

The Gospel According to John

BYU New Testament Commentary Translation

(prepublication version)

Eric D. Huntsman



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About the Brigham Young University New Testament Commentary Series

Welcome to the BYU New Testament Commentary, a project by a group of Latter-day Saint specialists offering to readers a careful, new look at the biblical records that witness the life and ministry of Jesus Christ and the first generation of his church. The commentary series seeks to make the New Testament more accessible to Latter-day Saint general readers and scholars by employing much of current biblical scholarship while reflecting important LDS insights. At the same time, this effort may also be helpful to interested readers of other faiths who want to learn how a group of Latter-day Saint scholars understands the Bible. A fundamental article of faith for Latter-day Saints (Mormons) affirms the Bible “to be the word of God” while adding, understandably, that it needs to be “translated correctly” in order for it to be accurately comprehensible to modern language speakers.

These objectives have helped shape the purposes and parameters of this commentary series. Serious LDS readers of the Bible search the scriptures, looking for depth and breadth in passages whose meanings and mandates may ultimately be plain but not shallow. Such readers and interpreters are served by treatments that unite faith and research, reason and revelation, in prayerfully confronting profound and difficult issues that arise in the texts and affect one’s path of progression. The New Testament has served as an influential guide to western civilization for centuries. As such, its records have long been studied by lay people and scholars alike, resulting in a rich reservoir of information that illuminates the New Testament era culturally, historically, and linguistically. Selectively, the BYUNTC builds upon this vast body of knowledge, resting on the Greek texts of the New Testament and connecting helpful elements of linguistic, literary, historical, and cultural research and traditional scholarship together with LDS scriptures and doctrinal perspectives. The combination of all these features

distinguishes the BYUNTC from other commentaries, which are readily available elsewhere and which readers may also want to consult for more encyclopedic or specialized discussions.

The tone of the BYUNTC aims to be informative rather than hortatory, and suggestive rather than definitive in its interpretation. The opinions expressed in this series are the views of its contributors and should not necessarily be attributed to The Church of Jesus Christ of Latter-day Saints; Brigham Young University, where many of those involved here are headquartered; or anyone else, though these works have benefitted from input and guidance from a number of colleagues, advisors, editors, and peer reviewers.

Each volume in this series contains a new working translation of the New Testament. Calling it the “BYU New Testament Commentary Translation” ties it to the Commentary series and clarifies that it does not seek to replace the authorized KJV adopted by the LDS Church as its official English text. Rather, it aims to enhance readers’ understanding conceptually and spiritually by rendering the Greek texts into modern English with LDS sensitivities in mind. Comparing and explaining the new Translation in light of the KJV then serves as one important purpose for each volume’s notes, comments, analyses, and summaries. This effort responds in modest ways to the desire President J. Reuben Clark Jr. expressed in his diary in 1956 that someday “qualified scholars [would provide] . . . a translation of the New Testament that will give us an accurate translation that shall be pregnant with the great principles of the Restored Gospel.”

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Translator's Preface

This translation of John for the BYU New Testament Commentary series is based on the Nestle-Aland 28th edition of the critical Greek text. It is intended to balance formal equivalence (word-for-word), which stresses a faithful rendering of the meaning of Hebrew and Greek words into the new language, and dynamic equivalence (thought-for-thought).

In terms of style, because the Gospels were written in a vernacular form of Hellenistic Greek called *Koinē*, I have aimed for a more common register that is more true to the original. Nevertheless, because one of the intents of this fresh translation is devotional, I have worked to provide a readable translation that nonetheless does not become overly colloquial or familiar in tone. Seeking a balance between readability and the measure of elegance I feel scripture requires, at times I have sacrificed some aspects of the style of the original author and editors—such as literally repeating “and,” “but,” or other conjunctions at the beginning of many sentences—to make the new rendition more readable for a modern audience. Additionally, I have sometimes provided proper names to clarify passages where a number of different characters could be referred to by the same pronoun.

Useful references on doing biblical translation:

Barnwell, Katharine. *Bible Translation: An Introductory Course in Translation Principles*. 4th ed. Summer Institute of Linguistics, Academic Publications, 2020.

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The Gospel According to John

THE PROLOGUE (1:1–51)

THE THEMES OF CHRISTOLOGY AND DISCIPLESHIP

The *Logos* Hymn (1:1–18)

The Divine Word

- 1:1 In the beginning was the Word,
and the Word was present with God,
and what God was, the Word was.
- 2 In the beginning he was present with God.
- 3 All things came to be through him,
and without him not a single thing came to be.
That which has come to be ⁴ in him was Life,
and the Life was the Light of mankind.
- 5 Now the Light shines in the Darkness,
but the Darkness did not overcome it.

The Prophet John as a Witness

6 There was a man who was sent by God. His name was John. 7 He came as a witness to bear witness concerning the Light, so that through him all might have faith. 8 This man was not the Light—rather, he was to bear witness of the Light.

The True Light

- 9 The True Light,
which enlightens every person,
was coming into the world.
- 10 He was in the world,
and the world came to be through him,

- yet the world did not recognize him.
- 11 He came among his own creations,
yet his own people did not accept him.
- 12 But as many as did accept him,
to them he granted power to become the children of God,
to those who had faith in his name.
- 13 They were born not from blood,
nor the will of the flesh,
nor the will of men,
but of God.

The Incarnate Word

- 14 Now the Word became flesh,
and he pitched his tent among us.
And we have seen his glory,
glory as of the Uniquely Begotten of the Father,
full of gracious favor and truth.

John's Witness of the Word

- 15 John was bearing witness of him and cried out, saying, "This is the one concerning whom I said,

‘The one who is coming after me
has a higher status than I do,
because he was before me.’”

Narrator's Reflection

- 16 For we have all received of his fullness,
even one gracious favor in return for another.
- 17 For while the law was given through Moses,
gracious favor and truth came about through Jesus the Anointed.
- 18 No one has ever seen God.
The uniquely Begotten God,
who is in the embrace of the Father,
he has made the Father known.

The First Witnesses and Disciples (1:19–51)

Witness of the Prophet John to the Jewish Leaders

19 Now this was the witness of John when Jewish leaders from Jerusalem sent priests and Levites to ask him, “Who are you?” 20 Then he confessed and did not deny, but confessed, “I am not the Anointed One.” 21 So they asked him, “What then, are you Elijah?” He said, “I am not.” “Are you the Prophet?” He replied, “No.” 22 Then they said to him, “Who are you? So we may give an answer to those who sent us. What do you have to say about yourself?” 23 He said,

“I am the voice of one who is crying in the desert,
‘Make straight the way of the Lord,’”

just as the prophet Isaiah said.

24 Now they who had been sent were of the Pharisees, 25 and they asked and said to him, “Why then are you baptizing if you are not the Anointed One, nor Elijah, nor the Prophet?” 26 John responded to them, saying, “I am baptizing with water—yet standing among you is one whom you do not know, 27 the one who is coming after me, whose sandal straps I am not worthy to untie.” 28 These things happened in Bethany across the Jordan, where John was baptizing.

His Witness of the Lamb of God

29 The next day John saw Jesus as he was coming to him, and he said, “Look! The Lamb of God who takes up the sin of the world. 30 This is he concerning whom I said, ‘The man who is coming after me is he who ranks ahead of me, because he existed earlier than I did.’ 31 Now I did not recognize him myself, but so that he might be revealed to Israel, for this reason I came to baptize with water.” 32 Then John bore witness, saying, “I saw the Spirit descending from heaven as a dove descends, yet it remained on him. 33 Now I did not recognize him myself, but the one who sent me to baptize with water said to me, ‘The one upon whom you see the Spirit descend and remain on him, this is the one who baptizes with the Holy Spirit.’ 34 Now I myself have seen and have born witness that this one is the Son of God.”

A Chain of Disciples

Andrew and the Other Disciple

35 The next day John was again standing there with two of his disciples, 36 and when he saw Jesus walking about, he said, “Look! The Lamb of God.” 37 These two disciples heard him say this, and they followed Jesus. 38 When Jesus turned around and saw them following, he said to them, “What are you looking for?” They said to him, “Master,” which is interpreted, “Teacher,” “Where are you staying?” 39 He said to them, “Come and see!” So they went and saw where he was staying, and they remained with him that day, because it was about four o’clock in the afternoon. 40 Andrew, the brother of Simon Peter, was one of the two who heard John and followed Jesus.

Simon Peter

41 Andrew first found his own brother Simon and said to him, “We have found the Messiah!” which is interpreted, “the Anointed One.” 42 He led Simon to Jesus, and when Jesus took a look at him, he said, “You are Simon, the son of John. You will be called *Cephas*,” which is interpreted, “Peter” (*a rock*).

Philip and Nathanael

43 The next day he wanted to go to Galilee, and he found Philip. Then Jesus said to him, “Follow me!” 44 Now Philip was from Bethsaïda, from the town of Andrew and Peter. 45 Then Philip found Nathanael and said to him, “We have found the one about whom Moses in the law and the prophets wrote: Jesus the son of Joseph from Nazareth.” 46 Then Nathanael said to him, “Can anything good be from Nazareth?” Philip said to him, “Come and see!”

47 Jesus saw Nathanael coming towards him and said regarding him, “Look, here is truly an Israelite ‘in whom there is nothing false!’” 48 Nathanael said to him, “How do you know me?” Jesus responded and said to him, “Before Philip called you, I saw you when you were under the fig tree.” 49 Nathanael responded, “Master, you are the Son of God! You are the king of Israel!” 50 Jesus responded and said to him, “Do you have faith because I told you that I saw you under the fig tree? You will see greater things than these!” 51 Then he said to him, “Amen,

amen, I say to you, you will see heaven opened and ‘the angels of God going up and coming down’ upon the Son of Man.”

SIGNS AND DISCOURSES:

THE MINISTRY OF JESUS (2:1–10:42)

FIRST DIALOGUES AND THE FULFILLMENT OF JEWISH FEASTS IN JESUS

From Cana to Cana (2:1–4:54)

The First Miraculous Sign: Water to Wine at Cana

2:1 Then on the third day a wedding was held at Cana of Galilee, and the mother of Jesus was there. 2 Now both Jesus and his disciples had been invited to the wedding. 3 When the wine ran out, the mother of Jesus said to him, “They don’t have any wine!” 4 Jesus said to her, “Woman, what does this have to do with me or you? My time hasn’t come yet.”

5 His mother said to the waiters, “Do whatever he tells you.” 6 Now there were six water pots standing there made of stone according to the purification practices of the Jews, which held about eighteen or twenty-seven gallons. 7 Jesus said to them, “Fill the jars with water,” and they filled them all the way to the top. 8 Then Jesus said to them, “Now draw some out and take it to the head waiter,” and they took it.

9 Now when the head waiter tasted the water that had become wine—now he did not know where it came from, but the waiters who had drawn the water knew—then the head waiter called the groom 10 and said to him, “Every person serves the good wine first, then, when they are drunk, the inferior. You, however, have reserved the good wine until now!” 11 Jesus performed this, the first of his miraculous signs, in Cana of Galilee and made known his glory. Then his disciples had faith in him.

Interlude at Capernaum

12 After this, he, his mother, his brothers, and his disciples went down to Capernaum, but they only stayed there a few days.

An Enacted Sign in the Temple

13 When the Passover of the Jews was near, Jesus went up to Jerusalem. 14 In the temple precinct he found people selling cattle, sheep, and doves as well as moneychangers sitting there. 15 Then, after he had made a whip out of ropes, he drove all of them, both the sheep and the cattle, out of the temple courts, and he poured out the coins of the moneychangers and overturned their tables. 16 Then he said to those who were selling doves, “Take these away from here! Stop making my Father’s house into a marketplace!” 17 His disciples remembered it was written, “Zeal for your house will consume me!”

18 Then the Jewish leaders replied and said to him, “What sign are you showing us by doing these things?” 19 Jesus replied and said to them, “Destroy this temple, and in three days I will raise it up.” 20 Then the Jewish leaders said, “This temple was built over the course of forty-six years, yet you will raise it in three days?” 21 But he was speaking about the temple of his body. 22 Accordingly, when he had been raised from the dead, his disciples remembered that he had said this, and they had faith in the scripture and in the saying that Jesus had spoken.

23 Now while he was in Jerusalem for the Passover festival, many had faith in his name when they saw the signs that he was performing. 24 Yet Jesus did not entrust himself to them, because he knew all people 25 and did not have any need for someone to bear witness about a person, for he himself knew whatever was in a person.

***Dialogue with Nicodemus:
The New Birth and the Son Lifted Up***

3:1 There was a man from the Pharisees; his name was Nicodemus, a principal figure among the Jewish leaders. 2 This man came to Jesus during the night and said to him, “Master, we know that you have come as a teacher from God, for no one can perform these signs you perform unless God is with him.”

Being Born from Above

3 Jesus replied and said to him, “Amen, amen, I say to you,

Unless one is born from above,
he cannot see the kingdom of God.”

