 2; Mark 9:1, 2; Luke 9:28, 29). After Jesus was arrested in the Garden of Gethsemane, John entered with Jesus into the courtyard of the high priest, Caiaphas, because John was known to the high priest. John was the one who arranged for Peter to be allowed inside the courtyard during the time Jesus was being tried by the Sanhedrin (see John 18:12-16). John stood at the foot of the cross when Jesus was crucified. Jesus entrusted the care of his mother to John (see John 19:25-27). On Easter morning John ran out to the empty tomb and entered it after Peter (see John 20:3-10). John was present with the other disciples when Jesus appeared to them on Easter evening, eight days later when Thomas was present with them, and again when Jesus came to them at the Sea of Galilee.

After Jesus ascended into heaven, John was an active witness in Jerusalem to the crucified and risen Christ. John was with Peter when at the gate of the temple they healed the beggar who was lame from birth and Peter preached to the crowd that then gathered in the temple (see Acts 3:1-26). John, too, was arrested with Peter for preaching the gospel of Jesus in the temple, imprisoned, and brought before the Sanhedrin, the ruling council of the Jews. When commanded not to preach in the name of Jesus, John, as well as Peter, testified that he could not stop speaking what he had seen and heard (see Acts 4:1-22). No doubt John was with the other apostles when the Sanhedrin arrested them, jailed them, tried them for preaching the gospel of Jesus in Jerusalem, and flogged them (see Acts 5:17-42). John remained in Jerusalem with the other apostles when the Sanhedrin initiated in connection with the stoning of Stephen the persecution of Jewish Christians in the city (see Acts 7:57-8:2). John became one of the recognized leaders in the church of Jerusalem. Paul stated that John was one of the reputed pillars of the church. John, as well as James the brother of the Lord Jesus and Peter, also extended the right hand of fellowship to Paul at the Apostolic Council in Jerusalem (see Galatians 2:9; Acts 15:1-29).

It is believed that John left Jerusalem around A.D. 66 before the Jews' war with the Romans, which led to the destruction of Jerusalem in A.D. 70. John then settled in Ephesus and ministered there as an apostle until his death around A.D. 100. Irenaeus, bishop of Lyons, who lived until around A.D. 180, attested to John's ministry in Ephesus. Irenaeus had a direct link to John via Polycarp, who had been a pupil of John's. Irenaeus also knew others who had been with John in Ephesus. John died and was buried in Ephesus. Polycrates, a second century bishop of Ephesus, said John was a martyr and teacher and that he slept at Ephesus. In spite of Polycrates' statement that John was a martyr, on the basis of what others in ancient times stated, John is thought to be the only apostle who died a natural death. Because of the contents of his gospel and letters, John has become known as the apostle of love.

John was the acknowledged author of the gospel bearing his name from early on. Irenaeus testified to John's writing of this gospel. In his book Heresies he reported that John, the disciple of the Lord who laid on his breast, published the fourth gospel while he was in Ephesus of Asia. According to the ancient church historian Eusebius, Clement of Alexandria, a contemporary of Irenaeus, also reported that John as the last

wrote a spiritual gospel as compared to the other three gospels which had recounted the externals of the story of Christ.

John's gospel was soon used in the writings of the early church fathers. Papias wrote around A.D. 130 about the aloes that John's gospel alone mentions in John 19:39. He explained that the aloes mixed with the myrrh for Jesus' burial was a substance that was burned as incense. Tertullian, who was born around A.D. 150, quoted a Latin translation of John's gospel from Carthage, Africa. He also knew of an earlier translation that was no longer in use. Theophilus, bishop of Antioch, quoted John's gospel around A.D. 180, as did Apollinaris around A.D. 170, and Athenagoras around A.D. 176. Tatian composed his Diatesseron, a harmony of the four gospels, which he began with the prologue from John's gospel. This testified to how well the Gospel of John was accepted in the church by his day.

The Recipients Of The Gospel Of John:

John wrote his gospel for Christian believers in Jesus Christ, who were familiar with the three synoptic gospels of Matthew, Mark, and Luke, which they already had in their possession.

The Place Where The Gospel Of John Was Written:

During the last years of his life John served the church in Ephesus. There he wrote his gospel. Irenaeus, as noted above, stated John wrote his gospel while in Ephesus of Asia.

The Date Of The Gospel Of John:

John wrote his gospel after the other three gospels had been written and circulated in the first century church. It is apparent that John was familiar with the other gospels when he wrote his own gospel. A comparison of John's gospel to the three synoptic gospels of Matthew, Mark, and Luke shows that John supplemented those three and filled in the gaps, including information about Jesus and his ministry that was not included in the three synoptic gospels.

Except for the ministry of John the Baptist, the baptism of Jesus, and Jesus' temptations in the wilderness, the three synoptic gospels reported nothing about the first year of Jesus' public ministry. What we know of the first year of Jesus' ministry comes from the Gospel of John. John filled in the gap of that first year. From John we know about: Jesus' gathering of his first disciples; his first miracle at the wedding in Cana; his first cleansing of the temple when he cast out the sellers and moneychangers, at which time he made his first promise of his resurrection from the dead; his conversation with Nicodemus when he said that God so loved the world...; his early Judean ministry; his brief ministry in Samaria where Jesus spoke with the woman at the well; his return to Cana and his healing of the official's son; and his return to Jerusalem to attend the unknown feast, at which time he healed the man at the pool of Bethesda on a Sabbath day and stirred up the ire of the Jewish leaders, who then began to seek to kill him (see John 1:19-5:47).

While John filled in the gap of Jesus' first year of ministry left by the three synoptic gospels, he wrote nothing about the second year of Jesus' ministry, which the three synoptics covered in detail. John jumped from the first year of Jesus' ministry to the third and final year, starting with the Passover and Jesus' feeding of the five thousand.

John further showed his familiarity with the three synoptics in selecting what he reported of the close of the third year of Jesus' ministry. He again chose to include material that suited the purpose of his gospel, which the other three did not include. He again filled in the gaps and the blanks. From John's gospel alone we know about: Jesus' raising of Lazarus and his conversation with Martha when he said he was the resurrection and the life; the concern of the Jewish leaders that all of the Jews as a result of Jesus' raising Lazarus would believe in him and that they would lose their positions of recognition and authority, which is when Caiaphas said it was better for Jesus to die than that the whole Jewish nation should perish (see John 11:1-57); the Greeks who wished to see Jesus and the unbelief of the Jews (see John 12:20-50); Jesus' farewell discourses in the upper room Maundy Thursday evening (see John 14:1-17:26); Jesus' commending his mother to John's care (see John 19:25-27); the Roman soldier's piercing Jesus' side to verify that Jesus was dead (see John 19:31-37); Jesus' second appearance to his disciples after his resurrection when doubting Thomas was present (see John 20:26-29); and Jesus coming again to the disciples by the sea when he reinstated Peter as an apostle (see John 21:1-23).

What John included and excluded from his gospel clearly indicates that he had a thorough knowledge of the contents of the Gospels of Matthew, Mark, and Luke. This indicates also that John must have written his gospel after Matthew, Mark, and Luke had written theirs. Having filled in the gaps and supplemented the other three gospels, and having written his gospel in a manner which required familiarity with the other three, John made the four gospels a single, grand unit.

It has been thought that John wrote his gospel before he wrote the Letters of First, Second, and Third John, and before the Book Of Revelation which he wrote last of all. The year of A.D. 85 has been suggested as an approximate date for the Gospel of John.

The Occasion And Purpose Of The Gospel Of John:

The chief, controlling purpose of John's gospel, as explained previously, is stated in the concluding epilogue which begins with John 20:30, 31.

> John 20:30 Now, to be sure, many other signs Jesus also performed before his disciples, which have not been written in this book.
> John 20:31 But these *signs* have been written in order that you may believe that Jesus is the Christ,[1] the Son of God, and that by believing you may have life in his name.

The purpose of John's gospel was not a missionary appeal. Rather it sought to strengthen and deepen the faith of those who were already Christian believers. The gospel does this by recounting the words and deeds of Jesus Christ.

John's gospel was also written for a church in conflict in the world and subject to temptation. Emphases in the gospel indicate what some of the conflicts and temptations were. The gospel of Christ crucified was a stumbling block to the Jew and foolishness to the Gentiles, as Paul noted in 1 Corinthians 1:23. The Jews to whom Paul preached hated the gospel and persecuted those who proclaimed it and believed it, (see Acts 20:19; 21:27). In the Book of Revelation, which was written by John within about ten years of the writing of his gospel, he wrote of the Jews who opposed the church and stated they were the synagogue of Satan (see Rev.2:8-11; 3:7-10). Knowing the Jews' hatred of Jesus and the gospel of Jesus, which the church had to contend with, John's gospel presented the Jews' hatred of Jesus where it began at the time of Jesus' ministry. John's gospel presents the Jewish hatred even more strongly than Matthew's gospel does. John's gospel presents the Jews in their blind, stubborn refusal to recognize that Jesus is Christ the Son of God and in their mounting hatred of Jesus. John presents the Jews denying Jesus is the Son of God (see John 5:18; 8:40-59) and plotting to kill him (see John 5:18; 8:40, 59; 10:31, 39; 11:8, 50). John presents the Jews, not as the children of Abraham, but as children of the devil (see John 8:39-44). John's gospel informs us that Jesus foretold the Jews' hatred would persist. They would think that they were doing God a favor if they killed Jesus' disciples (see John 16:2). But the Spirit, whom Jesus would send to his disciples, would enable his disciples to continue in their struggle with the Jews as Jesus himself had done (see John 16:2-4, 7-11).

John was aware that among the Jews there were those who remained disciples of John the Baptist and did not accept his testimony to Jesus being the Christ. Those disciples of the Baptist ascribed the titles and functions of the Christ to John the Baptist himself. Paul encountered such disciples of the Baptist, (see Acts 19:1-7). Thus, the Gospel of John gives special emphasis to the person and testimony of John the Baptist and subordinates him to Jesus Christ, who is the true light who had come into the world. John the Baptist came to bear witness to Jesus Christ (see John 1:8). John the Baptist testified that he must decrease but that Jesus must increase (see John 3:28-30). John the Baptist pointed out that Jesus is the Lamb of God who takes away the sins of the world (see John 1:29-36). At the same time the Gospel of John upheld the divine significance of the Baptist's ministry (see John 1:6, 14-15; 5:33, 35).

John's gospel also served the purpose of upholding the divinity of Jesus Christ, the Son of God and the Word who became flesh, against the gnostic heresy of Cerinthus. The Greek word gnosis means knowledge. Following the teaching of Cerinthus, the Gnostics believed that Jesus was only a man. They believed that the heavenly Christ entered the man Jesus at his baptism and occupied him for the three years of his public ministry to impart true knowledge to the world. Before the man Jesus died on the cross,

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[1] Or, the Messiah

however, the heavenly Christ departed from him. Thus, the Gnostics did not believe that Christ, the Son of God, became true man in the flesh. Nor did they believe that in the person of Jesus the Son of God died for our sins to reconcile us to God for our eternal salvation. They believed that for a fulfilling life they only needed the heavenly Christ to enlighten them with his true knowledge. Against this heresy John's gospel testifies the Word, the eternal Creator God, became flesh and dwelt among us. Bearing the scars left by the nails and the spear in his body, John's gospel testifies that Jesus is to be worshipped in the words of Thomas as "My Lord, and my God!"

The Structure Of The Gospel Of John:

John structured his gospel so that its content progresses, not in a straight line of logical thought such as we are accustomed to, but in an inverted spiral. John makes a point and then comes back to it later to expand on it.

John 1:1-18 is a prologue. It introduces the theme of John's whole gospel. Throughout the rest of the gospel he comes back to the points he made in the prologue and elaborates on them to give us a fuller understanding of their meaning.

John's chief purpose of his gospel is stated at the beginning of his concluding epilogue in John 20:30, 31. There he stated the purpose of his gospel was to show that Jesus is Christ the Son of God. This was substantiated by Jesus' miracles, which were signs and indicators of his divinity, so that we would believe in Jesus and have life in his name. These points--the divinity of Jesus, faith in him, and having life in him--were set forth already in the introductory prologue of John 1:1-18, as is seen below. John spiraled up and back to these points once again in his concluding summary in the epilogue.

John's structure of stating a point and later spiraling up and back to it can be seen within the prologue itself. John 1:1-18 is printed out for you below. These 18 verses have been outlined and color-coded to show how John comes back to the opening points again and again to expand them and to elaborate on them. Note that the divinity of Jesus mentioned in the epilogue and colored red above shows up clearly in that same red color in the prologue. Note, too, that the faith and life in Jesus Christ mentioned in the epilogue and colored blue above also shows up clearly in that same blue color in the prologue.

John 1:1 ¶ In the beginning was the Word, and the Word was face to face with God, and the Word was God.
John 1:2 This One was face to face with God in the beginning.
John 1:3 Through him all things were made, and without him not even one thing was made that has been made.
John 1:4 In him was life, and the life was the light of men.
John 1:5 And the light shines in the darkness, and yet the darkness did not grasp it.
John 1:6 There came a man who was sent by God; his name was John.
John 1:7 This man came for a testimony, to bear witness concerning the light, in order that through him all might believe.
John 1:8 That man was not the light, but he came to bear witness concerning the light.
John 1:9 ¶ There was the genuine light coming into the world, which sheds light upon every man.
John 1:10 He was in the world, and the world was made through him, and yet the world did not recognize him.
John 1:11 He came to his own land of Israel, and his own people did not receive him *favorably*.
John 1:12 But as many as received him, to those who believe in his name, he gave the right to become children of God,
John 1:13 who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
John 1:14 ¶ And the Word became flesh and dwelt among us, and we saw his glory, a glory as of the only begotten from the Father, full of grace and truth.
John 1:15 John bears witness concerning him, and goes on crying out, "This was the one of whom I said, 'He who is coming after me has arisen ahead of me, because he was earlier than me.'"
John 1:16 For out of His fullness we all received, namely grace upon grace.
John 1:17 For the Law was given through Moses – the grace and the truth came through Jesus Christ.
John 1:18 No one has ever seen God; the only-begotten God, who is in the bosom of the Father, that One has made Him known.

The color coded outline of John 1:1-18:

A. Christ, the Word, who speaks God's message to the world, is God himself.

John 1:1 ¶ In the beginning was the Word, and the Word was face to face with God, and the Word was God.

1. Christ, the Word, is the eternal God.
John 1:2 This One was face to face with God in the beginning.

2. Christ, the Word, is the Creator God
John 1:3 Through him all things were made, and without him not even one thing was made that has been made.

3. Christ, the Word, is God the giver of life.
John 1:4 In him was life.

3.a. His gift of eternal life is the light that gives spiritual life and enlightenment to the people of the world.
John 1:4 In him was life, and the life was the light of men.
3.b Christ is the divine Word whose light shines in this world's darkness of spiritual ignorance, unbelief, false teachings, sin, death, and the sentence of damnation.
John 1:5 And the light shines in the darkness.

3.c The people of the world in this darkness did not understand the light of Christ the Word's message of life. Not understanding it, they rejected it.
John 1:5 And the light shines in the darkness, and yet the darkness did not grasp it.

