

## **The Gospel According to John.**

Excerpted from The Latin Testament Project Bible,

Translated by John G. Cunyus.

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John 1.

In the beginning the Word was,  
and the Word was with God,  
and the Word was God.

This was in the beginning, with God.  
All came into being through him,  
and without him nothing came into being  
that was made.

Life was in him, and life was man's light.  
Light shines in shadows,  
and shadows have not understood her.

A man was sent from God, whose name was John.  
He came as testimony,  
so he could bear testimony about light,  
so all could believe through him.

He was not light,  
but that he might bear testimony about light.

The true light  
which lights up every man  
was coming into the world.

He was in the world,  
and the world came into being by Him,  
and the world did not recognize Him.  
He came to His own,

and His own did not receive Him.  
But as many as did receive Him,  
He gave them power to be made God's children –  
those who believe in his name –  
who were born not from blood,  
nor from flesh's will, nor from man's will –  
but from God.

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The Word became flesh, and lived among us,  
and we saw His glory,  
glory like the only-born from the Father,  
full of grace and truth.  
John offers testimony about him,  
and he cries out, saying,  
“This was whom I said to you,  
‘Who comes after me came into being before me,  
because he was before me.’”  
From His plenty we all have received,  
even grace for grace.  
Law was given through Moses;  
grace and truth came into being  
through Jesus Christ.  
No one has ever seen God.  
The only-born Son, who is in the Father's embrace,

He has made known.

This is John's testimony when Jews sent priests and Levites from Jerusalem to him, so they could ask him, "Who are you?"

He confessed and did not deny. He confessed that, "I am not Christ."

They questioned him, "What, then? Are you Elijah?"

He says, "I am not."

"Are you a prophet?"

He answered, "No."

So they said to him, "Who are you, so we can give an answer to those who sent us? What are you saying about yourself?"

He said, "I am a voice calling in the desert, 'Set the Lord's path in order,' as Isaiah the prophet said."

Those who were sent were from the Pharisees. They questioned him and said to him, "Why are you baptizing if you aren't Christ or Elijah or a prophet?"

John answered them, saying, “I baptize in water, but One has stood up among you whom you do not know. He is who will come after me, who came into being before me, whose shoelace I am not worthy to untie.”

These happened in Bethany, across the Jordan, where John was baptizing.

The next day, John saw Jesus coming to him and said, “Look! God’s lamb, who takes away the world’s sin! This is he of whom I said, “A man comes after me who came into being before me, because he was before me. I didn’t know him, but so that he could be made known to Israel – because of this I came baptizing in water.”

John gave testimony, saying that, “I saw Spirit coming down like a dove from the sky, and It remained on him. I didn’t know him, but the One who sent me to baptize in water, He said to me, ‘Over whom you see Spirit coming down and remaining on him – this is who baptizes in Holy Spirit.’ I saw and gave testimony that this is God’s Son.”

The next day John again stood, and two of his disciples. Seeing Jesus walking, he says, “Look! God’s lamb!”

The two disciples heard him talking and followed Jesus. Jesus, turning and seeing them following, says to them, “What are you looking for?”

They said to him, “Rabbi (which is said, by interpretation, ‘Teacher’), where are you staying?”

He says to them, “Come and see.”

They came and saw where he was staying, and remained with him that day. It was like the tenth hour. Andrew, one of the two who heard from John and followed him, was Simon Peter’s brother. This man first found his brother Simon and says to him, “We have found Messiah,” that is, interpreted, Christ. He brought him to Jesus.

Jesus, knowing him, said, “You are Simon, John’s son. You will be called Cephas,” which means Rock.

In the morning, he wanted to go into Galilee. Jesus found Philip and says to him, “Follow me!”

Philip was from Bethsaida, Andrew and Peter’s city. Philip found Nathanael and says to him, “We have found whom Moses wrote about in the law, and the prophets – Jesus, Joseph’s son, from Nazareth.”

Nathanael said to him, “Can anything good be from Nazareth?”

Philip says to him, “Come and see.”

Jesus saw Nathanael coming to him and says about him, “Look! A true Israelite, in whom is no deceit.”

Nathanael says to him, “Where do you know me from?”

Jesus answered and said to him, “I saw you when you were under the fig tree before Philip called you.”

Nathanael answered him and said, “Rabbi, you are God’s Son! You are Israel’s King!”

Jesus answered and said to him, “Do you believe because I said to you, ‘I saw you under the fig tree’? You will see greater than these.”

He says to him, “Amen, amen, I say to you, you will see sky opened and God’s angels going up and coming down over man’s Son.”

John 2.