4 Nicodemus said, “How can a person be born when he is already an old man? He cannot go back into his mother’s womb for a second time and be born, can he?” 5 Jesus replied, “Amen, amen, I say to you,

Unless one is born from water and spirit,
he cannot enter the kingdom of God.

6 That which is born from flesh is flesh,
and that which is born from the Spirit is spirit.

7 “Do not be surprised that I say to you, ‘You must be born from above.’

8 The wind blows wherever it wishes,
and you hear its rustling.
Yet you do not know where it is coming from
or where it is going.

So is every person who is born from the Spirit.”

The Son of Man Must Be Lifted Up

9 Nicodemus replied and said to him, “How can these things be?”

10 Jesus replied and said to him, “Are you a teacher of Israel and do not understand these things? 11 Amen, amen, I say to you,

“We speak about what we have come to know,
and we bear witness to what we have seen,
yet you all do not accept our witness.

12 If I spoke to you about earthly matters and you do not have faith,
how will you have faith if I speak to you about heavenly
matters?

13 “Indeed, no one has gone up to heaven
except the one who came down from heaven,
the Son of Man.

14 Just as Moses lifted up the serpent in the desert,
so must the Son of Man be lifted up,

15 so that everyone who has faith in him
may have eternal life.”

Narrator's Reflection on God's Love

- 16 For God loved the world so much
that he gave his uniquely begotten Son,
so that whoever has faith in him should not perish
but have eternal life.
- 17 For God did not send the Son into the world
to condemn the world
but that the world might be saved through him.
- 18 Whoever has faith in him is not condemned,
but whoever does not have faith [in him] has already been
condemned,
because he has not had faith in the name of the uniquely
begotten Son of God.

19 Now this is the condemnation:

- The Light has come into the world,
yet people loved the Darkness more than the Light,
for their works were evil.
- 20 For everyone who acts basely hates the Light
and does not come to the Light,
lest his deeds be brought to light.
- 21 Whoever works truth comes to the Light,
so his works might be revealed
to have been worked in God.

The Prophet John's Final Witness

22 After these things, Jesus and his disciples came into the region of Judea, and he spent some time there and was baptizing. 23 John, too, was baptizing in Ainon near Salim because there was plenty of water there, and people kept coming and being baptized, 24 for John had not yet been thrown in prison.

25 Then a debate arose between the disciples of John and some of the Jewish leaders over ritual purification. 26 So they came to John and said to him, "Master, the one who was with you on the other side of the Jordan—the one about whom you bore witness—look, he is baptizing and all people are going to him!" 27 John responded and said, "A person cannot receive a single thing unless it is given to him from heaven. 28 You

yourselves are witnesses for me that I said, ‘I am not the Anointed One,’ but I have said, ‘I have been sent ahead of him.’ 29 He who has the bride is the groom, but the groom’s friend, who stands and hears him, is filled with intense joy at the groom’s voice. This joy of mine, then, has been made complete. 30 He must increase, but I must decrease.”

Narrator’s Reflection on the Son Who Came Down from Above

- 31 The one who comes from above is above all;
 the one who is from the earth is earthly
 and speaks in an earthly way.
 The one who comes from heaven [is above all].
- 32 What he has seen and heard, of this he bears witness,
 yet no one accepts his witness.
- 33 Whoever receives his witness certifies that God is truthful.
- 34 For whomever God has sent
 repeats the declarations of God,
 for God grants [him] the spirit without measure.
- 35 The Father loves the Son
 and has entrusted everything into his hand.
- 36 Whoever has faith in the Son has eternal life;
 whoever disobeys the Son will not see life,
 but the indignation of God hangs over him.

Dialogue with the Samaritan Woman: Living Water

4:1 Then when Jesus realized that the Pharisees had heard that Jesus was making and baptizing more disciples than John—2 yet in fact, Jesus himself was not baptizing but rather his disciples were—3 he left Judea behind and went back again to Galilee. 4 He needed, however, to go through Samaria. 5 So he came to a town of Samaria called Sychar, which is near to the piece of land that Jacob had given to his son Joseph. 6 Now Jacob’s well was there, so Jesus, who was worn out from the journey, sat down by the flowing well. It was about noon.

A Fountain of Water Gushing Up to Eternal Life

7 A woman from among the Samaritans came to draw water. Jesus said to her, “Give me something to drink,” 8 for his disciples had gone into the town to buy food. 9 Then the Samaritan woman said to him,

“How are you, who are a Jew, asking me, who am a Samaritan woman, for something to drink?” For Jews do not associate with Samaritans. 10 Jesus replied and said to her, “If you recognized the gift of God and who it is who is saying to you, ‘Give me something to drink,’ you would have asked him, and he would have given you living water.” 11 She said to him, “Sir, you do not have a bucket, and the well is deep. How is it, then, that you have living water? 12 You are not greater than our father Jacob, are you, who gave us this well and who himself, as well as his sons and cattle, drank from it?” 13 Jesus replied and said to her,

“Each person who drinks from this water
will thirst again.

- 14 But whoever drinks of the water that I will give to him
shall not ever thirst again,
but the water I will give to him
will become in him a fountain of water
that gushes up to eternal life.”

15 The woman said to him, “Sir, give me some of this water so that I never thirst again nor ever need to come here to draw water!”

Jesus Is Messiah

16 He said to her, “Go, call your husband, then come back here.” 17 The woman replied and said to him, “I don’t have a husband.” Jesus said to her, “You’ve spoken correctly, ‘I don’t have a husband,’ 18 for you have had five husbands, and the one you are with now is not your husband. You’ve said this truly!” 19 The woman said to him, “Sir, I discern that you are a prophet. 20 Our fathers worshiped on this mountain, but you all say that the place where people should worship is in Jerusalem.” 21 Jesus said to her, “Trust me, woman,

The time is coming,
when neither on this mountain nor in Jerusalem
will all of you worship the Father.

- 22 You all worship what you do not know.
We worship what we know
because salvation is from the Jews.

- 23 But the time is coming
and it is already here

when true worshipers shall worship the Father
in spirit and truth.

For the Father looks for people
such as that to worship him.

24 God is spirit,
and those who worship him
need to worship him in spirit and truth.”

25 The woman said to him, “I know that the Messiah is coming, the one who is called ‘the Anointed One.’ When he arrives, he will disclose all things to us.” 26 Jesus said to her, “I AM is the one who is speaking to you!”

The Harvest in Samaria

27 At that point his disciples returned, and they were amazed that he was speaking with a woman. Yet no one said, “What is it you want?” or “Why are you speaking with her?” 28 Then the woman left behind her water jar and went back to the city and said to the people, 29 “Come, see a man who told me everything I ever did. This man isn’t the Anointed One, is he?” 30 They left the town and began heading to Jesus.

31 In the meantime, his disciples began to encourage him, saying, “Master, eat something.” 32 But he said to them,

“I have food to eat
that you don’t know about.”

33 So his disciples began to say to each other, “Surely someone didn’t bring him something to eat?” 34 Jesus said to them,

“My food is doing the will of the one who sent me
and completing his work.

35 “Don’t you say, ‘Four more months and then the harvest arrives!’ Look, I tell you,

Raise your eyes and see the fields,
because they are white for the harvest!

Already 36 the one who is harvesting is receiving his pay
and is gathering fruit for eternal life,
so the one who sows and the one who harvests may rejoice
together.

37 “For in this the saying is true, ‘One sows, another harvests.’

38 I sent you to harvest that
for which you have not labored.
Others have labored
and you have come into their labor.”

Jesus the Savior of the World

39 Many of the Samaritans from that city had faith in him on account of the word of the woman who witnessed, “He told me everything I ever did!” 40 Then when the Samaritans came to him, they kept asking him to stay with them, and he stayed there for two days. 41 Then many more had faith on account of his word, 42 and they began to say to the woman, “We are no longer believing on account of what you said, but we ourselves have heard and have come to know that this man is truly the Savior of the world.”

Jesus Returns to Galilee

43 Now after the two days, Jesus left there for Galilee, 44 for Jesus himself had borne witness that a prophet does not have honor in his own country. 45 So when he arrived in Galilee, the people of Galilee welcomed him because they had seen all the things that he had done in Jerusalem during the festival, because they themselves had gone to the festival.

Second Miraculous Sign: Healing the Nobleman’s Son

46 Then he came again into Cana of Galilee, where he had changed water into wine. Now there was a certain royal official whose son was sick at Capernaum. 47 When this man heard that Jesus had come from Judea into Galilee, he went out to him and asked him to come down and heal his son, for he was about to die. 48 Then Jesus said to him, “If you do not see signs and portents, you will never have faith.” 49 The royal official said to him, “Sir, come down before my little child dies!” 50 Jesus said to him, “Go your way, your son lives!” The man trusted the declaration that Jesus had made to him, and he went on his way.

51 Even as he was heading down, his servants met him, saying that his son lived. 52 Then he asked them what time he had begun to

improve, and they told him, “The fever left him at about one o’clock yesterday afternoon.” ⁵³ Then the father realized that this was the time when Jesus had said to him, “Your son lives!” and he and his entire household had faith. ⁵⁴ This in turn was the second miraculous sign that Jesus had performed, after he had come from Judea into Galilee.

On the Sabbath and the Divine Son (Šabbāt, John 5:1–47)

The Third Miraculous Sign:

Healing of the Lame Man at the Pool of Bethesda

Healing the Infirm Man

^{5:1} After these things there was a festival of the Jews, and Jesus went up to Jerusalem. ² Now there is in Jerusalem next to the Sheep Gate a pool that has five colonnades, which is called “Bethesda” in Hebrew. ³ Under these lay a crowd of sick, blind, lame, and paralyzed people [who were waiting for the moving of the water]. [4] ⁵ Now there was a man there who had been sick for thirty-eight years. ⁶ When Jesus saw him lying there and realized that he had been like that for a long time already, he said to him, “Do you want to become well?” ⁷ The sick man answered him, “Sir, I do not have anyone to put me into the pool whenever the water is stirred up, but while I am heading there, someone else steps in before me.” ⁸ Jesus said to him, “Rise! Pick up your mat and walk about!” ⁹ At once the man became well, and he picked up his mat and started to walk about.

The Jewish Leaders and the Sabbath

Now that day was the Sabbath. ¹⁰ And so the Jewish leaders said to the man who had been healed, “It is the Sabbath! It is not permitted for you to carry your mat.” ¹¹ He answered them, “The one who made me well, that man told me, ‘Pick up your mat and walk about.’” ¹² So they asked, “Who was the person who told you, ‘Pick up your mat and walk about’?” ¹³ Yet the man who had been cured did not know who it was, for Jesus had slipped away because there was a crowd in that place.

¹⁴ After these things, Jesus found the man in the temple precinct and said to him, “Look! You’ve become well. Don’t sin anymore lest something worse happens to you.” ¹⁵ The man left and reported to the Jewish leaders that Jesus was the man who had made him well. ¹⁶ Now

because of this the Jewish leaders began to harass Jesus because he had done these things on the Sabbath.

The Work of the Father and the Son

17 Then Jesus answered them,

“My Father has been working until this time,
and I, too, am working!”

18 Because of this, the Jewish leaders began to seek even more to kill him, because he not only was breaking the Sabbath but also because he was saying that God was his own Father, making himself equal to God.

Discourse on the Divine Son

The Son Does What the Father Does

19 Then Jesus responded and began to say to them, “Amen, amen, I say to you,

Parable of the Apprenticed Son

“The Son is not able to do anything on his own,
except for what he sees the Father doing:
for the things he does,
the Son does likewise.

20 For the Father loves the Son,
and he shows him all things that he himself is doing,
and he will show him greater works than these,
so that you will be amazed.

The Son and Judgment, Life, and Resurrection

21 “For just as the Father raises the dead and makes alive,
even so the Son makes alive
whomever he wishes.

22 For the Father does not judge anyone,
but he has granted all judgment to the Son,

23 so that all people may revere the Son
as they revere the Father.

Whoever does not revere the Son
does not revere the Father who sent him.

24 “Amen, amen, I say to you,

Whoever hears my word
and has faith in the one who sent me
has eternal life
and does not come into judgment;
rather, he has passed from Death to Life.

25 “Amen, amen, I say to you,

the time is coming and is now here
when the dead will hear the voice of the Son of God,
and those who hear it will live.

26 For just as the Father has life in himself,
even so he has granted to the Son to have life in himself.

27 Indeed, he has granted authority to him to render judgment,
because he is the Son of Man.

28 Do not be amazed at this:

“The time is coming
when all who are in the graves will hear his voice
and will come out,
those who have accomplished good to the resurrection of life
and those who have behaved basely to the resurrection of
condemnation.

30 I am not able to do anything on my own:
as I hear, I judge,
and my judgment is righteous,
because I do not seek my own will
but the will of the one who sent me.

Witnesses of the Son

31 “If I bear witness of myself,
my witness is not truthful.

32 There is another who bears witness concerning me,
and I know that the witness is truthful
that he bears concerning me.

