The Gospel of John
in
The Faithful Majority Translation
of the New Testament

Expanded Version

Second Edition

Translated and Edited by

John H. Niemelä

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Preface to the Second Edition

by John H. Niemelä[1]

> 30 Now Jesus did many other miraculous signs in the sight of His disciples, which have not been written in this book. 31 But these *miraculous signs* have been written so that **you•** may believe that Jesus is the Messiah [the Christ], the Son of God, and so that by believing *this*, **you•** may have life by His Name (John 20:30-31).[2]

The Apostle John presents a series of eight miraculous signs to persuade readers that Jesus is the life-giving Messiah, the Son of God.

The near purpose for including signs is so that the readers would believe that Jesus is exactly who He claimed to be: the Messiah and the Son of God. The ultimate purpose for including the signs was so that—by believing—the readers would have life by the Name of Jesus, the Messiah and Son of God.

The two uses of the word **you•** in bold font identify the people to whom the apostle directs the entire book. His original readers had not yet believed the truth to which the signs testify: that Jesus is the Messiah, the Son of God. They did not yet have life by the Name of Jesus, the crucified and resurrected Messiah. John wanted his readers to gain everlasting life by believing the life-giving Messianic Son of God. If you have not yet believed Jesus for His promise of everlasting life, take a fresh look at John's Gospel and its case for believing Him for His promise of life.

Some believers may draw the wrong conclusion. They may infer the following: "John wrote his Gospel to unbelievers. I have already believed Jesus' message of life. John is not the book for me."

What is the flaw in such thinking? It is true that John wrote his Gospel to those who have not yet believed Jesus for His promise of everlasting life. It is true that John 20:31 does not say that the apostle

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[2] The Faithful Majority Translation's (FMT) underlying Greek text is that of Zane C. Hodges and Arthur L. Farstad, eds., *The Greek New Testament According to the Majority Text*, 2nd ed. (Nashville: Nelson, 1985).

wrote the book to believers. However, a difference exists between *to* and *for*. Let me illustrate:

Although John wrote his Gospel **to** unbelievers, it has a role **for** those of us who have already believed Jesus for His promise. The more familiar believers are with John's Gospel, the more natural it becomes to talk with people about Jesus' promise of life in the Fourth Gospel. Believers can hand this Gospel to friends and acquaintances with confidence.

So shall be My word
that goes forth from My mouth;
It shall not return to Me empty,
But it shall accomplish what pleases Me,
And it shall succeed *in the matter*
for which I sent it (Isaiah 55:11, my rendering).

Our words, no matter how eloquent, often fail. God's word never fails.

God sent John's Gospel to prove that Jesus is the life-giving Messianic Son of God, so unbelievers would be persuaded of Jesus' life-giving promise. Everyone needs the Fourth Gospel. Unbelievers need it, so they may believe Jesus' promise and have life everlasting. Believers need it, so they can share His life-giving promise. So let His word go forth in harmony with Isaiah 55:11!

Welcome to This Translation

by Anthony B. Badger

A Needed Translation

The profound power of God's word affects the minds and hearts of all who read or hear it (see Isaiah 55:8-11). A clear and accurate translation of His word is essential. This Faithful Majority Translation of John's Gospel (FMT) offers clarity.

The English language has changed dramatically since the Tyndale New Testament (1526), the Coverdale Bible (1535), and the King James Bible (1611). Words that meant one thing centuries ago may signify something quite different today. Changes in our language gradually diminish a translation's ability to communicate clearly.

A good translation must sound natural and avoid confusing religious jargon. It should avoid wooden language, but also must not merely paraphrase the Greek. A translation of the Fourth Gospel must set forth *clearly* John's own case for Jesus and His sure promise of everlasting life.

The Faithful Majority Translation presents the Greek text's message in contemporary American English. This Translation sets forth Jesus' message of life in a form suitable for reading aloud or for personal study. The need for a clear and accurate translation has never been greater.

Which Greek Text and Why?

Accurate translation preserves the meaning of the author's own words. A defining feature of this Translation is its faithfulness to the *Majority Text* (which derives from the Majority "family" of the Greek New Testament manuscripts). We believe the *Majority Text* is the most faithful to the original writings. Several points show the Majority family's (more importantly, the *Majority Text*'s) superiority.

- The Majority family includes by far the largest number of these individual manuscripts; thus, the title "Majority." This family's members share an exceptionally high level of agreement.
- The real test of a text family is how closely its members agree with each other. Numbers alone, however, are not the point. Early readers using a particular copy wanted to know whether others like it existed. Who would want a one-of-a-kind, flawed copy?

- Among recognized families, the Majority family has the greatest internal consistency within itself, despite its many members. Hand-copying does not produce a "photocopy" level of consistency between a family's members. However, the Majority family's remarkable consistency could not be ignored, so various theories arose to explain its origin.[1]

- The most reasonable basis for such uniformity is good copying. Careful oversight of Majority-family scribes and quality-control inspection may well account for the level of consistency between its members. These manuscripts (despite production in widely separated scriptoria) are faithful copies. The *Majority Text* is faithful to the original.

Consistency among Majority-family manuscripts (comprising 80%+ of all New Testament manuscripts) makes *The Greek New Testament According to the Majority Text* well-suited for conveying the original author's meaning in translation. We hope you will sense the apostolic author's voice in this new Majority-Text-based Translation, and benefit from its impact—as the FMT team has!

Distinctive Approach to Interpretive Issues

The Faithful Majority Translation (FMT) offers other unique features. Translators often retain misleading or vague renderings, just for tradition's sake. In John's Gospel, rendering *Ioudaioi* as Jews (as is traditional) is misleading. Rendering *baptizō* as "baptize" mimics how the Greek sounds, but fails to clarify the action (sprinkling or immersion).

The "Judean" issue. The FMT consistently renders the term *Ioudaioi* as "Judeans," not "Jews." The term originally referred to Judah, one of Israel's twelve tribes. In Jesus' day, it could either refer to Jews in general or narrowly to Judeans—versus Galileans and Samaritans in the north (cf. John 7:1). Those in Jerusalem (within the original territory of the tribe of Judah) were called "Judeans."[2]

Unfortunately, some have alleged that the Apostle John's repeated use of the term *Ioudaioi* casts aspersions on all Jewish people. Instead,

[1] A fuller explanation of issues of textual criticism appears in the Appendix, 103-16.

[2] By analogy, Yankees were New Englanders. Later, the term broadened to people in states that stayed in the Union. Now, foreigners label any American (even southerners) Yankees. John's Gospel uses *Ioudaioi* in its original sense—those born in (or residents of) Judea. *Other* New Testament books often broaden *Ioudaioi* to Jews in general.

the Fourth Gospel—written by the Apostle John, a resident of Galilee—presents a Galilean perspective. Naturally, a Galilean would call those from Judea *Ioudaioi* (Judeans). This Gospel contains many events involving Jesus' Galilean disciples [3] in the midst of Judeans. The mistranslation "Jews" has created confusion. The term *Ioudaioi* is a regional description, not a national one or an accusation.

The baptism issue. Similarly, the FMT always renders the term *baptizō* (baptize) as "immerse." Various groups differ on "baptism," so the word itself may confuse readers. The intent in John 1:33, for instance, is that—while Jesus' predecessor, John, immersed his followers *in* water—Jesus would someday immerse by the Holy Spirit. Immersion is *generally* clear, but *baptizō* sometimes does not involve water. John 1:33b is a case in point.

Unique Editorial Distinctives

Courts require witnesses to tell "the truth, the whole truth, and nothing but the truth." Translators often say less than "the whole truth" that the Greek conveys. Thus, the FMT regularly clarifies the following "lost-in-translation" issues:

Plural forms of "you." Modern standard written English does not distinguish plural forms of "you" from singular ones. In 1611, "ye" was plural, "thou/thy/thee" were singular, and "you" served both singular and plural. (Similarly, speakers in the American South often use "y'all" for plural!) The FMT clarifies singular versus plural without abandoning standard written English. Plural forms of "you/your" are marked as "you•/your•." When plural you• is implicit (as with imperatives), the • attaches to the verb directly ("believe•").

Quotations. Quoted speech uses the normal double quotation marks ("…"). Old Testament references use chevron-style quotation marks («…»).

Capitalization. Pronouns that refer to deity are capitalized (e.g., You, He). Old Testament citations containing YHWH (Yahweh) render it as LORD in small caps (see John 12:13, 38). Also, "I AM" is in small caps when Jesus alludes to Himself as Yahweh.

[3] Judas was likely the only Judean of the Twelve. Iscariot likely is Hebrew for "man of Kerioth," a town in Judah. The Apostle John, a Galilean, had a Galilean perspective. He would naturally refer to Judeans (an outside group) more often than to his own. *Ioudaioi* appears seventy times; Galilean only once. Frequent mention does not make *Ioudaioi* pejorative. Though an outside group, the term is neutral. See John 11:19, 31, 33, 36, 45; and 12:9, which mention Judeans favorable to Jesus.

Leading questions. Greek, like English, sometimes uses *leading questions*,[4] which lead to a specific, desired answer (usually "Yes" or "No"), such as "You're not Bill, are you?" Most translations ignore markers for leading questions, but the FMT marks leading questions with an italic tag ('*right*?', '*are you*?', '*have they*?'). Examples include John 4:33; 7:26, 31, 35, 51-52; 8:53; 9:40; 10:21.

Historic (or narrative) present tenses. Some Greek writers (including the Apostle John) use the historic present, a Greek present tense for past actions. The Fourth Gospel includes numerous historic presents, highlighting strategic events. The apostle may also use it to draw readers into the story. This Translation marks historic present tenses with a caret: ^. An example is "testified^" in John 1:15, where a literal translation of the Greek would be "testifies." This is the first of 159 historic presents.

Paragraphs. Unlike some translations, the FMT does not treat each verse as a distinct paragraph. It clusters related verses. Such a page layout depicts the book's flow of thought visually.

Miscellaneous markers. This Translation also indicates implicit words through italics, aligning English as closely to the Greek as possible. Such usage of italics for implicit text (not emphasis) is common among Bible translations.

Map. Although Bibles often have maps, readers might not expect one in a Gospel of John. However, the Apostle John explicitly speaks of Jesus' travels in Galilee, Batanea,[5] Samaria, and Judea. The map clarifies Jesus' movements within John's Gospel;[6] some locales might otherwise seem obscure. Jesus' ministry occurred in time and space. The map appears on page xxii, immediately before the first chapter of the Translation.

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[4] "George Washington was a president, was he not?" expects a "Yes" answer. "Benjamin Franklin was not a president, was he?" points to a "No" answer.

[5] The Old Testament sixty times calls Batanea *Bashan*. The name changed because Aramaic often substituted "th" (ת) for "sh" (שׁ). After the northern kingdom fell (722 BCE), the Aramaic name prevailed. The Greek text uses *Bēthania* for two places: Lazarus' hometown near Jerusalem (Bethany), and for the region east of the Sea of Galilee (Batanea). The FMT uses distinct forms for the sake of clarity.

[6] John's Gospel never uses the term "Perea," but mentions trips that took Jesus there. The map shows it for completeness.

The Fourth Gospel's Unique Purpose

This is the only New Testament book expressly written for those who have not yet believed Jesus for His promise of everlasting life.[7] The apostle wrote specifically so that those without eternal life might believe in Jesus for it. Miraculous signs are central to his purpose in writing, as John 20:30-31 says:

> Now Jesus did many other miraculous signs in the sight of His disciples, which have not been written in this book. But these *miraculous signs* have been written so that you• may <u>believe</u> that Jesus is the Messiah [the Christ], the Son of God, and so that by <u>believing</u> *this*, you• may have life by His Name.

The Apostle John speaks of *signs*, not mere miracles. Yes, each sign involves the miraculous, but he calls them signs. What is his point? A *sign sign*ifies[8] a greater truth. That truth is that one should believe that Jesus is the life-giving Messiah, the Son of God, based upon proof given by the signs (20:31). Deuteronomy 18:15-22 clarifies that one (or One) sent by God would validate that God has sent him (or Him). The first seven miraculous signs are the focus of the first half of the book of John:

1.	Water to Wine	(2:1-11)
2.	An Official's Son Lives	(4:46-54)
3.	A Lame Man Arises	(5:1-9)
4.	Feeding the Five Thousand	(6:1-14)
5.	Walking on the Sea	(6:15-21)
6.	Sight for One Born Blind	(9:1-7)
7.	Raising Lazarus	(11:1-44)

In addition, the eighth and greatest sign—the cross and resurrection—is the centerpiece of the second half of John's Gospel (see 2:19, 21; 3:14).

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[7] All other New Testament books address believers, focusing on topics pertinent to them. The author of this Gospel has a single focus as he addresses those who have not yet believed Jesus' promise of life. John's Gospel assumes that readers may only have minimal knowledge about Jesus.

[8] Note the similarity of the noun and the verb (in English and in Greek): <u>*Sēmainō*</u> ("to *sign*ify"); <u>*sēmeion*</u> ("*sign*"). The verb appears in John 12:33; 18:32; 21:19; the noun, in John 2:11, 18, 23; 3:2; 4:48, 54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30.

8. Cross and resurrection (19:16–20:18)

John *sign*als that his Gospel has a definite aim. The whole book points toward Jesus' cross and resurrection. In turn, His cross and resurrection *sign*ify something even greater. Yes, they are historical events of immeasurable magnitude, but those events *sign*ify a truth that is even greater: Jesus, the life-giving Messiah, the Son of God, grants everlasting life to those who believe Him for His promise of life (20:31).

Note how Jesus points ahead toward things that would happen in the near future. Those things—the cross and resurrection—gradually come into focus.

In John 2:4, Jesus says, "My time has not yet come" (see John 7:30; 8:20). Several verses point to the cross and resurrection as the approaching time:

1. In John 2:19, 21, Jesus anticipates His cross and resurrection.
2. In John 3:14, Jesus speaks of being "lifted up [on the cross]," just as Moses lifted the serpent in the wilderness.
3. John 3:16 is a challenge by the Lord for Nicodemus to believe in Him for everlasting life. This is the first of many times John touches upon his theme that belief in Jesus brings everlasting life to the believer.
4. In John 12:32-33, being "lifted up" signifies "what kind of death He [Jesus] was about to die."
5. John 16:16-22 is a promise to the disciples that their sorrow would be brief and they would erupt into joy; He would rise from among the dead!
6. Chapters 20–21 of John's Gospel provide four confirming appearances after Jesus' resurrection: first to Mary of Magdala, then three more to His assembled disciples.

Points one through five are predictive. The sixth then looks back to the crucified One's resurrection. Remember that a sign signifies a greater truth than the miracle itself. Each sign signifies the greater truth that He is the life-giving Messiah, the Son of God.

Yes, John's Gospel points toward the cross and resurrection. Beyond even that, the signs point toward Jesus as the life-giving Messiah, the Son of God. Why does the apostle aim for people to see Jesus in that light? The life-giving Messiah, the Son of God, promises everlasting life

to all who believe Him for that promise. This is why his purpose statement (John 20:30-31) says that his Gospel records "these miraculous signs." The purpose for writing the signs is "…so that you• may believe that Jesus is the Messiah [the Christ], the Son of God, and so that by believing this, you• may have life by His Name." The editorial team joins me in praying that through reading this Gospel, you too may believe His promise. What a cause of celebration it is for one to know the certainty of living forever with the Lord!

Believing Him for His promise of everlasting life is profoundly simple. Allow me to use myself as an illustration. I believe Jesus for His promise of everlasting life. In other words, I know that He has irrevocably guaranteed my everlasting life, because He promises it to everyone who believes Him for that promise.

Do you believe Him for that promise? If you do, you can be 100% assured that He has given you that eternal life He promised!

Symbols Appearing in the Text

The symbol ^ highlights each Greek historic present tense, a common feature (159 uses) in John's Gospel. John 1:15's first verb (the true start of John's narrative) is *testified*^. Literally, the Greek reads *testifies*, despite referring to a past event. Historic presents emphasize particular actions or speeches within the narrative.

The symbol • specifies that *you* or *your* is plural in Greek. Modern literary English does not distinguish singular you/your from plural. Verses with both singular and plural forms of you/your may contain surprises: For example, John 3:7 says, "I said to you, 'You• must….'" Unless marked, readers would assume both uses of "you" are singular. (See also John 3:11; 14:9-10; 20:17; etc.)

The King James Bible sought to resolve this by using *ye* for plural (you for singular). However, English in 1611 only used *ye* for subjects of verbs. As a result, the KJV used *you* for plurals 44% of the time (counted by John H. Niemelä). The KJV "solution" was an incomplete one. The FMT seeks a 100% success rate. Using you•/your• provides clarity.

Also, English typically omits the subject of commands. How would a reader know (in John 1:23) that "Make straight" is plural? Adding the word *you* (You• make straight) would violate normal English usage. The Faithful Majority Translation simply attaches • directly to the verb (Make• straight).

Small caps distinguish instances of LORD that quote Old Testament passages which use YHWH. Verses that do not cite prior Scripture use "Lord." Similarly, uses of "I am" in which Jesus alludes to YHWH (the I AM) also use small caps.

John's Gospel focuses upon believing Jesus, the Messiah, for His promise of everlasting life. The FMT underlines <u>believe</u> and a few related words (listed below). Various underlining styles distinguish these words:

Pisteuō rendered as <u>believe</u> (John 1:7, 12, 50; 2:11, 22-23; 3:12ab, 15-16, 18abc, 36; 4:21, 39, 41-42, 48, 50, 53; 5:24, 38, 44, 46ab, 47ab; 6:29-

30, 35-36, 40, 47, 64ab, 69; 7:5, 31, 38-39, 48; 8:24, 30-31, 45-46; 9:18, 35-36, 38; 10:25-26, 37, 38abc, 42; 11:15, 25, 26ab, 27, 40, 42, 45, 48; 12:11, 36-39, 42, 44ab, 46-47; 13:19; 14:1ab, 10, 11ab, 12, 29; 16:9, 27, 30-31; 17:8, 20-21; 19:35; 20:8, 25, 29ab, 31ab).

Pisteuō rendered as entrust (John 2:24).

Apeitheō rendered as disbelieve (John 3:36).

Apistos rendered as disbelieving (John 20:27).