B. John the Baptist was sent by God as God's messenger.

John 1:6 There came a man who was sent by God; his name was John.

1. John was a witness sent by God to testify that Christ the Word is the light of life so all might believe through the word of life that Christ spoke in the world.
John 1:7 This man came for a testimony, to bear witness concerning the light, in order that through him all might believe.

2. John was not the Christ but only a witness to Christ the true light.
John 1:8 That man was not the light, but he came to bear witness concerning the light.

Note: The spiraling nature of John's structure in his gospel can be clearly seen by the fact that in John 1:19-35 John spiraled back to John the Baptist's testimony that he was not the Christ but that Jesus who came after him was.

C. Christ, the Word and God himself, is the true light who came into the world.
John 1:9 ¶ There was the genuine light coming into the world...

1. Christ is the true light who enlightens every man.
John 1:9 ¶ There was the genuine light coming into the world, which sheds light upon every man.

2. Christ, the God who created the world, came and was in the world.
John 1:10 He was in the world, and the world was made through Him.

2.a The people of the world whom he created did not recognize that he was God himself who was the light of life.
John 1:10 He was in the world...and yet the world did not recognize Him.

2.b Christ who was the Creator God and spoke God's word of life came to his own people, the Jews. But his own people rejected him.
John 1:11 He came to his own land of Israel, and his own people did not receive him favorably.

2.c But as many as received Christ by faith as the Christ who is God, he gave them the right to be the children of God.
John 1:12 But as many as received him, to those who believe in his name, he gave the right to become children of God.

2.c.c. Such believers were born spiritually by God's doing, not as a result of having descended from Abraham and the Old Israel, nor by the will of their sinful nature, nor by the will of another person.
John 1:13 . . . who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

D. Christ, the Word who is God, became flesh, a human being such as we are, and lived among us on earth.
John 1:14 ¶ And the Word became flesh and dwelt among us.

1. The apostles beheld the glory of Christ as the only begotten Son of God the Father.
John 1:14 ¶ And the Word became flesh and dwelt among us, and we saw his glory, a glory as of the only begotten from the Father.

2. The apostles saw that Christ the Word and God was full of grace and truth in his person, his mission, and his message.
John 1:14 ¶ And the Word became flesh and dwelt among us, and we saw his glory...full of grace and truth.

3. John the Baptist also testified in Christ's behalf, proclaiming that Christ is the almighty, eternal God.
John 1:15 John bears witness concerning him and goes on crying out, "This was the one of whom I said, 'He who is coming after me has arisen ahead of me, because he was earlier than me.'"

E. We who believe, the New Israel, have received from this Christ, the Son of God who lived on earth, the fullness of his grace from the message he spoke as the Word and his going to the cross to save us.
John 1:16 For out of his fullness we all received, namely grace upon grace.

1. The law was given by Moses but the word of grace and truth came from Jesus Christ.
John 1:17 For the Law was given through Moses – the grace and the truth came through Jesus Christ.

2. No person has seen God. Christ the Word who is the Son of God has made God known to us.
John 1:18 No man has ever seen God; the only begotten God, who is in the bosom of the Father – that One has made him known.

Theme:

Believe That Jesus Is the Christ, the Son of God, So You May Have Eternal Life.

Acknowledgment:

Many details in the preceding overview are based on information provided in Martin H. Franzmann's book The Word of the Lord Grows.[2]

The Gospel According To

John

Part 1: The Prologue John 1:1-18

1 ¶ In the beginning was the Word, and the Word was face to face with God, and the Word was God.
2 This One was face to face with God in the beginning.
3 Through him all things were made, and without him not even one thing was made that has been made.
4 In him was life, and the life was the light of men.
5 And the light shines in the darkness, and yet the darkness did not overpower it.
¶ 6 There came a man who was sent by God; his name was John.
7 This man came for a testimony, to bear witness concerning the light, in order that through him all might believe.

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[2] Franzmann, Martin H., The Word of the Lord Grows, (Concordia Publishing House, St. Louis, MO, Fifth Printing, 1972) p. 247 - 257

8 That man was not the light, but he *came* to bear witness concerning the light.
9 There was the genuine light coming into the world, which sheds light upon every man.
10 He was in the world, and the world was made through him, and yet the world did not recognize him.
11 He came to his own land of Israel[3], and his own people[4] did not receive him *favorably*.
12 But as many as received him, to those who believe in his name, he gave the right to become children of God,
13 who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
¶ 14 And the Word became flesh and dwelt among us, and we saw his glory, a glory as of the only begotten from the Father, full of grace and truth.
15 John bears witness concerning him and goes on crying out, "This was the one of whom I said, 'He who is coming after me has arisen ahead of me, because he was earlier than me.' "
16 For out of his fullness we all received, namely grace upon grace.
17 For the law was given through Moses – the grace and the truth came through Jesus Christ.
18 No one has ever seen God; the only begotten God who is in the bosom of the Father – that One has made him known.

Part 2: The First Year of Jesus' Ministry John 1:19-5:47

The Testimony of John the Baptist John 1:19-34

¶ 19 And this is the testimony of John, when the Jews from Jerusalem sent to him priests and Levites to ask him, "You, who are you?"
20 And he confessed and did not deny – indeed he confessed, "As for me, I am not the Christ."
21 And they questioned him, "What then? Are you Elijah? And he says, "I am not." "Are you the Prophet?" And he answered "No."
22 Therefore they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?"
23 He declared,
"I *AM* A VOICE CALLING OUT IN THE WILDERNESS,
'MAKE STRAIGHT THE WAY FOR THE LORD,'[5]
just as Isaiah the prophet said."
24 And they had been sent from the Pharisees.
25 And they questioned him and said to him, "Why, then, do you baptize if you are not the Christ, nor Elijah, nor the Prophet?"
26 John replied to them, "As for me, I baptize with water. Among you stands one whom you do not know.
27 "He is the one who is coming after me, for whom I am not worthy to loose the strap of his sandal."
28 These things occurred in Bethany on the other side of the Jordan, where John was baptizing.
¶ 29 On the next day he sees Jesus coming toward him, and he says, "Look! The Lamb of God who takes away the sin of the world!"
30 "It is this man about whom I said, 'A man is coming after me who has arisen ahead of me, because he was earlier than me.'
31 "And I did not recognize him, but in order that he may be revealed to Israel, for this reason I came baptizing with water."
32 And John testified, saying, "I have seen the Spirit coming down as a dove out of heaven, and it remained upon him.
33 "And I did not recognize him, but he who sent me to baptize with water, that One said to me, 'Upon the one whom you see the Spirit coming down and remaining on him, it is this man who baptizes with the Holy Spirit.'
34 "And I have seen, and have testified that this man is the Son of God."

The Testimony of Jesus' First Disciples John 1:35-51

¶ 35 On the next day again John was standing, and two of his disciples,
36 and when he had fixed his eyes on Jesus while he was walking, he says, "Look, the Lamb of God!"

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[3] Lit. things
[4] Lit. ones
[5] Isa.40:3

37 And the two disciples heard him speaking, and they followed Jesus.
38 Now after Jesus turned around and saw them following, he says to them, "What are you seeking?" Then they said to him, "Rabbi," (which, when it is translated, means Teacher), "where are you staying?"
39 He says to them, "Come, and you will see." So they came and saw where he was staying, and they remained by his side that day; it was about the tenth hour.
40 Andrew, the brother of Simon Peter, was one of the two who had heard John and had followed him.
41 He finds his own brother Simon first and says to him, "We have found the Messiah" (which means, when translated, Christ).
42 He brought him to Jesus. When Jesus had fixed his eyes on him, he said, "You are Simon the son of John; you shall be called Cephas" (which is translated Peter).
¶ 43 On the next day he intended to go into Galilee, and he finds Philip. And Jesus says to him, "Start following me!"
44 Now Philip was from Bethsaida, out of the city of Andrew and Peter.
45 Philip finds Nathanael and says to him, "We have found the one of whom Moses wrote in the Law and *of whom* the prophets *wrote* – Jesus of Nazareth, the son of Joseph."
46 And Nathanael said to him, "From Nazareth? Is any good thing able to come *from there*?" Philip says to him, "Come and see!"
47 Jesus saw Nathanael coming toward him and says about him, "Behold! A real Israelite in whom there is no treachery!"
48 Nathanael says to him, "From where do you know me?" Jesus answered and said to him, "Before Philip summoned you, while *you* were under the fig tree, I saw you."
49 Nathanael replied to him, "Rabbi, you are the Son of God; you are King of Israel!"
50 Jesus replied to him, "Because I told you that I saw you down under the fig tree, do you believe? You shall see greater things than these!"
51 And he says to him, "Truly, truly, I say to you, you disciples[6] will see heaven opened and the angels of God ascending and descending upon the Son of Man."

Jesus' First Miracle John 2:1-12

2 ¶ And on the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.
2 Now Jesus and his disciples had also been invited to the wedding.
3 And after the wine ran out, Jesus' mother says to him, "They have no wine."
4 Jesus says to her, "Dear woman, what does this have to do with me and you?[7] My hour has not yet come."
5 His mother says to the servants, "Whatever he may say to you, do *it*."
6 Now there were six stone water jars standing there for the purification of the Jews, each holding eighteen or twenty-seven gallons[8].
7 Jesus says to them, "Fill the water jars with water." And they filled them to the brim.
8 And he says to them, "Now draw *some* and keep carrying *it* to the master of the wedding banquet." Then they carried *it to him*.
9 Now when the master of the wedding banquet tasted the water that had become wine, and yet he did not know where it came[9] from, but the servants who had drawn the water knew, the master of the wedding banquet summons the bridegroom
10 and says to him, "Every man first serves the good wine, and when the guests[10] have become intoxicated, *he serves* the inferior wine. You have kept the good wine until just now."
11 This first of his[11] signs Jesus performed in Cana of Galilee and revealed his glory, and his disciples believed in him.

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[6] The word "disciples" is added because the Greek word for "you" is plural, referring to all the disciples who were present at the time and not just to Nathanael

[7] Lit. "What is *that* to me and to you, woman?"

[8] Lit. two or three liquid measures

[9] Lit. is

[10] Lit. they

[11] Lit. the

¶ 12 After this he himself, and his mother and brothers and his disciples, went down to Capernaum, and they remained there for a few days.

Jesus' First Cleansing of the Temple John 2:13-22

¶ 13 And the Passover of the Jews was near, and Jesus went up to Jerusalem.
14 And he found in the temple those who are selling oxen and sheep and doves and the money-changers sitting *at their tables*,
15 and when he had made a whip out of rope, he threw *them* all out of the temple, not only the sheep but also the oxen, and he spilled over the coins of the money-changers and overturned their[12] tables,
16 and he said to those who were selling the doves, "Take these things out of here! Stop making my Father's house a market place!"[13]
17 His disciples remembered that it is written, "ZEAL FOR YOUR HOUSE CONSUMED ME."[14]
18 Then the Jews responded and said to him, "What sign do you show us, *as proof of your authority* for[15] doing these things?"
19 Jesus answered and said to them, "Destroy this temple and in three days I will raise it up."
20 Therefore the Jews said, "For forty-six years this temple was built, and yet you will raise it up in three days?"
21 But he, he[16] was speaking about the temple of his body.
22 Therefore, when he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture and the word that Jesus had spoken.

Jesus Instructs Nicodemus John 2:23-3:21

¶ 23 Now when he was in Jerusalem at the Passover Feast, many believed in his name, because they were seeing the signs that he kept doing.
24 But Jesus, he was not entrusting himself to them on account of knowing *them* all,
25 and because he was not in need for anyone to bear witness[17] concerning the person; for he himself knew what was in the person.

3 ¶ Now there was a man from the Pharisees, his name was Nicodemus, a ruler of the Jews.
2 This man came to Jesus[18] at night and said to him, "Rabbi, we know that you have come as a teacher from God; for no one is able to do these signs that you are doing, unless God is with him."
3 Jesus replied and said to him, "Truly, truly, I say to you, unless someone is born anew, he is not able to see the kingdom of God."
4 Nicodemus says to him, "How can a man be born when he is an old man? He cannot enter into the womb of his mother for a second time to be born, can he?"
5 Jesus answered, "Truly, truly, I say to you, unless someone is born of water and the Spirit, he cannot enter into the kingdom of God.
6 "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
7 "You must not be surprised that I said to you, 'You people[19] must be born anew.'
8 "The wind blows where it wishes, and you hear the sound of it, but you do not know from where it comes and where it goes. In this manner is everyone who is born of the Spirit."
9 Nicodemus responded and said to him, "How can these things be?"
10 Jesus answered and said to him, "Are you the teacher of Israel, and yet you do not understand these things?

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[12] Lit. the

[13] Lit. a market-house

[14] Ps.69:9

[15] Lit. because you are doing these things

[16] The subject "he" is repeated for emphasis because the Greek word is emphatic; likewise in other verses

[17] Lit. that anyone bear witness

[18] Lit. him

[19] The word "people" is added because the word "you" in the Greek is plural; Jesus spoke not just of Nicodemus but all people alike.

11 “Truly, truly, I say to you, that what we know, we speak, and what we have seen, we declare, and yet you people[20] do not accept our testimony.
12 “If I have spoken earthly things to you people and you do not believe, how will you believe if I speak heavenly things to you?
13 “And no one has gone up into heaven except the one who came down out of heaven, the Son of Man, the one who is in heaven.
14 “And just as Moses lifted up the serpent in the wilderness, in the same way the Son of Man must be lifted up,
15 “in order that everyone who believes in him may have eternal life.”
¶ 16 “For God so loved the world, that he gave his[21] only begotten Son, in order that everyone who believes in him shall not perish but have eternal life.
17 “For God did not send his[22] Son into the world to condemn the world, but to save the world through him.
18 “The one who believes in him is not condemned; but the one who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.
19 “Now this is the condemnation, that the light has come into the world and yet the people loved the darkness rather than the light, for their deeds were evil.
20 “For everyone who commits evil things hates the light and does not come to the light, that his deeds may not be exposed.
21 “But the one who practices the truth comes to the light, that his deeds may be made known that they have been carried out in God.”

John the Baptist Glorifies Jesus John 3:22-36

¶ 22 After these things Jesus and his disciples came into the land of Judea, and there he was remaining with them and was baptizing.
23 Now John was also baptizing in Aenon near Salim, because there was plenty of water there, and people[23] kept coming and were being baptized.
24 For John had not yet been thrown into prison.
25 Consequently a dispute came about from the disciples of John with a Jew concerning purification.
26 And they came to John and said to him, “Rabbi, he who was with you on the other side of the Jordan, about whom you yourself had testified – behold, this man is baptizing and all the people[24] are coming to him.”
27 John replied and said, “No man is able to receive even one thing unless it has been given to him from heaven.
28 “You yourselves can bear witness to me that I said, ‘I am not the Christ,’ but, ‘I have been sent ahead of him.’
29 “He who has the bride is the bridegroom; the friend of the bridegroom, who when he stands and hears him, rejoices greatly because of the bridegroom’s voice. \ Therefore, this joy of mine has been made full.
30 “He must increase, but I must decrease.
¶ 31 “He who comes from above is above all; the one who is from the earth is of the earth and speaks of the earth. He who comes from heaven is above all;
32 “what he has seen and heard, this he testifies, and yet no one accepts his testimony.
33 “The one who accepted his testimony has certified that God is truthful.
34 “For he whom God has sent speaks the words of God, for he gives the Spirit without measure.
35 “The Father loves the Son, and has placed all things in his hand.
36 “The one who believes in the Son has eternal life; but the one who does not believe[25] in the Son will not see life, rather the wrath of God remains upon him.”