The third day, weddings took place in Galilean Cana, and Jesus’ mother was there. Jesus was called there, and his disciples, to the weddings. The wine giving out, Jesus’ mother says to him, “They have no wine.”

Jesus says to her, “What is to me and to you, woman? My hour has not yet come.”

His mother says to the attendants, “Do whatever he tells you.”

Six stone jars were there, placed according to Jewish purification rites, each holding two or three measures. Jesus says to them, “Fill the jars with water.”

They filled them to the brim. Jesus says to them, “Draw some out now, and take it to the master of the feast.”

They took it. As the master of the feast tasted the water made wine and did not know where it came from – but the attendants who drew out the water knew – the master of the feast called the groom. He says to him, “Every man puts the good wine out first, and when they are drunk, then that which is worse. You saved the good wine until now.”

Jesus did this, the beginning of signs, in Galilean Cana, and showed his glory, and his disciples believed in Him. After this, he went down to Capernaum, he and his mother and his brothers and his disciples, and they stayed there not many days.

The Jewish Passover was near, and Jesus went up to Jerusalem. He found in the temple those selling oxen and sheep and doves, and money-changers sitting. When he had made like a whip from cords, he threw all out of the temple, sheep and cattle alike. He poured out the money-changers' copper and overturned the tables. He said to those who were selling doves, "Take these from here! Don't make my Father's house a place of business!"

His disciples remembered that it was written, "Zeal for Your house will consume me."

Therefore, the Jews answered and said to him, "What sign do you show us that you do these things?"

Jesus answered and said to them, "Dissolve this temple and in three days I will raise it up."

The Jews said, "This temple was built in forty-six years, and will you raise it up in three days?"

But he was speaking of the temple of his body. Therefore, when Jesus had risen from the dead, his disciples remembered that he said this, and they believed the scriptures and the word which Jesus said. While he was in Jerusalem at the Passover on the feast day, many believed in his name, seeing his signs which he was doing. Jesus himself did not trust himself to them, because he knew all, and

because it wasn't necessary to him that someone bear testimony about man – for he knew what was in man.

John 3.

There was a man from the Pharisees, Nicodemus by name, a Jewish prince. This man came to him by night and said to him, “Rabbi, we know that you came from God as a teacher, for no one can do these signs that you do unless God is with him.”

Jesus answered and said to him, “Amen, amen, I say to you, unless someone is born anew he can't see God's kingdom.”

Nicodemus says to him, “How can a man be born when he is old? He can't enter his mother's womb again and be born, can he?”

Jesus answered, “Amen, Amen, I say to you, unless one is reborn by water and Spirit, he can't enter into God's kingdom. What is born from flesh is flesh, and what is born from Spirit is spirit. Don't be amazed that I said to you, ‘It is necessary for you to be born anew.’ Spirit breathes where it will. You hear its voice, but you don't know where it comes from and where it goes. So is everyone who is born from Spirit.”

Nicodemus answered and said to him, “How can this be?”

Jesus answered and said to him, “Are you Israel’s teacher and you don’t know this? Amen, Amen, I say to you, that what we know we speak, and what we’ve seen we testify to, and you don’t accept our testimony. If I spoke to you of the earthly and you don’t believe, how will you believe if I speak to you of the heavenly?”

“No one has gone up into the sky except the One who came down from the sky – man’s Son, who is in the sky. As Moses lifted up the snake in the desert, so it is necessary that man’s Son be lifted up, that everyone who believes in Him may not perish, but may have eternal life.

“God loved the world in this way: that He gave His only-born Son, that everyone who believes in Him not perish, but have eternal life. God did not send His Son into the world so He could judge the world, but so the world could be saved through Him. Who believes in Him is not judged. Who does not believe has been judged already, because he didn’t believe in the name of God’s only-born Son.

“This is judgment: that light came into the world, and men loved shadows more than light, for their acts were harmful. Everyone who lives harmfully

hates light and doesn't come to light, so his actions won't be rebuked. Who works truth comes to light, so his works may be made known, that they are done in God.”

After this, Jesus and his disciples went into Judah's land. He stayed there with them and baptized. John was baptizing in Aenon, too, beside Salim, because many waters were there. People came and were baptized, for John was not yet thrown in prison.

A question rose from John's disciples with the Jews concerning purification. They came to John and said to him, “Rabbi, the One who was with you across the Jordan, to whom you gave witness – look! He baptizes and all come to him.”

John answered and said, “Man can receive nothing unless it is given to him from the sky. You yourselves bear witness to me that I said, ‘I am not Christ,’ but that I was sent before him. Who has the bride is the groom. The groom's friend who stands and hears him rejoices with joy over the groom's voice. Therefore, this joy of mine is full. It is necessary for him to increase, but me to diminish.”