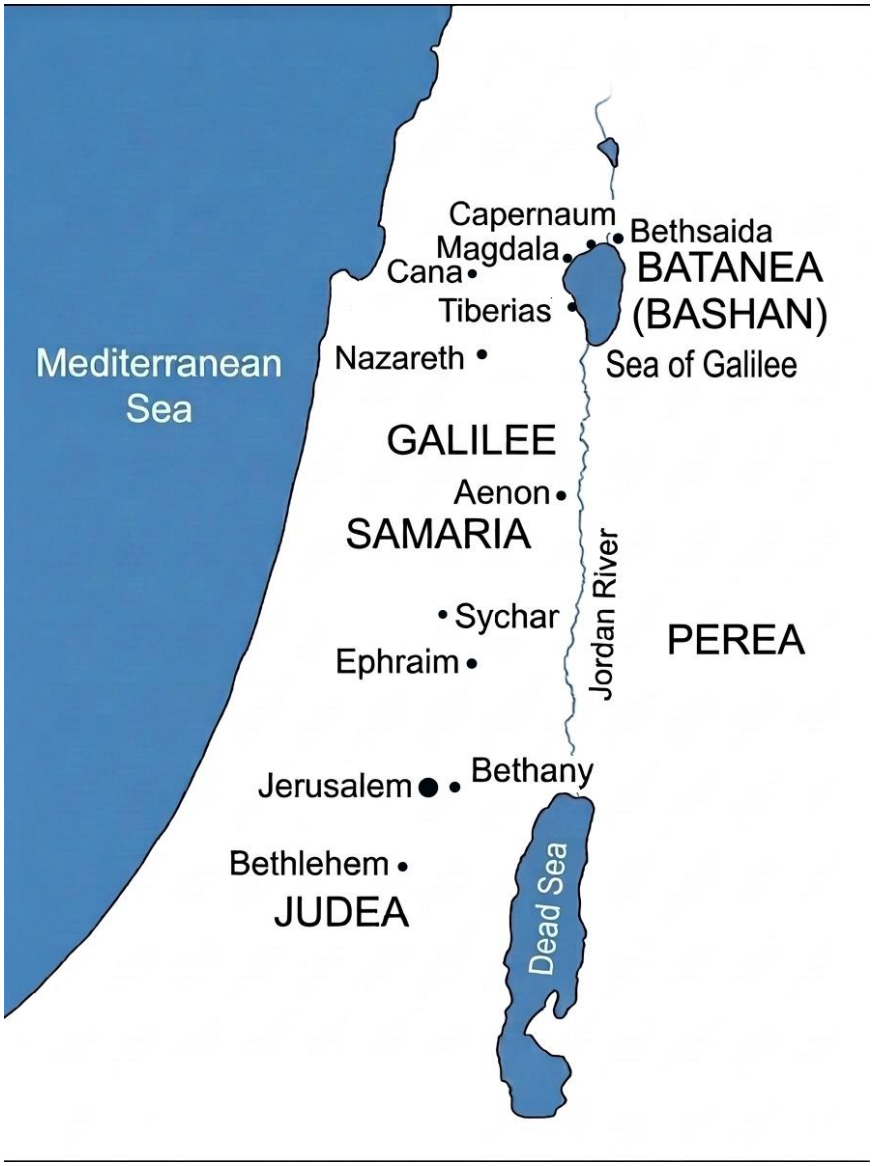
Pistos rendered as believing (John 20:27).

Bracketed words occasionally clarify a person [Cephas], place [Judea], Old Testament citations [Isaiah 53:1], metric equivalent [ninety meters], etc. These glosses are not Scripture, so they appear in gray font. Skip bracketed words in public reading.

Italics, like bracketed words, are clarifications, not for emphasis. They supply what is implicit in Greek.

Citations of the Old Testament use chevron-style quotation marks («…»). Quoted speech uses double-quotes ("…") or single-quotes ('…'), according to standard written-English conventions. Complex passages like John 1:23 benefit from the use of three styles of quotation marks. John the Immerser spoke all the words encompassed by double quotation marks ("…"). Chevrons («…») enclose the citation from Isaiah 40:3, but single-quotes ('…') distinguish a quote within the quote. Chevrons can enhance the clarity of any passage in which a speaker cites the Old Testament.

Map: Israel in the Time of Jesus



The Gospel According to the Apostle John

The Eternal Word

1 1 In *the* beginning was the Word, the Word was with God, and the
Word was God. 2 He was in *the* beginning with God. 3 All things came to
be through Him, and without Him not one thing came to be which has
come to be. 4 In Him was life, and the life was the light of men. 5 And in
the darkness the light shines, yet the darkness did not grasp it.

John the Immerser

6 A man came, sent by God; John *was* his name. 7 He came for
testimony—to testify about the Light—so that all might <u>believe</u> through
him. 8 He was not the Light but *came* to testify about the Light.

The Word Tabernacling in the World

9 The true Light (who gives light to every man) came into the world.
10 He was in the world, and the world came to be through Him, and yet
the world did not know Him. 11 He came to His own home*land*, and His
own *people* did not receive Him; 12 but as many as did receive Him—
namely to those who <u>believe</u> in His Name—He authorized them to
become God's children, 13 who *were born* neither of bloodlines, nor of
human will, nor of a husband's will, but were born of God. 14 And the
Word became human and dwelt [literally: tabernacled] among us, and
we saw His glory, glory as of *the* unique *Son who came* from *the* Father,
full of grace and truth.

John the Immerser's Testimony

15 John testified^ about Him and cried out, saying, "This was the One
about whom I said, 'He who comes behind me outranks me, because He
was before me.' 16 And from His fullness we have all received, even grace
in place of grace. 17 For the Law was given through Moses; grace and

truth came to be through Jesus *the* Messiah [the Christ]. 18 No one has ever seen God. The unique Son, who is *nearest* to the Father's heart—He has explained *Him*."

Pharisaic Interrogation of John

19 And this is the testimony of John, when the Judean *authorities* from Jerusalem sent priests and Levites to ask him, "Who are you?"

20 And he confessed, did not deny, but confessed, "I am not the Messiah [the Christ]!"

21 So, they asked him, "What then? Are you Elijah?"

"I am not!" he said^.

"Are you the Prophet?"

"No!" he answered.

22 So, they said to him, "Who are you—so that we may give an answer to those who sent us? What do you say about yourself?"

23 "I am," he said, "«the voice of one crying out, 'Make• straight the LORD's way in the wilderness'»—as the prophet Isaiah said [Isaiah 40:3]."

24 Now those sent were of the Pharisees. 25 And they said to him in response, "Why, then, do you immerse *in water*, if you are neither the Messiah [the Christ], nor Elijah, nor the Prophet?"

26 John said to them in response, "I immerse in water, but among you• stands One whom you• do not know. 27 He is the One coming behind me who outranks me, of whom I am unworthy to undo His sandal strap."

28 These things happened in Batanea [= Bashan of the Old Testament], across the Jordan, where John was immersing.

The Lamb of God

29 On the next day *John* saw^ Jesus coming toward him and said^, "Look—the Lamb of God, who takes away the sin of the world. 30 He is the One about whom I said, 'Behind me comes a man who outranks me,

because He was before me.’ 31 Yet, I did not recognize Him, but I came immersing in water for this reason: that He should be revealed to Israel.”

32 And John testified, saying, “I have seen the Spirit descending out of *the* sky as a dove, and He remained upon Him. 33 Yet, I did not recognize Him, but He who sent me to immerse in water said to me, ‘Upon whom you see the Spirit descending and remaining on Him, this is He who immerses by *the* Holy Spirit.’ 34 So, I have seen and have testified that this is the Son of God.”

The First Two Disciples

35 Again, on the next day John and two of his disciples stood. 36 And when he saw Jesus walking, he said^, “Look—the Lamb of God.” 37 So, the two disciples heard him speak, and they followed Jesus.

38 Now when He turned and saw them following, Jesus said^ to them, “What do you• seek?”

And they said to Him, “Rabbi” (which is translated Teacher), “where are You staying?”

39 “Come• and see•,” He said^ to them. They went, saw where He was staying, and stayed with Him that day. It was about four p.m. [literally: tenth hour].

40 Andrew, Simon Peter’s brother, was one of the two who heard John and followed *Jesus*. 41 He was *the* first to find his own brother, and he said^ to him (Simon), “We have found the Messiah” (which is translated *the* Anointed One [the Christ]).

42 And he brought him to Jesus. When Jesus saw him, He said, “You are Simon, Jonah’s son. You will be called Kēpha [Cephas: that is, Stone]” (which is translated Petros [that is, Peter]).

Philip and Nathanael

43 On the next day He wanted to go to Galilee. So, Jesus found^ Philip and said^ to him, “Follow Me.” 44 (Now Philip was from Bethsaida, Andrew and Peter’s *home*town.)

45 Philip found^ Nathanael and said^ to him, “We have found the One of whom Moses in the Law (also the Prophets) wrote: Jesus from

Nazareth, the son of Joseph."

46 So, Nathanael said to him, "Can anything good be from Nazareth?"

"Come and see," Philip said^ to him.

47 Jesus saw Nathanael coming toward Him and said^ about him, "Look—truly an Israelite, in whom is no deceit."

48 "How do You know me?" Nathanael said^ to Him.

Jesus said to him in response, "Before Philip called you, while you were under the fig tree, I saw you."

49 Nathanael said^ to Him in response, "Rabbi, You are the Son of God. You are the King of Israel."

50 Jesus said to him in response, "Because I told you, 'I saw you under the fig tree,' do you <u>believe</u>? You will see greater things than these."

51 And He said^ to him, "Truly, truly, I say to you•, henceforth you• will see heaven opened and the angels of God ascending and descending upon the Son of Man."

First Sign: Water to Wine

2 1 And on the third day there was a wedding in Cana of Galilee. Now Jesus' mother was there. 2 Now both Jesus and His disciples were invited to the wedding. 3 So, when the wine was gone, Jesus' mother said^ to Him, "They have no wine."

4 Jesus said^ to her, "*Dear* woman, what *is the concern* to Me and to you? My time has not yet come."

5 "Do• whatever He tells you•," His mother said^ to the servants. 6 Now six stone water jars were lying there according to Judean *ritual* purification, each holding twenty or thirty gallons [eighty or one hundred twenty liters; literally: two or three measures]. 7 "Fill• the water jars with water," Jesus said^ to them. So, they filled them to *the* top. 8 And He said^ to them, "Draw• *some* out now and take• *it* to the master of ceremonies." So, they took *it*.

9 Now when the master of ceremonies tasted the water which had

become wine, and did not know from where it came (but the servants who had drawn the water knew), the master of ceremonies called^ the bridegroom 10 and said^ to him, "Every man puts out the fine wine first, and (when *guests* have drunk freely) then the inferior; you have kept the fine wine until now."

11 Jesus did this, the first of the miraculous signs, in Cana of Galilee, and revealed His glory. And His disciples believed in Him.

12 After this He, His mother, His brothers, and His disciples went down to Capernaum, but they remained there not many days.

Cleansing the Temple

13 Now the Judean Passover was near, so Jesus went up to Jerusalem. 14 And in the temple courtyard He found those selling oxen, sheep, and doves. *He* also *found* money-changers sitting. 15 And after making a whip from cords, He drove all *livestock* out of the temple courtyard: both sheep and oxen. He also dumped the money-changers' coins and overturned the tables. 16 And He told those selling doves, "Take• these things from here! Stop• making the house of My Father into a house of trade!"

17 Now His disciples remembered that it is written: «Zeal for Your house will consume Me [Psalm 69:9].»

18 Thus, the Judean *authorities* said to Him in response, "What miraculous sign do You show us, since You do these things?"

19 "Destroy• this sanctuary," Jesus said to them in response, "and within three days I will raise it."

20 Thus, the Judean *authorities* said, "Forty-six years *ago* this sanctuary was built, and will You in three days raise it?"

21 Now He was speaking about the sanctuary of His body. 22 Thus, when He was raised from among the dead, His disciples remembered that He had said this. And they believed the Scripture and the saying Jesus had spoken.

Belief by Many during Passover

23 Now while He was in Jerusalem at Passover, during the *eight-day*

festival, many believed in His Name, upon seeing the miraculous signs
He was doing. 24 However, Jesus did not entrust Himself to them,
because He knew all *men*, 25 and because He had no need that anyone
testify about man; for He Himself knew what was in man.

Jesus and Nicodemus

3 1 Now there was a man of the Pharisees named Nicodemus, a ruler
of the Judeans. 2 He came to Him at night and said to Him, "Rabbi, we
know that You have come from God *as* a teacher, because no one can do
these miraculous signs You do, unless God is with him."

3 Jesus said to him in response, "Truly, truly, I say to you, unless one
is born from Above, he cannot see the kingdom of God."

4 Nicodemus said^ to Him, "How can a man be born when he is old?
He cannot enter his mother's womb a second time and be born, *can he*?"

5 Jesus answered, "Truly, truly, I say to you, unless one is born of
water and wind [Spirit], he cannot enter the kingdom of God. 6 What has
been born of the flesh is flesh, and what has been born of the Spirit
[Wind] is spirit [wind]. 7 Do not marvel that I said to you, 'You• must be
born from Above.' 8 The wind blows where it wants, and you hear its
sound, but you do not know from where it comes and where it goes. Thus
is everyone who has been born of the Spirit."

9 Nicodemus said to Him in response, "How can these things be?"

10 Jesus said to him in response, "Are you Israel's teacher and yet do
not know these things?

11 "Truly, truly, I say to you, We speak what We know, and We testify
to what We have seen, but you• do not receive Our testimony. 12 If I have
told you• earthly things and you• do not believe, how will you• believe if
I should tell you• heavenly things? 13 Now no one has ascended to
Heaven except the One who descended from Heaven—the Son of Man
who is in Heaven. 14 And as Moses lifted up the serpent in the wilderness,
even so the Son of Man must be lifted up, 15 so that whoever believes in
Him would not perish, but would have everlasting life.

16 "For God loved the world in this way: that He gave His unique Son,

so that whoever believes in Him would not perish, but would have everlasting life. 17 For God did not send His Son into the world to judge the world, but so that the world might be saved through Him. 18 He who believes in Him is not judged, but he who does not believe has been judged already, because he has not believed in the Name of the unique Son of God.

19 "And this is the judgment: the light has come into the world, and people loved the darkness rather than the light, because their works were evil. 20 For everyone who does substandard things hates the light and does not come to the light, so that his works may not be exposed. 21 But He who does the truth comes to the light, so that His works may be revealed—that they have been done in God."

He Must Increase

22 After these things Jesus and His disciples went to the Judean country*side*, and He spent time there with them and was immersing. 23 Now John was also immersing at Aenon, near Salem, because much water was there. And *people* were coming and being immersed. 24 (For John was not yet cast into prison.)

25 Then a dispute arose between some of John's disciples *and* a Judean about *ritual* purification. 26 So, they came to John and told him, "Rabbi, He who was with you across the Jordan, to whom you have testified—look—He is immersing, and all are going to Him."

27 John said in response, "A man can receive nothing, unless it has been given to him from Heaven. 28 You• yourselves• testify that I said, 'I am not the Messiah [the Christ],' but 'I am one who was sent before Him.' 29 He who has the bride is the bridegroom. But the bridegroom's friend, who stands and listens for him, rejoices with joy because of the bridegroom's voice. Thus, this joy of mine has been fulfilled.

30 "He must increase, but I *must* decrease. 31 He who comes from Above is above all. He who is from earth is earthly and speaks earthly things. He who comes from Heaven is above all. 32 And what He has seen and heard, this He testifies, but does no one receive His testimony? 33 He who receives His testimony has certified that God is truthful. 34 For He whom God sent speaks God's words, because God gives *Him* the Spirit without limit.

35 "The Father loves the Son and has given all things into His hand.
36 He who believes in the Son has everlasting life, but he who disbelieves the Son will not see life; rather, God's wrath remains upon him."

The Woman at the Well

4 1 So, when the Lord knew that the Pharisees had heard that Jesus was making and immersing more disciples than John 2 (although Jesus Himself was not immersing, but His disciples *were*), 3 He left Judea and departed to Galilee.

4 Now He needed to go through Samaria. 5 So, He came^ to a town of Samaria called Sychar, near the field which Jacob had given to his son Joseph. 6 Now Jacob's Well was there. Thus, Jesus, being wearied from the journey, simply sat by the well. It was about noon [literally: sixth hour].

7 A woman of Samaria came^ to draw water. "Give Me *something* to drink," Jesus said^ to her. 8 (For His disciples had departed to the town to buy food.)

9 So, the Samaritan woman said^ to Him, "How do You—being a Judean—request *something* to drink from me—being a Samaritan woman?" (For Judeans do not have dealings with Samaritans.)

10 "If you knew the gift of God," Jesus said to her in response, "and who it is who says to you, 'Give Me *something* to drink,' you would have asked Him, and He would have given you living water."

11 "Sir," the woman said^ to Him, "You have no bucket and the well is deep. So, where do You have living water? 12 You are not greater than our *fore*father Jacob, *are You*? He gave us the well. He, his sons, and his flocks drank from it."

13 "Everyone who drinks some of this water," Jesus said to her in response, "will thirst again. 14 But whoever drinks some of the water that I will give him will never again thirst—*even* to eternity. Rather, the water that I will give him will become a spring of water within him, gushing up into everlasting life."

15 "Sir," the woman said^ to Him, "give me this water so I will not

thirst, nor come here to draw."

16 "Go," Jesus said^ to her, "call your husband, and come here."

17 "I have no husband," the woman said in response.

"You have well said, 'I have no husband,'" Jesus said^ to her, 18 "for you have had five husbands, and he whom you now have is not your husband. This you have spoken truthfully."

19 "Sir, I see that You are a prophet," the woman said^ to Him. 20 "Our *fore*fathers worshiped on this mountain, yet you• [Judeans] say the place where one must worship is in Jerusalem."

21 Jesus said^ to her, "*Dear* woman, <u>believe</u> Me, a time is coming when you• will worship the Father neither on this mountain nor in Jerusalem. 22 You• worship what you• do not know. We worship what we know, because salvation is from the Judeans. 23 But a time is coming, and now is, when the true worshipers will worship the Father in spirit and truth. For indeed, the Father seeks such—to worship Him. 24 God is spirit, and those who worship Him must worship in spirit and truth."

25 The woman said^ to Him, "I know that Messiah is coming—He who is called *the* Christ. When He comes, He will tell us all things."

26 "I—who speak to you—AM," Jesus said^ to her.