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[20] The word “people” is added because the Greek word for “you “is plural; likewise v.12

[21] Lit. the

[22] Lit. the

[23] Lit. they

[24] Lit. all

Jesus Tells the Samaritan Woman at the Well that He Is the Christ John 4:1-42

4 ¶ Now when Jesus knew that the Pharisees heard, "Jesus is making and baptizing more disciples than John,"
2 (and yet Jesus himself was not baptizing but his disciples were),
3 he left Judea and departed again into Galilee.
4 Now he had to pass through Samaria.
5 Then he comes to a city of Samaria called Sychar, close to the place that Jacob gave to Joseph his son.
6 And the well of Jacob was there. Therefore, because Jesus had become weary from the journey, he simply began sitting by the well; it was about the sixth hour.[26]
¶ 7 A woman of Samaria comes to draw water. Jesus says to her, "Give me *some water* to drink."
8 For *earlier* his disciples had gone into the city to buy food.
9 So the Samaritan woman says to him, "How *can it be that,* although you are a Jew, you are asking me *for water* to drink when I am a Samaritan woman?" (For Jews do not associate on friendly terms with Samaritans.)
10 Jesus answered and said to her, "If you had known the gift of God and who is the one saying to you, 'Give me *some water* to drink,' you would have asked him and he would have given you living water."
11 The woman says to him, "Sir, you have no bucket and the well is deep; so from where do you get[27] the living water?
12 "You are not greater than our father Jacob, are you, who gave us the well, and he himself drank from it and his sons and his animals?"
13 Jesus answered and said to her, "Everyone who drinks of this water will thirst again;
14 "but whoever drinks of the water that I shall give to him will never thirst eternally. Indeed, the water that I shall give to him will become in him a spring of water welling up into eternal life."
15 The woman says to him, "Sir, give me this water, so I shall not thirst nor come to this place to draw *water*."
¶ 16 He says to her, "Go, summon your husband and come here."
17 The woman answered and said to him, "I do not have a husband." Jesus says to her, "Rightly did you say, "A husband I do not have!
18 "For five husbands you have had! And now the man you have is not your husband. You have spoken this truthfully."
19 The woman says to him, "Sir, I see that you indeed are a prophet!
20 "Our fathers worshipped on this mountain; and yet you Jews[28] say that the place where it is necessary to worship is in Jerusalem."
21 Jesus says to her, "Believe me, dear woman, that an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.
22 "You Samaritans[29] worship what you do not know; we Jews[30] worship what we do know, because the salvation is from the Jews.
23 "But an hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth; For indeed the Father seeks such ones who worship him.
24 "God is spirit, and those who worship him must worship in spirit and truth."
25 The woman says to him, "I know that *the* Messiah is coming, who is called Christ; when that One shall come, he will make all things known to us."
26 Jesus says to her, "I myself, the one who is speaking to you, am he."
¶ 27 And in the meantime his disciples came, and they kept being amazed that he was speaking with a woman, *but* no one to be sure said, "What are you seeking?" or, "Why are you speaking with her?"

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[25] L it. is disobedient to; the refusal to believe in Jesus and to accept his gospel invitation to believe and be saved is called disobedience; see John 6:29

[26] Maybe 12:00 noon, if the Apostle John had used the Jewish method of reckoning time

[27] Lit. have

[28] The word "Jews" is added because the Greek word for the pronoun "you" is plural; the woman was speaking of the Jews as a people and not just of Jesus

[29] The word "Samaritans" is added because the word for the pronoun "you" is plural; Jesus was speaking of the Samaritans as a people, and not just of the woman to whom he was talking

[30] The word "Jews" is added because Jesus was referring to his Jewish people

28 Then the woman abandoned her water jar and went away into the city and says to the men,
29 "Come, see a man who told me everything that I have done. This man is not the Christ,[31] is he?"
30 They went out of the city and began coming to him.
¶ 31 In the meanwhile his disciples are begging him, "Rabbi, eat!"
32 But he said to them, "I have food to eat which you do not know *about*."
33 Consequently the disciples began saying to one another, "Someone did not bring him *something* to eat, did he?"
34 Jesus says to them, "My food is to do the will of him who sent me and to complete his work.
35 "Do you not say, 'There are still four months and *then* the harvest comes?' Behold, I say to you, lift up your eyes and see the fields that they are white for the harvest.
36 "Already the one who reaps is receiving *his* wages and is gathering fruit for eternal life, so that the one who sows and the one who reaps may rejoice together.
37 "For in this instance the proverb[32] is true, 'One is the sower and another is the reaper.'
38 "I sent you to reap what you have not worked on; others have worked hard, and you have entered into their work."
¶ 39 Now out of that city many of the Samaritans believed in him because of the report of the woman who testified, "He told me everything that I have done."
40 Therefore when the Samaritans came to him, they began asking him to remain with them. And he remained there for two days.
41 And many more believed because of his teaching,
42 and they said repeatedly to the woman, "We no longer believe because of what you said; for we have heard *for* ourselves, and we know that this man is truly the Savior of the world."

Jesus Performs His Second Miracle When He Heals the Official's Son John 4:43-54

¶ 43 Now after the two days he went out from there into Galilee.
44 For Jesus himself testified that a prophet does not have honor in his own homeland.
45 Accordingly when he came into Galilee, the Galileans welcomed him, because they had seen all the things he had done in Jerusalem at the feast, for they themselves had gone to the feast.
¶ 46 Then he came again to Cana of Galilee, where he had turned[33] the water into wine. And there was a royal official whose son was sick in Capernaum.
47 When this official[34] heard that Jesus had come out of Judea into Galilee, he went away to Jesus[35] and began begging that he come down and heal his son, for he was about to die.
48 Therefore Jesus said to him, "Unless you people[36] see signs and wonders, you will absolutely not believe."
49 The royal official says to him, "Sir, come down before my son dies."
50 Jesus says to him, "Go, your son lives." The man believed the word that Jesus spoke to him and proceeded to go.
51 Now while he was going down, his slaves already came to meet him, saying that his son is living.
52 So he inquired from them the hour in which he began to get better. Then they said to him, "Yesterday at the seventh hour[37] the fever left him."
53 Then the father knew that *it was* at that hour in which Jesus said to him, "Your son lives." And he believed, and his whole household.
54 Now this is again the second sign Jesus performed when he had come out of Judea into Galilee.

The Jews Persecute Jesus for His Miracle at the Pool of Bethesda And for Saying God Was His Father John 5:1-47

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[31] Or, the Messiah

[32] Lit. the word

[33] Lit. made

[34] Lit. one

[35] Lit. him

[36] The word "people" is added because the Greek verb for "see" is plural

[37] Either 1:00 p.m. according to the Jewish method of reckoning time, or 7:00 p.m. according to the Roman method of reckoning time

5 ¶ After these things there was a Feast of the Jews, and Jesus went up to Jerusalem.
2 Now there is a pool in Jerusalem at the sheep gate, which is called in Hebrew Bethesda, having a portico with five columns.
3 Among these a large number of those who are sick, blind, crippled, and withered continued to lie.[38]
5 Now a man was there who has been an invalid[39] for thirty-eight years.
6 When Jesus saw this man lying *there*, and because he knew the man has been *an invalid* a long time already, he said to him, "Do you want to become healthy?"
7 The man who is an invalid replied to him, "Sir, I do not have a man to put me into the pool when the water is stirred up. But while I am coming, someone else steps down ahead of me."
8 Jesus says to him, "Get up! Pick up your pallet and start walking."
9 At once the man became well, and he picked up his pallet and started walking.
¶ Now it was the Sabbath on that day.
10 Therefore the Jews began saying to the man who had been healed, "It is the Sabbath, and it is not lawful for you to carry your pallet away."
11 But he replied to them, "He who made me well, that one said to me, 'Pick up your pallet and walk.' "
12 They questioned him, "Who is the man who said to you, 'Pick up *your pallet* and walk?' "
13 But the one who had been healed did not know who it was, for Jesus had slipped[40] away while a crowd was in that[41] place.
14 After these things Jesus finds him in the temple and said to him, "Look, you have become well; sin no longer, so something worse does not happen to you."
15 The man went away and reported to the Jews that Jesus was the one who made him well.
16 And for this reason the Jews began persecuting Jesus, because he kept doing these things on the Sabbath.
17 Then Jesus replied to them, "My Father is working up to the present time, and I am working."
18 For this reason, then, the Jews were desiring even more to kill him, because not only was he breaking the Sabbath but he was saying God was his own Father, making himself equal with God.
¶ 19 Then Jesus responded and went on to say to them, "Truly, truly I say to you, the Son is not able to do anything on his own, except what he sees the Father is doing; for whatever the Father[42] does, these things the Son likewise does.
20 "For the Father loves the Son and shows him all things that he himself does, and greater works than these will he show him, in order that you Jews[43] may be astonished.
21 "For just as the Father raises the dead and gives them life, so the Son also gives life to whom he wishes.
22 "For not even the Father judges anyone, but has given all judgment to the Son,
23 "in order that all may honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him.
24 "Truly, truly I say to you, that the one who hears my word and believes in him who sent me has eternal life, and he does not come into condemnation, rather he has passed out of death into life.
25 "Truly, truly, I say to you, that an hour is coming, and now is, when the dead will hear the voice of the Son of God and those who hear will live.
26 "For just as the Father has life in himself, so he has also granted to the Son to have life in himself.
27 "And he has granted him authority to carry out judgment, because he is the Son of Man.
28 "Stop being astonished at this, for an hour is coming when all who are in their[44] graves will hear his voice

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[38] Some manuscripts include this end of verse 3 and this verse 4: "paralyzed, waiting for the moving of the water. For an angel of the Lord from time to time again went down in the pool and began stirring up the water. Then the first one who stepped in after the stirring up of the water was customarily restored from whatever kind of disease *by which* he was afflicted."

[39] Lit. having or being in his weakness, or feebleness, or infirmity

[40] Lit. withdrew

[41] Lit. the

[42] Lit. that One, or he

[43] The word "Jews" is added because the Greek word for "you" is plural

[44] Lit. the

29 “and will come out; those who practiced the good things into a resurrection of life, but those who committed the evil things into a resurrection of condemnation.
¶ 30 “I am not able to do anything on my own authority; just as I hear I judge, and my judgment is just, for I do not seek my will but the will of him who sent me.
¶ 31 “If I testify about myself, my testimony is not dependable.
32 “There is another one who testifies about me, and I know that the testimony that he testifies about me is truthful.
33 “You Jews[45] have sent to John, and he has testified to the truth.
34 “Now I myself do not accept the testimony of[46] a man, but I say these things that you may be saved.
35 “John,[47] he was the lamp that burns and gives light, and you desired for a short time to rejoice in his light.
36 “But I have greater testimony than *that of* John; for the works that the Father has given to me to finish,[48] the very works that I am doing, *these* testify about me that the Father has sent me.
37 “And the Father who sent me, he, he[49] has testified about me. You have neither heard his voice at any time nor seen his outward appearance,
38 “and you do not have his word remaining in you, for you do not believe the one whom the Father[50] sent.
39 “Search the Scriptures,[51] because you think you have[52] eternal life in them; and these are the Scriptures[53] that testify about me.
40 “And yet you do not want to come to me that you may have life.
¶ 41 “I do not accept praise from men,
42 “but I know you, that you do not have the love of God within yourselves.
43 “I have come in the name of my Father and you do not receive me; if another comes in his own name, that man you will receive.
44 “How are you able to believe, when you accept praise from one another and yet you do not seek the praise that comes from[54] the only God?
45 “Keep from thinking that I will accuse you before the Father; there is one who accuses you, Moses, in whom you have put your hope!
46 “For if you believed Moses, you would believe me, for he, he wrote about me!
47 “And if you do not believe his[55] writings, how will you believe my words?”

Part 3: The Third Year of Jesus’ Ministry John 6:1-20:29

Jesus Feeds the Five Thousand and Declares He is the Bread of Life John 6:1-71

6 ¶ After these things Jesus went away to the other side of the Sea of Galilee, *also known as the* Sea of Tiberias.
2 Now a great multitude kept following him, because they were repeatedly seeing the signs that he kept performing upon those who were sick.
3 Then Jesus went up into the mountain, and began sitting there with his disciples.
4 Now the Passover Festival of the Jews was near.
5 Then when Jesus lifted up his eyes and saw that a great multitude was coming toward him, he says to Philip, “From where shall we buy bread that these people may eat?”
6 Now he said this to test him, for he himself knew what he was intending to do.

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[45] The word “Jews” is added because the Greek word for “you” is plural
[46] Lit. from the side of
[47] Lit. that one, used here to emphasize the person of John
[48] Lit. in order that I finish them
[49] The pronoun “he” is repeated because the Greek word is emphatic
[50] Lit. that one
[51] Or, you search the Scriptures
[52] Lit. you yourselves think to have
[53] Lit. the ones
[54] Lit. from the side of the only God
[55] Lit. of that one

7 Philip answered him, “Two hundred denarii[56] worth of bread is not sufficient for them, so each one might receive a little.”
8 One of his disciples, Andrew the brother of Simon Peter, says to him,
9 “There is a little boy here who has five barley loaves and two fish. But what are these for so many people?”
10 Jesus said, “Tell[57] the men to recline.” Now there was plenty of grass in this[58] place. Therefore the men reclined; the number *of them is* about five thousand.
11 Then Jesus took the breads, and after he gave thanks, he began to distribute *them* to those who were reclining, as much as they kept wanting, and likewise also from the fish.
12 Now when they were filled, he says to his disciples, “Gather up the fragments that were leftover, that nothing may be wasted[59].”
13 Then they gathered *them* up, and they filled twelve large baskets with the fragments of the five barley loaves, which were leftover by those who had eaten.
14 Consequently, when the men saw what a sign he had performed, they began saying, “This man is truly the Prophet who is coming into the world!”
15 Therefore, when Jesus realized that they are intending to come and to drag him away to make him king, he withdrew again to the mountain by himself alone.
¶ 16 Now when evening came, his disciples went down to the sea,
17 and having stepped into the boat, they began going to the other side of the sea to Capernaum. And it had already become dark and Jesus had not yet come to them,
18 and the sea became rough[60] because a strong[61] wind was blowing.
19 Now when they had rowed about three to three and a half miles[62], they see Jesus walking upon the sea and coming near the boat. And they became terrified.
20 But he says to them, “It is I myself! Stop being afraid!”
21 Then they became willing to take him into the boat, and at once the boat came to [63] the land to which they were going.
¶ 22 The next day the multitude that was standing on the other side of the sea saw that no other small boat was there, except one, and that Jesus had not gone into the boat with his disciples, but only his disciples had gone away.
23 Other small boats came from Tiberias near the place where they ate the bread after the Lord had given thanks.
24 Therefore when the multitude saw that Jesus was not there, nor his disciples, they stepped into the boats and came to Capernaum looking for Jesus.
25 And when they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?”
26 Jesus answered them and said, “Truly, truly, I say to you, you are seeking me, not because you saw the signs, but because you ate of the loaves and were filled!
27 “Work, not for the food that perishes, but for the food that lasts into eternal life, which the Son of Man will give to you; for God the Father has marked him with a seal *of authenticity*.”
28 Therefore they said to him, “What shall we do that we may work the works of God?”
29 Jesus answered and said to them, “This is the work of God, that you keep believing in him whom God[64] has sent.”
30 Therefore they said to him, “So what sign do you do, in order that we also may see and come to believe in you? What do you perform?