33 You have sent to John,
and he has borne witness to the Truth.

- 34 Yet I do not accept a witness from a person;
rather, I am saying these things
that you may be saved.
- 35 John was a burning and shining lamp,
and you were willing to rejoice
for a moment in his light.
- 36 Yet I have a greater witness than that of John:
The works that my Father gave me to complete,
the same works which I am performing,
they bear witness to me,
how the Father has sent me.
- 37 Now the Father who sent me,
he has borne witness concerning me.
You have not ever heard his voice,
nor have you seen his appearance.
- 38 Now you do not have his Word remaining within you,
because him whom he sent,
you have not had faith in him.

Searching the Scriptures and Receiving Jesus

- 39 “You are searching the scriptures,
because you think you have eternal life in them,
yet these are what bear witness to me.
- 40 Indeed, you do not want to come to me,
that you may have life.
- 41 “I do not receive glory from people,
42 but I know you,
that you do not have the love of God in yourselves.
- 43 I have come in my Father’s name,
yet you do not receive me.
If another comes in his own name,
you will receive him!
- 44 How are you able to have faith,
when you receive glory from one another,
yet you are not seeking glory from the one and only God?

- 45 “Do not think that I will accuse you
before the Father;
there is one who accuses you:
Moses, in whom you have placed your hope.
46 Yet if you had faith in Moses,
you would have had faith in me,
for he wrote concerning me.
47 But if you do not have faith in his books,
how will you have faith in my pronouncements?”

Jesus at Passover (*Pesah*, 6:1–71)

Multitude Gathers at the Time of Passover

6:1 After these things, Jesus went to the other side of the Sea of Galilee, or the Sea of Tiberias. 2 Now a great crowd followed him because they kept seeing the miraculous signs that he was performing for those who were sick. 3 Then Jesus climbed a mountain and sat down there with his disciples. 4 And Passover, the festival of the Jews, was at hand.

The Fourth Miraculous Sign: Feeding of the Five Thousand

5 Then when Jesus looked up and saw the great crowd coming towards him, he said to Philip, “Where should we buy bread so these people can eat?” 6 Now he said this to test him, because he himself knew what he was about to do. 7 Philip answered him, “Two hundred denarii worth of bread would not be enough for them so that each of them could take a small bite.” 8 One of his disciples, Andrew, the brother of Simon Peter, said to him, 9 “There is a young man here who has five barley loaves and two fish, but what are these for so many people?” 10 Jesus said, “Have the people take their places to eat.” There was a lot of grass there, so about five thousand men took their places to eat.

11 Then Jesus took the bread and, after he had offered thanks, he distributed it to those who had reclined to eat, and with the fish he did the same, giving them as much as they wanted. 12 When they had eaten their fill, he said to his disciples, “Gather the leftover pieces so that nothing is lost.” 13 So they gathered them and filled twelve large baskets with pieces of the five barley loaves that were left over by those who had eaten. 14 So when the people saw the miraculous sign that he

had performed, they began to say, “This truly is the prophet who is coming into the world!” 15 When Jesus knew that they were about to come and take him to make him a king, he took refuge on the mountain to be by himself.

The Fifth Miraculous Sign: Walking on Water

16 When evening fell, his disciples went down to the sea, 17 and, after they embarked on a boat, they started across the sea toward Capernaum. Now it had already become dark, but Jesus had not yet come to them. 18 Then the sea began to churn because a strong wind was blowing. 19 When they had rowed about three or four miles, they saw Jesus walking on the sea and approaching the boat, and they were frightened. 20 But he said to them, “I AM. Don’t be afraid.” 21 So they wanted to take him into the boat, but immediately the boat was at land where they had been heading.

The Crowd Follows Jesus

22 The next day the crowd that was standing on the other side of the sea saw that there had not been any other boat there except the one. Jesus had not gotten into the boat with his disciples, but his disciples had headed out by themselves. 23 Other boats from Tiberias came near the place where they had eaten bread after the Lord had offered thanks. 24 So when the crowd realized that neither Jesus nor his disciples were there, they themselves got into small boats and came to Capernaum seeking Jesus. 25 When they found him on the other side of the sea, they said to him, “Master, when did you get here?”

Discourse on the Bread of Life

Words to the Crowd: Bread Come Down from Heaven

26 Jesus answered them and said, “Amen, amen, I say to you,

You are seeking me
not because you saw miraculous signs
but because you ate from the bread and were filled!

27 Do not work for food that spoils
but for food that lasts to eternal life,
which the Son of Man will give you,
for the Father, God, has set his seal on him.”

28 So they said to him, “What should we do to work the works of God?”
29 Jesus answered them and said,

“This is the work of God,
to have faith in him whom he has sent.”

30 So they said to him, “What sign are you about to perform so that we will see it and have faith in you? What are you about to do? 31 Our ancestors ate manna in the desert, just as it is written, ‘He gave them bread from heaven to eat.’” 32 So Jesus said to them, “Amen, amen, I say to you,

Moses did not give you bread from heaven;
rather, my Father is giving you True Bread from heaven.

33 For the bread of God is
the one who comes down from heaven,
and gives Life to the world.”

34 So they said to him, “Sir, always give us this bread!”

I AM Proclamation: Jesus Is the Bread of Life

35 Jesus said to them,

“I AM the bread of life.
The one who comes to me
will not ever hunger,
and the one who has faith in me
will never thirst.

36 “Yet I said to you,
You have seen me,
but you have not had faith.

37 Everything that the Father gives me
will come to me,
and every person who comes to me
I will never cast away.

38 Because I have come down from heaven
not to do my own will
but to do the will of the one who sent me.

39 Now this is the will of the one who sent me:
That I should lose nothing of all that he has given me;
rather, I will raise it up again on the last day.

- 40 This is the will of my Father:
That everyone who sees the Son
and has faith in him may have eternal life,
and I will raise him on the last day.”

Words to the Jewish Leaders

41 Then the Jewish leaders began to complain about him because he had said, “I AM the bread that came down from heaven.” 42 And they kept saying, “This is Jesus the son of Joseph, isn’t it, whose father and mother we know? How is he now saying, ‘I have come down from heaven’?” 43 Jesus answered and said to them, “Stop complaining among yourselves!

- 44 No one can come to me
unless the Father who sent me draws him,
and I will raise him up on the last day.

45 “It is written in the Prophets, ‘Indeed, they will all be taught by God.’

The one who has heard the Father
and learned from him
comes to me.

- 46 Because no one has seen the Father
except for the one who is from God,
this is the one who has seen him.

47 “Amen, amen, I say to you,

The one who has faith has eternal life.

48 I AM the bread of life.

- 49 Your ancestors ate manna in the desert,
and they are dead!

50 This is the bread that comes down from heaven,
that whoever eats of it may not ever die.

Jesus’ Flesh and Blood Give Life

- 51 “I AM the living bread
who has come down from heaven:
If anyone eats of this bread,
he will live forever.

Indeed, the bread that I will give him
is my flesh given for the life of the world.”

52 Then the Jewish leaders began to quarrel among themselves, saying,
“How can this man give us his flesh to eat?” 53 So Jesus said to them,
“Amen, amen, 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 The one who savors my flesh
and who drinks my blood,
he has eternal life,
and I will raise him up on the last day.

55 For my flesh is truly food,
and my blood truly is drink!

56 “The one who savors my flesh
and drinks my blood,
he continues in me
and I in him.

57 Just as the living Father sent me,
and I live because of the Father,
the one who savors me,
that person will indeed live because of me.

58 This is the bread who came down from heaven,
not as your ancestors ate manna and died:
The one who savors this bread
will live forever.”

59 These things he said as he taught in the synagogue in Capernaum.

Reactions of Jesus’ Followers

Many Disciples Turn Away

60 Many of his disciples, when they had heard this, said, “This is a difficult teaching! Who is able to hear it?” 61 Because Jesus knew within himself that his disciples were complaining about this, he said to them, “Is this causing you to stumble? 62 If you were to see the Son of Man ascending to where he was before, what then?

63 “The spirit is what makes something alive;
the flesh is not of any value.
The pronouncements I have declared to you
are spirit and life.

64 “Yet there are some of you who do not have faith!” For Jesus knew from the beginning who were those who did not have faith and who it was who would betray him. 65 Then he said, “Because of this I have told you,

No one is able to come to me
unless this is granted him by the Father.”

66 From that time many of his disciples drew back and no longer continued to travel with him.

Jesus and the Twelve

67 Then Jesus said to the Twelve, “You don’t want to go away too, do you?” 68 Simon Peter answered him, “Lord, to whom will we go? You have the sayings of eternal life. 69 Indeed, we have come to have faith, and we know that you are the Holy One of God!” 70 Jesus answered him, “I chose you, the Twelve, didn’t I? Yet one of you is a devil.” 71 He was speaking about Judas Iscariot, the son of Simon, for he, although he was one of the Twelve, was going to betray him.

Jesus at Tabernacles (*Sukkôt*, 7:1–10:21)

Jesus Goes to Jerusalem Secretly

7:1 After these things, Jesus traveled around in Galilee, for he did not want to travel in Judea because the Jewish leaders were seeking to kill him.

2 Now the Festival of Booths of the Jews was at hand. 3 So his brothers said to him, “Travel from here and go into Judea so that your disciples, too, can see the works that you are performing. 4 For no one acts secretly yet seeks to be known publicly. If you are doing these things, show yourself to the world!” 5 For not even his brothers had faith in him.

6 So Jesus said to them, “My appointed time is not yet, but your time is always here. 7 The world cannot hate you, but it hates me because I

bear witness against it, that its works are evil. 8 You go ahead up to the festival; I am not going to this festival because my appointed time has not yet arrived.” 9 After he said these things, he remained in Galilee. 10 Yet after his brothers had gone up to the festival, then he did go up himself, not openly but in secret.

11 So the Jewish leaders began looking for him at the festival and kept saying, “Where is he?” 12 Now there was much quiet discussion about him among the crowd. Some of them were saying, “He is a good man!” but the others kept saying, “No! He is deceiving the rabble!” 13 Indeed, no one was speaking freely about him because of their fear of the Jewish leaders.

Discourse on the Life-Giving Spirit (Sukkôt and Water)

Jesus and the Law

14 Now in the middle of the festival, Jesus went up into the temple precinct and began to teach. 15 Then the Jewish leaders were amazed, saying, “How did this man gain his learning, given that he has not been formally trained?” 16 So Jesus answered them and said,

- “My teaching is not mine
but belongs to the one who sent me.
- 17 Whoever is willing to act according to the will of God
will know whether the teaching comes from God,
or whether I am speaking on my own accord.
- 18 “Whoever speaks on his own
seeks his own glory,
but whoever seeks the will of the one who sent him,
This one is truthful,
and there is no injustice in him.
- 19 Did not Moses give you the law?
Yet not one of you follows the law!
Why are you seeking to kill me?”

20 The crowd replied, “You have a devil! Who is seeking to kill you?”
21 Jesus replied and said to them,

- “I performed one work,
and you are all amazed.

- 22 For this reason Moses gave you the practice of circumcision,
not that it originated with Moses
but with the patriarchs,
and you circumcise a person on the Sabbath.
- 23 If a person is circumcised on the Sabbath,
so that the law is not broken,
are you angry with me,
because I have made someone fully well on the Sabbath?
- 24 Stop judging by outward appearance,
but judge just judgments!"

The People's First Response

25 Then some of the people of Jerusalem began to say, "Is this not the one whom they are seeking to kill? 26 Yet look, he is speaking freely, and they are not saying anything to him! Could it be that the leaders actually know he is the Anointed One? 27 But we know where this man is from. When the Anointed One comes, no one will know where he is from."

28 Then as Jesus was teaching in the temple precinct, he began to cry out, saying,

- "You both know me
and know where I am from.
Yet I have not come on my own.
Rather, he is truthful,
the one who sent me,
whom you do not know,
- 29 I know him,
because I am from his side,
and he sent me."

30 Then they tried to seize him, but no one laid a hand on him because his time had not yet come. 31 Yet many from the crowd had faith in him and kept saying, "When the Anointed One comes, he will not perform more miraculous signs that this man does, will he?"

Response of Pharisees and Chief Priests

32 The Pharisees heard the crowd whispering these things about him, and so the chief priests and Pharisees sent guards to seize him. 33 Then Jesus said,

“I am only with you a little while longer,
and then I am going away to the one who sent me.
34 You will search for me,
but you will not find me,
and where I am you cannot come.”

35 Then the Jewish leaders began to say to each other, “Where is he about to go that we cannot find him? He is not about to go to those dispersed among the Greeks and teach the Greeks, is he? 36 What did it mean when he said, ‘You will look for me, but you will not find me, and where I am you cannot come’?”

Jesus, Water, and the Spirit

37 Now on the last day of the festival, the important day, Jesus stood and cried, saying,

“Let whoever thirsts
come to me and drink.
38 The one who has faith in me,
just as the scripture says,
‘from his loins will flow rivers of living water.’”