Fields White for Harvest

27 At that moment His disciples came and were shocked because He was speaking with a woman. However, no one said, "What do You seek?" or, "Why do You speak with her?"

28 So, the woman left her water jar, departed to the town, and said^ to people, 29 "Come•, see• a man who told me all things—as many as I have done. He is not the Messiah [the Christ], *is He*?"

30 They left the town and were coming to Him.

31 Meanwhile the disciples were imploring Him, saying, "Rabbi, eat."

32 But He said to them, "I have food to eat that you• do not know about."

33 So, the disciples said to one another, “No one brought Him *something* to eat, *right*?”

34 “My food,” Jesus said^ to them, “is for Me to do the will of Him who sent Me and to finish His work. 35 Do you• not say, ‘It is still four more months, and then comes reaping’? Look—I say to you•, lift• your• eyes and see• the fields: they are already white for reaping! 36 Indeed, the one who reaps receives wages and gathers a harvest for everlasting life, so both the one who sows and the one who reaps may rejoice together. 37 For in this the saying is true: ‘One sows; another reaps.’ 38 I sent you• to reap that for which you• have not labored. Others have labored and you• have entered into their labor.”

The Savior of the World

39 Now many Samaritans of that town believed in Him because of the word of the woman testifying, “He told me all things—as many as I have done.” 40 So, when the Samaritans came to Him, they were imploring Him to remain with them; and He did remain there two days.

41 And many more believed because of His word. 42 And they said to the woman, “*It is* no longer because of your word that we believe, for we ourselves have heard and know that He truly is the Savior of the world, the Messiah [the Christ].”

Galileans Welcoming Jesus

43 Now after two days He left and went to Galilee. 44 For Jesus Himself had testified, “A prophet has no honor in his own home*land*.” 45 Thus, when He came to Galilee, the Galileans welcomed Him, because they had seen everything that He did in Jerusalem during the [Passover] festival. For they had also gone to the festival.

Second Sign: An Official’s Son Lives

46 Then Jesus came to Cana of Galilee again, where He had made water wine. Now there was a certain royal official whose son was sick in Capernaum. 47 Upon hearing that Jesus had departed from Judea into Galilee, he went to Him and implored Him that He might come down and heal his son, because he was about to die.

48 So, Jesus said to him, “Unless you• see miraculous signs and

wonders, you• will by no means believe."

49 "Sir," the royal official said^ to Him, "come down before my child dies."

50 "Go, your son lives," Jesus said^ to him. So, the man believed the word Jesus told him, and he went. 51 And now, while he was going down, his servants met him and reported, saying, "Your child lives."

52 So, he asked them the time at which he had improved.

And they said to him, "Yesterday at one p.m. [literally: seventh hour] the fever left him."

53 So, the father realized that *it was* at the very time when Jesus had said to him, "Your son lives." Both he and his whole household believed.

54 Again, Jesus did this second miraculous sign, after coming from Judea into Galilee.

Third Sign: A Lame Man Arises

5 1 After these things there was a Judean festival, and Jesus went up to Jerusalem. 2 Now in Jerusalem is a pool by the Sheep *Gate*, which is called Bethesda in Aramaic, having five covered walkways. 3 In these lay a great multitude of the disabled—blind, lame, *and* paralyzed—awaiting the moving of the water. 4 For an angel periodically went down into the pool and agitated the water. So, the first one who entered after the water was agitated became well from whatever ailment he had.

5 Now a certain man—who had an ailment for thirty-eight years—was there. 6 Upon seeing him lying *there*, and knowing that he already had *been disabled* a long time, Jesus said^ to him, "Do you want to become well?"

7 "Sir," the disabled man answered Him, "I have no man to put me into the pool when the water is agitated, but while I am coming, another goes down before me."

8 "Arise," Jesus said^ to him, "pick up your mat, and walk." 9 And at once the man became well, picked up his mat, and walked. 10 (Now it was a Sabbath on that day.)

So, the Judean *authorities* told the healed one, “It is *the* Sabbath. It is not lawful for you to pick up a mat.”

11 He answered them, “He who made me well said to me, ‘Pick up your mat and walk.’”

12 So, they asked him, “Who is the man who said to you, ‘Pick up your mat and walk’?” 13 But the man who was healed did not know who He was, for Jesus had withdrawn, because a multitude was in that place.

14 After these things Jesus found^ him in the temple courtyard and said to him, “Look—you have become well. Do not sin any longer, so that something worse does not happen to you.” 15 The man departed and reported to the Judean *authorities* that Jesus was the One who had made him well.

Honoring the Father and the Son

16 Thus, the Judean *authorities* began persecuting Jesus and were seeking to kill Him, because He was doing these things on *the* Sabbath.

17 But Jesus answered them, “My Father is working until now; I am also working.” 18 Therefore, the Judean *authorities* were seeking even more to kill Him for this reason: that not only was He breaking the Sabbath, but He was also calling God His own Father, making Himself equal with God.

19 Thus, Jesus said to them in response, “Truly, truly, I say to you•, the Son cannot do anything on His own *accord*, except what He sees the Father doing. For whatever things He does, these things also the Son likewise does. 20 For the Father loves the Son and shows Him everything which He does; and He will show Him greater works than these, so you• may be amazed. 21 For as the Father raises the dead and makes *them* alive, so also the Son makes alive whom He wants. 22 For the Father judges no one, but He has granted all judgment to the Son, 23 so that all would honor the Son as they should honor the Father. He who dishonors the Son dishonors the Father who sent Him.

Life-Giver and Judge

24 “Truly, truly, I say to you•, he who hears My word and <u>believes</u> Him who sent Me has everlasting life, and does not come into judgment, but

has passed from death to life.

25 "Truly, truly, I say to you•, a time is coming, and now is, when the dead will hear the voice of the Son of God, and those hearing will live. 26 For as the Father has life in Himself, so He has also granted the Son to have life in Himself, 27 and has granted Him authority to make judgment, because He is *the* Son of Man. 28 Do• not be shocked at this, because a time is coming in which all those in the tombs will hear His voice 29 and will come forth—those who have done good things, to *the* resurrection of life; but those who have done substandard things, to *the* resurrection of judgment.

30 "I can do nothing on My own *accord*. As I hear, I judge, and My judgment is righteous, because I do not seek My will, but the will of the Father who sent Me.

Four Unimpeachable Witnesses

31 "If I were to testify about Myself, My testimony would not be true. 32 There is Another who testifies about Me, and I know that the testimony which He testifies about Me is true. 33 You• have sent *a delegation* to John, and he has testified to the truth. 34 Now I do not receive testimony from man, but I say these things, so that you• may be saved. 35 *John* was a burning and shining lamp, and for a time you• were willing to rejoice in his light.

36 "However, I have a greater testimony than John's, because the works which the Father gave Me to finish—these same works which I do—testify about Me, that the Father has sent Me.

37 "Also, the Father Himself who sent Me has testified about Me. You• have never heard His voice, nor have you• seen His form. 38 Also, you• do not have His word abiding in you•, because you• do not <u>believe</u> Him whom He sent. 39 You• search the Scriptures, because by them you• suppose you• might have everlasting life; yet those are the ones that testify about Me. 40 But you• are unwilling to come to Me, so that you• would have life. 41 I do not receive honor from people. 42 But I have known you•, *specifically* that you• do not have love for God among yourselves•. 43 I have come in the Name of My Father, yet you• do not receive Me. If another comes in his own name, him you• will receive. 44 How can you• <u>believe</u>, who—though receiving honor from one

another—do• not seek honor from the only God?

45 "Do• not suppose that I will accuse you• before the Father. He who accuses you• is Moses, in whom you• have set *your*• hope. 46 For if you• believed Moses, you• would believe Me, for about Me he wrote. 47 But if you• do not believe his writings, how will you• believe My words?"

Fourth Sign: Feeding the Five Thousand

6 1 After these things Jesus departed across the Sea of Galilee (Tiberias). 2 And a great multitude was following Him, because they had seen His miraculous signs that He was doing on the sick. 3 So, Jesus went up on the mountain and He sat there with His disciples.

4 Now Passover, a Judean festival, was near. 5 Thus, lifting His eyes and seeing a great multitude that came to Him, Jesus said^ to Philip, "Where shall we buy bread, so that they may eat?" 6 Now He said this to test him, for He knew what He was about to do.

7 "Two hundred denarii [a denarius was a day's wages] worth of bread are not sufficient for them," Philip answered Him, "so each of them might receive a little."

8 One of His disciples, Andrew, Simon Peter's brother, said^ to Him, 9 "Here is a young boy who has five loaves of barley bread and two small fish—but what are these for so many?"

10 "Make• the people recline *for a meal*," Jesus said. Now that place had much grass. So, the men (numbering about five thousand) reclined. 11 Now Jesus took the loaves of bread, and upon giving thanks, He gave *them* to the disciples, and the disciples to those reclining. Likewise, also of the small fish, as much as they wanted.

12 Now when they were full, He said^ to His disciples, "Gather• the leftover pieces so that nothing may be wasted." 13 So, they gathered and filled twelve baskets with pieces of the five loaves of barley bread that were left over by those who had eaten.

14 Thus, after seeing the miraculous sign that Jesus did, people were saying, "This truly is the Prophet—who is to come into the world."

Fifth Sign: Walking on the Sea

15 Thus, when Jesus knew that *people* were about to come and seize
Him—so that they might make Him king—He withdrew onto the
mountain alone.

16 Now as evening came, His disciples went down to the sea, 17 and
upon boarding the boat, they were crossing the sea to Capernaum. Now
darkness had already come, but Jesus had not come to them. 18 Then the
sea became rough, because a strong wind was blowing. 19 So, after
rowing about three or four miles [five or six kilometers; literally: twenty-
five or thirty stadia], they saw^ Jesus walking on the sea and coming
near the boat. And they were afraid.

20 But He said^ to them, "I AM; do• not be afraid!" 21 Thus, they
wanted to receive Him into the boat. And at once the boat was at the
shore where they had been going.

Bread of Life Discourse

22 On the next day the multitude which had lingered across the sea
perceived that no other boat had been there except the one which His
disciples had boarded. Also, *they perceived* that Jesus had not boarded
the boat with His disciples, but only His disciples had departed.
23 However, other boats from Tiberias came near the place where they
ate bread after the Lord gave thanks. 24 Thus, when the multitude saw
that neither Jesus nor His disciples were there, they boarded boats and
went to Capernaum, seeking Jesus. 25 And when they found Him across
the sea, they said to Him, "Rabbi, when did You come here?"

26 Jesus said to them in response, "Truly, truly, I say to you•, you•
seek Me, not because you• saw miraculous signs, but because you• ate
from the bread and were satisfied. 27 Do• not work for the food that
perishes, but for the food that endures into everlasting life, which the
Son of Man will give you•, because God the Father has set His seal of
approval on Him."

28 Thus, they said to Him, "What should we do so that we may work
the works of God?"

29 "This," Jesus told them in response, "is the working of God: that

you• would believe in Him whom He sent."

30 Thus, they said to Him, "What miraculous sign are You going to do
then, so that we may see *it* and believe You? What are You going to do?
31 Our *fore*fathers ate manna in the wilderness, as it is written: «He gave
them bread from Heaven to eat [Psalm 78:24; Exodus 16:4; Nehemiah
9:15].»"

32 "Truly, truly, I say to you•," Jesus said to them, "it is not Moses
who has given you• the Bread from Heaven; but My Father is giving you•
the true Bread from Heaven. 33 For the Bread of God is He who
descended from Heaven and gives life to the world."

34 "Sir, give us this bread always," they told Him.

35 "I am the Bread of Life," Jesus said to them. "He who comes to Me
will never hunger, and he who believes in Me will never thirst. 36 But I
have told you• that you• have seen Me, but you• do not believe *Me*.
37 Everyone the Father gives Me will come to Me, and the one who comes
to Me I will never cast out. 38 For I have descended from Heaven, not to
do My will, but the will of Him who sent Me. 39 Now the will of the Father
who sent Me is this: that of all that He has given Me I would not lose any
from it, but I will resurrect him on the last day. 40 And the will of Him
who sent Me is this: that everyone who sees the Son and believes in Him
would have everlasting life, and I will resurrect him on the last day."

Opposition to the Bread of Life Discourse

41 Thus, those Judeans muttered about Him, because He said, "I am
the Bread who descended from Heaven." 42 And they were saying, "Is
this not Joseph's son, Jesus, whose father and mother we know? Thus,
how does He say, 'I have descended from Heaven'?"

43 "Stop• muttering with one another," Jesus told them in response.
44 "No one can come to Me unless the Father who sent Me draws him,
and I will resurrect him on the last day. 45 It is written in the Prophets:
«And they will all be taught by God [Isaiah 54:13].» Thus, everyone who
listens and has learned from the Father comes to Me. 46 Not that anyone
has seen the Father, except He who is from God—He has seen the Father.

47 "Truly, truly, I say to you•, he who believes in Me has everlasting

life. 48 I am the Bread of Life. 49 Your• *fore*fathers ate manna in the wilderness, and they died. 50 This is the Bread that descends from Heaven, so that anyone may eat some of it and not die. 51 I am the Living Bread that descended from Heaven. If anyone eats some of this Bread, he will live forever. And the Bread which I will give is My flesh, which I will give on behalf of life for the world."

52 Thus, those Judeans disputed with one another, saying, "How can this Man give us *His* flesh to eat?"

53 Thus, Jesus told them, "Truly, truly, I say to you•, unless you• eat the flesh of the Son of Man and drink His blood, you• do not have life in yourselves•. 54 He who eats My flesh and drinks My blood has everlasting life, and I will resurrect him on the last day. 55 For My flesh is truly food, and My blood is truly drink. 56 He who eats My flesh and drinks My blood abides in Me, and I in him. 57 As the Living Father sent Me and I live because of the Father, even so the one feeding on Me will also live because of Me. 58 This is the Bread that descended from Heaven—not as your• *fore*fathers ate the manna and died. He who eats this Bread will live forever." 59 (He said these things while teaching in the synagogue in Capernaum.)

Many Disciples Forsaking Jesus

60 Thus, upon hearing *this*, many of His disciples said, "This message is hard. Who can listen to it?"

61 Now Jesus, knowing in Himself that His disciples were muttering about this, said to them, "Does this make you• stumble? 62 *What* then if you• should see the Son of Man ascending to where He was before? 63 The Spirit is the One who makes alive; the flesh profits nothing. The words that I speak to you• are Spirit and are life. 64 But from among you• are some who do not <u>believe</u>." For Jesus knew from the beginning those who were not <u>believers</u> and who was the one who would betray Him.

65 So, He said, "For this reason, I have said to you• that no one can come to Me, unless it has been granted to him by My Father."

66 From this time many of His disciples withdrew and no longer walked with Him. 67 Thus, Jesus said to the Twelve [His disciples], "You• do not want to go away also, *do you*•?"

68 Thus, Simon Peter answered Him, “Lord, to whom will we go? You
have the words of everlasting life. 69 And we have believed and have
known that You are the Messiah [the Christ], the Son of the Living God.”

70 He answered them, “Did I not choose you•, the Twelve? Yet, one of
you• is a devil.” 71 Now He was speaking of Judas Iscariot, Simon’s *son*,
for he was about to betray Him, despite being one of the Twelve.

Jesus’ Disbelieving Brothers

7 1 After these things Jesus walked in Galilee, for He did not want to
walk in Judea, because the Judean *authorities* were seeking to kill Him.
2 (Now the Judean festival of Tabernacles was near.)

3 So, His brothers told Him, “Depart from here and go into Judea, so
that Your disciples may see the works which You do, 4 for no one does
something privately and yet is seeking to be *known* publicly. If You do
these things, reveal Yourself to the world.” 5 (For not even His brothers
believed in Him.)

6 Thus, Jesus said^ to them, “My time is not yet here, but your• time
is always at hand. 7 The world cannot hate you•, but Me it hates, because
I testify about it: that its works are evil. 8 Go• up to this festival
yourselves•. I am not yet going up to this festival, because My time is not
yet fulfilled.” 9 Now after telling them these things, He remained in
Galilee.

Jesus Teaches at Tabernacles

10 But when His brothers had gone up, then He also went up to the
festival—not publicly, but privately.

11 Thus, the Judean *authorities* were seeking Him at the festival and
saying, “Where is He?” 12 And muttering about Him was widespread
among the multitudes. Some were saying, “He is good.” Others were
saying, “No, but He deceives the multitude.” 13 However, no one was
speaking freely about Him, because they feared the Judean *authorities*.

14 But now, when the festival was at the midpoint, Jesus went up into
the temple courtyard and taught. 15 And the Judean *authorities*
marveled, saying, “How does He know the Scriptures, not having been

trained?”

16 Thus, Jesus said to them in response, “My teaching is not Mine, but it is His who sent Me. 17 If anyone wills to do what He wills, he shall know about the teaching, whether it is from God or whether I speak on My own *accord*. 18 He who speaks on his own *accord* seeks his own honor. But He who seeks the honor of Him who sent Him is true, and unrighteousness is not in Him. 19 Has not Moses given you• the Law? Yet, not one of you• does the Law. Why are you• seeking to kill Me?”

20 The multitude said in response, “You have a demon. Who is seeking to kill You?”

21 Jesus told them in response, “I did one work, and you• all marvel. 22 Because of this, Moses has given you• circumcision (not that it is from Moses, but from the *fore*fathers), and you• circumcise a boy on *the* Sabbath. 23 If a boy receives circumcision on *the* Sabbath, so that the Law of Moses would not be broken, are you• angry at Me, because I made a whole man well on *the* Sabbath? 24 Do• not judge according to appearance, but judge• *according to* righteous judgment.”

Is Jesus the Messiah?

25 Thus, some of the Jerusalemites were saying, “Is this not He whom the *rulers* seek to kill? 26 But look—He speaks freely, yet they say nothing to Him. Indeed, the rulers have not known that He is, indeed, the Messiah [the Christ], *have they*? 27 However, we know where He is from. Now, whenever the Messiah [the Christ] may come, no one knows where He is from.”

28 Thus, Jesus cried out while teaching in the temple courtyard, saying, “Indeed, do you• know Me? And do you• know where I am from? Yet, I have not come on My own *accord*, but He who sent Me (whom you• do not know) is true. 29 I know Him, for I am from Him, and He sent Me.”