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[56] A denarius was equivalent to a day’s wages; so 200 denarii would be equal to over six month’s wages

[57] Lit. make or cause

[58] Lit. the

[59] Lit. lost

[60] Lit. began to be agitated

[61] Lit. great

[62] Lit. 25 to 30 stadia

[63] Lit. upon

[64] Lit. that one

31 “Our fathers ate the manna in the wilderness, just as it is written, ‘He gave them bread from heaven to eat.’ ”
32 Consequently Jesus said to them, “Truly, truly, I say to you, Moses did not give you the bread from heaven, but my Father gives you the genuine bread from heaven.
33 “For the bread of God is he who comes down out of heaven and gives life to the world.”
¶ 34 Therefore they said to him, “Lord, always give us this bread.”
35 Jesus said to them, “I am the bread of life; the one who comes to me will never hunger, and the one who believes in me will never thirst.
36 “But I said to you that you indeed have seen me, and yet you do not believe.
37 “Everyone whom the Father gives to me will come to me, and the one who comes to me I will never cast out,
38 “for I have come down from heaven, not to do my will, but the will of him who sent me.
39 “This is the will of him who sent me, that *of* all that he has given to me I should not lose any part of it, but I should raise it up on the last day.
40 “For this is the will of my Father, that everyone who sees the Son and believes in him shall have eternal life, and I will raise him up on the last day.”
¶ 41 Consequently the Jews began grumbling about him because he said, “I am the bread who has come down out of heaven,”
42 and they kept saying, “Is this not Jesus the son of Joseph, whose father and mother we know? How can he now say, ‘I have come down out of heaven?’ ”
43 Jesus answered and said to them, “Stop grumbling among yourselves!
44 “No one is able to come to me unless the Father who sent me draws him, and I will raise him up on the last day.
45 “It is written in the prophets, ’And they will all be taught by God;’ everyone who has heard and learned from the Father comes to me.
46 “No one has seen the Father except the one who is from God – this one has seen the Father.
47 “Truly, truly, I say to you, he who believes has eternal life.
48 “I am the bread of life.
49 “Your fathers ate the manna in the wilderness and died;
50 “This man[65] is the bread who comes down out of heaven, that someone may eat of him and not die.
51 “I am the living bread who has come down out of heaven. If anyone eats of this bread, he will live eternally; now indeed the bread is my flesh, which I will give for the life of the world.”
¶ 52 Consequently the Jews began quarreling with one another, saying, “How is this man able to give his flesh to us to eat?”
53 Therefore Jesus said to them, “Truly, truly, I say to you, if you do not eat the flesh of the Son of Man and drink his blood, you have no life in yourselves.
54 “The one who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day.
55 “For my flesh is genuine food, and my blood is genuine drink.
56 “The one who eats my flesh and drinks my blood remains in me and I in him.
57 “Just as the living Father sent me, and I live because of the Father, and the one who eats me, he also will live because of me.
58 “This man[66] is the bread who has come down out of heaven, not as the fathers ate and died; the one who eats this bread will live eternally.”
59 These things he said in the synagogue while teaching in Capernaum.
¶ 60 Consequently when many of his disciples heard *this*, they said, “This teaching is offensive. Who can listen to him?”
61 Because Jesus knew in his own mind[67] that his disciples were grumbling about this, he said to them, “Does this offend you?”
62 “Now if you shall see the Son of Man ascending to where he was before – *what then*?”
63 “It is the spirit that gives life, the flesh accomplishes nothing; the utterances that I have spoken to you are spirit and are life.

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[65] Lit. this one

[66] Lit. this one

[67] Lit. in himself

64 “But there are some of you who do not believe.” For Jesus had known from the beginning who they are who do not believe and who is the one who would betray him.
65 And he was saying, “For this reason I have told you that no one is able to come to me unless it has been given to him from the Father.”
¶ 66 As a result of this many of his disciples went away to return home[68] and no longer continued walking with him.
67 Consequently Jesus said to the Twelve, “You yourselves do not also wish to go away, do you?”
68 Simon Peter replied to him, “Lord, to whom shall we go? You have the words of eternal life!
69 “And as for us, we have believed and have come to know from experience[69] that you, you[70] are the Holy One of God!”
70 Jesus responded to them, “Have I not chosen you, the Twelve, and one of you is a devil?”
71 Now he meant Judas, son of Simon Iscariot; for this man, one of the Twelve, was going to betray him.

The Unbelief of Jesus’ Brothers John 7:1-9

7 ¶ And after these things Jesus began walking around in Galilee, for he was unwilling to walk around in Judea, because the Jews were attempting to kill him.
2 Now the feast of the Jews, the Feast of Tabernacles, was near.
3 Then his brothers said to him, “Depart from here and go into Judea, so your disciples will indeed see your works that you are doing.
4 “For no one works anything in secret and yet he himself seeks to be in the public eye.[71] Since you are doing these things, show yourself to the world.”
5 For not even his brothers were believing in him.
6 Therefore Jesus says to them, “My time is not yet here, but your time is always opportune.
7 “The world cannot hate you, but it hates me, because I testify about it that its works are evil.
8 “You go up to the feast; I am not going to this feast, because my time has not yet been completed.”
9 After he said these things, he himself remained in Galilee.

Jesus is Opposed by the Jews at the Feast of Tabernacles John 7:10-52

¶ 10 Now when his brothers had gone up to the feast, then he himself also went up, not openly but in secret.
11 Then the Jews began looking for him at the feast and asked repeatedly, “Where is that fellow?”[72]
12 And there was much whispering about him in the crowds. Some were saying, “He is a good man.” But others said repeatedly, “No, rather he leads the common people astray.”
13 No one, to be sure, was speaking publicly about him for fear of the Jews.
¶ 14 Now when it was already at the mid-point of the feast, Jesus went up to the temple and began teaching.
15 Then the Jews continued to be astonished, saying, “How has this man come to have such knowledge without having had an education[73]?”
16 Therefore Jesus answered them and said, “My teaching is not mine but his who sent me.
17 “If anyone wishes to do his will, he will know concerning the teaching whether it is from God or *whether* I am speaking on my own.
18 “The one who speaks on his own seeks his own glory; but he who seeks the glory of the One who sent him, he[74] is true and there is no unrighteousness in him.
19 “Did not Moses give you the law? And yet not one of you keeps the law. Why do you seek to kill me?”
20 The crowd replied, “You have a demon! Who is seeking to kill you?”
21 Jesus answered and said to them, “I did one work and you all continue to be astonished.
22 “For this reason Moses gave circumcision to you – not that it is from Moses but from the fathers – and on the Sabbath you circumcise a baby boy[75].

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[68] Lit. to what lies behind

[69] The words “from experience” are added because the Greek verb means to know from experience; likewise throughout the remainder of this gospel

[70] The subject “you” is repeated for emphasis because the subject “you” in the Greek is emphatic

[71] Lit in public

[72] Lit. that one or man

[73] Lit. How has this man come to know learning when not having learned?

[74] Lit. this one

23 “If a baby boy receives circumcision on a Sabbath so the law of Moses may not be broken, are you angry with me because I made a whole man well on the Sabbath?
24 “Stop judging according to outward appearance; rather start judging with righteous judgment.”
¶ 25 Then some *of the people* of Jerusalem began saying, “Is this man not the man whom they are seeking to kill?
26 “And yet here he is speaking publicly and they are saying nothing to him. Have the rulers perhaps really known that this man is the Christ?[76]
27 “But we know where this man is from; but whenever the Christ shall come, no one will know where he is from.”
28 Consequently Jesus began calling out, teaching in the temple and saying, “And you know me and you know where I am from; and I have not come on my own, but he who sent me is true, whom you yourselves do not know.
29 “I know him, because I am from him and he sent me.”
30 Therefore they began attempting to arrest him, and yet no one laid his hand on him, because his hour had not yet come.
31 But many of the crowd believed in him, and were saying, “Whenever the Christ[77] shall come, he will not perform more signs than *those* which this man performed, will he?”
¶ 32 The Pharisees heard the crowd whispering about these things, and the chief priests and the Pharisees sent officers to arrest him.
33 Therefore Jesus said, “I am with you for a short time yet, and *then* I go to him who sent me.
34 “You will seek me and yet you will not find me, and where I am you cannot come.”
35 Consequently the Jews said to one another, “Where does this man intend to go that we will not find him? He is not intending to go to where our Israelite people are dispersed among the Greeks[78] and to teach the Greeks, is he?
36 “What is this word that he spoke: ‘You will seek me and yet you will not find me?’ and, ‘Where I am, you cannot come?’ ”
¶ 37 Then on the last day, the great *day* of the feast, Jesus stood and began calling out, “If anyone is thirsty, let him come to me and drink!
38 “The one who believes in me, just as the Scripture said, rivers of living water will flow from his heart.”
39 Now he said this about the Spirit, whom those who believed in him were destined to receive; for the Spirit was not yet *given*, because Jesus had not yet been glorified.
¶ 40 Consequently some of the crowd when they heard this proclamation began saying, “This man is truly the Prophet.”
41 Others began saying, “This man is the Christ.”[79] But others said repeatedly, “Certainly the Christ does not come from Galilee, does he?
42 “Has the Scripture not said that the Christ comes out of the descendants of David and from Bethlehem, the town where David was?”
43 Accordingly a division arose in the crowd because of him.
44 Now some of them kept wanting to arrest him, but no one laid his hands on him.
¶ 45 Then the officers went to the chief priests and Pharisees, and the chief priests and Pharisees[80] said to them, “Why did you not bring him along?”
46 The officers answered, “Never has a man spoken in such a manner.”
47 Therefore the Pharisees replied to them, “You have not also been misled, have you?
48 “Not any of the rulers or of the Pharisees have believed in him, have they?
49 “But this crowd, which does not know the law – they are accursed people[81]!”
50 Nicodemus, being one of them, who had come to Jesus[82] previously, says to them,

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[75] Lit. man; so also v.23

[76] Or, the Messiah; likewise v.27

[77] Or, the Messiah

[78] Lit into the Dispersion

[79] Or, the Messiah; likewise v.42

[80] Lit. those ones or those people

[81] Lit. ones

51 “Our law does not judge the man unless it first hears from him and knows what he is doing, does it?”
52 They answered and said to him, “You, you are not also from Galilee, are you? Investigate, and see that a prophet does not rise up out of Galilee!”

(Later manuscripts included the account of the adulterous woman in the Gospel of John at the place of John 7:53-8:11. Though not originally a part of the Gospel of John, it is an ancient, historical account likely to have been handed down orally from the time of Jesus and later added into the text.)

The Woman Caught in Adultery John 8:1-11

¶ 53 And each man proceeded to his house.
8 ¶ But Jesus proceeded to the Mount of Olives.
2 At dawn he again appeared in the temple, and all the people began coming to him. After he sat down, he started teaching them.
3 Then the experts in the law and the Pharisees bring a woman who had been caught in adultery, and when they had made her stand before *the group*
4 they say to him, “Teacher, this[83] woman was caught in the act of committing adultery.
5 “Now in the law Moses commanded us to stone such women. So as for you, what do you say?”
6 Now they were saying this for the purpose of testing him, in order that they may have *a reason* to accuse him. But after Jesus bent down, he began writing with his finger on the ground.
7 Now when they kept on questioning him, he straightened up and said to them, “Let the one who is without sin among you be the first to cast a stone at her.”
8 And after he again bent down, he began writing on the ground.
9 Now when they heard *this*, they began going out one by one, beginning with the older persons, and he was left alone, and the woman who was before him.
10 Then when Jesus had straightened up, he said to her, “Dear woman, where are they? No one condemned you?”
11 And she said, “No one, sir.” Then Jesus said, “Neither do I condemn you. Go, and from now on sin no more.”

Jesus Is the Light of the World John 8:12-20

¶ 12 Then Jesus again spoke to them, saying, “I am the light of the world. The one who follows me shall never walk in the darkness but will have the light of life.”
13 Therefore the Pharisees said to him, “You, you are bearing witness about yourself! Your testimony is not trustworthy!”
14 Jesus answered and said to them, “Even if I testify about myself, my testimony is trustworthy, because I know where I came from and where I am going. But you, you do not know where I come from or where I am going.
15 “You judge according to the flesh; I do not judge anything.
16 “And even if I judge, my judgment is in accordance with the truth, for I am not alone; on the contrary, I and the Father who sent me *are together in it*.
17 “Now even in your law it is written that the testimony of two men is trustworthy.
18 “I am testifying about myself and the Father who sent me is also testifying about me.”
19 Therefore they began saying to him, “Where is your Father?” Jesus replied, “You know neither me nor my Father. If you had known me, you also would have known my Father.”
20 These words he spoke while teaching in the temple near the trumpet treasury receptacle.[84] And no one arrested him, because his hour had not yet come.

The Jews Would Die in Their Sins John 8:21-30

¶ 21 Then he again said to them, “I am going away and you will seek me, and you will die in your sins. Where I am going, you cannot come.”
22 Consequently the Jews began saying, “Surely he will not kill himself, will he, because he says, ‘Where I am going you cannot come?’ ”

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[82] Lit. him

[83] Lit. the

[84] The receptacle where the Jews put their offerings

23 And he went on to say to them, “You are from below; I am from above. You are from this world, I am not from this world.
24 “Therefore I told you that you will die in your sins. For if you do not believe that I am he, you will die in your sins.”
25 Therefore they began saying to him, “You! Who are you?” Jesus said to them, “What am I indeed saying to you – *from* the beginning?
26 “I have many things to speak and to judge concerning you, but he who sent me is truthful, and the things which I heard from him, these things I am speaking to the world.”
27 They did not know that he was speaking to them about the Father.
28 Then Jesus said to them, “When you lift up the Son of Man, then you will know that I am he, and I do nothing on my own, but just as the Father taught me, these things I speak.
29 “And he who sent me is with me; he has not left me alone, because I am always doing the things pleasing to him.”
30 While he is speaking these things, many believed in him.

The Truth Will Set You Free John 8:31-38

31 Then Jesus went on to say to the Jews who believed in him, “If you continue in my word, you are truly my disciples,
32 “and you will know the truth, and the truth will set you free.”
33 They replied to him, “We are Abraham‘s descendants, and we have not been enslaved at any time to anyone. How can you say, ‘You will become free persons[85]?’ ”
34 Jesus answered them, “Truly, truly, I say to you, that everyone who commits sin is a slave of sin.
35 “The slave does not remain in the house eternally; the Son remains eternally.
36 “Therefore if the Son sets you free, you will really be free.
37 “I know that you are Abraham’s descendants; but yet you are attempting to kill me, because my word finds no place in you.
38 “I am speaking things which I have seen beside the Father; and accordingly you are doing things which you have heard from your father.”