39 He said this about the Spirit that they who had faith in him were going to receive, for the Spirit was not available yet, because Jesus had not yet been glorified.

Second Response of the People

40 When they heard these words, some from the crowd began saying, “This is truly the Prophet!” 41 Others were saying, “This is the Anointed One!” Yet some said, “The Anointed One will not come from Galilee, will he? 42 Doesn’t the scripture say that the Anointed One will come from the descendants of David and from Bethlehem, the village where David was from?” 43 So a division arose in the crowd because of him. 44 Some of them wanted to seize him, but no one laid a hand on him.

Debate about Jesus

45 Then the guards came to the chief priests and the Pharisees, and they said to the guards, “Why did you not bring him?” 46 The guards answered, “No one ever spoke like this man!” 47 So the Pharisees

replied to them, “You have not been deceived too, have you? 48 Not one of the leaders or the Pharisees had come to trust him, has he? 49 But the crowd, because they do not know the law, are accursed.”

50 Nicodemus—who had gone to Jesus earlier, who was one of them—said to 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 responded and said to him, “You aren’t from Galilee too, are you? Search and see that no prophet arises out of Galilee!”

[Story of the Adulteress (Sukkôt and Law)]

[53 Then each went to his house.

8:1 Jesus, however, went to the Mount of Olives. 2 Early in the morning he came again to the temple precincts, and all the people came to him. Then, after he sat down, he began to teach them. 3 Next, the experts at the law and the Pharisees brought a woman who had been caught in the act of adultery. After they had put her in the middle of the group, 4 they said to him, “Teacher, this woman was caught in the very act as she was committing adultery. 5 Now Moses instructed us in the law to stone such women. What, then, do you say?” 6 Now they were saying this to test him so that they might have something to accuse him of. Jesus, however, after bending over started to write on the ground with his finger. 7 When they kept questioning him, he stood up straight and said to them,

“Whoever of you is without sin,
let him be the first person to throw a stone at her!”

8 Then after he had bent down again, he kept writing on the ground. 9 When they heard this, they started to leave, one by one, beginning with those who were older. So Jesus was left alone with the woman who was still there in the middle. 10 When Jesus had stood back up, he said to her, “Woman, where are they? Has no one condemned you?” 11 She said, “No one, sir.” Then Jesus said, “I am not condemning you either. Go and from now on don’t sin anymore!”]

Discourse on the Light of the World (Sukkôt and Light)

I AM Proclamation: Jesus Is the Light of the World

12 Jesus spoke to them again, saying,

“I AM the Light of the World.
Whoever follows me
will never walk about in the Darkness
but will have the Light of life.”

The Father Witnesses of the Son

13 The Pharisees said to him, “You are bearing witness of yourself—
your witness is not truthful!” 14 Jesus responded and said to them,

“Even if I bear witness of myself,
my witness is true,
because I know where I have come from
and where I am going.
But you do not know where I am coming from
nor where I am going.
15 You judge according to the flesh;
I do not judge anyone.
16 Even if I do judge,
my judgment is truthful,
because I am not alone,
rather I am with the Father who sent me.

17 “It is written in your law, ‘The witness of two people is truthful.’

18 I am one who bears witness of myself.
and the Father who sent me bears witness of me.”

19 So they said to him, “Where is your father?” Jesus answered,

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

20 Jesus proclaimed these sayings in the treasury as he taught in the
temple precinct. Yet no one seized him because his time had not yet
arrived.

Jesus Is from Above

21 Then Jesus said again to them,

“I am going,
yet you will seek me
and die in your sin.
Where I am going,
you cannot come.”

22 Then the Jewish leaders began to say, “He is not going to kill himself, is he? because he said, ‘Where I am going, you cannot come.’”

23 Then Jesus said to them,

“You are from below;
I am from above.
You are from this world;
I am not from this world.

24 “So I said to you, ‘You will die in your sins.’

For if you do not have faith that I AM,
you will die in your sins.”

25 So they kept asking him, “Who are you?” Jesus said to them,
“Indeed, what did I tell you at the beginning?

26 I have many things about you to say
and to condemn,
Yet he who sent me is truthful,
and what I hear from him,
these things I tell the world.”

27 They did not realize that he was talking to them about the Father.

28 Then Jesus said to them,

“When you have lifted up the Son of Man,
then you will recognize that I AM,
and that I do nothing by myself.
Rather just as the Father teaches me,
those things I speak.

29 And the one who sent me is with me;
he has not left me alone,
because I always do the things that please him.”

30 When he spoke these things, many had faith in him.

Jesus and Abraham

31 Then Jesus said to those Jewish leaders who had come to have faith in him,

“If you continue in my word,
then you are truly my disciples.

32 Indeed, you will come to know the Truth,
and the Truth will set you free.”

33 They answered him, “We are the posterity of Abraham, and we have never been slaves to anyone. How are you saying, ‘You will be made free’?” 34 Jesus answered them, “Amen, amen, I say to you,

Every person who commits sin
is a slave to sin.

35 A slave does not stay in the household forever,
but the Son remains in it forever.

36 Therefore, if the Son makes you free,
you will really be free.

37 “I know that you are the descendants of Abraham, yet you are seeking to kill me because my word is making no headway among you.

38 “What I have seen in my Father’s presence,
I am speaking.
Therefore what you have heard from the Father,
you should do.”

39 They answered and said to him, “Abraham is our father!” Jesus said to them,

“If you were the children of Abraham,
you would do the works of Abraham.

40 But now you are trying to kill me,
a man who has told you the truth
that I have heard from God.

Abraham did not do this!

41 You are doing the works of your father!”

They said to him, “We were not born as the result of fornication! We have one father, God.” 42 Jesus said to them,

- “If God were your father,
you would love me.
For I went out from,
and I have come from God.
For I have not come on my own;
rather, he sent me.
43 Why are you not able to understand my way of speaking?
It is because you are unable to hear my word.
- 44 “You are from your father, the devil,
and you want to fulfill his desires.
He was a murderer from the beginning,
and he does not stand in the Truth,
because the Truth is not in him.
Whenever he tells a lie,
he speaks bringing it forth from his own store,
because he is a liar
and the father of a lie.
- 45 Now because I speak the truth,
you do not have faith in me.
- 46 “Which of you convicts me of sin? If I speak truth, why do you
not have faith in me?
- 47 Whoever is from God
hears God’s sayings.
For this reason you do not hear,
because you are not from God.”
- 48 Then the Jewish leaders answered and said to him, “Are we not
right in saying that you are a Samaritan and have a devil?” 49 Jesus
answered,
- “I do not have a devil.
Rather, I honor my Father,
yet you dishonor me.
50 I am not seeking my own glory.
There is one who seeks it,
and he is the one who judges.

51 “Amen, amen, I say to you,

If someone keeps my word,
he will not see death forever.”

52 The Jewish leaders said to him, “Now we know you have a devil! Abraham and the prophets died, yet you say, ‘If someone keeps my word, he will not see death forever.’ 53 Are you greater than our father Abraham, who died? The prophets died, too! Whom are you making yourself out to be?” 54 Jesus replied,

“If I glorify myself,
my glory is nothing.
The Father is the one who glorifies me,
Of whom you claim, ‘He is our God.’
55 Yet you do not know him,
but I know him.
If I said, ‘I do not know him,’
I would be a liar just like you.
Instead, I know him,
and I keep his word.
56 Your father Abraham rejoiced to see my day.
He both saw it and was glad.”

57 Then the Jewish leaders said to him, “You are not yet fifty years old, yet you have seen Abraham?” 58 Jesus said to them, “Amen, amen, I say to you,

Before Abraham was,
I AM.”

59 So they picked up stones to throw at him, but Jesus was hidden and left the temple precinct.

Physical and Spiritual Blindness (More Sukkôt and Light)

Sixth Miraculous Sign: Healing of the Man Born Blind

9:1 As Jesus passed by, he saw a man who had been blind since birth.
2 Then his disciples asked him, saying, “Master, who sinned—this man or his parents—that he was born blind?” 3 Jesus answered,

“Neither did this man sin,
 nor his parents.
 Rather this happened
 that the works of God might be revealed in him.
 4 We must do the works of the one who sent me
 as long as it is day.
 The night is coming,
 when no one can work.
 5 While I am in the world,
 I AM the Light of the world.”

6 After he said these things, he spat on the ground, made mud with his saliva, and anointed the man’s eyes with the mud. 7 Then he said to the man, “Go, wash in the Pool of Siloam,” which interpreted means “one who has been sent.” So the man left, washed, and came back seeing!

8 Then his neighbors and those who had seen him before as a beggar kept saying, “Isn’t this the one who used to sit and beg?” 9 Some were saying, “It’s him!” Yet others were saying, “No, but it is someone like him.” He kept saying, “It’s me!” 10 So they started to ask, “How is it, then, that your eyes were opened?” 11 He answered, “The man who is called Jesus made some mud, anointed my eyes, and said to me, ‘Go to the Pool of Siloam and wash.’ Then, after I had gone and washed, I regained my sight!” 12 Then they asked him, “Where is he?” and he said, “I don’t know.”

Pharisees Persecute the Blind Man

13 They brought to the Pharisees the man who had once been blind. 14 Now the day on which Jesus had made clay and opened his eyes was the Sabbath. 15 So the Pharisees, too, started to ask him how he had regained his sight. So he said to them, “He put mud on my eyes, I washed, and I see.” 16 So some of the Pharisees began to say, “How can this man be of God, given that he does not keep the Sabbath?” Yet others kept saying, “How can a sinful man perform such miraculous signs?” And there was a division among them. 17 So they again asked the blind man, “What do you say about him, given that he opened your eyes?” He said, “He’s a prophet!”

18 Now the Jewish leaders did not believe this about him, namely that he had been blind and regained his sight, until they called the parents of the man who had regained his sight. 19 Then they asked them, saying, “Is this man your son whom you say was born blind? How then does he now see?” 20 His parents answered and said, “We know that this is our son and that he was born blind. 21 But we do not know how he now sees, neither do we know who opened his eyes. Ask him—he is of legal age, and he will speak for himself.” 22 His parents said these things because they feared the Jewish leaders, for the Jewish leaders had already decided that if someone professed that Jesus was the Anointed One, he would be expelled from the synagogue. 23 For this reason his parents said, “He is of legal age. Ask him!”

24 So for a second time they called the man who had been blind and said to him, “Give glory to God. We know that this man is a sinner.” 25 Then he responded, “Whether he is a sinner, I don’t know. The one thing I know is that although I was blind, now I see!” 26 So they asked him, “What did he do to you? How did he open your eyes?” 27 He answered them, “I already told you, but you didn’t listen. Why do you want to hear it again? You don’t want to become his disciples too, do you?” 28 Then they disparaged him and said, “You are a disciple of this man, but we are disciples of Moses! 29 We know that God has spoken to Moses, but we do not know what this man’s origins are.” 30 The man replied and said to them, “What is amazing in this is that you don’t know what his origins are, yet he opened my eyes! 31 We know that God does not hear sinners. Rather, if someone is God-fearing and does his will, he listens to that person. 32 From the beginning of the world, it has not been heard that anyone has opened the eyes of one who was born blind! 33 If he were not from God, he would not be able to do anything.” 34 They responded and said to him, “You were completely born in sins, yet you are teaching us?” Then they drove him out.

Jesus and the Blind Man

35 Jesus heard that they had driven him out, and when he had found him, he said, “Do you have faith in the Son of Man?” 36 He answered and asked, “Who is he, Lord, that I may have faith in him?” 37 Jesus said to him, “You have indeed seen him, and he is the one who is speaking with you!” 38 Then he said, “Lord, I have faith!” and he bowed down to worship him.

Jesus Condemns Spiritual Blindness

39 Then Jesus said,

“For judgment I have come into the world,
that those who do not see may see,
and those who see may become blind.”

40 Some of the Pharisees who were with him heard these things and said to him, “We are not blind too, are we?” 41 Jesus said to them,

“If you were blind,
you would not be in a state of sinfulness.
But now that you say, ‘We see,’
your sinfulness persists.”

Discourse on the Good Shepherd

Parable of the Sheepfold

10:1 “Amen, amen, I say to you,

One who does not enter into a sheepfold by the gate
but who climbs in some other way,
that man is a thief and a bandit.

2 But one who enters through the gate
is the shepherd of the sheep.

3 The doorkeeper opens the gate for him,
and the sheep hear his voice.
He calls his own sheep by name,
and he leads them out.

4 When he brings out all his own,
he goes in front of them,
and the sheep follow him,
because they recognize his voice.

5 But they will never follow a stranger;
rather, they will flee from him
because they do not recognize the voice of strangers.”

6 Jesus spoke to them by this figure of speech, but they did not understand the things he was saying to them.

I AM Proclamation: Jesus Is the Gate

- 7 So Jesus spoke again to them, “Amen, amen, I say to you,
I AM the gate for the sheep;
8 all who came before me are thieves and bandits,
but the sheep did not listen to them.
9 I AM the gate!
Whoever comes in through me will be saved,
and he will come in, go out, and find pasture.
10 The thief does not come except to steal, slaughter, and destroy.
I came that they may have life
and have it in abundance.