30 So, they were seeking to arrest Him. And yet, no one laid a hand on Him, because His time had not yet come. 31 Many from the multitude, however, <u>believed</u> in Him and were saying, “Whenever the Messiah [the Christ] comes, He will not do more miraculous signs than these which this One has done, *will He*?”

Failure to Arrest Jesus

32 The Pharisees heard the multitude muttering these things about Him, so the Pharisees and the chief priests sent deputies to arrest Him.

33 So, Jesus said, "For a short time I am still with you•, then I am going to Him who sent Me. 34 You• will seek Me; you• will not find *Me*; and where I am, you• cannot come."

35 Thus, those Judeans said to one another, "Where is He about to go, that we will not find Him? He is not about to go to the Diaspora of the Greeks and teach the Greeks, *is He*? 36 What is this word He said: 'You• will seek Me; you• will not find *Me*; and where I am, you• cannot come'?"

Rivers of Living Water

37 Now on the last day, the great *day* of the festival, Jesus stood and shouted, saying, "If anyone thirsts, let him come to Me and drink. 38 He who believes in Me, as Scripture has said, from deep within him rivers of living water will flow." 39 (Now He said this about the Spirit, whom those who believe in Him were about to receive, for *the* Holy Spirit was not yet *given*, because Jesus was not yet glorified.)

Division among Multitudes

40 So, when many from the multitude heard this declaration, they were saying, "This truly is the Prophet."

41 Others were saying, "This is the Messiah [the Christ]."

Still others were saying, "What? The Messiah does not come from Galilee, *does He*? 42 Did not Scripture say that the Messiah comes from David's offspring and from Bethlehem, the village where David was?" 43 Thus, a division arose among the multitude, because of Him. 44 Now some of them wanted to arrest Him, but no one laid hands on Him.

Division among Leaders

45 So, deputies came to the chief priests and Pharisees, who said to them, "Why did you• not bring Him *here*?"

46 "No man has ever spoken as this Man *speaks*," the deputies answered.

47 Thus, the Pharisees answered them, "You• have not also been deceived, *have you*•? 48 None of the rulers nor any of the Pharisees has believed in Him, *have they*? 49 But this multitude that does not know the Law is accursed."

50 Nicodemus (who had come to Him at night, being one of them) told^ them, 51 "Our Law does not judge a man unless it first hears from him and knows what he is doing, *does it*?"

52 They told him in response, "You are not from Galilee also, *are you*? Search and see: a prophet is not arisen from Galilee."

53 So, each one departed to his home. **8** 1 And Jesus went to the Mount of Olives.

Refusal to Cast the First Stone

2 Now at daybreak Jesus again went into the temple courtyard, and all the people were coming to Him. So, upon sitting, He was teaching them.

3 And scribes and Pharisees brought^ to Him a woman overtaken in adultery, and upon standing her in the midst, 4 they told Him, "Teacher, we found her in the very act of adultery. 5 Now in our Law Moses commanded stoning such *women*. Thus, what do You say about her?" 6 (Now they said this to test Him, so that they might have an accusation against Him.)

But bending down, Jesus wrote on the floor with His finger. 7 And when they continued questioning Him, He looked up and told them, "Let the sinless one of you• be *the* first to cast a stone at her." 8 And again bending down, He wrote on the floor. 9 Now they, upon hearing *this*, left one by one, beginning from the eldest to the youngest.

So, only Jesus and the woman who was in the midst were left. 10 Straightening up, Jesus saw her and said, "*Dear* woman, where are your accusers? Has no one condemned you?"

11 "No one, Lord," she said.

"Neither do I condemn you," Jesus said to her. "Go, and from now on, no longer sin."

12 Then Jesus spoke to the *multitude* again, saying, “I am the Light of the World. He who follows Me will never walk in darkness, but will have the light of life.”

The Father’s Testimony

13 Thus, Pharisees told Him, “You testify about Yourself. Your testimony is not true.”

14 “Even if I should testify about Myself,” Jesus told them in response, “My testimony is true, because I know where I came from and where I am going. But you• do not know where I come from and where I am going. 15 You• are judging according to the flesh; I am judging no one. 16 But even if I do judge, My judgment is true, because I am not alone, but I and the Father who sent Me. 17 Even in your• Law it is written that the testimony of two people is true. 18 I am One who testifies about Myself; the Father who sent Me also testifies about Me.”

19 Thus, they said to Him, “Where is Your Father?”

Jesus responded, “You• know neither Me nor My Father. If you• knew Me, you• would have also known My Father.” 20 (These words Jesus spoke in the treasury, while teaching in the temple courtyard. Yet, no one arrested Him, because His time had not yet come.)

Return to the Father Predicted

21 So, Jesus spoke to the *Judean authorities* again, “I am going away, and you• will seek Me, but you• will die in your• sin. Where I am going you• cannot come.”

22 Thus, the Judean *authorities* said, “He will not kill Himself, *will He*? For He says, ‘Where I am going you• cannot come.’”

23 And He told them, “You• are from below, I am from Above. You• are from this world, I am not from this world. 24 Thus, I told you• that you• will die in your• sins. For unless you• <u>believe</u> that I Am, you• will die in your• sins.”

25 Thus, they said to Him, “Who are You?”

“What I—even *from* the beginning—keep telling you•,” Jesus told them. 26 “I have many things to say about you• and to judge, but He who

sent Me is true. The things I have also heard from Him—these things I say to the world."

27 They did not know that He was telling them *about* the Father. 28 Thus, Jesus said to them, "When you• lift up the Son of Man, you• will then know that I AM, and that on My own *accord* I do nothing. But as My Father taught Me, these things I speak. 29 And He who sent Me is with Me. The Father has not left Me alone, because I always do the things pleasing to Him."

The Truth that Sets Free

30 While He was saying these things, many <u>believed</u> in Him. 31 Thus, Jesus spoke to those Judeans who had <u>believed</u> Him, "If you• abide in My word, you• truly are My disciples. 32 And you• will know the truth, and the truth will make you• free."

33 "We are Abraham's offspring," *the Judean authorities* responded to Him, "and have never been enslaved to anyone. How do You say, 'You• will become free'?"

34 Jesus answered them, "Truly, truly, I say to you•, everyone who commits sin is a slave of sin. 35 Now a slave does not abide in the household forever; a son abides *there* forever. 36 Thus, if the Son frees you•, you• shall truly be free.

His Father versus Their Father

37 "I know that you• are Abraham's offspring, but you• are seeking to kill Me, because My word has no place in you•. 38 I speak what I have seen with My Father, and you•—therefore—you• do what you• have seen with your• father."

39 They told Him in response, "Our father is Abraham."

"If you• were Abraham's children," Jesus told^ them, "you• would do the works of Abraham. 40 But now, you• are seeking to kill Me—a Man who has told you• the truth which I heard from God. Abraham did not do this. 41 You• do the works of your• father."

Thus, they said to Him, "We have not been born of fornication; we have one Father—God."

42 Thus, Jesus told them, “If God were your• Father, you• would love Me, because from God I came forth and have come *here*. For I have not come on My own *accord*, but He sent Me. 43 Why do you• not understand My speech? Because you• are not able to listen to My word. 44 You• are of *your*• father the devil, and you• want to do your• father’s desires. He was a murderer from *the* beginning and has not stood in the truth, because truth is not in him. Whenever he tells a lie, he speaks on his own *accord*, because he is a liar and the father of it [lying]. 45 But, because I speak the truth, you• do not <u>believe</u> Me. 46 Which of you• convicts Me of sin? Now if I speak the truth, why do you• not <u>believe</u> Me? 47 He who is of God listens to God’s words. Thus, you• do not listen to *Me*. Why? You• are not of God.”

Before Abraham Came to Be, I Am

48 Thus, the Judean *authorities* said to Him in response, “Do we not well say that You are a Samaritan and have a demon?”

49 “I have no demon,” Jesus answered. “Rather, I honor My Father, and you• dishonor Me. 50 I do not seek My honor. There is One who seeks *it* and judges.

51 “Truly, truly, I say to you•, if anyone keeps My word, he will never ever see death—*even* to eternity.”

52 Thus, the Judean *authorities* said to Him, “Now we know You have a demon. Abraham and the prophets died; yet You say, ‘If anyone keeps My word, he will never ever taste death—*even* to eternity.’ 53 You are not greater than our father Abraham who died, *are You*? The prophets also died. Who do You make Yourself *to be*?”

54 “If I were to honor Myself,” Jesus answered, “My honor is nothing. It is My Father who honors Me, of whom you• say, ‘He is our God.’ 55 Yet, you• have not known Him, but I do know Him. So, if I were to say that I do not know Him, I would be a liar like you•. But I do know Him and His word I keep. 56 Your• father Abraham rejoiced to see My day, and he saw *it* and was glad.”

57 Thus, the Judean *authorities* told Him, “You are not yet fifty years old, and have You seen Abraham?”

58 Jesus said to them, “Truly, truly, I say to you•, before Abraham
came to be, I AM.” 59 Thus, they picked up stones to throw at Him. But
Jesus was concealed and left the temple courtyard, going through their
midst. And in this way He passed by *them*.

Sixth Sign: Sight for One Born Blind

9 1 Now while passing by *them*, He saw a man blind from birth. 2 So,
His disciples asked Him, saying, “Rabbi, who sinned, this man or his
parents, that he was born blind?”

3 Jesus responded, “Neither he nor his parents sinned, but *this
happened* so that the works of God might be revealed in him. 4 I must
work the works of Him who sent Me while it is day. Night is coming,
when no one can work. 5 While I am in the world, I am the Light of the
World.”

6 Upon saying these things, He spat on the ground, made clay from
the saliva, and smeared clay upon the blind man’s eyes. 7 Then He said
to him, “Go, wash in the pool of Siloam” (which means Sent). So, he
departed, washed, and came back seeing.

8 Thus, the neighbors and those who had seen him before—that he
had been blind—said, “Is he not the one who sat and begged?”

9 “He is,” others were saying.

But *still* others *said*, “He is like him.”

“I am *the man*,” he was saying.

10 Thus, *some* said to him, “How were your eyes opened?”

11 “A man called Jesus made clay,” he said in response, “anointed my
eyes, and said to me, ‘Go to the pool of Siloam and wash.’ Now after
departing and washing, I gained sight.”

12 Thus, they said to him, “Where is He?”

“I do not know,” he said^.

The Once Blind Man Cast Out

13 They brought^ him—the once-blind man—to the Pharisees.

14 (Now it was *the* Sabbath when Jesus made clay and opened his eyes.)
15 So, again, those Pharisees were also asking him how he gained sight.

"He put clay on my eyes, I washed, and I see," he said to them.

16 Thus, some of those Pharisees said, "This Man is not from God, because He does not keep the Sabbath."

Other *Pharisees* were saying, "How can a sinful man do such miraculous signs?" (Thus, there was a division among them.)

17 They said^ to the blind man again, "What do you say about Him, because He opened your eyes?"

"He is a prophet," he said.

18 Thus, the Judean *authorities* did not believe concerning him—that he was blind and gained sight—until they summoned the parents of the one who had gained sight. 19 Then they questioned them, saying, "Is this your• son, whom you• say was born blind? So, how does he now see?"

20 Now his parents told them in response, "We know this is our son and that he was born blind. 21 But how he now sees we do not know, nor do we know who opened his eyes. He is of age; ask• him; he will speak for himself." 22 (His parents said these things, because they feared the Judean *authorities*, for the Judean *authorities* had already resolved that if anyone confessed Him *as* Messiah [the Christ], he would be cast out of the synagogue. 23 For this reason, his parents said, "He is of age; ask• him.")

24 Thus, a second time the Judean *authorities* summoned the man who had been blind and told him, "Give glory to God. We know that this Man is a sinner."

25 Thus, he answered and said, "Whether He is a sinner, I do not know. One thing I know: though I was blind, now I see."

26 Now they said to him again, "What did He do to you? How did He open your eyes?"

27 "I already told you•, but you• did not listen," he answered them. "Why do you• want to hear *it* again? You• do not want to become His disciples also, *do you*•?"

28 They reviled him, saying, “You are His disciple, but we are Moses’
disciples. 29 We know that God has spoken to Moses. But this One—we
do not know where He is from.”

30 “For in this is something astounding,” the man told them in
response. “You• do not know where He is from, and yet He opened my
eyes. 31 Now we know that God does not listen to sinners, but if one is
God-fearing and does His will, He listens to him. 32 It has never been
heard of anyone opening the eyes of one born blind. 33 Unless He were
from God, He could not do anything.”

34 They told him in response, “You were born altogether in sins, yet
are you teaching us?” So, they threw him out of *the synagogue*.

The Blind Who See

35 Jesus heard that they had thrown him out of *the synagogue*. And
upon finding him, He asked him, “Do you <u>believe</u> in the Son of God?”

36 “And who is He, Lord, so that I may <u>believe</u> in Him?” he said in
response.

37 “You have both seen Him and He is the *very* One who is speaking
with you,” Jesus said to him.

38 “I <u>believe</u>, Lord,” he said. And he worshiped Him.

39 So, Jesus said, “I came into this world for judgment: *namely*, that
those not seeing would see and *that* those seeing would become blind.”

The Good Shepherd

40 And some of the Pharisees who were with Him heard these things
and said to Him, “We are not also blind, *are we*?”

41 “If you• were blind,” Jesus told them, “you• would not have sin. But
now, you• say, ‘We see,’ so your• sin remains.

10 1 “Truly, truly, I say to you•, he who does not enter the sheepfold
through the door*way*, but climbs up elsewhere, he is a thief and a robber.
2 But he who enters through the door*way* is the shepherd of the sheep.
3 To him the doorkeeper opens, and the sheep hear his voice. He calls his
own sheep by name and leads them forth. 4 And when he has brought his

own sheep forth, he goes before them and the sheep follow him, because they know his voice. 5 But they will never follow a stranger. Rather, they will flee from him, because they do not know the voice of strangers."

6 Jesus told them this parable, but they did not understand the things He was saying to them.

The Good Shepherd Clarified

7 Thus, Jesus spoke to them again, "Truly, truly, I say to you•, I am the Doorway for the sheep. 8 All who came *over the wall* are thieves and robbers, but the sheep did not listen to them. 9 I am the Doorway. If anyone enters through Me, he will be saved, will come in and go out, and will find pasture. 10 The thief does not come, except to steal, kill, and destroy. I came so that they may have life and so that they may have *it* abundantly.

11 "I am the Good Shepherd. The Good Shepherd lays down His *mortal* life for the sheep. 12 But the hired man (not being a shepherd) does not own the sheep. He sees the wolf coming, leaves the sheep, and flees. Thus, the wolf seizes them and scatters the sheep. 13 And the hired man flees, because he is a hired man and does not care about the sheep. 14 I am the Good Shepherd; I know My own and I am known by My own. 15 As the Father knows Me, I also know the Father, and I lay down My *mortal* life for the sheep. 16 I also have other sheep, who are not of this sheepfold [Judea]. I must bring them also, and they will listen to My voice. Then there will be one flock, one Shepherd. 17 The Father loves Me for this reason: because I lay down My *mortal* life so that I may take it up again. 18 No one takes it from Me, but I lay it down of Myself. I have authority to lay it down and I have authority to take it up again. This command I received from My Father."

19 Thus, a division again arose among the Judean *authorities*, because of these words. 20 Now many of them were saying, "He has a demon and is insane. Why do you• listen to Him?"

21 "These," others were saying, "are not the words of a demon-possessed man. A demon cannot open the eyes of blind people, *can it*?"

The Messiah at Hanukkah

22 Now it was Hanukkah in Jerusalem, and it was stormy. 23 So, Jesus was walking in Solomon's Portico [covered walkway] in the temple courtyard. 24 Then the Judean *authorities* surrounded Him and said to Him, "How long do You hold us in suspense? If You are the Messiah [the Christ], tell us openly."

25 "I told you•," Jesus answered them, "but you• do not <u>believe</u>. The works that I do in the Name of My Father—they testify about Me. 26 But because you• are not part of My sheep, you• do not <u>believe</u>—as I told you•. 27 My sheep listen to My voice; I know them, and they follow Me. 28 I also give them everlasting life; they will never ever perish—*even* to eternity. And no one will snatch them from My hand. 29 My Father who has given *them* to Me is greater than all. And no one can snatch them from My Father's hand. 30 I and the Father—We are one."

Blasphemy Falsely Charged

31 Thus, the Judean *authorities* again picked up stones, so that they might stone Him.

32 Jesus answered them, "Many good works have I shown you• from My Father. For which work from among them do you• stone Me?"

33 The Judean *authorities* answered Him, saying, "We are not stoning You for a good work, but for blasphemy, namely, because You—being a man—make Yourself God."

34 Jesus answered them, "Has it not been written in your• Law, «I said, 'You• are gods' [Psalm 82:6]»? 35 If He called them 'gods' to whom the word of God came—and Scripture cannot be broken—36 do you• tell Him whom the Father set apart and sent into the world, 'You blaspheme,' because I said, 'I am the Son of God'? 37 Unless I do the works of My Father, do• not <u>believe</u> Me. 38 But if I do *them* (even though you• may not <u>believe</u> Me), <u>believe</u>• the works, so you• may know and <u>believe</u> that the Father is in Me and I *am* in Him." 39a Thus, they were again seeking to arrest Him.

Returning to Where John First Immersed

39b He went out of their hand, 40 departed again across the Jordan to

the place [Batanea] where John was immersing at first, and He remained there. 41 And many came to Him and were saying, “John did no miraculous sign, but everything that John said about Him was true.” 42 So, many there believed in Him.

The Death of Lazarus

11 1 Now a certain man was sick, Lazarus from Bethany, the village of Mary and her sister Martha. 2 (Now Mary was the one who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick.) 3 Thus, the sisters sent Him *a message*, saying, “Lord, he whom You love is sick.”

4 Upon hearing *this*, Jesus said, “This sickness is not unto death, but for the glory of God, so that the Son of God may be glorified through it.” 5 (Now Jesus loved Martha, her sister *Mary*, and Lazarus.) 6 So, when He heard that he was sick, He stayed for two days in *the* place [Batanea] where He was. 7 Then after this, He said^ to the disciples, “Let us go to Judea again.”

8 The disciples said^ to Him, “Rabbi, the Judean *authorities* were just now seeking to stone You, so are You going there again?”

9 “Are there not twelve hours of day*light*?” Jesus answered. “If anyone walks during day*light*, he does not stumble, because he sees the light of this world. 10 But if anyone walks during the night, he stumbles, because the light is not in him.” 11 He said these things, but after this He said^ to them, “Our friend Lazarus has fallen asleep, but I am going so that I may wake him up.”