The Devil Is The Jews’ Father John 8:39-47

39 They answered and said to him, “Our father is Abraham.” Jesus says to them, “If you are children of Abraham, do the works of Abraham!
40 “But now you are seeking to kill me, a man who has spoken the truth to you, which *truth* he heard from God. This Abraham did not do.
41 “You do the works of your father.” They said to him, “We have not been begotten by fornication. We have one Father – God!”
42 Jesus said to them, “If God were your Father, you would love me, for I have gone out and have come from God. For I have not even come on my own; on the contrary, the Father[86] sent me.
43 “Why do you not understand my way of speaking? Because you are not able to listen to my teaching!
44 “You are of *your* father the devil, and you want to do the desires of your father. That one was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. Whenever he speaks the lie, he speaks from those things of his personal nature, because he is a liar and the father of the lie.[87]
45 “Because I speak the truth, you do not believe me.
46 “Who of you can convict me of sin? If I speak the truth, why do you not believe me?
47 “The one who belongs to God hears the words of God; for this reason you do not hear, because you do not belong to God.”

“Before Abraham Was, I Am” John 8:48-59

¶ 48 The Jews answered and said to him, “Are we not right in saying that you are a Samaritan and have a demon?”
49 Jesus answered, “I do not have a demon! On the contrary, I honor my Father! And you insult me!

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[85] Greek text reads free ones; likewise v.36

[86] Lit. that one

[87] Lit. it

50 “And as for me, I do not seek my glory! There is One who seeks and judges.
51 “Truly, truly, I say to you, if anyone shall keep my word, he shall absolutely not see death eternally.”
52 Consequently the Jews said to him, “Now we know that you have a demon! Abraham died and the prophets, and yet you, you are saying, ‘If anyone keeps my word, he shall absolutely not experience death eternally.’
53 “You are not greater than our father Abraham who died, are you? The prophets also died. Whom are you making yourself *to be*?”
54 Jesus answered, “If I glorify myself, my glory is nothing. My Father, whom you say, ‘He is our God,’ is the One who glorifies me.
55 “And yet you have not come to know him, but I know him. And if I say that I do not know him, I would be a liar like you Jews[88]. But I do know him and I keep his word.
56 “Your father Abraham was overjoyed that he might see my day. And he saw it and rejoiced!”
57 Therefore the Jews said to him, “You are not yet fifty years old! And Abraham saw *you*?”
58 Jesus said to them, “Truly, truly, I say to you, before Abraham came into being, I am.”
59 Therefore they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

Jesus Heals a Man Born Blind John 9:1-12

9 ¶ And while he was passing by he saw a man blind from birth.
2 And his disciples asked him, “Rabbi, who sinned? This man or his parents, that he was born blind?”
3 Jesus answered, “Neither this man sinned nor his parents; on the contrary, *he was born blind* that the works of God might be revealed in him.
4 “We must work the works of him who sent me while it is day; the night is coming when no one can work.
5 “As long as I am in the world, I am the light of the world.”
6 After he said these things, he spit on the ground and made mud of the spittle, and he smeared the mud on the man’s[89] eyes.
7 And he said to him, “Go, wash yourself in the pool of Siloam,” (which is translated Sent). Then he went away and washed himself and returned[90] seeing.
8 Therefore the neighbors, and those who were formerly seeing him because he was a beggar, began saying, “Is this man not the one who sits and begs?”
9 Others were repeatedly saying, “This man is he!” Others kept saying, “No! But he is like him.” He kept asserting, “I am he!”
10 Consequently they were saying to him, “Then how were your eyes opened?”
11 He answered, “The man who is called Jesus made mud and smeared *it on* my eyes and told me, ‘Go to Siloam and wash yourself.’ So after going and washing, I began to see.”
12 And they said to him, “Where is that Jesus[91]?” He says, “I do not know.”

The Pharisees Investigate the Man’s Being Healed John 9:13-34

¶ 13 They lead the man[92] who was formerly blind to the Pharisees.
14 Now it was the Sabbath on the day Jesus made the mud and opened his eyes.
15 Then the Pharisees also began questioning him again how he became able to see. And he told them, “He put mud on my eyes and I washed, and I can see.”
16 Therefore some of the Pharisees began to say, “This man is not from God, because he does not keep the Sabbath.” But others kept asking, “How is a sinful man able to perform such a sign?” And there was a division among them.
17 Therefore they say to the blind man again, “You, what do you say about him, since he opened your eyes?” And he said, “He is a prophet.”
¶ 18 Consequently the Jews did not believe about him that he had been blind and received his sight, until they summoned the parents of the man who had received his sight.

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[88] The word “Jews” is added because the Greek word for “you” is plural

[89] Lit his

[90] Lit. came

[91] Lit. that one

[92] Lit. him

19 And they began questioning them, asking, “Is this man your son, whom you say was born blind? Then how can he see now?”
20 Then his parents answered and said, “We know that this man is our son and that he was born blind.
21 “But how he now can see, we do not know, nor do we ourselves know who opened his eyes. Ask him, he is of age; he will speak for himself.”
22 His parents said these things because they continued to be afraid of the Jews, for the Jews had already decided that if anyone declared publicly that Jesus[93] is the Christ,[94] he would be expelled from the synagogue.
23 For this reason his parents said, “He is of age, ask him.”
¶ 24 So they summoned the man a second time who had been blind and said to him, “Give glory to God! We know that this man is a sinner!”
25 Therefore he answered, “Whether he is a sinner I do not know. I know one thing, that although I was blind, I now can see.”
26 Therefore they said to him, “What did he do to you? How did he open your eyes?”
27 He answered them, “I told you already and you did not listen! Why do you want to hear it again? You do not want to also become his disciples, do you?”
28 And they heaped insults upon him and said, “You, you are a disciple of that fellow[95]! But as for us, we are disciples of Moses!
29 “We indeed know that God has spoken through Moses, but we do not know where this fellow[96] is from.”
30 The man answered and said to them, “What? This surely is remarkable[97] that you yourselves do not know where he is from, and yet he opened my eyes!”
31 “We know that God does not listen to sinners! But if someone is God-fearing and does his will, he listens to this person![98]
32 “Since the world began it has not been heard that anyone opened the eyes of a person who had been born blind.”
33 “If this man were not from God, he would not be able to do anything!”
34 They answered and said to him, “You, you were born completely in sins! And are you teaching us?” And they cast him outside.

The Blind See; Those Who See Become Blind John 9:35-41

35 Jesus heard that they had cast him outside, and when he found him, he said, “Do you believe in the Son of Man?”
36 He answered and said, “And who is he, sir, that I may believe in him?”
37 Jesus said to him, “Indeed, you have seen him, and he is the one speaking with you.”
38 And he said, “I believe, Lord!” And he worshipped him.
39 And Jesus said, “I have come into this world for judgment, that those who do not see may see, and those who see may become blind.”
40 Some of the Pharisees who were with him heard these things, and they said to him, “We are not blind also, are we?”
41 Jesus said to them, “If you were blind, you would have no sin; but now you are saying, ‘We see!’ *So* your sin remains.”

The Good Shepherd and His Sheep John 10:1-21

10 ¶ “Truly, truly, I say to you, the one who does not enter through the door into the sheepfold of the sheep but climbs up at another place, that one is a thief and a robber.
2 “But the one who enters through the door is the shepherd of the sheep.

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[93] Lit. him
[94] Or, the Messiah
[95] Lit. that one
[96] Lit. this one or this man
[97] Lit. in this is the remarkable thing
[98] Lit. one

3 “The doorkeeper opens *the door* to this man,[99] and the sheep listen to his voice, and he calls his own sheep by name and leads them out.
4 “When he has brought all his own *sheep* out, he goes before them, and the sheep follow him, because they know his voice.
5 “But they will never follow a stranger but will flee from him, because they do not know the stranger’s voice.”
6 Jesus told this parable to them, but they did not understand what the things were that he was speaking to them.
¶ 7 Therefore Jesus said again, “Truly, truly, I say to you, that I am the door for the sheep.
8 “All, as many as came before me, are thieves and robbers. But the sheep did not listen to them.
9 “I am the door; if anyone enters through me, he will be saved. And he will go in and will go out and will find pasture.
10 “The thief does not come except to steal and kill and destroy. I came that they may have life and have *it* in abundance.
11 “I am the good shepherd. The good shepherd lays down his life for the sheep.
12 “The one who is the hired man and not the shepherd, who is not the owner of the sheep[100], he sees the wolf coming and abandons the sheep and flees – and the wolf snatches them away and scatters them –
13 “because he is the hired man and he is not concerned[101] about the sheep.
14 “I am the good shepherd, and I know my sheep and my sheep know me,
15 “just as the Father knows me and I know the Father. And I lay down my life for the sheep.
16 “And I have other sheep that are not of this sheepfold. And I must bring these along, and they will listen to my voice, and there will be one flock, one shepherd.
17 “For this reason the Father loves me, because I lay down my life, in order that I may take it up again.
18 “No one takes it from me, but I lay it down on my own. I have authority to lay it down, and I have authority to take it up again. I have received this command from my Father.”
¶ 19 A division arose again among the Jews because of these words.
20 And many of them began saying, “He has a demon and is out of his mind! Who can listen to him?”
21 Others kept saying, “These are not the words of one who is possessed by a demon! A demon cannot open the eyes of the blind, can it?”

Jesus Declares He is the Christ and One with God the Father John 10:22-42

¶ 22 Then the Feast of Rededication[102] took place in Jerusalem. It was winter,
23 and Jesus was walking in the temple in the portico of Solomon.
24 Then the Jews encircled him and began saying to him, “How long will you keep us[103] in suspense? If you *truly* are the Christ,[104] tell us plainly!”
25 Jesus replied to them, “I told you and you do not believe. The works that I am doing in my Father’s name, these works testify about me.
26 “But you do not believe, because you are not of my sheep.
27 “My sheep listen to my voice, and I know them, and they follow me,
28 “and I give them eternal life, and they shall absolutely not perish eternally, and no one will snatch them out of my hand.
29 “My Father, who gave *them* to me, is greater than all, and no one is able to snatch *them* out of the Father’s hand.
30 “I and the Father, we are one being.”[105]
¶ 31 The Jews again picked up stones to stone him.

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[99] Lit. this one
[100] Lit. of whom it is not his own sheep
[101] Lit it is not a concern to him
[102] This festival is also known as Hanukkah and the Feast of Lights to commemorate Judas Maccabaeus’ rededication of the temple in B.C. 164 after cleansing it from the pollutions of Antiochus Epiphanes
[103] Lit. our soul
[104] Or, the Messiah
[105] Lit. we are one thing; one being meaning one God or one essence

32 Jesus responded to them, “I have shown you many good works from the Father; for which of them are you stoning me?”
33 The Jews answered him, “For a good work we are not stoning you, but for blasphemy! And because although you are a man, you are making yourself *out to be* God!”
34 Jesus replied to them, “Is it not written in your law, ‘I said, “You are gods”?’
35 “If he called them, to whom the word of God came, gods, and the Scripture cannot be broken,
36 “are you yourselves saying *about* the one whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God?’
37 “If I am not doing the works of my Father, do not begin to believe in me.[106]
38 “But if I am doing *them*, and if you do not believe in me, believe in the works, that you may come to know and may keep on understanding that the Father is in me and I am in the Father.”
39 Therefore they began attempting to arrest him again; and yet he escaped[107] out of their hand.
¶ 40 And he again departed to the other side of the Jordan to the place where John was first baptizing, and he stayed there.
41 And many came to him and were saying that John surely did not perform even one sign, but everything that John said about this man was true.
42 And many believed in him there.

The Death of Lazarus John 11:1-16

11 ¶ Now a certain man was sick, Lazarus from Bethany, out of the village of Mary and Martha his sisters.
2 And it was Mary, who anointed the Lord with perfume and wiped his feet with her hair, whose brother Lazarus continued to be sick.
3 Therefore the sisters sent *a message* to him, saying, “Lord, behold he whom you love is sick.”
4 Now when Jesus heard *this*, he said, “This sickness is not to *end in* death but is for the glory of God, that the Son of God may be glorified through it.”
5 And Jesus loved Martha and her sister and Lazarus.
6 Therefore when he heard that Lazarus[108] was sick, then he remained for two *more* days in the place he was.
7 Afterwards he says to the disciples, “Let us go into Judea again.”
8 The disciples say to him, “Rabbi, now the Jews are seeking to stone you, and you are going there again?”
9 Jesus replied, “Are there not twelve hours in the day? If anyone walks around during the day, he does not stumble, because he sees the light of this world.
10 “But if anyone walks around during the night, he stumbles, because the light is not in him.”
11 He said these things, and afterwards he says to them, “Our friend Lazarus has fallen asleep, but I go that I may wake him up.”
12 Therefore the disciples said to him, “Lord, if he has fallen asleep, he will get well[109].”
13 But Jesus had spoken about his death. Yet they thought that he was talking about the rest of sleep.
14 So then Jesus told them plainly, “Lazarus died,
15 “and I am glad for your sakes that I was not there, in order that you may believe. But let us go to him.”
16 Therefore Thomas, who is called Didymus, said to his[110] fellow-disciples, “Let us also go that we ourselves may die with him.”

Jesus, the Resurrection and the Life, Comforts the Sisters John 11:17-37

¶ 17 So when Jesus came, he found that he was already in the tomb for four days.
18 Now Bethany was near Jerusalem, about one and three fourths miles[111] away.
19 And many of the Jews had come to Martha and Mary to comfort them over their[112] brother.

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[106] Or, keep from believing in me
[107] Lit. went out from
[108] Lit. he
[109] Or, be saved, or freed of disease
[110] Lit. the
[111] Lit. about fifteen stadia
[112] Lit. the

20 Then Martha, when she heard that Jesus was coming, went to meet him. But Mary continued sitting in the house.
21 Then Martha said to Jesus, “Lord, if you were here, my brother would not have died.
22 “But even now I know that everything that you ask God for, God will give you.”
23 Jesus says to her, “Your brother will rise again.”
24 Martha says to him, “I know that he will rise again in the resurrection on the last day.”
25 Jesus said to her, “I am the resurrection and the life. The one who believes in me will live even if he dies,
26 “and everyone who lives and believes in me will in no way die eternally. Do you believe this?”
27 She says to him, “Yes, Lord. I have believed that you are the Christ,[113] the Son of God, the One who comes into the world.”
¶ 28 And after she said this, she went away and summoned her sister Mary secretly, saying, “The Teacher is here and is calling for you.”
29 Then when she heard *this*, she rose up quickly and began coming to him.
30 Now Jesus had not yet come into the village but was still in the place where Martha had met him.
31 Consequently, the Jews who were with her in the house and were consoling her, when they saw Mary quickly stand up and go out, they followed her, thinking that she was going to the tomb to weep there.
32 So when Mary came where Jesus was and saw him, she fell at his feet, saying to him, “Lord, if you had been here, my brother would not have died.”
33 Consequently, when Jesus saw her weeping and the Jews who came with her weeping, he was moved with indignation in his[114] spirit and disturbed within himself,
34 and he said, “Where have you laid him?” They say to him, “Lord, come and see.”
35 Jesus wept.
36 Consequently the Jews began saying, “Look how he used to love him.”
37 But some of them said, “This man, who opened the eyes of the blind man, was he not able to also keep this man from dying[115]?”