I AM Proclamation: Jesus Is the Good Shepherd

- 11 “I AM the Good Shepherd.
The Good Shepherd lays his life down for the sheep.
12 The hired man
because he is not the shepherd
and the sheep do not belong to him,
he sees the wolf coming
and abandons the sheep and flees.
Then the wolf seizes and scatters them,
13 because he is a hired man
and does not care about the sheep.
14 “I AM the Good Shepherd.
I both know my own,
and my own know me,
15 Just as the Father knows me,
and I know the Father,
and I lay down my life for the sheep.
16 And I have other sheep,
that are not of this sheepfold.
I must lead these also,
and they will listen to my voice,
and there will be one flock
and one shepherd.

Jesus Will Lay Down His Life and Take It Up Again

- 17 “For this reason the Father loves me,
because I lay down my life
so that I may take it up again.
18 No one takes it from me;
rather, I lay it down of my own accord.
I have authority to lay it down,
and I have authority to take it up again.
This commandment I have received from my Father.”

19 A division again arose among the Jewish leaders over these words.
20 Many of them kept saying, “He has a demon and is out of his mind!
Why are you listening to him?” 21 Others were saying, “These are not
the sayings of one who is possessed by a demon. A demon cannot open
the eyes of the blind, can he?”

Jesus at the Rededication (*Hanūkkā*, 10:22–39)

Jesus the Anointed One and the Son of the Father

22 At that time it was the Festival of Rededication in Jerusalem. It was
winter, 23 and Jesus was walking about in the temple precincts in the
Portico of Solomon. 24 Then the Jewish leaders surrounded him and
kept saying to him, “How much longer are you keeping us in suspense?
If you are the Anointed One, tell us plainly!” 25 Jesus answered them,

- “I told you,
yet you did not have faith.
The works that I perform in my Father’s name,
these bear witness to me.
26 But you do not have faith,
because you are not my sheep.
27 My sheep listen to my voice.
I both know them,
and they follow me.
28 I am giving them eternal life,
and they will not ever perish,
nor will anyone snatch them from my hand.

- 29 My Father, who has given them to me,
is greater than all of them,
and no one can snatch them from my Father's hand.
30 The Father and I are one!"

Jesus Rejected by the Jewish Leaders

31 Then the Jewish leaders picked up stones again to stone him. 32 Jesus replied to them, "I have shown you many good works from the Father. For which work of these are you stoning me?" 33 The Jewish leaders replied to him, "We are not stoning you for a good work but rather for blasphemy, namely that you, although you are a human being, are making yourself God!" 34 Jesus answered them, "Has it not been written in your law, 'I told you, "You are gods"'"?

- 35 "If he called them gods
for whom the word of God was written,
and the scripture cannot be unwritten,
36 as for the one whom the Father has dedicated
and sent into the world,
are you then saying, 'You are blaspheming!'
because I said, 'I am the Son of God'?"
37 If I am not performing the works of my Father,
don't put your faith in me.
38 Yet I am performing them,
even if you do not put your faith in me,
put your faith in in the works,
so you may know and come to understand
that the Father is in me,
and I in him."

39 Then they sought to seize him again, but he escaped out of their hands.

Conclusion of the Public Ministry: Jesus Withdraws to Perea and Many Follow Him (10:40–42)

40 Then he went again to the other side of the Jordan, where John had been baptizing earlier, and he remained there. 41 And many kept

going to him, and they were saying, “John did not perform any miraculous sign, but all the things that John said about this man were true!”
 42 Indeed, many put their faith in him there.

THE BETHANY CYCLE (11:1–12:11)

THE RAISING OF LAZARUS, ITS AFTERMATH, AND THE SUPPER AT BETHANY

Threat to Lazarus: His Fatal Sickness (11:1–16)

11:1 There was a certain man, Lazarus of Bethany, from the village of Mary and Martha her sister, who was sick. 2 And Mary, whose brother Lazarus had been sick, was the one who anointed the Lord with ointment and wiped his feet with her hair. 3 So the sisters sent to him, saying, “Lord, see, the one whom you love is sick.” 4 Yet when Jesus heard, he said, “This sickness is not to the point of death; rather it is for the glory of God, that the Son of God may be glorified through it,” 5 for Jesus loved Martha, and her sister, and Lazarus. 6 Therefore, when he heard that Lazarus was sick, he nevertheless stayed in the place where he was for two days. 7 Then, after this he said to his disciples, “Let us go back to Judea.” 8 His disciples said to him, “Master, recently the Jewish leaders were trying to stone you, and still are, and you are going back there again?” 9 Jesus answered,

“Are there not twelve hours in the day?

Whoever walks about in the daytime does not stumble,
because he sees the light of the world.

10 But whoever walks about in the nighttime stumbles,
because there is no light in him.”

11 He said these things, and after this he said to them, “Our friend Lazarus is sleeping, but I am going that I may wake him up.” 12 Then his disciples said to him, “Lord, if he is sleeping, he will recover.” 13 Now Jesus had spoken about his death, but they thought that he was speaking about taking rest from sleep. 14 Therefore Jesus spoke openly to them, “Lazarus has died. 15 And I am glad for you that I was not there, that you may have faith. Yet let us go to him.” 16 Then Thomas, who is

called “the Twin,” said to his fellow disciples, “Let us also go, that we may die with him!”

Reactions to Lazarus’ Death and Raising (11:17–57)

Martha and Jesus

Her Reaction and Faith

17 Then when Jesus arrived, he found that Lazarus had already been in the tomb for four days. 18 Now Bethany was close to Jerusalem, about two miles away, 19 and many of the Jewish leaders had come to Martha and Mary to console them about their brother. 20 Then when Martha heard that Jesus had come, she went out to meet him, but Mary stayed sitting at home. 21 Then Martha said to Jesus, “Lord, if you had been here, my brother would not have died! 22 But even now I know that whatever you ask God, God will grant it to you.” 23 Jesus said to her, “Your brother will rise again.” 24 And Martha said to him, “I know that he will rise again in the resurrection on the last day.”

I AM Proclamation: Jesus Is the Resurrection and the Life

25 Jesus said to her,

“I am the resurrection and the life.

Whoever has faith in me,

even if he dies,

will live.

26 And whoever lives and has faith in me

will not die forevermore.

Do you believe this?” 27 And she said to him, “Yes indeed, Lord, I have come to have faith that you are the Anointed One, the Son of God who is coming into the world.”

Mary and the Jewish Leaders

28 After she had said this, she went back and secretly called her sister Mary, saying, “The teacher has arrived and is calling you.” 29 Now when she had heard this, Mary quickly got up and went to him. 30 Now Jesus had not yet come into the village but was still in the place where Martha had met him. 31 And so the Jewish leaders who were in the

house with Mary and had been consoling her, when they saw her get up quickly and go out, followed her, thinking that she was going to the tomb to mourn there.

32 And so, when Mary came to where Jesus was, seeing him, she fell at his feet, saying to him, “Lord, if you had been here, my brother would not have died!” 33 Now when Jesus saw her mourning and the Jewish leaders who had come with her also mourning, he was deeply upset in his spirit and troubled, 34 and he said, “Where have you laid him?” They said to him, “Lord, come and see.” 35 Jesus wept. 36 Therefore the Jewish leaders said, “Look how much he loved him!” 37 Yet some of them said, “Could not the one who opened the eyes of the blind bring it about that this man would not have died?”

Seventh Miraculous Sign: The Raising of Lazarus

38 Then Jesus, again deeply upset within himself, came to the tomb. It was a cave, and a stone was set upon it. 39 And Jesus said, “Remove the stone.” Martha, the sister of the one who had died, said, “Lord, he already smells, for it is the fourth day.” 40 Jesus said to her, “Did I not say to you that if you had faith, you would see the glory of God?” 41 And so they removed the stone, and Jesus raised his eyes and said,

“Father, I give thanks to you
because you heard me.

42 And I know that you always hear me,
but I said it for the sake of the crowd standing around,
that they may have faith that you sent me.”

43 And after he had said these things, he cried out with a loud voice, “Lazarus, come out!” 44 He who had been dead came forth, bound hand and foot with strips of grave clothes and his face wrapped in a face cloth. Jesus said to them, “Unbind him and let him go.”

45 Therefore, many of the Jewish leaders who had come to Mary and had seen what he had done had faith in him. 46 But some of them went to the Pharisees and told them what Jesus had done.

Meeting of the Sanhedrin and the Prophecy of Caiaphas

47 Then the chief priests and the Pharisees called the Sanhedrin into session and said, “What are we doing, given that this man is performing

many miraculous signs? 48 If we let him go on like this, everyone will have faith in him, and the Romans will come and remove both our place and our nation.” 49 But one of their number, Caiaphas, who was high priest that year, said to them, “You do not know anything! 50 You do not understand that it is advantageous for you that one man die for the people and the whole nation not be destroyed.” 51 This he did not say of himself, but because he was high priest that year, he prophesied that Jesus was about to die for the nation, 52 and not for the nation only but also to gather together all the scattered children of God. 53 And so, from that day they planned to put him to death.

54 Therefore, Jesus no longer walked about openly among the Jewish leaders, but he went from there to a region near the wilderness, into a city called Ephraim, and he stayed there with his disciples.

55 Now it was almost the Passover of the Jews, and many went up to Jerusalem from the countryside before the Passover, that they might purify themselves. 56 Then they were looking for Jesus and kept saying to each other as they stood in the temple, “What do you think? He won’t come to the festival, will he?” 57 But the chief priests and Pharisees had given orders that if anyone knew where he was, they must report it, that they might arrest him.

The Supper at Bethany (12:1–11)

Martha’s Service

12:1 Six days before Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. 2 Then they made a feast for him there. Martha served, but Lazarus was among those who reclined with him at the table.

Mary’s Anointing

3 Then Mary, having brought a pound of very expensive, pure nard ointment, anointed the feet of Jesus and wiped them with her hair, and the house was filled with the fragrance of the ointment. 4 Then Judas Iscariot, one of his disciples, who was about to hand him over, said, 5 “Why was this ointment not sold for three hundred denarii and given to the poor?” 6 He did not say this because the poor mattered to him but because he was a thief and, because he held the moneybag, used to

pilfer from what was put in it. 7 And so Jesus said, “Leave her alone so she may keep it for the day of my burial. 8 For the poor you always have with you, but you do not always have me.”

Threat to Lazarus: Leaders of the Jews Plot against Him

9 A great crowd of the Jewish leaders came to know that he was there and came not only on account of Jesus but also to see Lazarus, whom he had raised from the dead. 10 But the chief priests deliberated how they might put Lazarus to death also, 11 because on account of him many of the Jewish leaders were changing sides and beginning to have faith in Jesus.

THE BOOK OF GLORY (12:12–20:31)

JOHANNINE PASSION AND RESURRECTION NARRATIVES

Jesus Prepared for Passover (12:12–50)

Enacted Sign: Jesus’ Triumphal Entry into Jerusalem

12 On the next day a great crowd, which had come to the feast, because they had heard that Jesus was coming to Jerusalem, 13 took fronds of palm trees, went out to meet him, and kept crying out,

“Hosanna!

Blessed is the one who is coming in the name of the Lord,
the King of Israel!”

14 Then Jesus, after he had found a young donkey, took his seat on it, just as it is written,

15 “Do not be afraid, daughter of Zion.

Look, your king is coming,
sitting on the foal of a donkey.”

16 His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and they had done these things for him. 17 Then the crowd that had been with him when he called Lazarus from the tomb

and raised him from the dead kept testifying. 18 It was for this reason that the crowd went out to meet him, because they had heard that he had performed this miraculous sign. 19 So the Pharisees said to each other, “Do you see that you are not accomplishing anything? Look, the world has gone after him!”

The Johannine Passion Prediction

Some Greeks Wish to see Jesus

20 Now there were some Greeks among those who had gone up to worship at the festival. 21 They came to Philip, who was from Bethsaida in Galilee, and asked him, saying, “Sir, we want to see Jesus.” 22 Philip went and told Andrew. Then Andrew and Philip went and told Jesus.

The Hour Has Come

23 Jesus answered them, saying, “The hour has come for the Son of Man to be glorified. 24 Amen, amen, I say to you,

Parable of the Dying Grain of Wheat

“Unless a grain of wheat dies after it has fallen to the earth,
it remains one grain.

Yet if it dies,
it yields much fruit.

25 “Whoever loves his life,
loses it;
whoever hates his life in this world,
will guard it to life eternal.

26 Whoever serves me,
let him follow me.
Where I am,
there my servant will be also.
Whoever serves me
my Father will honor.

27 “Now ‘my soul is troubled,’ so what should I say? ‘Father, rescue me from this hour’? Yet for this I came to this hour. 28 Father, glorify your name.” Then a voice came from heaven:

“I have both glorified it,
and I will glorify it again.”