12 Thus, His disciples said, “Lord, if he has fallen asleep, he will recover.” 13 (Although Jesus had spoken about his death, they supposed He was speaking about restful sleep.)

14 Thus, Jesus then said to them openly, “Lazarus has died. 15 And I rejoice for your• sake, so that (because I was not there) you• may believe. But let us go to him.”

16 Thus, Thomas, called Twin [Didymus], said to his fellow disciples, “Let us also go, so that we may die with Him.”

The Resurrection and the Life

17 When Jesus came, He found he had already been in the tomb four
days. 18 Now Bethany was near Jerusalem, about two miles [three
kilometers; literally: fifteen stadia] away. 19 And many of the Judeans
had come (*joining* with the *women* around Martha and Mary), so that
they might console them about their brother. 20 When Martha heard that
Jesus was coming, she met Him, but Mary was sitting at home.

21 "Lord," Martha said to Jesus, "if You had been here, my brother
would not have died. 22 But even now I know that God will give You
whatever You may ask God."

23 "Your brother will rise," Jesus said^ to her.

24 Martha said^ to Him, "I know that he will rise in the resurrection
on the last day."

25 "I am the Resurrection and the Life," Jesus said to her. "He who
believes in Me, even if he dies, will live. 26 And everyone who lives and
believes in Me will never ever die—*even* to eternity. Do you believe this?"

27 "Yes, Lord," she said^ to Him. "I have believed that You are the
Messiah [the Christ], the Son of God, the One who is to come into the
world."

Ministry to a Mourning Family

28 And upon saying these things, she departed and called her sister
Mary discreetly, saying, "The Teacher is here and is calling you." 29 When
she heard this, she rose^ quickly and went^ to Him. 30 (Now Jesus had
not yet come into the village, but was in the place where Martha had met
Him.) 31 Thus, when those Judeans who were with Mary in the house,
consoling her, saw her rise quickly and leave, they followed her, saying,
"She is going to the tomb to weep there."

32 So, when Mary came where Jesus was, she fell at His feet upon
seeing Him, saying, "Lord, if You had been here, my brother would not
have died."

33 So, when Jesus saw her weeping, and those Judeans who came
with her weeping, He groaned in His spirit and was troubled. 34 "Where,"

He said, “have you• put him?”

“Lord, come and see,” they said^ to Him. 35 Jesus wept.

36 Thus, those Judeans were saying, “See how He loved him!”

37 But some of them said, “Was not He, who opened the blind man’s eyes, able also to do *something*, so that he would not have died?”

Seventh Sign: Jesus Raises Lazarus

38 Thus, Jesus, groaning in Himself again, came^ to the tomb. Now it was a cave, and a stone was lying against it. 39 “Remove• the stone,” Jesus said^.

Martha, the sister of the one who had died, said^ to Him, “Lord, he already has a stench, because it is the fourth *day*.”

40 Jesus said^ to her, “Did I not say to you that if you <u>believe</u>, you will see the glory of God?”

41 Thus, they removed the stone from where the one who had died was lying. And Jesus raised His eyes upward and said, “Father, I thank You that You listen to Me. 42 Now I knew that You always listen to Me, but because of the multitude standing by I spoke, so that they may <u>believe</u> that You have sent Me.” 43 And upon saying these things, He shouted with a loud voice, “Lazarus, come out.” 44 So, the one who had died came out—feet and hands bound with linen *strips*, and his face wrapped with a facecloth. “Release• him and let• *him* go,” Jesus said^ to them.

Better for One Man to Die

45 Thus, many of those Judeans who had come with Mary and who saw the things Jesus did <u>believed</u> in Him. 46 However, some of those *Judeans* departed to the Pharisees and told them the things Jesus did.

47 Thus, the chief priests and the Pharisees gathered a council [Sanhedrin] and said, “What are we accomplishing? For this Man does many miraculous signs. 48 If we leave Him *alone* like this, everyone will <u>believe</u> in Him. Then the Romans will come and remove both *our* position and nation *from us*.”

49 But a certain one of them, Caiaphas, who was high priest that year,
told them, "You• know nothing. 50 Nor do you• consider that it benefits
us that one man should die for the people, and that the whole nation
should not perish." 51 Now he did not say this on his own *accord*, but
(being high priest that year) he prophesied that Jesus was about to die
for the nation, 52 and not only for the nation, but also so that He might
gather the dispersed children of God into one *flock*. 53 Thus, from that
day on they resolved to kill Him. 54 Thus, Jesus no longer walked openly
among the Judeans, but departed from there to the countryside near the
wilderness, to a town called Ephraim. And He spent time there with His
disciples.

55 Now the Judean Passover was near, and many went up to
Jerusalem from the countryside before Passover to purify themselves.
56 So, *people* were seeking Jesus and talking with one another while
standing in the temple courtyard, "What do you• think? He would
certainly not come to the festival, *would He*?"

57 Now both the chief priests and the Pharisees had given an order—
that if anyone knew where He was, he should report *it*—so they might
arrest Him.

Jesus Anointed by Mary

12 1 So, six days before Passover, Jesus came to Bethany, where
Lazarus, who had died—whom He had raised from among the dead—
was. 2 Then they made a dinner for Him there, and Martha was serving.
Now Lazarus was one of those reclining *for a meal* with Him. 3 So, upon
taking a pound [that is, one pint or half a liter] of pure and costly oil of
nard, Mary anointed Jesus' feet and wiped His feet with her hair. So, the
house was filled with the oil's fragrance.

4 Thus, one of His disciples, Judas Iscariot, Simon's *son*—who was
about to betray Him—said^, 5 "Why was this fragrant oil not sold for
three hundred denarii [a denarius was a day's wages] and given to the
poor?" 6 (Now he said this, not because he cared about the poor, but
because he was a thief, had the money bag, and used to steal what was
put into *it*.)

7 "Leave her *alone*," Jesus said. "She has kept it for the day of My

burial. 8 For you• always have the poor with you•, but you• do not always have Me."

The Plot to Kill Lazarus

9 So, a great multitude of Judeans knew that He was there [Bethany]. Now they came, not only because of Jesus, but so that they might also see Lazarus, whom He had raised from among the dead. 10 However, the chief priests decided to kill Lazarus also, 11 because many of the Judeans were leaving *them* and believing in Jesus because of him.

The Triumphal Entry

12 On the next day, a great multitude that had come to the festival, when they heard that Jesus was coming to Jerusalem, 13 took palm branches and went out to meet Him. And they were shouting,

"«Hosanna!
Blessed *be* He who comes in *the* LORD's Name [Psalm 118:25-26],»
Israel's King!"

14 Now upon finding a young donkey, Jesus mounted it, as it is written,

15 «Fear not, Daughter of Zion.
Look—Your King is coming,
Mounted on a donkey's colt [Zechariah 9:9].»

16 Now His disciples did not understand these things at first. However, when Jesus was glorified, they then remembered that these things had been written about Him and that they did these things for Him. 17 So, the multitude—that had been with Him when He called Lazarus out of the tomb and raised him from among the dead—kept testifying. 18 Also the multitude met Him for this reason: because they heard that He had done this miraculous sign.

19 So, the Pharisees said to one another, "Do you• see that you• are accomplishing nothing? Look•—the world has gone after Him."

The Time Has Come

20 Now some Greeks were among those who came up to worship at the festival. 21 So, they approached Philip, who was from Bethsaida *by*

the Sea of Galilee, and asked him, saying, “Sir, we want to see Jesus.”

22 Philip went^ and told^ Andrew, and again Andrew and Philip told^ Jesus.

23 “The time has come for the Son of Man to be glorified,” Jesus said to them in response.

24 “Truly, truly, I say to you•, unless a grain of wheat dies (upon falling into the ground), it remains alone. But if it dies, it produces a great harvest. 25 He who loves his *mortal* life will destroy it, and he who hates his *mortal* life in this world will guard it for everlasting life. 26 If anyone serves Me, let him follow Me, and where I am, there My servant will be also. And if anyone serves Me, the Father will honor him.

The Cross Predicted

27 “My soul is now troubled, and what should I say? *Should I say*, ‘Father, deliver Me from this time’? Rather, for this *very* purpose, I came to this time. 28 Father, glorify Your Name.”

Thus, a voice from Heaven came: “I have both glorified *it* and I shall again glorify *it*.”

29 Thus, the multitude which stood and heard said that it had thundered. Others said, “An angel has spoken to Him.”

30 “This voice did not come because of Me,” Jesus said in response, “but because of you•. 31 Now is this world’s judgment; now this world’s ruler will be thrown out. 32 And I—if I am lifted up from the earth—will draw all *people* to Myself.” 33 Now He said this to signify what kind of death He was about to die.

34 The multitude answered Him, “We have heard from the Law that the Messiah [the Christ] remains forever; so how do You say, ‘The Son of Man must be lifted up’? Who is this Son of Man?”

35 Thus, Jesus told them, “The Light is still with you• for a little while. Walk• while you• have the Light, so that darkness may not overtake you•. And he who walks in darkness does not know where he is going. 36a While you• have the Light, believe• in the Light, so that you• may become sons of light.”

Who Has Believed Our Report?

36b Jesus spoke these things and, when He departed, He was
concealed from them. 37 Despite having done so many miraculous signs
before them, they did not believe in Him, 38 so that the word of Isaiah
the prophet might be fulfilled, which he spoke:

«Lord, who believed our report?
And to whom was the arm of the LORD revealed [Isaiah 53:1]?»

39 For this reason, they could not believe—because Isaiah again said:

40 «He has blinded their eyes,
And hardened their hearts,
So that they should not see with *their* eyes,
And understand with the heart,
And turn,
And I would heal them [Isaiah 6:10].»

41 These things Isaiah said when he saw His glory and spoke about
Him.

42 Yet, many—even among the rulers—believed in Him, but because
of the Pharisees they were not confessing Him, so that they would not be
thrown out of the synagogue. 43 For they loved honor from people more
than honor from God.

44 But Jesus cried out and said, "He who believes in Me, believes not
only in Me, but *also* in Him who sent Me. 45 And he who sees Me *also*
sees Him who sent Me. 46 Into the world I have come as light, so that no
one who believes in Me should abide in darkness. 47 And if anyone hears
My words and does not believe, I do not judge him, because I did not
come to judge the world, but so that I might save the world. 48 He who
rejects Me and does not receive My words has what judges him: the
message which I have spoken will judge him on the last day. 49 For I did
not speak on My own *accord*, but the Father who sent Me gave command
to Me: what I should say and how I should speak. 50 And I know that His
command is everlasting life. Therefore, the things which I speak—as the
Father has said to Me—thus I speak."

Peter's Refusal of Foot-Washing

13 1 Now before the Passover festival when Jesus knew that His time
had come to depart from this world to the Father (having loved His own
who were in the world), He loved them to *the* utmost.

2 When dinner was *served*, the devil had already put into the heart of
Judas Iscariot, Simon's *son*, to betray Him. 3 Jesus knew that the Father
had given all things into His hands, and that He had come from God and
was going to God. 4 He arose^ from the dinner, put^ *His outer* garment
aside, then, upon taking a towel, He wrapped it around Himself. 5 Then
He put^ water into a basin and began washing the disciples' feet and
wiping *them* with the towel with which He was wrapped. 6 Then He
came^ to Simon Peter. And he said^ to Him, "Lord, do You wash my
feet?"

7 "What I am doing you do not understand now," Jesus said to him
in response, "but afterward you will understand."

8 "You will never wash my feet—*even* to eternity," Peter told^ Him.

"Unless I wash you," Jesus answered him, "you do not have a share
with Me."

9 "Lord," Simon Peter said^ to Him, "not only my feet, but also my
hands and my head."

10 Jesus said^ to him, "He who has bathed has no need—except for
his feet—to be washed, but he is wholly clean. And you• are clean, but
not all *of you• are*." 11 For He knew the one betraying Him. Thus, He
said, "You• are not all clean."

The Sender and the Sent Ones

12 Then when He had washed their feet and had put on His outer
garment, reclining again, He said to them, "Do you• know what I have
done for you•? 13 You• call Me 'Teacher' and 'Lord,' and you• speak well,
because I am. 14 Thus, if I, the Lord and the Teacher, have washed your•
feet, you• ought also to wash one another's feet. 15 For I have given you•
an example, so that you• would also do as I have done for you•.

16 "Truly, truly, I say to you•, a slave is not greater than his master,

nor is an apostle [a sent one] greater than he who sent him. 17 If you• know these things, blessed are you• if you• do them. 18 I do not speak about all of you•. I know those whom I chose, but *I said this*, so that the Scripture may be fulfilled: «He who eats bread with Me has lifted his heel against Me [Psalm 41:9].»

19 "From now *on* I tell you• before something happens, so that whenever it should happen, you• may believe that I AM.

20 "Truly, truly, I say to you•, he who receives anyone I send receives Me, and he who receives Me receives Him who sent Me."

Judas' Betrayal Predicted

21 Upon saying these things, Jesus was troubled in spirit and testified, saying, "Truly, truly, I say to you•, one of you• will betray Me."

22 Thus, the disciples—uncertain about whom He was speaking—were glancing at one another.

23 Now one [John] of His disciples (whom Jesus loved) was reclining near Jesus. 24 So, Simon Peter motioned^ to him to inquire who it might be—about whom He was speaking. 25 And thus, leaning back near Jesus, he said^ to Him, "Lord, who is he?"

26 "He is the one to whom I will give a piece *of bread* upon dipping," Jesus answered^. And upon dipping that piece, He gave^ it to Judas Iscariot, Simon's *son*.

27 Now after the piece, Satan entered him; therefore, Jesus told^ him, "What you do, do quickly."

28 But none of those reclining knew why He told him this. 29 For some supposed, since Judas had the money bag, that Jesus was telling him, "Buy the things we need for the festival," or that he should give something to the poor.

30 So, upon receiving the piece, he went out at once. Now it was night.

The New Commandment

31 When he left, Jesus said^, "Now the Son of Man is glorified, and God is glorified in Him. 32 If God is glorified in Him, God will also glorify

Him in Himself, and He will glorify Him at once.

33 "Little children, I am with you• for a little while. You• will seek Me, and just as I told the Judean *authorities*, now I say to you•, 'Where I am going you• cannot come.'

34 "I am giving you• a new commandment, that you• would love one another—as I have loved you•, that you• also love one another. 35 By this—if you• have love among one another—all will know that you• are My disciples."

Peter's Denial Predicted

36 Simon Peter said^ to Him, "Lord, where are You going?"

"Where I am going," Jesus answered him, "you cannot follow Me now; but later you will follow Me."

37 Peter said^ to Him, "Lord, why can I not follow You now? I will lay down my *mortal* life for You."

38 "Will you lay down your *mortal* life for Me?" Jesus responded to him. "Truly, truly, I say to you, a rooster will not crow until you have denied Me three times.

The Way, the Truth, and the Life

14 1 "Let not your• heart be troubled. Believe• in God, believe• also in Me. 2 In My Father's house are many places for abiding. Now if it were not *so*, I would have told you•. I am going *there* to prepare a place for you•. 3 And if I go and prepare a place for you•, I am coming again and will receive you• to Myself, so that where I am you• may also be. 4 And you• know where I am going and you• know the way."

5 Thomas said^ to Him, "Lord, we do not know where You are going, so how can we know the way?"

6 "I am the Way, the Truth, and the Life," Jesus said^ to him. "No one comes to the Father, except through Me.

The Father Revealed in the Messiah

7 "If you• had known Me, you• would also have known My Father. So,

from now *on* you• do know Him and have seen Him."

8 Philip said^ to Him, "Lord, show us the Father, and it is sufficient
for us."

9 "Have I been with you• for so much time," Jesus told^ him, "and
you have not known Me, Philip? He who has seen Me has seen the
Father, so how do 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 I speak to
you• I do not speak on My own *accord*, but the Father Himself who
abides in Me does the works. 11 Believe• Me that I *am* in the Father and
the Father *is* in Me. But if not, believe• Me because of the works
themselves.

Praying in Jesus' Name

12 "Truly, truly, I say to you•, he who believes in Me will also do the
works that I do, and will do greater *works* than these, because I go to My
Father. 13 And whatever you• may ask in My Name, I will do it, so that
the Father may be glorified in the Son. 14 If you• ask anything in My
Name, I will do *it*. 15 If you• love Me, keep• My commandments.

Another Advocate Promised

16 "Also, I will ask the Father, and He will give you• another Advocate,
the Spirit of Truth, so that He may abide with you• forever. 17 Him the
world cannot receive, because it neither sees nor knows Him. However,
you• do know Him, because He abides with you• and will be in you•. 18 I
will not leave you• as orphans. I am coming to you•.

The Indwelling Father and Son

19 "In a little while the world *will* no longer see Me, but you• *will* see
Me. Because I live, you• will also live. 20 In that day you• will know that
I *am* in My Father, you• in Me, and I in you•. 21 He who has My
commandments and keeps them is he who loves Me. And he who loves
Me will be loved by My Father. I will also love him and reveal Myself to
him."

22 "Lord," Judas (not Iscariot) said^ to Him, "what has happened
that You are about to reveal Yourself to us and not to the world?"

23 "If anyone loves Me," Jesus said to him in response, "he will keep
My word. And My Father will love him; We will come to him and will
make a place for abiding with him. 24 He who does not love Me does not
keep My words. Yet, the word which you• heard is not Mine, but the
Father's who sent Me.

Not as the World Gives

25 "These things I have spoken to you• while abiding with you•. 26 But
the Advocate, the Holy Spirit, whom the Father will send in My Name,
He will teach you• all things and remind you• *of* all things I have told
you•.

27 "Peace I leave with you•; My peace I give to you•. Not as the world
gives do I give *it* to you•. Neither let your• heart be troubled nor fearful.
28 You• have heard Me say to you•, 'I am going away and I am coming to
you•.' If you• loved Me, you• would have rejoiced, because I said, 'I am
going to the Father,' because My Father is greater than I. 29 So, now I
have told you• before it happens, so that whenever it may happen, you•
would believe. 30 I will no longer speak many things with you•, because
the ruler of the world is coming, and he has nothing in Me. 31 Rather, so
that the world may know that I love the Father, and as the Father
commanded Me, thus I do.

"Arise•, let us go [to Gethsemane] from here."