Jesus Raises Lazarus from the Dead John 11:38-44

¶ 38 Then Jesus, again being moved with indignation within himself, comes to the tomb. Now there was a cave, and a stone was laying upon it.
39 Jesus says, “Lift up *and remove* the stone.” Martha, the sister of the man who had died, says to him, “Lord, he already smells! For he is *dead* four days.”
40 Jesus says to her, “Did I not say to you that if you believed, you would see the glory of God?”
41 So they lifted up the stone. Then Jesus lifted his eyes upward and said, “Father, I thank you that you heard me.
42 “I knew that you always hear me, but I said *this* for the sake of the crowd that is standing around, that they may believe that you sent me.”
43 And after saying these things, he cried out loudly in a mighty[116] voice, “Lazarus, come out!”
44 The man who had died came out, being bound in grave-clothes, his[117] feet and hands, and his face being wrapped around with a face cloth. Jesus says to them, “Untie him and let him go.”

The Plot to Kill Jesus John 11:45-57

¶ 45 Consequently many of the Jews, those who had come to Mary and had seen the things which he had done, believed in him.
46 But some of them went away to the Pharisees and told them the things that Jesus had done.
47 So the chief priests and the Pharisees brought the Sanhedrin together, and began saying, “What are we doing, because this man performs many signs?
48 “If we let him go on in this manner, everyone will believe in him, and the Romans will come and take away both our place and the nation!”

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[113] Or, the Messiah
[114] Lit. the
[115] Lit. caused that this man also should not die
[116] Lit. great
[117] Lit. the

49 But a certain one of them, Caiaphas, being high priest of that year, said to them, "As for you, you know nothing!
50 "Nor do you consider that it is better for you that one man die in place of the people than the whole nation perish."[118]
51 Now he did not say this on his own, but being high priest of that year, he prophesied that Jesus was about to die in place of the nation,
52 and not only in place of the nation, but that he might bring together into one body[119] the children of God who had been scattered abroad.
53 So from that day they plotted to kill him.
¶ 54 Consequently Jesus no longer walks around publicly among the Jews but departed from there into the region near the wilderness, into a city called Ephraim, and there he stayed with the disciples.
¶ 55 Now the Passover of the Jews was near, and many went up to Jerusalem out of the open country before the Passover that they may purify themselves.
56 Therefore they kept looking for Jesus and saying among themselves while they were standing in the temple, "What do you think? That he will not come to the feast at all?"
57 Now the chief priests and the Pharisees had given orders that if anyone knew where he was, he should report *it*, that they might arrest him.

Mary Anoints Jesus at Bethany John 12:1-11

12 ¶ Then six days before the Passover Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead.
2 So they made dinner for him there, and Martha was serving, and Lazarus was one of those reclining a*t the table* with him.
3 Then, when Mary had taken a pound of very precious perfume of pure nard, she anointed the feet of Jesus and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.
4 But Judas Iscariot, one of his disciples, the one who was about to betray him, says,
5 "Why was this perfume not sold for three hundred denarii[120] and given to the poor?"
6 Now he said this, not because he was concerned about the poor, but because he was a thief, and since he held the little money purse, he repeatedly stole *the money* put into it.
7 Therefore Jesus said, "Leave her alone, that she may keep it for the day of my burial!
8 "For the poor you always have with you,[121] but you do not always have me."
¶ 9 Then a great multitude of the Jews found out that he was there, and they came not only because of Jesus but that they might also see Lazarus, whom he had raised from the dead.
10 Then the chief priests plotted to kill Lazarus also,
11 for many of the Jews kept going *there* because of him and began believing in Jesus.

Jesus' Triumphal Entry into Jerusalem John 12:12-19

¶ 12 On the next day the great multitude that had come to the feast, after they heard Jesus was coming into Jerusalem,
13 took the branches of the palm trees and went out to meet him, and began to shout out loudly,
"HOSANNA!
"BLESSED IS HE WHO COMES IN THE NAME OF THE LORD,[122]
"Indeed the King of Israel!"
14 Then when Jesus found a little donkey, he sat upon it, just as it is written,
15 "STOP BEING AFRAID, DAUGHTER OF ZION;
BEHOLD YOUR KING IS COMING,
BEING SEATED UPON A COLT OF A DONKEY."[123]

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[118] Lit. and the whole nation not perish
[119] Lit. one thing
[120] A denarius was a Roman silver coin that was worth a day's wage
[121] Lit. yourselves
[122] Ps.118:26
[123] Zech.9:9

16 His disciples did not know these things at first, but when Jesus was glorified, at that time they remembered that these things had been written about him, and they had done these things to him.
17 Then the multitude that was with him when he called Lazarus out of the tomb and raised him from the dead began testifying *about him*.
18 For this reason the multitude also came to meet him, because they had heard about this sign he had performed.
19 Consequently the Pharisees said to one another, "See, you are accomplishing nothing! Behold, the world has just gone after him!"

Jesus Predicts His Death John 12:20-36

¶ 20 Now there were some Greeks among those going up to worship at the feast.
21 Then they came to Philip, who was from Bethsaida of Galilee, and they began asking him, "Sir, we wish to see Jesus."
22 Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.
23 Then Jesus answered them, saying, "The hour has come for[124] the Son of Man to be glorified.
24 "Truly, truly, I say to you, unless the grain of wheat falls into the ground to die, it remains alone; but if it dies, it produces much fruit.
25 "The one who loves his life loses it, and the one who hates his life in this world will protect it for eternal life.
26 "If anyone serves me, let him follow me, and where I am, there my servant will be also; if anyone serves me, the Father will honor him."
¶ 27 "Now my soul is utterly troubled. And yet what shall I say? Father, save me from this hour? Rather, for this reason I just came to this hour.
28 "Father, glorify your name." Then a voice came out of heaven, "I have both glorified it and will glorify it again."
29 Consequently the multitude that had been standing *there* and heard *it* began saying that it had thundered. Others kept saying, "An angel had spoken to him."
30 Jesus responded and said, "This voice did not occur for my sake but for your sakes.
31 "Now judgment is upon this world.[125] Now the ruler of this world will be cast outside.
32 "And if I am lifted up from the ground, I will attract all *people* to myself."
33 Now he said this foretelling what kind of death he was about to die.
34 Therefore the multitude replied to him, "We have heard from the law that the Christ[126] remains forever, and so how can you say that the Son of Man must be lifted up? Who is this Son of Man?"
35 So, Jesus said to them, "The light is with you for a short time yet. Walk while you have the light, so darkness may not overtake you. And the one who walks in the darkness does not know where he is going.
36 "While you have the light, believe in the light, so you may be sons of light." Jesus spoke these things, and when he went away he hid himself[127] from them.

The Unbelief of the Jews John 12:37-50

¶ 37 Although he had performed so many signs before them, they still did not believe in him,
38 that the word of Isaiah the prophet might be fulfilled, which said,
"LORD, WHO HAS BELIEVED OUR REPORT?
AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED?"[128]
39 For this reason they continued to be unable to believe, because again Isaiah had said,
40 "HE HAS BLINDED THEIR EYES
AND HARDENED THEIR HEART,
THAT THEY SHOULD NOT SEE WITH THEIR[129] EYES
AND PERCEIVE WITH THEIR HEART[130] AND BE CONVERTED,[131]

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124 Lit. that
125 Lit. of this world
126 Or, the Messiah
127 Lit. was hidden
128 Isa.53:1
129 Lit. the

AND I WOULD RESTORE[132] THEM."[133]
41 Isaiah said these things, because he saw Jesus'[134] glory, and spoke about him.
42 Despite that many of the rulers also believed in him, but because of the Pharisees they were not confessing *him,* so they would not be expelled from the synagogue.
43 For they loved the praise of men more than the praise of God.
¶ 44 Then Jesus called out and said, "The one who believes in me does not believe in me but in him who sent me!
45 "And the one who sees me sees him who sent me!
46 "I have come into the world *as* a light, that everyone who believes in me should not remain in the darkness.
47 "And if anyone hears my words and does not follow *them*, I do not condemn him, for I did not come to condemn the world but to save the world.
48 "The one who rejects me and does not accept my words has one who condemns him; the word which I spoke – that condemns him on the last day!
49 "For I have not spoken on my own authority, but the Father who sent me, he himself gave a commandment to me of what I should say and what I should speak.
50 "And I know that his commandment is life everlasting. Therefore the things that I speak, I speak just as the Father has told me."

Jesus Washes His Discples' Feet John 13:1-20

13 ¶ Now before the Passover Feast, Jesus knowing that his hour had come to pass over from this world to the Father, having loved his own in the world, he loved them to the end.
2 And while dinner was in progress, the devil having already put into the heart of Judas Iscariot, son of Simon, to betray him,
3 knowing that the Father had put all things into his hands and that he had come from God and is going to God,
4 he raises himself from the dinner *table* and removes his clothes; and after he took a linen towel, he tied *it* around himself.
5 Next he pours water into the washbasin and began to wash the feet of the disciples and to dry *them* with the linen towel that was tied around *him*.
6 Then he comes to Simon Peter. He says to him, "Lord, are you indeed washing my feet?"
7 Jesus answered and said to him, "What I am doing you do not understand now, but you will come to understand after these things."
8 Peter says to him, "In no way shall you wash my feet – ever!" Jesus replied to him, "If I do not wash you, you have no part with me."
9 Simon Peter says to him, "Lord! Not only my feet but also my hands and head!"
10 Jesus says to him, "The one who has been bathed has no need to be washed except for his feet, but is completely clean; and you disciples[135] are clean, but not all *of you*."
11 For he knew the one who was betraying him; for this reason he said, "Not all of you are clean."
¶ 12 Then when he had washed their feet and put on his clothes and reclined *at the table* again, he said to them, "Do you understand what I have done to you?
13 "You call me 'Teacher' and 'Lord,' and rightly so,[136] for I am.
14 "Therefore if I, the Lord and Teacher, have washed your feet, indeed you ought to wash one another's feet.
15 "For I have given you an example, that indeed you should do just as I did to you.
16 "Truly, truly, I say to you, a servant is not greater than his master, nor is the messenger greater than the one who sent him.

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[130] Lit. the
[131] Lit. be turned around
[132] Lit heal
[133] Isa.6:10
[134] Lit. his
[135] The word "disciples" is added because the Greek verb is plural, referring to the disciples as a group
[136] Lit. you say so rightly

17 “If you know these things, you are fortunate ones if you keep doing them.
18 “I am not speaking about all of you. I know whom I have chosen, but in order that the Scripture may be fulfilled *that says*,‘ THE ONE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME,’[137]
19 “I am telling you now[138] before it happens, that you may believe when it does happen, that I am he.
20 “Truly, truly, I say to you, the one who receives whomever I will send receives me, and the one who receives me receives him who sent me.”

Jesus Foretells His Betrayal John 13:21-30

¶ 21After Jesus had said these things, he became troubled in spirit and testified, “Truly, truly, I say to you, that one of you will betray me.”
22 The disciples began looking at one another, being uncertain about whom he meant.
23 There was one of his disciples, the one whom Jesus continued to love, reclining on Jesus’ chest.
24 Therefore Simon Peter nods to this disciple[139] to ask who it is he is speaking about.
25 Then while leaning back upon Jesus’ chest, he simply says to him, “Lord, who is it?”
26 Jesus answered, “That man is the one for whom I shall dip this small piece of bread and give it to him.” Then when he dipped the small piece of bread, he gives it to Judas Iscariot, the son of Simon.
27 And after the small piece of bread, at that moment Satan entered into that man. Therefore Jesus says to him, “What you do, do quickly!”
28 But none of those reclining *at the table* knew for what purpose he said this to him.
29 For some were thinking, because Judas was holding the little money purse, therefore Jesus said to him, “Buy the things which we have need of for the feast,” or that he should give something to the poor.
30 Therefore, after taking the small piece of bread, he went out immediately. Now it was night.

Jesus Gives His New Commandment John 13:31-35

¶ 31 Consequently when he had gone out, Jesus says, “Now the Son of Man has just been glorified, and God has just been glorified in him.
32 “If God has just been glorified in him, indeed God will glorify the Son of Man[140] in himself, and will glorify him immediately.
33 “Little children, I am with you a short time yet; you will seek me, and just as I told the Jews, I also say to you now ‘Where I am going, you are not able to come.’
34 A new commandment I give to you, that you love one another; just as I have loved you, so also you love one another.
35 By this all will know that you are my disciples, if you have love for[141] one another.”

Jesus Foretells Peter’s Denial John 13:36-38

¶ 36 Simon Peter says to him, “Lord, where are you going?” Jesus answered, him, “Where I am going, you are not able to follow me now, but you will follow *me* later.”
37 Peter says to him, “Lord, why am I not able to follow you now? I will lay down my life for you.”
38 Jesus answered, “Will you lay down your life for me? Truly, truly, I say to you, a rooster will absolutely not crow until you deny[142] me three times.”

Jesus the Way to the Father John 14:1-14

14 ¶ “Let not your heart be troubled; believe in God, believe also in me.
2 “In my Father’s house are many rooms; if it were not so,[143] I would have told you, for I am going to prepare a place for you.
3 “And if I go and prepare a place for you, I will come again and take you to myself, that where I am, you may be also.

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[137] Ps.41:9
[138] Lit. from now on, or, from the present time
[139] Lit. one
[140] Lit. him
[141] Lit. in
[142] Lit. will deny
[143] Lit. but if not

4 “And you know the way *to* where I am going.”
5 Thomas says to him, “Lord, we do not know where you are going; how are we able to know the way?”
6 Jesus says to him, “I am the way and the truth and the life. No one comes to the Father except through me.
7 “If you have known me, you would know from experience my Father also. And from now on you do know him and have seen him.”
8 Philip says to him, “Lord, show us the Father, and it is sufficient for us.”
9 Jesus says to him, “Have I been with you for so long a time, and yet you have not come to know me, Philip? The one who has seen me has seen the Father. How can you say, ‘Show us the Father?’
10 “Do you not believe that I am in the Father and the Father is in me? The words that I speak to you, I do not speak on my own; but the Father who remains in me is carrying out his works.
11 “Begin to believe me, all of you,[144] that I am in the Father and the Father is in me. But if not, believe because of the works themselves.
12 “Truly, truly, I say to you, the one who believes in me will do the works that I am doing, and he will do greater works than these, because I am going to the Father.
13 “And whatever you ask for in my name, this I will do, in order that the Father may be glorified in the Son.
14 “If you ask me for anything in my name, I will do *it*.”