29 Then the crowd that was standing there and had heard it started to say that it had thundered, but others said, “An angel has spoken to him.”

Jesus Must Be Lifted Up

30 Jesus answered and said, “This voice has come not for my sake but for yours.

31 Now is judgment upon this world.
Now will the ruler of this world be cast out.
32 And when I am lifted up from the earth,
I will draw all to myself.”

33 This he said, indicating by what kind of death he was about to die. 34 Then the crowd answered him, “We have heard from the Law that the Anointed One continues forever. How are you saying that the Son of Man must be lifted up? Who is this Son of Man?” 35 Jesus said to them,

“The light is with you for a little while more.
Walk about while you have the light,
so that the darkness does not overtake you.
The one who walks about in darkness
does not know where he is going.
36 While you have the light,
Have faith in the light,
that you may become the children of light.”

Jesus said these things, and after he had left, he hid himself from them.

Conclusion of the Public Ministry

Summary of the People’s Response to Jesus

37 Yet although he had performed so many signs in their presence, they did not have faith in him, 38 so that the word of the prophet Isaiah might be fulfilled in which he said,

“Lord, who has had faith in our message?
And unto whom has the arm of the Lord been unveiled?”

39 For this reason they could not have faith, because again Isaiah said,

40 “He has blinded their eyes
 and hardened their hearts
lest they see with their eyes
 and understand with their heart
 and be turned back,
 and I should heal them.”

41 These things Isaiah said because he saw Jesus’ glory and spoke about him. 42 Even so, many of the leaders had faith in him, but because of the Pharisees, they did not acknowledge it lest they be expelled from the synagogue, 43 for they loved the honor of men more than the glory of God.

Summary Proclamation of Jesus’ Teaching

44 Then Jesus cried out and said,

 “Whoever has faith in me
 does not have faith in me
 but in the one who sent me.
45 And whoever sees me
 sees the one who sent me.
46 I have come into the world as a light,
 so that each one who has faith in me
 should not remain in darkness.
47 Yet if someone hears my sayings
 but does not keep them,
 I do not judge him.
 For I did not come to judge the world
 but to save the world.
48 Whoever rejects me
 and does not accept my sayings
 has one who judges him.
 The word that I have spoken,
 that will judge him on the last day.
49 For I have not spoken on my own accord;
 rather, the Father who sent me,
he himself gave me a commandment,
 what I say and what I speak.

- 50 And I know that his commandment
is eternal life.
Therefore regarding the things I say,
just as the Father has spoken to me,
even so I speak.”

The Johannine Last Supper (13:1–38)

The Theme of Love Introduced

13:1 Before the festival of the Passover, because Jesus knew that his hour had arrived to pass on from this world to his Father, because he had loved his own who were in the world, he loved them until the end.

The Foot Washing

2 Then, while the dinner was in progress and when the Adversary had already put it into the heart of Judas the son of Simon Iscariot to betray him, 3 because Jesus knew that the Father had put all things into his hands and that he had come from God and was returning to God, 4 he arose from the feast, set aside his outer clothing, and, after picking up a linen cloth, tied it around himself. 5 Then he poured water into a wash basin and began to wash the feet of his disciples and dry them with the linen cloth that was tied around him.

6 Next, Jesus came to Simon Peter, and he said to him, “Lord, are you washing my feet?” 7 Jesus answered and said to him, “What I am doing you do not understand just yet, but you will come to understand it later.” 8 Peter said to him, “Never will you wash my feet!” Jesus answered him, “If I do not wash you, you do not have a share with me.” 9 Simon Peter said to him, “Lord, not just my feet but also my hands and my head!” 10 Jesus said to him, “Whoever has bathed does not need to wash, except his feet, but is clean all over. You are clean but not all of you,” 11 for he knew who was about to betray him. For this reason, he said, “You are not all clean.”

The Greatest Serves the Least

12 So when he had washed their feet, picked up his outer clothes, and reclined again at the table, he asked them, “Do you know what I have done for you? 13 You call me ‘Teacher’ and ‘Lord,’ and you have spoken

well, for that is what I am. 14 Then if I, your Lord and Teacher, have washed your feet, you also ought to wash each other's feet. 15 You see, I have given a pattern to you: namely, you should also do just what I have done for you. 16 Amen, amen, I say to you,

“A servant is not greater than his master,
nor is a messenger greater than he who sent him.

17 If you understand these things,
you are blessed if you do them.

18 “I am not speaking about all of you—I know those whom I have chosen—but that the scripture may be fulfilled: ‘He who has savored my bread has lifted up his heel against me.’

19 “From now on, I am telling you this before it happens, so that when it does happen, you may have faith that I AM. 20 Amen, amen, I say to you,

“Whoever receives one whom I send
receives me.

Whoever receives me
receives the one who sent me.”

Jesus Foretells His Betrayal

21 After Jesus had said these things, he was deeply upset in spirit, bore witness, and said, “Amen, amen, I say to you, one of you will betray me.” 22 The disciples began looking at one another, uncertain as to which one he meant. 23 One of his disciples was reclining at the table, leaning in Jesus' embrace—the one whom Jesus loved. 24 Simon Peter nodded to him to ask whom it was he was talking about. 25 So this one, leaning back further against Jesus' chest, asked, “Lord, who is it?” 26 Jesus answered, “He is the one for whom I will dip a piece of bread and to whom I will give it.”

Then after he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. 27 After he had taken the piece of bread, then Satan entered him. Jesus said to him, “That which you are about to do, do quickly.” 28 No one reclining at the table knew why Jesus said this to him. 29 Some of them were thinking that because Judas kept the common purse, Jesus was saying to him, “Buy what we need for the festival” or that he might give something to the poor. 30 Then when he had taken the piece of bread, he left immediately. And it was night.

The New Commandment to Love One Another

31 And so when he had gone out, Jesus said,

“Now has the Son of Man been glorified,
and God has been glorified in him.

32 If God has been glorified in him,
God will also glorify him in himself
and will glorify him right away.

33 “Little children, I am with you for yet a short time. You will seek for me, yet as I said to the Jewish leaders, even so I say to you: ‘Where I am going, you cannot come.’

34 “A new commandment I give to you:
Love one another.

Even as I have loved you,
you, too, should love one another.

35 In this will all know
you are my disciples,
if you have love one for one another.”

Peter’s Denial Foretold

36 Simon Peter said to him, “Lord, where are you going?” Jesus answered him,

“Where I am going
you cannot follow me now,
but you will follow later.”

37 Peter said to him, “Lord, why can’t I follow you right now? I will lay down my life for you!” 38 Jesus answered, “Will you lay down your life for me? Amen, amen, I say to you,

“The rooster will not crow
until you have denied me three times.”

The Farewell Discourses and Intercessory Prayer (14:1–17:26)

Jesus' Departure

Preparing a Place in the Father's House

14:1 "Do not let your heart be troubled:

Have faith in God.

Have faith also in me.

2 "In my Father's house are many dwelling places. If not, would I have told you that I am going to prepare a place for you?

3 "Yet if I go and prepare a place for you,
I will return and take you to myself,
so that where I am, you may be also.

4 "You know the way to the place where I am going."

I AM Proclamation: Jesus Is the Way to the Father

5 Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" 6 Jesus said to him,

"I AM the Way,
and the Truth,
and the Life.

No one comes to the Father,
except he comes through me.

7 If you had known me,
you would have known the Father.
From now on you know him,
and you have seen him."

Jesus and the Father

8 Philip said to him, "Lord, show us the Father, and that is enough for us." 9 And Jesus said to him, "Have I been with you this long, and you have not known me, Philip?

"Whoever has seen me,
he has seen the Father.

“How are you saying, ‘Show us the Father’? ¹⁰ Do you not have faith that

I am in the Father,
and the Father is in me?
As to the things that I am saying to you,
I am not speaking of myself,
but the Father who dwells in me,
he performs his works.

¹¹ Have faith in me,
that I am in the Father,
and the Father in me.
If you do not have faith in me,
have faith because of the works themselves.

¹² “Amen, amen, I say to you,
“Whoever has faith in me,
the works that I do
he will do.
And he will do greater works than these,
because I am going to the Father.
¹³ And whatever you ask in my name, that I will do,
so that the Father may be glorified in the Son.
¹⁴ If you ask me anything in my name,
I will do it.”

Promise of the Paraclete or “Advocate”

¹⁵ “If you love me,
carefully obey my commandments.

First Paraclete Saying: The Spirit as Companion

¹⁶ “I will ask the Father,
and he will give you another Advocate
that he may be with you forever:
¹⁷ The Spirit of Truth,
whom the world cannot receive,
because it neither sees nor knows him.

You know him,
because he dwells in you,
and he will be in you.

Promise of Jesus to Be with Them

- 18 “I will not leave you as orphans;
I am coming to you.
- 19 In a little while the world will no longer see me,
but you see me:
Because I live,
you, too, will live.
- 20 “In that day you will know that
I am in my Father,
and you in me,
and I in you.”

Love and Obedience

- 21 “Whoever has my commandments and carefully obeys them,
he is the one who loves me.
Whoever loves me
will be loved by my Father.
I also will love him,
and I will reveal myself to him.”
- 22 Judas—not Iscariot—said to him, “Lord, why is it that you are
about to reveal yourself to us but not to the world?” 23 Jesus answered
and said to him,
- “Whoever loves me
will obey my word carefully,
Then my Father will love him,
and we will come to him,
and we will make our dwelling place with him.
- 24 But whoever does not love me
does not carefully obey my words.
Yet the word that you hear is not mine,
but belongs to the Father who sent me.

Second Paraclete Saying: The Spirit as Teacher

- 25 “These things I have spoken to you,
while I have continued with you.
- 26 However, the Advocate,
the Holy Spirit,
whom the Father will send in my name,
He will teach you all things,
and bring to your mind all things
that I have spoken to you.

Jesus’ Peace and the Love of the Father

- 27 “Peace I leave with you;
my peace I am giving you.
Not as the world gives
am I giving it to you.
Do not let your heart be troubled,
nor let it be afraid!

28 “You have heard that I said to you, ‘I am going away yet I am returning to you.’

If you loved me,
you would rejoice that I am going to the Father
because the Father is greater than I am.

29 “Now I have told this to you before it happens, so that when it happens you will have faith.

- 30 “I will no longer speak much with you
because the ruler of this world is coming,
but he has nothing over me.
- 31 Yet so that the world may know that I love the Father,
just as the Father has commanded me,
even so I do.

“Get up! Let’s go from here.”

Jesus' Continuing Presence

Being Branches of Jesus

I AM Proclamation: Jesus Is the True Vine

15:1 “I AM the True Vine,
and my Father is the Vinedresser.

Parable of the Gardener Who Clears and Prunes Branches

2 Every branch in me that does not bear fruit
he clears away.
And every branch that does bear fruit,
he prunes it,
that it may bear more fruit.

Bringing Forth Fruit by Dwelling in Jesus

3 “You are already pure through the word that I have spoken to you.
4 Dwell in me as I dwell in you. Just as the branch cannot bear fruit by
itself unless it remains in the vine, neither can you unless you dwell in me.

5 “I AM the Vine;
you are the branches.
Whoever dwells in me and I in him
bears much fruit,
because apart from me,
you cannot do anything.

6 “Whoever does not dwell in me
is cast out and withers like a branch.
People gather such branches,
and they cast them into the fire,
and the branches burn.

7 If you dwell in me,
and my proclamation continues in you,
Whatever you wish to ask,
it will come about for you.

8 “In this has my Father been glorified,
that you should bear much fruit
and should become my disciples.

Loving One Another

- 9 “Just as my Father has loved me,
 even so have I loved you.
 Continue in my love.
- 10 If you carefully obey my commandments,
 you will continue in my love,
 just as I have carefully obeyed my Father’s commandments,
 and I continue in his love.
- 11 I have spoken these things to you,
 that my joy may be in you,
 and that your joy may be complete.
- 12 “This is my commandment,
 that you love one another,
 just as I have loved you.
- 13 No one has greater love than this,
 than to lay down his life for his friends.
- 14 You are my friends,
 if you do whatever I command you.
- 15 “I am no longer calling you servants,
 because a servant does not know what his master is doing.
 I have called you friends,
 because everything I have heard from my Father
 I have made known to you.
- 16 You did not choose me,
 but I chose you
 and appointed you to go out and bear fruit,
 and your fruit remains,
 so that whatever you ask the Father in my name,
 he will give it to you.
- 17 These things I command you:
 love one another.”

The Hatred of the World

- 18 “If the world hates you,
 know that it hated me before it hated you.

- 19 If you were from the world,
the world would love its own.
Because you are not from the world,
but because I have chosen you out of the world,
for this reason the world hates you.
- 20 “Keep in mind the word that I have said to you,
that the servant is not greater than his master.
If they have persecuted me,
they will also persecute you.
If they have carefully obeyed my word,
they will carefully obey yours.
- 21 But they will do all these things to you on account of my name,
because they do not know the one who sent me.
- 22 “If I had not come and spoken to them,
they would not be in a state of sin,
but now they have no valid excuse for their sinfulness.
- 23 Whoever hates me
also hates my Father.
- 24 If I had not done works among them
that no one else had done,
they would not have been in a state of sinfulness.
But as it is, they have both seen and hated
both me and my Father.
- 25 But this happened that the word might be fulfilled
that was written in their law:
‘They hated me without reason.’