The Vine and the Branches

15 1 "I am the True Vine and My Father is the Vinedresser. 2 Every
branch in Me not producing a harvest He props up. And every branch
producing a harvest He prunes, so that it will produce a larger harvest.
3 You• are already clean, because of the word I have spoken to you•.
4 Abide• in Me, and I in you•. As a branch cannot produce a harvest from
itself, unless it abides in the vine, so neither *can* you•, unless you• abide
in Me.

5 "I am the Vine; you• are the branches. He who abides in Me—and I
in him—produces a large harvest; without Me you• can do nothing. 6 If
anyone does not abide in Me, he is thrown aside like a branch and
withers. Then *men* gather and throw the *branches* into the fire, and they
are burned. 7 If you• abide in Me and My words abide in you•, you• will

ask whatever you• want, and it shall be done for you•. 8 By this My Father
is glorified: that you• produce a large harvest. So, you• will become My
disciples.

Loving One Another

9 "As the Father has loved Me, I have also loved you•. Abide in My
love. 10 If you• keep My commandments, you• will abide in My love, as I
have kept My Father's commandments and abide in His love.

11 "I have spoken these things to you• so that My joy may abide in
you• and your• joy may become full. 12 This is My commandment: that
you• love one another as I have loved you•. 13 Greater love has no one
than this: that someone would lay down his *mortal* life for his friends.
14 You• are My friends, if you• do whatever I command you•. 15 I no
longer call you• servants, because a servant does not know what his
master is doing. But I have called you• friends, because I have made
known to you• everything I have heard from My Father. 16 You• did not
choose Me. But I chose you• and appointed you• so that you• would go
forth and produce a harvest, and so that your• harvest would abide, in
order that He would give you• whatever you• ask the Father in My Name.
17 These things I command you•, so that you• would love one another.

Hated by the World

18 "If the world hates you•, know• that it has hated Me before *it hated*
you•. 19 If you• were of the world, the world would love its own. Yet,
because you• are not of the world, but I have chosen you• out of the
world—because of this—the world hates you•. 20 Remember the word
that I said to you•: 'A servant is not greater than his master.' If they
persecuted Me, they will also persecute you•. If they kept My word, they
will also keep yours•. 21 On the contrary, they will do all these things to
you• because of My Name, because they do not know Him who sent Me.
22 If I had not come and spoken to them, they would not have sin. But
now, they have no excuse for their sin. 23 He who hates Me also hates My
Father. 24 If I had not done the works among them (those which none
other has done), they would not have sin. But now, they have seen *Me*
and hated both Me and My Father. 25 But *this is* so that the statement
written in their Law might be fulfilled: «They hated Me without cause
[Psalm 69:4].»

The Advocate and the Apostles Will Testify

26 "However, when the Advocate comes—whom I will send to you•
from the Father, the Spirit of Truth, who comes forth from the Father—
He will testify about Me. 27 And you• are also to testify, because you•
have been with Me from the beginning. **16** 1 I have spoken these things
to you•, so that you• would not be caused to stumble. 2 They will throw
you• out of the synagogue. Indeed, a time is coming that anyone who
kills you• will suppose he is offering service to God. 3 And they will do
these things, because they have known neither the Father nor Me. 4 But
I have spoken these things to you•, so that—when the time comes—you•
may remember that I said them to you•. Yet, I have not spoken these
things to you• from *the* beginning, because I was with you•.

Convicting the World

5 "However, I am now going away to Him who sent Me, but not one
of you• asks Me, 'Where are You going?' 6 Rather, because I have said
these things to you•, grief has filled your• heart. 7 However, I tell you•
the truth: it benefits you• that I go away, because the Advocate will not
come to you•, unless I go away. But if I do go, I will send Him to you•.
8 And when He comes, He will convict the world about sin,
righteousness, and judgment: 9 about sin, because they do not <u>believe</u> in
Me; 10 righteousness, because I am going away to My Father and you•
will no longer see Me; 11 and judgment, because the ruler of this world
has been judged.

12 "I still have many things to say to you•, but you• cannot bear *them*
now. 13 But when He, the Spirit of Truth, comes, He will guide you• into
all truth. For He will not speak on His own *accord*, but He will speak
whatever things He hears. He will also tell you• things that are coming.
14 He will glorify Me, because He will receive from what is Mine and tell
you•. 15 Everything that the Father has is Mine. That is why I said that
He receives from what is Mine and will tell you•.

Soon You Will Not See Me

16 "A little while, and you• will not see Me; and a little while again,
and you• will see Me, because I go to the Father."

17 Thus, some of His disciples said to one another, "What is this that

He says to us? ‘A little while, and you• will not see Me; and a little while again, and you• will see Me’; and, ‘I go to the Father’?” 18 Thus, they said, “What is this that He says, ‘A little while’? We do not understand what He is saying.”

19 Thus, Jesus knew they wanted to ask Him, so He said to them, “Are you• inquiring with one another about this that I said: ‘A little while, and you• will not see Me; and a little while again, and you• will see Me’?

20 “Truly, truly, I say to you•, you• will weep and lament. Indeed, the world will rejoice and you• will be grieved, but your• grief will become joy. 21 When a woman is in labor, she has grief, because her time has come. But when she has given birth to a child, she no longer remembers the anguish, because of the joy that a person has been born into the world. 22 Thus, you• also have grief now. But I will see you• again; then your• heart will rejoice, and no one will take your• joy from you•. 23 And on that day you• will ask Me nothing.

“Truly, truly, I say to you•, whatever you• ask the Father in My Name, He will give you•. 24 Until now you• have asked for nothing in My Name. Ask• and you• will receive, so that your• joy may be fulfilled.

Jesus Overcame the World

25 “These things I have spoken to you• in parables. But a time is coming when I will no longer speak to you• in parables, but I will tell you• openly about the Father. 26 On that day you• will ask in My Name—I am not saying to you• that I will ask the Father on your• behalf. 27 For the Father Himself loves you•, because you• have loved Me, and you• have <u>believed</u> that I came forth from God. 28 I did come forth from the Father, and I have come into the world. Again, I am leaving the world and going to the Father.”

29 “See, now You are speaking openly,” His disciples said^ to Him, “and are not speaking with any parable. 30 Now we know that You know everything and You have no need that anyone question You. By this we <u>believe</u> that You came forth from God.”

31 “Do you• just now <u>believe</u>?” Jesus answered them. 32 “Indeed, a time is coming, and has now come, that you• will be scattered—each to his own home—and you• will leave Me alone. Yet, I am not alone, for the

Father is with Me. 33 I have told you• these things, so that in Me you• may have peace. In the world you• have anguish. But be• courageous. I have overcome the world."

Prayer by Jesus for Himself

17 1 Jesus spoke these things, lifted His eyes to the sky, and said, "Father, the time has come. Glorify Your Son, so that Your Son may also glorify You. 2 As You gave Him authority over all humanity, so He will give everlasting life to all whom You have given Him. 3 And this is life everlasting, that they may know You, the only true God, and Him whom You have sent—Jesus *the* Messiah [the Christ]. 4 I have glorified You on the earth: I have finished the work You have given Me to do. 5 And now, Father, glorify Me—along with Yourself—with the glory which I had along with You before the world *ever* was.

Prayer by Jesus for the Eleven

6 "I have revealed Your Name to the men whom You have given Me out of the world. They were Yours: You have given them to Me, and they have kept Your word. 7 Now they understand that all things You have given Me are *given* from You. 8 For the words which You have given Me, I have given to them. And they have received *them* and truly know that I came forth from You. Indeed, they have <u>believed</u> that You sent Me. 9 I request concerning them. I do not request concerning the world, but for those whom You have given Me, for they are Yours. 10 And all My things *are* Yours, and Yours *are* Mine, and I have been glorified in them. 11a Now I am no longer in the world, but these are in the world, and I am coming to You.

11b "Holy Father, keep them by Your Name which You have given Me, so that they may be one as We are *one*. 12 While I was with them in the world, by Your Name I kept them. Those whom You have given Me I guarded, and not one of them perished—except the son of destruction, so that the Scripture may be fulfilled. 13 But now, I am coming to You, and I speak these things in the world so that they may have My joy fulfilled in them. 14 I have given them Your word; and the world hated them, because they are not of the world, as I am not of the world. 15 I do not request that You take them out of the world, but that You keep them from the evil one. 16 They are not of the world, as I am not of the world.

17 Set them apart by Your truth; Your word is truth. 18 As You sent Me
into the world, I have also sent them into the world. 19 And on their
behalf, I set Myself apart, so that they may also be set apart by truth.

Prayer by Jesus for Future Believers

20 "I request not only concerning these, but also concerning those
who *will* believe in Me through their message; 21 so that they all may be
one, as You, Father, *are* in Me and I in You, so that in Us they may also
be one, so that the world may believe that You sent Me. 22 And I have
given them the glory which You have given Me, that they may be one as
We are one: 23 I in them and You in Me; so that they may be perfected in
unity, and so that the world may know that You sent Me and have loved
them as You have loved Me.

24 "Father, I desire that those whom You have given Me may also be
with Me where I am, so that they may see My glory which You have given
Me, because You loved Me before *the* world was founded.

25 "Righteous Father, the world has not known You, but I have known
You, and these have known that You sent Me. 26 Indeed, I made Your
Name known to them and will make *it* known, so that the love with which
You have loved Me may be in them, and I in them."

Betrayal and Gethsemane Arrest

18 1 After saying these things, Jesus went forth with His disciples
across the Kedron Ravine, where a garden was, which He and His
disciples entered. 2 Now Judas, the one betraying Him, also knew the
place, because Jesus often gathered there also with His disciples. 3 Thus,
Judas took a detachment *of soldiers* and some deputies from the chief
priests and Pharisees and came^ there with lanterns, torches, and
weapons. 4 Thus, Jesus, knowing everything that would happen to Him,
went forth and said to them, "Whom are you• seeking?"

5 "Jesus the Nazarene!" they answered Him.

"I AM," Jesus told^ them. Now Judas, the one betraying Him, was
also standing with them. 6 So, when He told them, "I AM," they went
backward and fell to the ground. 7 So, He questioned them again,
"Whom are you• seeking?"

"Jesus the Nazarene!" they said.

8 "I told you• that I AM," Jesus responded. "Thus, if you• seek Me, leave• these men *alone*." 9 (*He said this*, so that the word which He had spoken would be fulfilled: "I have not let any of them perish of those You have given Me.")

10 Then Simon Peter, having a sword, drew it, struck the high priest's servant, and severed his right ear. (Now the servant's name was Malchus.) 11 Thus, Jesus told Peter, "Sheathe your sword! Should I not drink the cup which the Father has given Me?"

Trial in the High Priest's Court

12 Then the detachment *of soldiers*, its captain, and the Judean deputies arrested Jesus and bound Him. 13 And they first led Him away to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. 14 Now Caiaphas was the one who had advised the Judean *authorities* that it was beneficial that one man perish in place of the people *perishing*.

Peter's First Denial

15 Simon Peter and the other disciple were following Jesus. Now that disciple was known to the high priest, so he entered the high priest's courtyard with Jesus, 16 but Peter was standing outside by the door. Thus, the other disciple who was known to the high priest went out and spoke to the girl keeping the door, and he brought Peter inside.

17 Thus, the servant-girl keeping the door said^ to Peter, "You are not one of this Man's disciples also, *are you*?"

"I am not!" he said^. 18 Now servants and deputies stood around (having made a charcoal fire, for it was cold) and were warming themselves. Now Peter was standing and warming himself with them.

Interrogation by the High Priest

19 So, the high priest asked Jesus about His disciples and about His teaching.

20 "I spoke openly to the world," Jesus answered him. "I always taught where Judeans regularly come together in synagogues and in the

temple courtyard, and in secret I have spoken nothing. 21 Why do you question Me? Question those who heard what I told them. Indeed—they know the things I said."

22 And when He had said these things, one of the deputies standing by struck Jesus, saying, "Do You answer the high priest in this manner?"

23 "If I spoke wrongly," Jesus answered him, "testify about the wrong, but if well, why do you strike Me?"

24 Annas sent Him bound to Caiaphas, the high priest.

Peter's Second and Third Denials

25 Now Simon Peter was standing and warming himself. "You are not one of His disciples also, *are you*?" *people* said to him.

He denied *it* and said, "I am not!"

26 One of the high priest's servants (being related to him whose ear Peter had severed) said^, "Did I not see you with Him in the garden?"

27 So, Peter again denied *it*, and at once a rooster crowed.

Appearance before Pilate

28 Then they brought^ Jesus from Caiaphas to the Palace, and it was early morning. But they did not enter the Palace, so that they would not be defiled, but so that they might eat Passover.

29 Thus, Pilate came outside to them and said, "What accusation do you• bring against this Man?"

30 "If He were not an evildoer, we would not have handed Him over to you," they told him in response.

31 Thus, Pilate told them, "Take• Him yourselves• and judge• Him according to your• Law."

Thus, the Judean *authorities* said to him, "It is not lawful for us to kill anyone." 32 (*This was said*, so that Jesus' statement—which He had spoken—might be fulfilled, signifying what kind of death He was about to die.)

33 So, Pilate again entered the Palace, summoned Jesus, and said to

Him, “Are You the King of the Judeans?”

34 “Do you say this on your own *accord*, or did others tell you about Me?” Jesus answered him.

35 “I am not a Judean, *am I*?” Pilate responded. “Your nation and the chief priests handed You over to me. What have You done?”

36 “This world is not the source of My kingdom,” Jesus answered. “If this world were the source of My kingdom, My servants would have fought, so that I would not be handed over to the Judean *authorities*. But now, My kingdom is not from here.”

37 “Are You not, therefore, a king?” Pilate said to Him.

“You yourself say that I am a king,” Jesus answered. “For this purpose I was born, and for this *purpose* I have come into the world—to testify to the truth. Everyone who is of the truth listens to My voice.”

38a Pilate said^ to Him, “What is truth?”

Barabbas or Jesus?

38b And upon saying this, he again went outside to those Judeans and told^ them, “I find in Him no *criminal* charge. 39 But it is a custom for you• that I release one man for you• at Passover. Thus, do you• want me to release the King of the Judeans for you•?”

40 Thus, they all shouted again, saying, “Not this One, but Barabbas [literally: son of a father].” Now Barabbas was a revolutionary.

The Crown of Thorns

19 1 Thus, Pilate then took Jesus and had Him flogged. 2 Also those soldiers braided a crown out of thorns, put it on His head, and put a purple robe on Him. 3 And they were saying, “Welcome, King of the Judeans.” And they were striking Him.

4 Thus, Pilate went outside again and told^ the *Judean authorities*, “Look—I bring Him outside to you•, so that you• may know that I find no *criminal* charge in Him.”

Caesar's Friend?

5 So, Jesus came outside wearing the thorny crown and the purple robe. And *Pilate* told^ them, "Look—the Man!"

6 Thus, when the chief priests and the deputies saw Him, they shouted, saying, "Crucify! Crucify Him!"

Pilate told^ them, "Take• Him yourselves• and crucify• *Him*, because I find in Him no *criminal* charge."

7 The Judean *authorities* answered him, "We have a law, and according to our Law He ought to die, because He made Himself God's Son."

8 Thus, when Pilate heard this statement, he became exceedingly fearful. 9 Then he entered the Palace again and said^ to Jesus, "Where are You from?" But Jesus gave him no answer. 10 Thus, Pilate said^ to Him, "Are You not speaking to me? Do You not know that I have authority to crucify You and I have authority to release You?"

11 "You would not have authority against Me at all," Jesus responded, "except it was given to you from Above. Thus, he who handed Me over to you has a greater sin." 12 From that moment Pilate was seeking to release Him.

But the Judean *authorities* shouted, saying, "If you should release this One, you are not Caesar's friend. Everyone who makes himself a king speaks against Caesar." 13 Thus, when Pilate heard this statement, he brought Jesus outside and sat on the judgment seat in a place called Stone Pavement, but in Aramaic, Gabbatha. 14 Now it was Preparation *Day for the Sabbath* during Passover *week*, about noon [literally: sixth hour].

Then he said^ to the Judean *authorities*, "Look—your• King!"

15 But they shouted, "Take *Him* away! Take *Him* away! Crucify Him!"

"Shall I crucify your• King?" Pilate said^ to them.

"We have no king except Caesar," the chief priests answered. 16a Thus, he then handed Him over to the *soldiers*, so that He would be crucified.

The Cross

16b They took Jesus and led Him *away*. 17 And bearing His cross, He
went out to a place called Place of a Skull, which is called Golgotha in
Aramaic, 18 where they crucified Him, and two others with Him, one on
each side, with Jesus in the midst. 19 Now Pilate also *had* a notice lettered
and put on the cross. Now it was written: "Jesus the Nazarene, the King
of the Judeans." 20 Thus, many of the Judeans read this notice, because
the place where Jesus was crucified was near the city. And it was written
in Aramaic, Greek, *and* Latin.

21 Thus, the chief priests of the Judeans said to Pilate, "Do not write,
'The King of the Judeans,' but, 'He said, "I am the King of the Judeans."'"

22 "What I have written," Pilate responded, "I have written."

23 Thus, when the soldiers crucified Jesus, they took His garments
and made four parts, a part for each soldier, also the tunic. Now the tunic
was seamless, woven from the top throughout. 24 Thus, they said to one
another, "Let us not tear it, but cast lots for it, who will *win* it" (so that
the Scripture might be fulfilled, which says:

«They divided My garments among themselves,
And for My clothing they cast lots [Psalm 22:18].»)

So, the soldiers did these things.

Look—Your Mother

25 Now His mother, and His mother's sister-*in-law*—Mary the *wife*
of Clopas—and Mary of Magdala were standing by the cross of Jesus.
26 Thus, seeing His mother and the disciple [John] whom He loved
standing nearby, Jesus said^ to His mother, "*Dear* woman, look—your
son." 27 Then He said^ to the disciple, "Look—your mother." And from
that time on the disciple took her into his home.

The Father's Work Is Complete

28 After this, Jesus, seeing that everything had now been finished,
said^, "I thirst" (so that the Scripture might be fulfilled). 29 So, a vessel
full of sour wine was there, and they filled a sponge with sour wine, put
hyssop around it, and held it to His mouth.

30 So, when Jesus had received the sour wine, He said, "It [My Father's work] is finished!"

And bowing His head, He handed over His spirit.