Jesus Promises the Holy Spirit John 14:15-31

15 “If you disciples[145] love me, you will keep my commandments.
16 “And I will ask the Father and he will give you another Helper, that he may be with you forever,
17 “the Spirit of truth, whom the world is not able to receive, because it does not see him nor know him from experience; you know him from experience, because he remains with you and will be among you.
18 “I will not leave you as orphans; I am coming to you.
19 “In a little while the world is no longer going to see me, but you are going to see me; because I live, you also will live.
20 “On that day you will come to know that I am in my Father, and you are in me, and I am in you.
21 “The one who has my commandments and keeps them, that one is the one who loves me. And the one who loves me will be loved by my Father, and I will love him and reveal myself to him.”
22 Judas, not Iscariot, says to him, “Lord, what has happened that you intend to reveal yourself to us but not to the world?”
23 Jesus answered and said to him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and will make our dwelling-place with him.
24 “The one who does not love me does not keep my words. And the word that you hear is not mine but is the Father’s who sent me.”
¶ 25 “I have spoken these things while I am remaining with you disciples.[146]
26 “But the Helper, the Holy Spirit whom the Father will send in my name, that Helper[147] will teach you all things and will bring to your remembrance all the things that I told you.
27 “Peace I leave with you, my peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be cowardly.
28 “You have heard that I said to you, ‘I am going away and I am coming to you.’ If you loved me, you would have rejoiced, because I am going to the Father, because the Father is greater than I.
29 “And now I have told you before it happens, in order that when it happens you may believe.
30 “I will not speak much longer with you, for the ruler of this[148] world is coming; and he has nothing in me,

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[144] The words “all of you” are added because at this point Jesus is no longer addressing only Philip but all of his disciples
[145] The word “disciples” is added because the Greek verb is plural; the following verses are plural also
[146] The word “disciples” is added because the Greek pronoun is plural, indicating Jesus was no longer speaking only to Judas but to all the disciples
[147] Lit. that one
[148] Lit. the

31 “but in order that the world may come to know that I love the Father, I do just as the Father has commanded me.”
¶ “Get up! Let us go from here!”

The Vine and the Branches John 15:1-11

15 ¶ “I am the true vine, and my Father is the vine-dresser.
2 “Every branch in me not bearing fruit, he cuts off; and every branch bearing fruit, he prunes, that it may bear more fruit.
3 “You are already clean because of the word that I have spoken to you.
4 “Remain in me, and I in you. Just as the branch is not able to bear fruit on its own unless it continues to remain in the vine, in the same way neither *are* you *able to bear fruit* unless you continue to remain in me.
5 “I am the vine; you are the branches. The one who remains in me and I in him – this person[149] bears much fruit, because without me you are unable to do anything.
6 “If anyone does not remain in me, he is cast outside and withers like the branch, and they gather them up and cast them into the fire and they are burned.
7 “If you remain in me and my words remain in you, ask for whatever you want, and it will be done for you.
8 “My Father is glorified in this, that you keep on bearing much fruit and prove yourselves to be my disciples.
9 “Just as the Father has loved me, I have also loved you. Remain in my love.
10 “If you keep my commandments, you will remain in my love, just as I have kept the commandments of my Father and remain in his love.
11 “I have spoken these things to you that my joy may be in you and your joy may be made full.”

Jesus Commands His Disciples to Love One Another John 15:12-17

¶ 12 “This is my commandment: Keep loving one another as I have loved you.
13 “Greater love no one has than this – that one lay down his life for his friends.
14 “As for you, you are my friends if you keep doing the things that I command you.
15 “No longer do I call you slaves, because the slave does not know what his master is doing. But I have called you friends, because all things that I have heard from my Father I have made known to you.
16 “You did not choose me, rather I chose you and appointed you, that you go and keep bearing fruit and that your fruit remains, so that whatever you ask the Father in my name, he may give *it* to you.
17 “These things I command you, that you keep loving one another.”

Jesus Warns His Disciples the World Will Hate Them John 15:18-27

¶ 18 “If the world hates you, realize that it has first hated me before you.
19 “If you were of the world, the world would love its own; but because you are not of the world, rather I have chosen you out of the world, for this reason the world hates you.
20 “Keep remembering the word that I said to you, ‘A slave is not greater than his master.’ If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also.
21 “But they will do all these things to you because of my name, for they do not know him who sent me.
22 ”If I had not come and spoken to them, they would have no sin; but now they have no valid excuse for their sin.
23 “The one who hates me also hates my Father.
24 “If I had not done the works among them that no one else did, they would have no sin; but now they have both seen and hated both me and my Father.
25 “But *they have done so* in order that the word which is written in their law may be fulfilled, ‘They hated me without reason.’ ”
¶ 26 “When the Helper comes, whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, that Helper[150] will bear witness about me;
27 “moreover, you also are going to bear witness, because you have been with me from the beginning.”

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[149] Lit. one
[150] Lit. that one

16 ¶ "I have spoken these things to you, that you may not be caused to stumble.
2 "They will expel you from the synagogue; why, an hour is coming when[151] everyone who kills you shall think he is offering a religious service to God!
3 "And they will do these things because they have not come to know the Father nor me.
4 "But I have spoken these things to you, in order that when their hour comes, you may remember that I told you about them. Now I did not tell these things to you from the beginning, because I was with you."

Jesus Foretells the Work of the Holy Spirit John 16:5-15

¶ 5 "But now I am going to him who sent me, and none of you asks me, 'Where are you going?'
6 "But because I have spoken these things to you, sorrow has filled your heart.
7 "But I am telling you the truth, it is beneficial for you that I go away. For if I do not go away, the Helper will not come to you; but if I go, I will send him to you.
8 "And when that Helper[152] has come, he will convict the world concerning sin and concerning righteousness and concerning judgment;
9 "to be sure, concerning sin, because they do not believe in me;
10 "secondly, concerning righteousness, because I am going away to the Father and you are no longer going to see me;
11 "thirdly, concerning judgment, because the ruler of this world has been judged."
¶ 12 "I have much more to say to you, but you are not able to bear it now;
13 "but when that Helper[153] comes, the Spirit of truth, he will guide you in all the truth; for he will not speak on his own, but as much as he hears he will speak, and will make known to you the things that are coming.
14 "That Helper[154] will glorify me, for he will take from what is mine and make *it* known to you.
15 "Everything that the Father has is mine; for this reason I told you that he takes from what is mine and makes *it* known to you."

The Disciples Sorrow Will Turn into Joy John 16:16-24

¶ 16 "In a little while you are no longer going to see me, and again in a little while you will see me."
17 Therefore some of his disciples said to one another, "What is this that he says to us, 'In a little while you are no longer going to see me, and again in a little while you will see me?" and, "Because I am going away to the Father?"
18 Consequently they asked repeatedly, "What is this that he is saying, in a little while? We do not understand what he is saying."
19 Jesus knew that they were wishing to question him, and he said to them, "Are you deliberating with one another about this because I said, 'In a little while you are no longer going to see me, and again in a little while you will see me?'
20 "Truly, truly, I say to you, that you will weep and mourn, but the world will rejoice; you will be grieved, but your grief will be turned into joy.
21 "The woman has pain when she gives birth, because her hour has come; but when she has born the infant, she no long remembers her tribulation because of the joy that a male-child has been born into the world.
22 "Consequently now you also have grief; but I will see you again, and your heart will rejoice, and no one takes your joy from you.
23 "And in that day you will not question me about anything. Truly, truly, I say to you, whatever you ask the Father for in my name, he will give *it* to you.
24 "Until now you have not asked for anything in my name; keep asking and you will receive, in order that your joy may be made full."

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[151] Lit. that
[152] Lit. that one; so also in v.13 & 14
[153] Lit. that one
[154] Lit. that one

Jesus Tells His Disciples To Pray in His Name and That He Is Going to the Father
John 16:25-33

¶ 25"I have spoken these things to you in figures of speech. An hour is coming when I will no longer speak
to you in figures of speech, rather I will tell you plainly about the Father.
26 "In that day you will ask in my name, and I am not saying to you that I will entreat the Father for your
benefit.
27 "For the Father himself loves you, because you have loved me and have believed that I came from God.
28 "I came from the Father and have come into the world; I am leaving the world again and going to the
Father."
29 His disciples say, "You see, now you are speaking plainly, and you are not saying a figure of speech.
30 "Now we know that you know all things and you have no need for anyone to keep questioning you; by
this we believe that you came from God."
31 Jesus replied to them, "Do you now believe?
32 "Look, an hour is coming, and has come, that you shall be scattered, each one to his own home and you
shall leave me alone; and yet I am not alone, because the Father is with me.
33 "I have spoken these things to you in order that you may have peace in me. In the world you have
tribulation, but be of good cheer, I myself have overcome the world."

Jesus' High Priestly Prayer John 17:1-26

17 ¶ Jesus spoke these things, and when he had lifted up his eyes to heaven, he said, "Father, the hour
has come. Glorify your Son, in order that the Son may glorify you,
2 "just as you gave him authority over all people,[155] in order that he may give eternal life to
everyone whom you gave to him.
3 "And this is eternal life, that they come to know you, the only true God, and Jesus Christ whom you have
sent.
4 "I glorified you on the earth by having completed the work that you gave me to do.
5 "And now glorify me beside yourself, Father, with the glory that I had beside you before the existence of
the world.
¶ 6 "I have made your name known to the men whom you gave to me out of the world. They were yours
and you gave them to me, and they have kept your word.
7 "Now they have come to know that everything you have given to me is from you;
8 "for the words that you gave to me I have given to them, and they themselves accepted *them* and have
truly come to know that I came from you, and they have believed that you sent me.
9 "As for me, I am praying for their benefit; I am not praying for the benefit of the world but for the benefit
of those whom you have given to me, for they are yours,
10 "and all the things that are mine are yours and your things are mine, and I have been glorified in them.
11 "And I am no longer in the world, but they themselves are in the world, and I am coming to you. Holy
Father, keep them in your name that you have given to me, in order that they may be one as we *are one*.
12 "When I was with them, I continued to keep them in your name that you have given to me, and I
guarded *them*, and not one of them was lost except the son of eternal destruction, in order that the Scripture
may be fulfilled.
13 "But now I am coming to you, and I am speaking these things in the world, in order that they may have
my joy made full in themselves.
14 "I have given your word to them, and the world has hated them, because they are not of the world just as
I am not of the world.
15 "I am not requesting that you take them out of the world, but that you keep them from the evil one.
16 "They are not of the world just as I am not of the world.
17 "Sanctify them in the truth; your word is truth.
18 "Just as you sent me into the world, I have also sent them into the world.
19 "And I sanctify myself in their behalf, in order that they themselves may also be sanctified in truth.
¶ 20 "Now I am not praying only for the benefit of these, but also for the benefit of those who are going to
believe in me through their word,

[155] Lit. flesh

21 “that they may all be one, just as you, Father, are in me and I in you, that they may also be in us, in order that the world may believe that you sent me.
22 “And the glory you have given to me, I have given to them, in order that they may be one just as we are one,
23 “I in them and you in me, in order that they may be made completely united, in order that the world may come to know that you sent me and you loved them just as you loved me.
24 “Father, I desire that those, whom[156] you have given me, may also be with me where I am, in order that they may see my glory which you have given to me, because you have loved me before the foundation of the world.
25 “Righteous Father, indeed the world has not known you, but I have known you, and these *disciples* have known that you sent me,
26 “and I have made your name known to them and I will make it known, in order that the love with which you loved me may be in them and I may be in them.”

Jesus Is Betrayed and Arrested John 18:1-14

18 ¶ After Jesus had spoken these words,[157] he went out with his disciples to the other side of the flowing winter brook[158] of the Kidron where there was a garden, into which he himself entered and his disciples.
2 Now Judas, who was betraying him, also knew the place, because Jesus often gathered there with his disciples.
3 Then when Judas had received the *Roman* cohort[159] and officers from the chief priests and from the Pharisees, he comes there with lanterns and torches and weapons.
4 Therefore Jesus, knowing all the things coming upon him, went out and says to them, “Whom are you looking for?”
5 They answered him, “Jesus the Nazarene!” He says to them, “I am he.” Now Judas, who was betraying him, was also standing with them.
6 Consequently when he said to them, “I am he,” they drew back and fell to the ground.
7 Then he again asked them, “Whom are you looking for?” And they said, “Jesus the Nazarene.”
8 Jesus replied, “I told you that I am he. Therefore if you are looking for me, permit these men to go.”
9 *Jesus said this* in order that the word that he had spoken may be fulfilled: “I lost not even one of those whom you have given to me.”[160]
10 Then Simon Peter, having a sword, drew it and struck the slave of the high priest and cut off his right ear. Now the slave’s name was Malchus.
11 Therefore Jesus said to Peter, “Put your sword into its sheath! The cup that the Father has given to me, shall I absolutely not drink it?”
¶ 12 Then the *Roman* cohort and its commander and the officers of the Jews arrested Jesus and bound him
13 and brought him to Annas first; for he was the father-in-law of Caiphas, who was the chief priest of that year.
14 Now Caiaphas was the man who advised the Jews that it was advantageous for one man to die in place of the people.

Peter’s First Denial of Jesus John 18:15-18

¶ 15 Now Simon Peter and another disciple were following Jesus. And that disciple was an acquaintance of the high priest, and he entered with Jesus into the courtyard of the high priest,
16 but Peter was standing at the door outside. Then the other disciple, who was an acquaintance of the high priest, went out and spoke to the doorkeeper and brought Peter in.
17 Then the slave girl who was the doorkeeper says to Peter, “Are you not also one of this man’s disciples?” He says, “I am not!”

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156 Lit. what
157 Lit. things
158 Lit. torrent
159 A cohort was normally about 600 armed soldiers
160 Jn.17:12

18 Now the male slaves and the officers were standing *around* a charcoal fire they had made, because it was cold, and they were trying to warm themselves. And Peter was also standing with them and warming himself.

The High Priest Questions Jesus John 18:19-24

¶ 19 Then the high priest questioned Jesus about his disciples and about his teaching.
20 Jesus answered him, "I have spoken publicly to the world. I always taught in a synagogue and in the temple, where all the Jews come together, and I have spoken nothing in secret.
21 "Why question me? Question those who have heard what I said to them. Behold, they know what things I said."
22 And after he said these things, one of the officers who was standing nearby gave Jesus a slap, saying, "Is this how you answer the high priest?"
23 Jesus replied to him, "If I have spoken wrongly, bear witness with regard to the wrong; but if I have spoken rightly, why did you strike me?"
24 Then Annas sent him bound to Caiaphas the high priest.

Peter Denies Jesus Again John 18:25-27

¶ 25 Now Simon Peter was standing and warming himself. Then they said to him, "Are you not also one of his disciples?" He denied *it* and said, "I am not."
26 One of the male slaves of the high priest, being a relative of him whose ear Peter cut off, says, "Did I indeed not see you in the garden with him?"
27 Then again Peter denied *it*. And immediately the rooster crowed.