Third Paraclete Saying: The Spirit as Witness

- 26 “When the Advocate comes,
whom I will send from the presence of the Father,
the Spirit of Truth who issues forth from the presence of the
Father,
he will bear witness to me.
- 27 Then you, too, are to bear witness
because you have been with me from the beginning.

Again, Jesus' Departure

Persecution Foretold

- 16:1 “I have spoken these things to you
to keep you from stumbling.
- 2 They will expel you from synagogues;
Certainly the time is coming
that each person who kills you
will think that he is making an offering to God.
- 3 Indeed, they will do these things,
because they have come to know neither the Father
nor me.
- 4 But I have told these things to you,
so that when their time comes,
you may call to mind these things,
namely, that I told you.
I did not tell you about these things from the beginning,
because I was with you.

The Work of the Spirit

- 5 “But now I am going to the one who sent me, yet none of you is asking, ‘Where are you going?’
- 6 Yet because I have spoken these things,
grief has filled your heart.
- 7 Nevertheless, I am telling you the truth: It is better for you that I am going away.

Fourth Paraclete Saying: The Spirit as Prosecutor

- “For if I do not go away,
the Advocate will not come to you.
Yet if I do go,
I will send him to you.
- 8 When that one comes,
he will convince the world concerning sinfulness,
concerning righteousness,
and concerning judgment.

- 9 On the one hand, concerning sinfulness,
because they do not put their trust in me.
10 On the other, concerning righteousness,
because I am going to my Father,
and you will no longer see me.
11 [Further,] concerning judgment,
because the ruler of the world has been judged.

Fifth Paraclete Saying: The Spirit as Revealer

- 12 “I have many other things to say to you,
but you are not able to bear them just yet.
13 Yet when that one comes,
the Spirit of Truth,
he will guide you to all truth.
He will not speak of his own accord;
Rather, he will speak as much as he hears,
and he will declare to you the things that are coming.
14 He will glorify me,
because he will receive from me,
and he will declare it to you.
15 All things that the Father has are mine.
On account of this I have said,
‘The Spirit receives from me and declares to you.’

Grief Will Turn to Joy

- 16 “Indeed, in a little while you will no longer see me,
yet in a little while more, and you will see me!”

17 Then some of his disciples said to each other, “What does it mean when he said to us, ‘In a little while you will no longer see me, yet in a little while more, and you will see me’? and ‘Because I am going to the Father’?” 18 Then they started saying, “What does it mean when he said, ‘In a little while’? We don’t know what he is saying.” 19 Jesus knew that they wanted to ask him, so he said to them, “Are you discussing with each other what it meant when I said, ‘In a little while you will no longer see me, yet in a little while more, and you will see me’? 20 Amen, amen, I say to you,

“You will mourn and lament,
but the world will rejoice.
You will grieve,
but your grief will be turned into joy.

Parable of The Woman in Travail

21 “When a woman is in labor,
she has labor pains,
because her time has come.
Yet when the child is born,
she no longer calls to mind the travail,
due to her joy that a new person has been born into the world.

Joy that Cannot Be Taken

22 “You indeed are now feeling grief,
but you will see me again.
Indeed, your heart will rejoice,
and no one will take this joy from you.

Ask of the Father in Jesus’ Name

23 “Now on that day you will not ask me anything. Amen, amen, I say to you,

Whatever you will ask the Father in my name,
he will give it to you.

24 Up until this point you have not asked anything in my name;
ask and you will receive,
that your joy may be complete.

25 “I have spoken these things to you in a figurative saying.

The time is coming when I will no longer speak to you in figurative sayings;
rather, I will openly declare to you about the Father.

26 In that day you will ask the Father in my name;
I do not say to you
that I will ask the Father on your behalf.

- 27 For the Father himself loves you,
because you have loved me
and have trusted that I came from God's presence.
- 28 I came from the Father's presence, and I have come into the world.
Further, I am leaving the world and going to the Father."

Peace in Tribulation

29 His disciples said to him, "Look! Now you are speaking openly, and you are not uttering any figurative saying! 30 Now we have come to know that you know everything, and you do not need anyone to question you. For this reason we trust that you have come from God." 31 Jesus asked them, "Do you already believe this?

- 32 "Look, the time is coming and has arrived,
that you all will be scattered,
each to his own home, and you will leave me alone.
Yet I am not alone,
because the Father is with me.
- 33 I have spoken these things to you,
that in me you may have peace.
In the world you have tribulation,
but take heart,
I have conquered the world."

The Intercessory Prayer

Also Known as Jesus' High Priestly Prayer

Jesus' Prayer for Himself

17:1 Jesus spoke these words, and after he had lifted up his eyes to heaven, he said,

- "Father, the time has come.
Glorify your Son,
that the Son may glorify you,
- 2 just as you have given him power over all flesh,
that all you have given to him,
to them you will give eternal life.

- 3 Now this is eternal life,
 that they may know you,
 the only true God,
 and Jesus the Anointed One,
 whom you have sent.
- 4 “I have glorified you on the earth,
 by completing the work
 that you gave me to do.
- 5 And now glorify me in your presence, Father,
 with that glory I had with you
 before the world was.

Jesus’ Prayer for Disciples

- 6 “I have revealed your name
 to those people whom you gave me out of the world.
They were yours,
 and you gave them to me,
 and they have carefully observed your word.
- 7 Now they know
 that everything you have given me
 comes from you.
- 8 The sayings that you gave to me
 I gave to them,
 and they received them.
And they know with certainty
 that I have come from your side,
and they have had faith
 that you sent me.
- 9 “I pray for them;
 I do not pray for the world.
Rather, I pray for those
 whom you have given to me,
 because they are yours.
- 10 And all that is mine is yours,
 and all yours is mine,
 and I have been glorified in them.

- 11 I am no longer in the world,
yet they are in the world,
and I am coming to you.
- “Holy Father, watch over them in your name,
the name that you gave to me,
that they may be one,
even as we are.
- 12 When I was with them,
I watched over them in your name,
the name you gave to me.
And I protected them,
and not one of them has perished,
except the son of destruction,
that the scripture might be fulfilled.
- 13 But now I am coming to you,
and I am speaking these things in the world,
that they may have my joy,
joy fulfilled in them.
- 14 “I have given them your word,
and the world hated them,
because they are not of the world,
just as I am not of the world.
- 15 I am not praying that you take them out of the world,
but that you preserve them from the Evil One.
- 16 They are not of the world,
just as I am not of the world.
- 17 Make them holy in the Truth;
your Word is Truth.
- 18 Just as you sent me into the world,
so I have sent them into the world.
- 19 For them I make myself holy,
that they, too, may be made holy in Truth.

Prayer for All: Unity and Love

- 20 “I am not praying for them alone;
rather, I am praying also for those
who will have faith in me through their word,

- 21 that they may all be one,
 just as you, Father, are in me,
 and I in you,
 that they also may be [one] in us,
 that the world may have faith that you sent me.
- 22 “Now the glory that you gave to me
 I have given to them,
 that they may be one
 just as we are one.
- 23 I am in them,
 and you in me,
 that they might attain perfect unity,
 that the world may know
 that you sent me,
 and that you have loved them
 just as you have loved me.
- 24 “Father, I want that which you have given me—
 that where I am,
 even these may be with me,
 that they may see my glory,
 which you have given me,
 because you have loved me
 from before the foundation of the world.
- 25 “Righteous Father, the world has not known you,
 but I have known you,
 and they have known
 that you sent me.
- 26 I have made known your name,
 and I will make it known,
 so that the love with which you have loved me
 may be in them,
 and I in them.”

Jesus Arrested and Taken Before the Jewish Authorities (18:1–27)

Jesus Arrives at Gethsemane

18:1 After he said these things, Jesus went with his disciples across the Qidron Valley, where there was a garden, which he and his disciples entered.

The Betrayal and Arrest of Jesus

2 Judas, who was betraying him, knew the place, because Jesus often met with his disciples there. 3 So Judas, who had received a contingent of retainers from both the chief priests and Pharisees, came there with lamps, torches, and weapons.

4 Then Jesus, because he knew everything that was going to happen to him, went out and said to them, “Whom are you looking for?” 5 They answered him, “Jesus, the man of Nazareth.” Jesus said, “I AM he!” Judas also, who was betraying him, was standing with them. 6 So when he said to them, “I AM he!” they withdrew backwards and fell on the ground. 7 Again, he asked them, “Whom are you looking for?” And they said, “Jesus, the man of Nazareth.” 8 Jesus answered, “I told you, ‘I AM he!’ So if you are looking for me, let these men go away.” 9 This was so the word that he had said could be fulfilled, “Of those whom you have given me I have not lost any.”

10 Then Simon Peter, who had a sword, drew it and struck the servant of the high priest and cut off his right ear. Now the name of the servant was Malchus. 11 Then Jesus said to Peter, “Put your sword in its sheath! Should I not drink the cup that the Father has given to me?”

Before Annas and Caiaphas

Jesus Taken to Annas

12 Then the contingent, both its commander and the retainers of the Jewish leaders, arrested Jesus and bound him. 13 They took him first to Annas, for he was the father-in-law of Caiaphas, who was the high priest that year. 14 Now Caiaphas was the one who had advised the Jewish leaders that it was advantageous for one man to die for the people.

Simon Peter Follows and Denies Being a Disciple

15 Now Simon Peter and another disciple were following Jesus. That disciple was an acquaintance of the high priest, and he went with Jesus into the courtyard of the high priest. 16 Peter, however, stood outside at the gate. Then the other disciple, the acquaintance of the high priest, went out and spoke to the woman stationed at the gate and brought Peter in. 17 Then the servant girl on duty at the gate said to Peter, “You are also one of this man’s disciples, aren’t you?” He said, “I am not.” 18 Now the servants and guards who were standing there had made a charcoal fire, because it was cold, and they were warming themselves. Peter, too, was standing with them and warming himself.

Annas Questions Jesus

19 Meanwhile the high priest questioned Jesus about his disciples and his teaching. 20 Jesus answered him,

“I have spoken openly to the world—
I always taught in synagogue and in the temple,
where all the Jews assemble,
and I did not speak anything secretly.

21 “Why are you asking me? Ask those who have heard what I said to them. Look, they know what I said.” 22 After he had said these things, one of the retainers standing there slapped Jesus in the face, saying, “Is that the way you answer the high priest?” 23 Jesus responded to him, “If I have spoken badly, give evidence of the wrong. If I spoke correctly, why are you beating me?”

Jesus Taken to Caiaphas

24 Then Annas sent him bound to Caiaphas, the high priest.

Simon Peter Denies Twice More

25 Now Simon Peter was standing there and warming himself. Then they said to him, “Aren’t you also one of his disciples?” He denied and said, “I am not.” 26 One of the servants of the high priest, who was a relative of the man whose ear Peter had cut off, said, “Did I not see you in the garden with him?” 27 Then Peter denied again, and right away the rooster crowed.

Jesus in the Hands of the Romans (18:28–19:16)

Jesus Tried, Abused, and Condemned

The Jewish Leaders Accuse Jesus before Pilate

28 Then they led Jesus from the house of Caiaphas to the governor's official residence. It was morning, and they themselves did not want to go into the governor's residence so they could avoid making themselves ritually impure and still eat the Passover. 29 Therefore, Pilate went out to them and said, "What charge are you bringing against this man?" 30 They answered and said to him, "If he were not someone who had done something wrong, we would not have handed him over to you." 31 Then Pilate said to them, "Take him yourselves and judge him according to your law." The Jewish leaders said, "We are not permitted to put anyone to death," 32 so that the word of Jesus might be fulfilled that he spoke to indicate by what kind of death he was going to die.

Pilate's First Interview with Jesus: Are You the King of the Jews?

33 Then Pilate went back into the governor's residence, summoned Jesus, and said to him, "Are you the king of the Jews?" 34 Jesus answered, "Are you saying this on your own, or did others tell you about me?" 35 Pilate responded, "I am not a Jew, am I? Your own people and the chief priests have handed you over to me. What have you done?" 36 Jesus replied,

"My kingdom is not of this world.
If my kingdom were of this world,
my retainers would be fighting
to keep me from being handed over to the Jewish leaders.
Yet, in truth, my kingdom is not from here."

37 Pilate said to him, "So you are a king, then?" Jesus responded, "You are saying that I am a king.

I was born for this,
and for this I came into the world:
To bear witness to the Truth.
Every person who is on the side of truth
hears my voice."