Jesus' Side Pierced

31 Thus, the Judean *authorities* asked Pilate for the *men's* legs to be broken and the bodies removed, so that the *bodies* would not remain on the cross on the Sabbath (for that Sabbath was a high day, because it was Preparation *Day*). 32 Thus, the soldiers came and broke the legs of the first man and of the other who was crucified with Him. 33 But upon coming to Jesus, when they saw that He had already died, they did not break His legs. 34 But one of the soldiers pierced His side with a spear, and at once blood and water came out.

35 Now he who saw this has testified (and his testimony is true, and he knows he speaks true things), so that you• may believe. 36 For these things occurred so that the Scripture would be fulfilled: «Not a bone of Him will be broken [Exodus 12:46].»

37 And again another Scripture [Zechariah 12:10] says: «They will look at Him whom they had pierced.»

Joseph and Nicodemus

38 After these things, Joseph from Arimathea (who was a disciple of Jesus, but secretly for fear of the Judean *authorities*) asked Pilate that he might remove Jesus' body, and Pilate consented. So, he came and removed Jesus' body. 39 Now Nicodemus, who (the first time) had come to Jesus at night, also came, bringing a mixture of about a hundred [Roman] pounds [seventy-two imperial pounds or thirty-three kilograms] of myrrh and aloe. 40 So, they took the body of Jesus and bound it in linen *cloths* with aromatic spices, as is the burial custom for Judeans. 41 Now in the place where He was crucified was a garden, and in the garden a new tomb in which no one yet had been buried. 42 So, they put Jesus there (because of the Judean Preparation *Day*), because the tomb was nearby.

The Empty Tomb

20 1 Now on the first *day* of the week Mary of Magdala came^ to the
tomb early, while it was still dark, and she saw^ the stone which had
been removed from the tomb. 2 Thus, she ran^ and went^ to Simon
Peter and to the other disciple [John] whom Jesus loved, and said^ to
them, "They have taken the Lord out of the tomb, and we do not know
where they put Him." 3 Then Peter and the other disciple left and went
to the tomb. 4 Now the two were running together, but the other disciple
outran Peter and came to the tomb first. 5 So, bending down, he saw^
the linen cloths lying *there*, but did not enter. 6 So, Simon Peter came^,
following him. And he entered the tomb and saw^ the linen cloths lying
there, 7 but the facecloth which had been on His head was not lying with
the linen cloths, but was folded separately in its place. 8 So, then the
other disciple, who came to the tomb first, entered. He also saw and
believed. 9 For they did not yet know the Scripture, that He must arise
from among the dead. 10 Then the disciples departed to their own *homes*
again.

Mary of Magdala and the Risen Messiah

11 But Mary stood outside by the tomb, weeping. Then while weeping,
she bent down to look into the tomb. 12 And she saw^ two angels in white
sitting, one at the head and one at the feet, where Jesus' body had been
lying.

13 And they said^ to her, "*Dear* woman, why are you weeping?" She
said^ to them, "Because they have taken away my Lord, and I do not
know where they put Him." 14 And upon saying these things, she turned
around and saw^ Jesus standing *there*. But she did not know that He
was Jesus.

15 Jesus said^ to her, "*Dear* woman, why are you weeping? Whom do
you seek?"

Supposing He was the gardener, she said^ to Him, "Sir, if you have
carried Him *away*, tell me where you have put Him, and I will take Him
away."

16 "Mary!" Jesus said^ to her.

"Rabboni!" (which means Teacher), she said^ to Him, upon turning around.

17 "Stop holding onto Me," Jesus said^ to her, "for I have not yet ascended to My Father. But go to My brothers and say to them, 'I will ascend to My Father and your• Father, My God and your• God.'"

18 Mary of Magdala went^, reporting to the disciples that she had seen the Lord and that He had told her these things.

Commissioning the Ten

19 So, when it was evening on that day, the first *day* of the week, the doors were locked where the disciples were gathered, because they feared the Judean *authorities*. Jesus came, stood in the midst, and said^ to them, "Peace to you•." 20 And upon saying this, He showed them His hands and side. So, the disciples rejoiced when they saw the Lord. 21 Then Jesus again said to them, "Peace to you•. As the Father has sent Me, I also send you•." 22 Upon saying this, He breathed and said^ to them, "Receive• the Holy Spirit. 23 If you• forgive the sins of any, they are forgiven them; if you• retain the sins of any, they have been retained."

Commissioning Thomas

24 Now Thomas (called Twin [Didymus]), one of the Twelve, was not with them when Jesus came. 25 So, the other disciples were saying to him, "We have seen the Lord."

But he told them, "Unless I see the print of the nails in His hands, put my finger into the print of the nails, and put my hand into His side, I will by no means believe."

26 So, after eight days His disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came^, stood in the midst, and said, "Peace to you•."

27 Then He said^ to Thomas, "Put your finger here, see My hands, reach out, and put your hand into My side. Do not be disbelieving, but *be* believing."

28 "My Lord and my God!" Thomas said to Him in response.

29 "Because you have seen Me, you have believed," Jesus said^ to

him. “Blessed *are* those who have not seen, yet who have believed.”

The Signs: Written for a Purpose

30 Now Jesus did many other miraculous signs in the sight of His disciples, which have not been written in this book. 31 But these *miraculous signs* have been written so that you• may believe that Jesus is the Messiah [the Christ], the Son of God, and so that by believing *this*, you• may have life by His Name.

The Miraculous Catch

21 1 After these things Jesus again revealed Himself to the disciples by the Sea of Tiberias [Galilee], and He revealed *Himself* in this way: 2 Simon Peter, Thomas (called Twin [Didymus]), Nathanael from Cana of Galilee, the sons [James and John] of Zebedee, and two others of His disciples were together.

3 “I am going fishing,” Simon Peter told^ them.

“We are also coming with you,” they said^ to him. They went and boarded the boat at once. Yet, on that night they caught nothing.

4 Now when it was already becoming dawn, Jesus stood on the shore. The disciples, however, did not know that He was Jesus.

5 “Lads,” Jesus said^ to them, “you• do not have any fish, *do you*•?”

“No,” they answered Him.

6 “Cast• the net on the boat’s right side,” He said to them, “and you• will find *some*.” So, they cast *it* and could no longer draw it in, because of the multitude of fish.

7 Thus, that disciple [John] whom Jesus loved said^ to Peter, “He is the Lord!” When Simon Peter heard, “He is the Lord,” he put on his outer garment (for he was stripped) and plunged into the sea. 8 But the other disciples came by boat, dragging the net with fish (because they were not far from land but only about a hundred yards [ninety meters; literally: two hundred cubits]). 9 So, when they came ashore, they saw^ a charcoal fire, fish lying *on it*, and bread.

10 “Bring• now some of the fish you• caught,” Jesus said^ to them.

11 Simon Peter went aboard *to release* the net and he drew it ashore, full of large fish—one hundred fifty-three. And although being so many, the net was not torn.

12 "Come• and eat• breakfast," Jesus said^ to them. But none of the disciples dared ask Him, "Who are You?" because they knew that He was the Lord. 13 So, Jesus came^, took^ bread, and gave^ *it* to them, and likewise the fish.

14 This was now the third time Jesus was revealed to His disciples after being raised from among the dead.

Peter Reinstated

15 So, when they had eaten breakfast, Jesus said^ to Simon Peter, "Simon, *son* of Jonah, do you love Me more than *you love* these things?"

"Yes, Lord," he said^ to Him, "You know that I love You."

"Feed My lambs," He said^ to him.

16 A second time He again said^ to him, "Simon, *son* of Jonah, do you love Me?"

"Yes, Lord," he said^ to Him, "You know that I love You."

"Shepherd My sheep," He said^ to him.

17 "Simon, *son* of Jonah," He said^ to him the third time, "do you love Me?"

Peter was grieved, because He said to him the third time, "Do you love Me?" "Lord, You know all things," he said to Him, "You know that I love You."

"Feed My sheep," Jesus said^ to him.

18 "Truly, truly, I say to you: When you were younger, you clothed yourself and walked where you wanted. But when you grow old, you will extend your hands and another will clothe you and carry you where you do not want *to go*." 19 Now He said this, signifying by what kind of death he would glorify God. Upon saying this, He said^ to him, "Follow Me."

The Writer's Testimony

20 But turning around, Peter saw^ the disciple [John] whom Jesus loved following, who had reclined at the dinner near Him and said, "Lord, who is the one betraying You?" 21 Upon seeing him, Peter said^ to Jesus, "Lord, and what *will* he *do*?"

22 Jesus said^ to him, "If I want him to abide until I come, what *is it* to you? Follow Me."

23 So, this saying—that this disciple would not die—went out to the brothers. Yet, Jesus had not said to him that he would not die, but, "If I want him to abide until I come, what *is it* to you?"

24 This is the disciple [John] who testifies about these things and wrote them. Indeed, we [the other disciples] know that his testimony is true.

25 And *there* are also many other things that Jesus did, which if they were written one by one, I suppose that not even the world itself would hold the books that would be written.

Amen [written in truth].

For Modern Readers:
A Life-or-Death Issue

Near the end of Revelation, the Bible's final book, the Apostle John discusses the great white throne, which is the last judgment involving people: "And if anyone was not found written in the Book of Life, he was thrown into the lake of fire" (Revelation 20:15; Niemelä rendering). Who will not go into that lake of fire? Those who "have life by His Name" will not be there. John 20:30-31 clarifies how to acquire life:

> Now Jesus did many other miraculous signs in the sight of His disciples, which have not been written in this book. But these miraculous signs have been written so that you• may believe that Jesus is the Messiah [the Christ], the Son of God, and so that by believing this, you• may have life by His Name.

Look up these key verses and fill in the blanks.

1:12-13	Who become children born of God?
3:7	You• must be _____.
3:14-15	What happens to those who believe?
3:16	What happens to whoever believes?
3:17-18	Who has been judged? _____ Why? _____
4:10	If you knew _____ and _____.
5:24	He who _____ Him who sent Me has _____ and does not come into _____, but has passed from _____ to _____.
6:40	Everyone who sees the Son and believes in Him would have everlasting life....

6:47	Truly, truly, I say to you•, he who believes in Me [Jesus] has everlasting life.
10:28	I also give them everlasting life; they will never ever perish—*even* to eternity. And no one will snatch them from My hand.
11:26b	Do you believe this? [Verses 25-26a]
14:6	I am the Way, the Truth, and the Life. No one comes to the Father, except through Me [Jesus].

All these verses explain Jesus' promise of everlasting life and how to obtain it by believing Jesus for His promise. As soon as you believe His promise, your name is recorded in the Book of Life. Once written there, you are secure; it can never be erased.

John's "BLUF": His Purpose in Review

by I. Dix Winston III

My son, a U.S. Army captain, has served in Afghanistan as an intelligence officer. He led an interrogation group and reported findings to his colonel each week.

His initial report somewhat unsettled him. After a salute and a few background questions, the colonel insisted, "Captain, all your reports must be in BLUF format. Are you familiar with that format?" My son admitted he was not. The colonel then explained, "BLUF means Bottom Line Up Front. If needed, I will ask questions. Reduce your report to the most important and essential elements." Simplicity, not verbosity, was key!

The Apostle John would have appreciated my son's colonel. As the "Welcome to This Translation" stresses (pages viii-xviii in this volume), this Gospel's purpose appears at the end of chapter 20, verses 30-31. His book's first chapter also foreshadows that purpose: "who believe in His Name" appears twelve verses from the start of the book (John 1:12). Then "Believe…you may have life by His Name" appears almost at the end (John 20:30-31).

An "inclusio" occurs when the *end* of a literary unit recalls strategic words from its *beginning*. An inclusio "bookends" a word, theme, section, or an entire book. Each bookend contains a similar phrase, theme, or idea. Repetition highlights the author's main point. After starting with, "The crucial thing is…," it closes with the same "thing" to emphasize what appears between.

The following shows the inclusio between John 1:11-13 and 20:30-31 "sandwiching" the Gospel's "BLUF." This highlights the apostle's purpose:

Prologue	Body	Epilogue
1$_{11}$ He came to His own home*land*, and His own *people* did not receive Him; $_{12}$ but as many as did receive Him—*namely* to those who **<u>believe in His Name</u>**—He authorized them to become God's children, $_{13}$ who *were born* neither of bloodlines, nor of human will, nor of a husband's will, but were born of God.	**1:15–20:29**	20$_{30}$ Now Jesus did many other miraculous signs in the sight of His disciples, which have not been written in this book. $_{31}$ But these *miraculous signs* have been written so that you• may **<u>believe</u>** that Jesus is the Messiah [the Christ], the Son of God, and so that by **<u>believing</u>** *this*, **<u>you• may have life by His Name</u>**.

The apostle ends the same as how he BLUFed. His unwavering goal is to bring hearers or readers to receive life through believing in the Name [Jesus] of the Messiah. Now, consider this goal.

REQUIREMENT: BELIEVE

The call in John's Gospel is to believe. When we *believe* something, we are convinced or persuaded that it is true. "True" means simply that something corresponds to reality. For instance, if asked, "Do you *believe* the United States fought in World War II?" most would likely say, "Yes"; it reflects the reality of that period. Similarly, most would likely say, "No," if asked whether they *believe* the moon is made of green cheese. The evidence contradicts such a claim. One *believes* something upon recognizing it as true.

The final paragraph of Gordon Clark's book, *Faith and Saving Faith*, defines believing simply and accurately: "Faith [belief], by definition, is *assent* to understood propositions. Not all cases of assent, even assent to Biblical propositions, are saving faith; but all saving faith is assent to one or more Biblical propositions."[1] Biblical belief is no different from

[1] Gordon H. Clark, *Faith and Saving Faith*, 2nd ed. (Jefferson, MD: Trinity Foundation, 1990), 118.

believing other content; we simply assent (agree) that something is true.

Another New Testament scholar, Zane Hodges, clarifies: "For those [first-century] readers, as for us, 'to believe' meant 'to believe.' Surely, it is one of the conceits of modern theology to assume that we can define away simpler terms like 'belief' and 'unbelief' and replace them with complex explanations. The confusion caused by this approach has a pervasive influence in the church today."[2]

The following may clarify the concept of belief. People sometimes seek my help with spiritual matters, and I am delighted to do so. My response is simple: "Let's meet at a certain restaurant at 11:30; it will be my treat." The person now has a choice: Believe me or disbelieve me. If the person meets me at 11:30 without a wallet, my offer has implicitly been believed (accepted). When the bill arrives, no one reaches for it except me. My friend has believed the truth of my promise to meet and eat as my treat!

Believing always implies an object, and one's belief is only as good as the object. What is the object of New Testament belief?

OBJECT OF BELIEF: JESUS THE MESSIAH, PROMISOR OF EVERLASTING LIFE

The statement "I believe" is empty if it has no object: *What* or *whom* do I believe? Whenever someone makes a promise—for lunch or for everlasting life—two questions naturally arise: (1) is the person making the promise believable? and (2) is this person capable of keeping the promise? When I promise to pay the tab, most assume my truthfulness and my ability to pay for lunch. As God, Jesus the Messiah is both credible and capable.

One cannot give what he/she does not possess. No mere human is able to grant another human being everlasting life. But an eternal God can bestow everlasting life. Jesus never wavers from declaring His divinity nor from offering everlasting life. Yet, some still view Him as merely a good man. C. S. Lewis contends that it takes more faith to believe Him as merely a good man rather than as the God-Man. Jesus promises everlasting life. The fact that He is who He says He is and does what He says that He does underlies believing Him for His promise.

> I am trying here to prevent anyone saying the really foolish thing that people often say about Him: I'm ready to accept Jesus as a

[2] Zane C. Hodges, *Absolutely Free! A Biblical Reply to Lordship Salvation* (Dallas, TX: Redención Viva; Grand Rapids, MI: Academie, 1989), 29.

> great moral teacher, but I don't accept His claim to be God. That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse.[3]

So, understand that Jesus the Messiah absolutely guarantees life forevermore to all who believe Him for His promise of everlasting life.

OUTCOME: ETERNAL LIFE

John's Gospel says that—if you believe in Jesus for everlasting life—you have everlasting life. This life is something you can never lose, because Jesus repeatedly and unconditionally (apart from any good or bad in us) promises it. In other words, once you believe Jesus for it, you have it—*everlasting* life. As Charles Ryrie has boldly stated, "If you can lose it, why did Jesus call it everlasting? If it can ever be lost, it is not everlasting life, it is temporary life."

Jesus regularly refers to that life as *everlasting*. See the following references in John's Gospel:

3:15 …so that whoever believes in Him would not perish, but **would have everlasting life.**

3:16 For God loved the world in this way: that He gave His unique Son, so that whoever **believes in Him** would not perish, but **would have everlasting life.**

3:36 He who **believes in the Son has everlasting life**, but he who disbelieves the Son will not see life; rather, God's wrath remains upon him.

5:24 Truly, truly, I say to you•, he who hears My word and **believes Him who sent Me [Jesus] has everlasting life,** and does not come into judgment, but has passed from death to life.

5:40 But you• are unwilling to come to Me [Jesus], so that you• would have life.

6:47 Truly, truly, I say to you•, he who **believes in Me [Jesus] has everlasting life.**

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[3] C. S. Lewis, *Mere Christianity* (New York: HarperCollins, 1990), 52. Some pertinent points, but remember the bottom line: Believe Jesus' promise of life.

11:25 "I am the Resurrection and the Life," Jesus said to her [Martha]. "He who believes in Me, even if he dies, will live. 26 And everyone who lives **<u>and believes in Me</u>** will **<u>never ever die</u>**—*even* to eternity. **<u>Do you believe this</u>**?"

This list concludes with the words of our Lord to Martha, Jesus' dear friend, who needed to hear the promise of everlasting life just one more time. DO YOU BELIEVE THIS? I hope that you believe Jesus' promise of everlasting life, as Martha did. It is a promise you cannot live without!

Appendix: The Choice of the *Majority Text*

by John H. Niemelä

Determining which Greek text to use is a major concern. Two key issues led to the Faithful Majority Translation's (FMT) adherence to the Majority family of manuscripts and (in particular) the *Majority Text*:

1. Ancient manuscripts belong to two families.
2. Family unity is the test of manuscript quality.

Before looking at the particulars, a preview is in order.