Jesus before Pilate John 18:28-40

¶ 28 Then they lead Jesus from Caiaphas into the Roman governor's palace. Now it was early in the morning. But they themselves did not enter into the governor's palace, in order that they would not be ceremonially defiled but may eat the Passover.
29 Therefore Pilate went outside to them and says, "What accusation do you bring against this man?"
30 They answered and said to him, "If this man were not committing a crime, we would not have handed him over to you."
31 Therefore Pilate said to them, "You take him, and judge him according to your law." The Jews said to him, "It is not lawful for us to kill anyone,"
32 that the word of Jesus may be fulfilled, which he spoke indicating beforehand what kind of death he was destined to die.
33 Then Pilate entered his governor's palace again and summoned Jesus and said to him, "You, are you the king of the Jews?"
34 Jesus answered, "Are you saying this on your own, or did others speak to you about me?"
35 Pilate answered, "Surely I am not a Jew, am I? Your people and the chief priests handed you over to me. What have you done?"
36 Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have kept fighting, so that I would not have been handed over to the Jews. But as a matter of fact my kingdom is not from here."
37 Therefore Pilate said to him, "So, are you a king?" Jesus answered, "Indeed you are saying that I am a king. For this purpose I was born and for this purpose I have come into the world, to bear witness to the truth. Everyone who is of the truth listens to my voice."
38 Pilate says to him, "What is truth?"
¶ And after he said this, he again went out to the Jews, and he says to them, "I find no grounds for an accusation in him.
39 "You have a custom that I release one *prisoner* to you at the Passover. Therefore do you wish that I release the king of the Jews to you?"
40 Therefore they started to cry out loudly again, "Not this man, but Barabbas!" Now Barabbas was a revolutionary.

Jesus Sentenced To Be Crucified John 19:1-16

19 ¶ At that time, then, Pilate took Jesus and scourged *him*.
2 And when the soldiers had braided a crown of thorns, they put *it* on his head. And they put a purple robe around him,

3 and came to him again and again saying, “Hail, king of the Jews!” And they gave him slaps in the face.
4 And Pilate came out once more and says to them, “Look, I am bringing him out to you, in order that you may know that I find no grounds for an accusation in him.”
5 Then Jesus came out wearing the crown of thorns and the purple robe. And Pilate[161] says to them, “Behold the man!”
6 Then when the chief priests and the officers saw him, they shouted, “Crucify! Crucify!” Pilate says to them, “You, you take him and crucify *him*, for I myself find no grounds for an accusation in him!”
7 The Jews answered him, “We have a law, and according to that[162] law he ought to die, because he declared himself[163] to be the Son of God.”
¶ 8 Then when Pilate heard this assertion, he was even more afraid,
9 and he went into his governor’s palace again, and he says to Jesus, “You, where are you from?” But Jesus did not give him an answer.
10 Then Pilate says to him, “To me – you do not speak? Don’t you understand that I have authority to set you free and I have authority to crucify you?”
11 Jesus answered him, “You would not have any authority over me, if it had not been given to you from above. For this reason the one who betrayed me to you *has* the greater sin.”
12 As a result of this Pilate began seeking to set him free. But the Jews shouted, “If you set this man free, you are not a friend of Caesar! Everyone who declares himself[164] a king speaks against Caesar!”
¶ 13 Then Pilate, after he heard these statements, brought Jesus out, and he sat upon the elevated judgment seat in the place called the Stone Pavement, and in Hebrew Gabbatha.
14 Now it was the preparation *day* of the Passover; it was about the sixth[165] hour. And he says to the Jews, “Behold your king!”
15 Therefore they shouted, “Take *him* away! Take *him* away! Crucify him!” Pilate says to them, “Shall I crucify your king?” The chief priests answered, “We have no king except Caesar!”
16 Therefore he then handed him over to them to be crucified.

The Crucifixion of Jesus John 19:16b-27

¶ They then took charge of Jesus.
17 And bearing his own cross, he went out to the place that is called Place of a Skull, which is called in Hebrew, “Golgotha,”
18 where they crucified him, and two others with him, one on each side, and Jesus in the middle.
19 Now Pilate also wrote a notice and fastened *it* upon the cross. And it was written, “Jesus the Nazarene, the King of the Jews.”
20 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, Latin, and Greek.
21 Consequently, the chief priests of the Jews began saying to Pilate, “Do not write, ‘The King of the Jews,’ but that fellow[166] said, ‘I am King of the Jews.’ ”
22 Pilate replied, “What I have written, I have written!”
¶ 23 Then, when the soldiers had crucified Jesus, they took his clothes and divided *them* into four parts, a part to each soldier, and the undershirt[167] *remaining*. Now the undershirt was seamless, woven entirely in one piece.[168]
24 Therefore they said to one another, “Let us not tear it, but let us cast lots for it *to decide* whose it will be.” *This occurred* in order that the Scripture might be fulfilled, that said,

“THEY DIVIDED MY GARMENTS AMONG THEMSELVES,
AND FOR MY CLOTHING THEY CAST LOTS.”[169] [170]

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[161] Lit. he
[162] Lit. the
[163] Lit. made himself
[164] Lit. makes himself
[165] Perhaps 6:00 a.m.
[166] Lit. that one
[167] Lit. tunic; a shirt worn next to the skin
[168] Lit. woven from the top throughout

Accordingly the soldiers surely did these things.
25 Now by the side of the cross of Jesus stood his mother and the sister of his mother, Mary the wife of Clopas, and Mary Magdalene.
26 Consequently, when Jesus saw his mother and the disciple whom he continued to love standing nearby, he said to his mother, "Dear woman, behold your son."
27 Next he said to the disciple, "Behold your mother." And from that hour this[171] disciple took her into his home.

The Death of Jesus John 19:28-37

¶ 28 After this, Jesus knowing that all things have already been accomplished, said in order that the Scripture might be fulfilled, "I am thirsty."
29 A full jar of wine vinegar was standing there. Then, after a sponge full of wine vinegar was put around *a branch of* a hyssop *plant*, they brought *it* up to his mouth.
30 Then when Jesus received the wine vinegar, he said, "It is finished," and when he bowed his head, he gave up his spirit.
¶ 31 Now the Jews, because it was the day of preparation, in order that the bodies would not remain on the cross on the Sabbath, for the day of that Sabbath was sacred,[172] they asked Pilate that their legs be broken and they be taken away.
32 Therefore the soldiers came, and they broke the legs of the first man and of the other man who was crucified with him.
33 But when they came to Jesus, when they saw he had already died, they did not break his legs,
34 but one of the soldiers pierced his side with a spear, and immediately blood and water came out.
35 And the man[173] who had seen *it* has born witness, and his testimony is true, and that man knows that he is reporting the truth, in order that you also may believe.
36 For these things came to pass in order that the Scripture may be fulfilled,
"NOT A BONE OF HIM SHALL BE BROKEN."[174]
37 And again another Scripture says,
"THEY WILL LOOK ON HIM WHOM THEY PIERCED."[175]

The Burial of Jesus John 19:38-42

¶ 38 Now after these things Joseph of Arimathea, who was a disciple of Jesus but had been undercover for fear of the Jews, asked Pilate that he might take the body of Jesus away; and Pilate gave *him* permission. So he went and took his body.
39 Now Nicodemus, the man who first came to Jesus[176] during the night, went also, bearing a mixture of myrrh and aloes, about one hundred pounds.[177]
40 So they took the body of Jesus and bound it in linen cloths with the aromatic spices, as is the custom of the Jews to prepare for burial.
41 Now in the place where he was crucified was a garden, and in the garden a new tomb in which no one had ever been laid.
42 So for the sake of the day of preparation of the Jews, because the tomb was nearby, they laid Jesus there.

The Resurrection of Jesus John 20:1-10

20 ¶ Now early on the first *day* of the week, while it is still dark, Mary Magdalene comes to the tomb, and she sees the stone has been taken away from the tomb.
2 Therefore she runs and comes to Simon Peter and to the other disciple whom Jesus continued to

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169 Lit. a lot
170 Ps.22:18
171 Lit. the
172 Lit. great
173 Lit. the one who, in a masculine gender; so also v.39
174 Ex.12:46; Num.9:12h
175 Zech.12:10
176 Lit. him
177 Lit. one hundred litras; a litra was a Roman pound weighing twelve ounces

love, and she says to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.”
3 So Peter and the other disciple went out, and they began going to the tomb.
4 And the two were running together, but the other disciple ran ahead faster than Peter and came to the tomb first.
5 And after bending over, he is able to see the linen clothes lying *there*, though he did not go in.
6 Then Simon Peter also comes, following him, and went into the tomb. And he looks at the linen cloths lying *there*,
7 and the face cloth, which was upon his head, not lying with the linen clothes but having been folded up in one place by itself.
8 So at that time the other disciple who had come to the tomb first also went in, and he saw and he believed.
9 For they did not yet come to know the Scripture that he must rise from the dead.
10 Then the disciples went away again to their own homes.

The Appearance of Jesus to Mary Magdalene John 20:11-18

11 Now Mary stood outside the tomb weeping. Then, while she continued weeping, she bent over, looking into the tomb,
12 and she sees two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying.
13 And those *angels* say to her, “Dear woman, why are you weeping?” She says to them, “They have carried my Lord away, and I do not know where they have laid him.”
14 After she said these things, she turned back, and she sees Jesus standing *there*, and yet she did not recognize that it was Jesus.
15 Jesus says to her, “Dear woman, why are you weeping?” Whom are you looking for?” Believing that he is the gardener, she says to him, “Sir, if you yourself carried him off, tell me where you have laid him, and I will carry him away.”
16 Jesus says to her, “Mary.” After having turned around she says to him in Hebrew, “Rabboni!” (which means, Teacher).
17 Jesus says to her, “Stop holding on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, ‘I am ascending to my Father and your Father and my God and your God.’ ”
18 Mary Magdalene comes, announcing to the disciples, “I have seen the Lord!” – and he said these things to her.

The Appearance of Jesus to the Disciples John 20:19-23

19 Now when it was evening on the same day, on the first *day* of the week, and when the doors had been locked where the disciples were because of their[178] fear of the Jews, Jesus came and stood in *their* midst, and he says to them, “Peace *be* with you.”
20 And after he said this, he showed his hands and his side to them. Therefore the disciples rejoiced when they saw the Lord.
21 Then Jesus said to them again, “Peace *be* with you. Just as the Father has sent me, I am also sending you.”
22 And after he said this, he breathed on them, and he says, “Receive the Holy Spirit.
23 “If you forgive the sins of anyone, they have been forgiven to them; if you retain *the sins* of anyone, they have been retained.”

The Appearance of Jesus to Thomas John 20:24-29

24 But Thomas, one of the Twelve, who was called Didymus, was not with them when Jesus came.
25 Therefore the other disciples told him repeatedly, “We have seen the Lord!” But he said to them, “Unless I see the mark of the nails in his hands and put my finger into the mark of the nails and put my hand into his side, I will absolutely not believe!”
26 And after eight days his disciples were again inside and Thomas *was* with them. Jesus comes when the doors had been locked, and he stood in *their* midst and said, “Peace *be* with you.”

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[178] Lit. the

27 After that he says to Thomas, “Reach out your finger here and see my hands, and reach out your hand and put *it* into my side, and be not unbelieving but believing.”
28 Thomas answered and said to him, “My Lord and my God!”
29 Jesus says to him, “Because you have seen me, have you believed? Blessed are the ones who have not seen and yet have believed.”

Part 4: The Apostle John’s Epilogue John 20:30-21:25

The Purpose of John’s Gospel John 20:30 & 31

30 Now, to be sure, many other signs Jesus also performed before his disciples, which have not been written in this book.
31 But these *signs* have been written in order that you may believe that Jesus is the Christ,[179] the Son of God, and that by believing you may have life in his name.

The Appearance of Jesus to Seven Disciples at the Sea of Galilee John 21:1-14

21 ¶ After these things Jesus revealed himself again to the disciples by the Sea of Tiberias. Now he revealed *himself* in this way:
2 Simon Peter and Thomas, who was called Didymus, and Nathanael from Cana of Galilee, and the sons of Zebedee, and two others of his disciples were together.
3 Simon Peter says to them, “I am going fishing.” They say to him, “And we are coming with you.” They went out and stepped into the boat, and during that night they caught nothing.
4 At this time when early morning was dawning,[180] Jesus stood on the shore. The disciples, though, did not realize that it was Jesus.
5 Then Jesus says to them, “Children, you do not have any fish, do you?” They answered him, “No.”
6 And he said to them, “Cast the net to the right side of the boat, and you will come upon *some*.” So they cast *the net*, and because of the great number of fish, they no longer were strong *enough* to haul it in.
7 Therefore that disciple whom Jesus continued to love says to Peter, “It is the Lord.” So Simon Peter, having heard that it is the Lord, tied his outer garment around *himself*, for he had taken it off,[181] and threw himself into the sea.
8 But the other disciples came in the small boat, for they were not far from dry land; on the contrary, *they were only* about one hundred yards away,[182] dragging the net *full* of fish.
9 Then when they got out on the land, they are able to see a charcoal fire burning[183] and fish laying upon *it* and bread.
10 Jesus says to them, “Bring some of the fish which you just caught now.”
11 So Simon Peter climbed aboard and hauled the net onto the land full of large fish, a hundred fifty-three; and although there were so many *fish*, the net was not torn.
12 Jesus says to them, “Come now; eat breakfast!” Not one of the disciples was daring to question him, “Who are you?” because they knew that it was the Lord.
13 Jesus comes and takes the bread and gives *it* to them, and likewise the fish.
14 This was now the third time Jesus appeared to the disciples after he had been raised from the dead.

Jesus Reinstates Peter John 21:15-19

15 Then when they had eaten breakfast Jesus says to Simon Peter, “Simon, son of John, do you love me more than these?” He says to him, “Yes, Lord, you know that I have a natural affection for you.” He says to him, “Feed my lambs.”
16 He says to him again for the second time, “Simon, son of John, do you love me?” He says to him, “Yes, Lord, you know that I have a natural affection for you.” He says to him, “Shepherd my sheep.”
17 He says to him for the third time, “Simon, son of John, do you have a natural affection for me?” Peter became sorrowful because he said to him the third time, “Do you have a natural affection for me?” And he

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[179] Or, the Messiah
[180] Lit. arising, coming about, or occurring
[181] Lit. he was without an outer garment
[182] Lit. two hundred cubits
[183] Lit. laid out

says to him, “Lord, you know all things, you know from experience that I have a natural affection for you.”
Jesus says to him, “Feed my sheep.”
18 “Truly, truly I say to you, when you were younger, you bound your shirt around your waist[184] daily[185]
and walked where you wished. But when you grow old, you will stretch out your hands, and another will
bind your shirt around your waist[186] and bring *you* where you do not wish *to go*.”
19 Now he said this indicating beforehand by what kind of death he would glorify God. And after he said
this, he says to him, “Keep following me!”

Jesus and the Disciple He Loved John21:20-23

20 When Peter turned around, he sees the disciple whom Jesus continued to love following *them*, who also
had leaned back upon his chest at the supper and said, “Lord, who is the one betraying you?”
21 So when Peter saw this *disciple,* he says to Jesus, “Lord, and what about this *disciple*?”
22 Jesus says to him, “If I intend him to remain until I come, what is *that* to you? As for you, you keep
following me!”
23 So this word went out to the brethren, that that disciple would not die. But Jesus did not say to him that
he would not die, but, “If I intend him to remain until I come, what is *that* to you?”

The Apostle John’s Conclusion John 21:24, 25

24 This is the disciple who is testifying concerning these things and who wrote these things, and we know
that his testimony is true.
25 And there are also many other things that Jesus did, everything which, if they are written down one by
one, I suppose not even the world itself would[187] have room for the books that would be written.

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[184] Lit. girded

[185] The emphasis of the Greek verb is customarily, or repeatedly

[186] Lit. will gird

[187] Lit. to have room for