38 Pilate said to him, "What is truth?"

Jewish Leaders Ask for Barabbas

After he had said this, he went back to the Jewish leaders and said to them, “I do not find any grounds for legal complaint against him. ³⁹ Yet you have a custom that I release one person to you during the Passover. Do you want me, then, to release to you the king of the Jews?” ⁴⁰ They shouted back, saying, “Not this man! Barabbas instead!” Now Barabbas was an insurgent.

Jesus Whipped and Mocked

19:1 So Pilate took Jesus and had him whipped. ² Then the soldiers, after they had woven a crown out of thorns, put it on his head, and dressed him in a purple robe. ³ They kept coming up to him and saying, “Hail, king of the Jews!” and slapping him in the face. ⁴ Pilate came back out and said to them, “Look, I am bringing him back out to you so that you may know that I have found no grounds for complaint against him.” ⁵ Jesus came out, wearing the thorny crown and the purple robe. Pilate said to them, “Look, the man!”

Demands for Jesus to Be Crucified

⁶ When the chief priests and their retainers saw him, they cried out, saying, “Crucify him, crucify him!” Pilate said to them, “You take him and crucify him. I find no grounds for complaint against him.” ⁷ The Jewish leaders responded to him, “We have a law, and according to our law, he ought to die because he made himself to be the Son of God.” ⁸ When Pilate heard this, he grew more afraid.

Pilate’s Second Interview with Jesus: Where Are You From?

⁹ Then he went back into the governor’s residence, and he said to Jesus, “Where are you from?” But Jesus did not give him an answer. ¹⁰ So Pilate said to him, “Are you not speaking to me? Do you not know that I have authority to release you and authority to crucify you?” ¹¹ Jesus responded,

“You do not have any authority over me
except what was given to you from above.
For this reason, the one who handed me over to you
has the greater sin.”

Renewed Demands for Jesus to Be Crucified

12 From that point on, Pilate kept trying to release Jesus, but the Jewish leaders shouted, saying, “If you release him, you are not a friend of Caesar. Everyone who makes himself a king acts in opposition to Caesar.” 13 When Pilate had heard these words, he brought Jesus out and sat down on the tribunal platform in a place called “Strewn Stones,” or in Aramaic *Gabbatha*. 14 Now it was the day of preparation for the Passover, about noon, and to the Jewish leaders he said, “Look, your king!” 15 Then they shouted, “Take him away, take him away! Crucify him!” Pilate said to them, “Should I crucify your king?” The chief priests responded, “We have no king except for Caesar.” 16 So he handed him over to them to be crucified. Then they took charge of Jesus.

Jesus Lifted Up upon the Cross

Crucified at Golgotha

17 Carrying his own cross, Jesus came to what is called “The Place of the Skull,” which is called *Golgotha* in Aramaic. 18 There they crucified him and with him two others, one on each side and Jesus in the middle. 19 Then Pilate wrote a notice and put it on the cross. That which was written was, “Jesus of Nazareth, the King of the Jews.” 20 Many of the Jewish leaders read this notice, because the place where Jesus was crucified was near the city, and it was written in Aramaic, Latin, and Greek. 21 So the chief priests of the Jews started to say to Pilate, “Do not write ‘the King of the Jews’ but ‘This man said, I am the King of the Jews.’” 22 Pilate responded, “What I have written, I have written.”

Jesus’ Clothes Divided

23 Then the soldiers, when they had crucified Jesus, took his clothes and divided them into four parts, one part for each soldier. Likewise, they took his inner tunic, and the tunic was seamless, woven from the top all the way through. 24 Therefore they said to each other, “Let’s not tear it. Rather, let us cast lots for it to decide whose it shall be.” This was so the scripture could be fulfilled, which says,

“They divided my clothing for themselves,
and they cast lots for my apparel.”

These are the things that the soldiers did.

At the Foot of the Cross

25 Next to the cross of Jesus stood his mother, the sister of his mother, Mary the wife of Clopas, and Mary of Magdala. 26 When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, look, your son!” 27 Then he said to the disciple, “Look, your mother!” From that hour the disciple took her into his own household.

Final Moments and Death

28 After this, because he knew that everything had been completed, so that the scripture might be fulfilled, Jesus said, “I am thirsty.” 29 A vessel of wine vinegar was standing there, so after they put a sponge full of wine vinegar on a hyssop, they held it to his mouth. 30 When he had taken the wine vinegar, Jesus said, “It is completed!” and, after bowing his head, he surrendered his spirit.

The Sign of Blood and Water from Jesus’ Side

31 Then the Jewish leaders, because it was a preparation day, to avoid having the bodies remain on the cross during the Sabbath—for the day was an especially important Sabbath—asked Pilate that their legs be broken and their bodies removed. 32 So the soldiers came and broke the legs of the first and of the other who had been crucified with him. 33 But after they came to Jesus, when they saw that he was already dead, they did not break his legs.

34 Instead, one of the soldiers pierced his side with a spear, and immediately blood and water flowed out. 35 The one who saw this has borne witness, and his witness is trustworthy. He knows that he speaks the truth so that you, too, may continue to have faith. 36 These things happened so that the scripture might be fulfilled, “No bone of his shall be broken.” 37 And another scripture reads, “They will look on him whom they have pierced.”

The Burial of Jesus (19:38–42)

38 After these things, Joseph of Arimathea, who was a disciple of Jesus, although secretly due to his fear of the Jewish leaders, asked Pilate to allow him to take the body of Jesus, and Pilate gave his permission. And so, he came and removed his body. 39 Nicodemus, who was the

one who first came to Jesus by night, came too, bringing a compound of myrrh and aloes weighing about one hundred pounds. 40 So they took the body of Jesus and bound it with linen cloths together with spices as was the custom for the Jews to bury.

41 There was a garden in the place where he was crucified, and in the garden, there was a new tomb in which no one had ever been laid. 42 So they laid Jesus there on account of the preparation day of the Jews, because the tomb was close by.

The Resurrection of Jesus (20:1–29)

The Empty Tomb

Mary of Magdala Finds the Tomb Empty

20:1 On the first day of the week, early in the morning, Mary of Magdala came to the tomb when it was yet dark, and she saw that the stone had been removed from the tomb. 2 She ran and came to Simon Peter and to the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord from the tomb, and we do not know where they have laid him.”

Peter and the Other Disciple

3 So Peter and the other disciple set out and came to the tomb. 4 Now the two had been running together, but the other disciple ran more quickly than Peter and arrived at the tomb first. 5 After he had stooped down to look, he saw the linen wrappings lying there, though he did not go in. 6 Then Simon Peter, who had been following him, arrived, went into the tomb, and saw the linen wrappings lying there 7 as well as the face cloth, which had been on his head, not lying with the linen cloths but folded up in a place by itself. 8 Then the other disciple, who had arrived at the tomb first, also went in, and he both saw and had faith, 9 for before this time they had not known the scripture that he must rise again from the dead. 10 Then the disciples went back to where they had been staying.

Mary Magdalene and the Risen Lord

11 Mary, however, remained standing there outside the tomb, mourning. As she mourned, she stooped to look into the tomb 12 and saw two angels in white sitting there, one at the head and one at the feet, where the body of Jesus had been lying. 13 They said to her, “Woman, why are

you mourning?” She said to them, “They have taken my Lord, and I do not know where they have laid him.”

14 After she had said these things, she turned herself around and saw Jesus standing there, but she did not know that it was Jesus. 15 Jesus said to her, “Woman, why are you mourning? Whom are you looking for?” She, thinking that he was the gardener, said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him.” 16 Jesus said to her, “Mary!” After she turned towards him, she said in Aramaic, *Rabbouni!* that is to say, “My master!” 17 Jesus said to her, “Stop clinging to me! I have not yet ascended to my Father. Go to my brothers and sisters and say to them, ‘I am ascending to my Father and your Father, to my God and to your God.’”

18 Mary of Magdala went, proclaiming to the disciples, “I have seen the Lord!” and the things he had said to her.

Appearances to the Disciples

Jesus Appears in a Shut Room

19 When it was evening on that same day, the first day of the week, and when the doors were shut of the room where the disciples were because of fear of the Jewish leaders, Jesus came, stood among them, and said, “Peace be with you!” 20 After he had said this, he showed them his hands and his side. The disciples were filled with joy because they had seen the Lord! 21 So he said to them again, “Peace be with you.

Just as the Father sent me,
I also am sending you.”

22 After he had said this, he breathed on them and said, “Receive the Holy Spirit.

23 Whosoever sins you forgive
 will be forgiven for them;
 whosever sins you retain
 will be retained.”

Thomas’s Absence

24 Yet Thomas, one of the Twelve, who was called “the Twin,” was not with them when Jesus came. 25 So the other disciples said to him, “We

have seen the Lord!” He said to them, “Unless I see the mark of the nails in his hands, put my finger into the mark of the nails, and put my hand in his side, I will never have faith.”

Jesus Appears to Thomas

26 Then eight days later the disciples were inside again, and Thomas was with them. Even though the doors were shut, Jesus came, stood in the middle of them, and said, “Peace be with you!” 27 Then he said to Thomas, “Bring your finger here and see my hands, and bring your hand here and put it in my side. Stop being faithless but have faith!” 28 Thomas responded and said to him, “My LORD and my God!” 29 Jesus said to him,

“Have you come to have faith
because you have seen me?
Fortunate are those who do not see
yet have faith.”

First Conclusion and the Gospel’s Theme (20:30–31)

30 Now there were many other signs that Jesus performed in the presence of his disciples, which have not been written in this book. 31 But these have been written so that you may come to have faith [or continue to have faith] that Jesus is the Anointed One, the Son of God, and that by believing you may have life in his name.

EPILOGUE (21:1–25)

*THE RISEN LORD AT THE SEA OF GALILEE,
PETER AND THE BELOVED DISCIPLE, CONCLUSION*

The Risen Lord at the Sea of Galilee (21:1–23)

Seven Disciples and a Miraculous Catch of Fish

21:1 After these things, Jesus revealed himself again to the disciples by the Sea of Tiberias. Now he revealed himself this way: 2 Simon Peter, Thomas who was called “the Twin,” Nathanael from Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. 3 Simon Peter said to them, “I am going fishing,” and they said, “We’ll

go with you as well.” They went and embarked on a boat, but they did not catch anything that night.

4 Just as the morning was breaking, Jesus stood on the seashore. However, the disciples did not realize that it was Jesus. 5 Then Jesus said to them, “Children, you don’t have anything to eat, do you?” They answered him, “No.” 6 He said to them, “Cast your net on the right side of the boat, and you will find something.” So they cast it and were no longer able to haul it back because of the large number of fish.

Dining with the Lord

7 Then that disciple whom Jesus loved said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he put on his outer garment—because he was not wearing much—and threw himself into the sea. 8 But the other disciples came in a little boat, towing the net full of fish, for they were not far from land, only about a hundred yards. 9 When they got to land, they saw that a charcoal fire had been made, fish had been set on it, and there was bread laid out too.

10 Jesus said to them, “Bring some of the fish that you just caught.” 11 So Peter went aboard and hauled the net to land, full of large fish, one hundred and fifty-three of them. Yet although there were so many, the net was not torn. 12 Jesus said to them, “Come, eat breakfast.” Yet not one of the disciples dared ask him, “Who are you?” because they knew it was the Lord. 13 Jesus came, took bread, and gave it to them, and he did the same with the fish. 14 Now this was the third time that Jesus had appeared to the disciples after he had risen from the dead.

Peter and the Risen Lord

15 After they had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” Peter said to him, “Of course, Lord, you know that I love you!” Jesus said to him, “Tend my lambs.” 16 A second time Jesus said to him, “Simon son of John, do you love me?” Peter said to him, “Of course, Lord, you know that I love you!” Jesus said to him, “Shepherd my sheep.” 17 A third time he asked him, “Simon, son of John, do you love me?” Peter was pained that Jesus had asked him a third time, “Do you love me?” So he said to him, “Lord, you know everything. You know that I love you!” Jesus said to him, “Tend my sheep. 18 Amen, amen, I say to you,

When you were a younger man,
you used to dress yourself
and walk about where you wanted.
But when you grow old,
you will stretch out your hands
and someone else will dress you
and take you where you do not want to go.”

19 Now he said this to signify by what kind of death Peter would glorify God. After saying that, he told him, “Follow me!”

The Fate of the Beloved Disciple

20 When Peter turned around, he saw the disciple whom Jesus loved following, who at dinner had leaned into the embrace of Jesus and had asked, “Lord, who is the one who is going to hand you over?” 21 When Peter saw him, he asked Jesus, “Lord, what about him?” 22 Jesus said to him, “If I want him to remain until I come, what is that to you? You just follow me.” 23 Then this story went out among the brothers and sisters that this disciple would not die. Yet Jesus did not say to Peter that the disciple would not die, rather, “If I want him to remain until I come, what is that to you?”

Second Conclusion and the Beloved Disciple’s Witness (21:24–25)

24 This is the disciple who is testifying of these things and who has written them, and we know that his witness is true. 25 Now there were many other things that Jesus did, which, if they were each written down, I do not think the world would have room for the books that would be written!