Point 1 clarifies how to discern whether any manuscript group qualifies as a family. The criterion is that a group's members must possess a certain level of affinity. Only two groups, the Alexandrian and the Majority families, meet that standard. Many call the so-called Western manuscripts a family, but they are a mixed assortment, not a true family.[1]

Point 2 notes the Majority family's remarkable cohesion. Although the Alexandrians qualify as a family, they often lack unity. Affinity between manuscripts can only result from faithful copying. Good copying is the basis for favoring the Majority family's manuscripts over those of the Alexandrian.

The following sections clarify and support these points. After substantiating the *Majority Text*, this essay will briefly consider the *Textus Receptus* (an after-the-fact nickname for the Greek text underlying the King James Version).

Point 1: Grouping Manuscripts into Families

After the Church Age began (Pentecost, 33 CE), apostles and New Testament prophets[2] wrote the twenty-seven-book New Testament Scriptures. Almost immediately, believers began multiplying copies of

[1] See note 6 below (page 105).

[2] Ephesians 2:20 says the apostles and [New Testament] prophets were foundational for the Church, the Body of Christ. What they taught—but especially what they wrote—is foundational for the Church. A reasonable inference is that all nine New Testament writers either had the gift of apostleship (Matthew, John, Paul, and Peter) or of prophecy (Mark, Luke, James, the author of Hebrews, and Jude).

these books.[3]

The Bible is the word of the God who cannot lie. Human copyists can and do err, so the four types of copying errors that could exist[4] occur in the copies. Fortunately, the original text is preserved among the over 5,000 Greek New Testament manuscripts currently catalogued. These copies derive from copies being copied; all surviving manuscripts are copies of copies of copies. Each scriptorium (copying center) had its own exemplar manuscripts. Thus, copies produced by each center would inevitably have some readings that are unique to it. Over time certain regional distinctives came about. Analysis of these manuscripts allows for constructing (as a first step) their family tree. Further analysis enables discerning which manuscript family is preferable.

Those familiar with textual criticism may be surprised that Kurt Aland, chief editor of the standard critical text, and Zane Hodges, co-editor of the *Majority Text*, both deny that a Western family of (Greek) manuscripts exists. Both recognize only the Alexandrian and Majority (Byzantine) families.[5]

Both Aland and Hodges view manuscripts other than the Alexandrian or Majority (Byzantine) as "independent." Besides being independent of the two established families, they are also independent of other independent manuscripts. That is, their mixed readings resemble a spaghetti bowl. Such a lack of cohesiveness led both Aland and Hodges to deny that the so-called "Westerns" are an actual family.[6]

Aland only treats the independent manuscripts (his Category III) as weighty when they align with the Alexandrian.[7] Of course, as independents, they often (1) split or (2) unite in opposing major

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[3] John H. Niemelä, "Peter, Paul, and Canon: A New Look at 2 Peter 3:15-16," *Journal of the Grace Evangelical Society* 39 (Spring 2025): 19-36, establishes rapid distribution of NT books from the very start.

[4] Errors involve content, order, or both. The three types of content errors are: addition, omission, and substitution. Word-order changes are transpositions. Complex variants combine at least two types of variation at one point.

[5] Aland and Hodges differ about which family serves as the trunk of the family tree (Alexandrian or Majority).

[6] Barbara and Kurt Aland, *The Text of the New Testament*, 2nd ed., trans. Erroll F. Rhodes (Grand Rapids: Eerdmans, 1989), 68-69, rejects a Western Greek family. Zane C. Hodges, "Appendix: The Greek of the New Testament," in Earl Radmacher and Zane C. Hodges, *The NIV Reconsidered: A Fresh Look at a Popular Translation* (Dallas, TX: Redención Viva, 1990), 142, also rejects a Western Greek family.

[7] Aland and Aland, *Text*, 106, touts the independents ("Category III"), but, in practice, their apparatus values them when the independents ally with the Alexandrians. When they differ (a common feature), it is a different story.

Alexandrian manuscripts.

Similarly, the *Majority Text* apparatus often does not even mention the independents. The apparatus refers to them only indirectly. The definition of 𝔐 in the apparatus is: M + M^I = 𝔐. What are M^I and M? M is the core of the Majority family. M^I is von Soden's I text (or Aland's Independents).[8] Usually, the *Majority Text* does not directly mention M^I. Consider the three basic possibilities:

1. If M^I agrees with M, the apparatus reads 𝔐.
2. If M^I disagrees with M, the apparatus reads M (no mention of M^I).
3. If part of M^I agrees with M and part does not, the apparatus reads M (no mention of M^I).

Thus, Hodges and Farstad, the editors of the *Majority Text,*[9] only value the independents (M^I) when they align with their text. This mirrors Aland's approach. The independents are not a family. Two (Alexandrian and Majority), not three, families exist. Which of the two is better?

The Issue of Family Unity

Many assume that manuscript age outweighs all other considerations. Majority-Text advocates see age as relevant, but not the primary issue. Zane Hodges notes inconsistency among even the earliest Alexandrian manuscripts:

> The amount of variation in the [4000+] manuscripts containing the *Majority Text* appears to be significantly less than the variations found in the papyrus texts of Egypt. This is to say that any two manuscripts containing the *Majority Text* are likely to differ with each other less than any two papyri might differ from one another.[10]

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[8] Zane C. Hodges and Arthur L. Farstad, eds., *The Greek New Testament According to the Majority Text*, 2nd ed. (Nashville: Nelson, 1985), xxi, regard the independent manuscripts as shirt-tail relatives of the Majority family, "The siglum 𝔐 [in either Majority-Text apparatus] indicates concurrence of all the Majority Text subgroups… when 𝔐 is printed, the consensus even includes von Soden's I texts (our M^I) which are to be understood to support the text by a substantial margin. When the support within M^I is not so great, in so far as determination is possible from von Soden's material, 𝔐 is reduced to **M** [emphasis added]." 𝔐 includes solid support of independents; **M** means that the independents are split or oppose **M**.

[9] Hodges and Farstad, *Majority Text*.

[10] Zane C. Hodges, "Appendix," in *The NIV Reconsidered*, 136.

Consistency is the hallmark of good copying, so the argument begins by contrasting the Majority family's unity with the disunity of the Alexandrian.

Is the Majority Family Unified?

A simple display of Majority-family unity is in the UBS [United Bible Societies] *Greek New Testament*, edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger.[11] I count 1,401 (of 1,408)[12] variants in their text that report whether the Majority (Byzantine) Text is united or split. Of the 1,401, UBS signals only fifty-six splits.[13] Fifty-six divided by 1,401 (56/1,401) is a mere 4%.[14] Thus, 96% of the time, the UBS text itself (edited by Aland's team) testifies to Majority-family unity—a serious admission.

Eldon Jay Epp, textual scholar, testifies to the Majority family's unity, "… the Byzantine [Majority] manuscripts together form, after all, a rather closely-knit group, and the variations in question within this entire large group are relatively minor in character."[15] That is, unity characterizes the Majority family.

Is the Alexandrian Family Unified?

Statistics compiled by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger (editors of both the UBS and Nestle-Aland texts) accentuate the Alexandrian

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[11] Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger, eds., *The Greek New Testament*, 5th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2014).

[12] The UBS text is silent on the status of the Majority family for the seven UBS variants within John 7:53–8:11. By contrast, the *Majority Text* has full disclosure there.

[13] *Byz[antine]* means the Majority family is substantially united. For serious splits, it places *Byz*^{pt} [a part of the Byzantine tradition] with each reading. Only 56 occur: Matt 6:18; 11:23; 21:29-31; 25:27; Mark 3:32; 7:19; 10:2, 31; 12:23; 13:2; Luke 3:33; 7:11; 8:3; 11:10; 13:35; John 1:28; 5:1; 8:39; 10:8, 39; 14:14; Acts 3:22; 10:48; 13:42; 15:25; 20:21; 22:12; 23:30; 24:6-8, 24; Rom 5:1; 13:9; 2 Cor 1:11; 5:17; 12:1; Gal 1:8; 6:10; Eph 4:28; Phil 2:11; Col 2:13; Heb 6:3; 10:1; 13:21; Jas 3:3; 4:14; 1 Pet 3:7, 8, 16, 18; 4:14; 5:2, 8, 11; 2 Pet 1:1; 1 John 1:4; 5:10. 56/1,401 is a mere 4%. The Majority family is characterized by unity.

[14] Of course, UBS does not deny that some manuscripts may vary from the reading to which UBS attaches "*Byz*." Even so, the family's consistency is a hallmark—as even the UBS apparatus admits (via the 56/1,401 statistics above).

[15] Eldon Jay Epp, "The Claremont Profile-Method for Grouping New Testament Minuscule Manuscripts," *Studies in the History and Text of the New Testament in Honor of Kenneth Willis Clark*, eds. Boyd L. Daniels and M. Jack Suggs, Studies and Documents, vol. 29 (Salt Lake City, UT: University of Utah Press, 1967), 33.

family's many schisms. "*Editionum Differentiae*," an appendix in the Nestle-Aland text, catalogues where its readings depart from earlier texts by other pro-Alexandrian Greek editors (listed below):[16]

(T: Tischendorf[8], H: Westcott/Hort,
h: Westcott/Hort *in margine*, S: von Soden,
V: Vogels, M: Merk, B: Bover,
N: Nestle/Aland[25])[17]

That appendix fills twenty-two pages, despite many space-saving devices (e.g., even when the score is 7 to 1 against Aland). The entry at Matthew 11:9 states briefly that Aland has seven opponents and no allies ("*S*T H S V M B N"[18]). That is, seven of Aland's fellow pro-Alexandrian editors (Tischendorf, Westcott-Hort, von Soden, Vogels, Merk, Bover, and the 25th edition of Nestle) oppose his reading. Aland's "*Editionum Differentiae*" is an Achilles heel, exposing the Alexandrian manuscripts' propensity to fragment. Yet, the 4,365 splits catalogued there are only the tip of the iceberg. Even when "*Editionum Differentiae*" is silent, the Alexandrian text may still be split. Consensus among those editors can occur, even when major Egyptian manuscripts are divided. Such characteristic divisions signal the disunity of the Alexandrian family. Entries listed in "*Editionum Differentiae*" generally signal splits within the Alexandrian family, a problem in plain sight.

Also, "*Editionum Differentiae*" often lists several key pro-Alexandrian editors agreeing with the 𝔐 (the Majority family) and opposing the UBS and Nestle-Aland texts. One example is whether John 1:18 says υἱός (*huios* = Son) or θεός (*theos* = God). "*Editionum Differentiae*" says, "T S B *ut* ['as'] 𝔐…"[19]

Such divisions caused textual critic Reuben Swanson to abandon the Nestle-Aland text. He remained pro-Alexandrian (rather, pro-Vaticanus, one Alexandrian manuscript), but opposed the eclectic

[16] *Novum Testamentum Graece*[28] lacks this appendix. The 26th and 27th editions share *"Editionum Differentiae"* [Differences in Editions].

[17] "*Editionum Differentiae*," in Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger, eds., *Novum Testamentum Graece*, 27th ed. (Stuttgart: Deutsche Bibelgesellschaft, 1993), 748-69.

[18] "*Editionum Differentiae*," 749. The short entry means that Nestle-Aland[27] transposes the text accepted by all seven editors in "*Editionum Differentiae*." "*S*" means transposition.

[19] "*Editionum Differentiae*," 757. Additionally, Allen Wikgren, in Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (United Bible Societies, 1971), 198, strongly opposed the rest of the committee accepting the reading, "*theos*." He, an editor of the first three editions of the UBS text, argues that an early Alexandrian scribe was careless. All is not rosy in Alexandria.

methodology of Nestle-Aland and the other pro-Alexandrian editors listed above. He seemed to favor manuscript B (Vaticanus).[20] The editors cited in "*Editionum Differentiae*" have a "situation ethics" approach, favoring one manuscript here, and another there. Swanson notes:

> A principal feature of [virtually] all current [Greek] editions is the eclectic nature of the text, that is, the mixing together of words or phrases from several different manuscripts without identification of the sources. The texts have been revised again and again over many generations, mainly by a process of editing the early Textus Receptus through the substitution of selected readings from various manuscript sources that the editors considered to be earlier and/or more authentic than readings in their exemplar.[21]

In contrast to the *Majority Text*'s editors, pro-Alexandrian editors employ eclecticism to manage (not resolve) that family's recurrent split readings.

Explaining Majority Family Unity

Three theories seek to explain why the Majority family's unity exceeds that of the Alexandrian. Two views claim that Majority-family unity is accidental or contrived. The first two contentions come from those favoring the Alexandrian. The third argues that careful transmission of Majority family manuscripts best accounts for their internal unity.

The Process View

The process view assumes that the Majority family began as an Alexandrian-like text, then diverged from that base. Somehow, it then ceased changing and became a stable text. Ernest Colwell was an early

[20] Reuben J. Swanson, "Introduction," in Reuben J. Swanson, ed., *New Testament Greek Manuscripts: John* (Sheffield: Sheffield Academic Press; Pasadena, CA: William Carey International University Press, 1995), collates a number of manuscripts against uncial B (Vaticanus).

[21] Swanson, "Introduction," in Swanson, *Manuscripts: John*, iii, says this in rejecting the UBS text. Earlier, Reuben J. Swanson, *The Horizontal Line Synopsis of the Gospels: Greek Edition*, vol. 1, *The Gospel of Matthew* (Dillsboro, NC: Western North Carolina Press, 1982), xi, used the UBS as his base text. His collations during that project disenchanted him regarding any eclectic text, including UBS and Nestle-Aland.

advocate of this theory.[22]

Zane Hodges succinctly critiques the view, "Uniformity of text is always greatest at its source and diminishes—rather than increases—as the tradition expands and multiplies."[23] Oddly, the same people who favor a process view of the Majority family also (rightly) say that any family's older manuscripts are better—precisely because uniformity decreases over time. Copies of copies of copies inevitably have more errors than their genealogical predecessors.[24] Yet, the process view of the Majority family's origins imagines that text moving out of chaos into both stability and unity over time. That is logically inconsistent.

The Official Recension View

Others claim that one man (often posited to be Lucian of Antioch) created the archetype of the Majority family as an official recension. He supposedly caused scriptoria (copying centers) to abandon their own manuscripts in favor of his.[25] Only a commanding figure could achieve something like that. If a respected man did this, historians would have recorded such an influential event.

Jerome says Lucian created an Old Testament recension. No ancient source links him to a New Testament one. The supposed Lucianic origin of the Majority family rests on silence.

Bruce Metzger, textual scholar, describes the contamination that followed Jerome's official Latin recension (the Vulgate). Jerome's new text only partially displaced the Old Latin (the *Itala*). Official recensions do not lead to a stable text. Metzger agrees, "… the more than 8,000 Vulgate manuscripts which are extant today exhibit the greatest amount

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[22] Ernest C. Colwell, "The Origin of Texttypes of New Testament Manuscripts," in Allen P. Wikgren, *Early Christian Origins: Studies in Honor of Harold R. Willoughby* (Chicago: Quadrangle, 1961), 136-37.

[23] Zane C. Hodges, "The Greek Text of the King James Version," *BSac* 125 (October 1968): 341, n. 19.

[24] One must compare apples with apples. There is a context in which older would be better. Let us say that two manuscript streams exist: Lineage from Manuscript X versus Manuscript Y. Subsequent generations are marked with subscripts that designate generations of copies. X leads to X_1, then X_2, etc. The same approach applies to Y. Clearly, X_4 would be better than X_9; Y_5 would be better than Y_7. Would anyone care to speculate whether X_4 is better than Y_9? If the transmission from manuscript X were sloppy, it is quite conceivable that Y_9 is better than X_4. This essay states earlier (p. 107) that age is a factor, but not the primary one.

[25] See Bruce M. Metzger, "The Lucianic Recension of the Greek Bible," in Bruce M. Metzger, *Chapters in the History of New Testament Textual Criticism*, New Testament Tools and Studies, vol. 4, ed. Bruce M. Metzger (Grand Rapids: Eerdmans, 1963), 1-41.

of cross-contamination of textual types."[26] Not even an official recension by a powerful cleric like Jerome could yield a stable text. The Majority family, by contrast, evidences stability, which a recension would not produce.

The Normal Transmission View

A simpler explanation for greater uniformity among Majority family manuscripts is that their scribes faced quality checks. Knowledge that one's efforts will face supervisory review affects quality. Such a simple principle could have a huge impact then, just as in similar endeavors today.

The extant Majority family manuscripts show a remarkable level of unity. Necessarily, uniformity characterized its antecedent manuscript generations. This simple explanation matches common sense. The process and official recension views defy normal expectations.

Zane Hodges used to ask seminary classes, "How does one recognize good manuscripts?" Some answered, "Older manuscripts are best." He would then ask if all old manuscripts were good. Students would admit that not to be so. He would then contend that evidence of good copying is that manuscripts are alike (disparate manuscripts prove sloppy copying). The heart of the *Majority Text* perspective is not a numbers game. Rather, the existence of remarkably similar copies shows careful transmission. Careful transmission is the *Majority Text*'s greatest argument. Its stability among extant manuscripts points strongly to great unity among its predecessor manuscripts.

Addendum: What about the *Textus Receptus*?

In 1516 Desiderius Erasmus printed the Greek New Testament on a printing press. His was the first such text to reach the market. Centuries of hand-copying ceased. Suddenly, a most stable (printed) text existed.

How did Erasmus produce his text? He purchased some manuscripts; he could afford only a few. They were within the Majority family, but were not necessarily great family representatives. At a later date, his text became known as the *Textus Receptus* (*TR*).[27] That text

[26] Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 2nd ed. (New York and Oxford: Oxford University Press, 1968), 76.

[27] Many years later a publisher printed a book with the ordinary Greek text. That is, the text was the same as in volumes produced by others. However, that publisher wished to affirm that his text matched others. *Textus Receptus* means in Latin,

underlies the New Testament in the King James Bible.

Yes, differences do exist between the *Majority Text* and the *TR*. However, those differences are not very frequent. The *Majority Text*'s solid basis is why it (not the *Textus Receptus* and not the Alexandrian text) underlies the Faithful Majority Translation.

Conclusion

The level of unity that exists among Majority family manuscripts substantiates the *Majority Text*. Those manuscripts reflect careful copying through the centuries. Manuscripts that maintained a high level of cohesion over centuries of transmission are its basis. The Faithful Majority Translation seeks to be faithful to manuscripts evidencing faithful transmission of the Apostle John's text.

"received text." It was a way of saying that the publisher had not abandoned the traditional text.

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