“Who comes from above is above all. Who is from earth is of earth, and speaks of the earthly. Who comes from the sky is above all. He bears witness to this – what he saw and heard, and no one accepts his testimony. Who accepts his testimony marks

that God is true, for whom God sent speaks God's words, for God does not give Spirit by measure.

“The Father loves the Son and has given all into his hand. Who believes in the Son has eternal life, but who is unbelieving to the Son will not see life – yet God's anger remains on him.

John 4.

Because, therefore, Jesus knew that the Pharisees had heard that Jesus is making and baptizing more disciples than John, (though Jesus did not baptize, but his disciples) he left Judea and went again to Galilee – yet it was necessary for him to pass through Samaria.

He came into a Samaritan city which is called Sychar, beside the estate that Jacob gave to Joseph his son. Jacob's well was there, so Jesus, worn out from the road, sat on the well. It was like the sixth hour. A woman from Samaria comes to draw water. Jesus says to her, “Give me something to drink,” for his disciples had gone into the city so they could buy food.

That Samaritan woman says to him, “How is it you, when you are a Jew, ask to drink from me, since I am a Samaritan woman?” – for Jews have no association with Samaritans.

Jesus answered and said to her, “If you knew God’s gift and who it is who says to you, ‘Give me something to drink’, perhaps you would ask from him, and he would give you living water.”

The woman says to him, “Sir, you don’t even have anything in which to haul it up, and the well is deep. From where then do you have living water? Are you greater than our father Jacob who gave us the well – and he drank from it and his sons and cattle?”

Jesus answered and said to her, “Everyone who drinks from this water will thirst again. Who drinks from the water which I will give him will not thirst in eternity. The water which I will give him will become in him a spring of water bubbling up to eternal life.”

The woman says to him, “Sir, give me this water, so I won’t be thirsty or come here to draw it up!”

Jesus says to her, “Go, call your husband, and come here!”

The woman answered and said, “I don’t have a husband.”

Jesus says to her, “You spoke well that ‘I don’t have a husband.’ You’ve had five husbands, and the one you have now isn’t your husband. You said this truly.”

The woman says to him, "Sir, I see that you are a prophet. Our fathers worshiped on this mountain, and you say that Jerusalem is the place where it is necessary to worship."

Jesus says to her, "Woman, believe me that the hour will come when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you don't know. We worship what we know, because salvation is from the Jews.

"Yet the hour comes and now is when true worshipers will worship the Father in spirit and truth, for the Father seeks such who may worship Him. God is spirit, and it is necessary for those who worship Him to worship in spirit and truth."

The woman says to him, "I know that Messiah comes, who is called Christ. When He comes, then, He will tell us all."

Jesus says to her, "I am who speaks with you."

Immediately, his disciples came and wondered, because he was talking with the woman. Yet no one said, 'What do you want', or 'Why are you talking with her?' Therefore, the woman left the water jar and went into the city. She says to those men, "Come, see a man who told me everything I ever did. He isn't Christ, is he?"

They went out of the city and came to him. Meanwhile, the disciples were begging him, saying, “Rabbi, eat!”

He said to them, “I have food to eat that you don’t know.”

The disciples began saying to each other, “Surely no one could have brought him something to eat.”

Jesus says to them, “My food is that I do the will of the One who sent me, so I may complete His work. Don’t you say that, ‘Four months still are left, and the harvest comes’? Look! I say to you, lift up your eyes and see the countries, that they are already white for harvest!

“Who reaps receives pay and gathers fruit to eternal life, so who sows and who reaps also may rejoice together. A true word is in this, that one is who sows and one is who reaps. I sent you to reap what you have not worked. Others worked and you entered into their work.”

Many from that city believed in him because of the Samaritan woman’s word, bearing witness that “He told me everything I have done.”

Therefore, when the Samaritans had come to him, they begged him that he stay there, and he stayed

there two days. Many more believed because of his word. They said to the woman that, “Now we believe not because of your talk, for we have heard and know that this indeed is the world’s Savior.”

After two days he left from there and went into Galilee, for Jesus himself gave witness that a prophet has no honor in his homeland. When, therefore, Jesus had come into Galilee, the Galileans followed him, when they had seen all that he did in Jerusalem on the feast day – for they also had gone to the feast day.

He came again into Galilean Cana, where he made water wine. There was a certain ruler whose son was sick in Capernaum. When he heard that Jesus had come from Judea to Galilee, he went to him and begged him that he come down and heal his son, for he had begun to die. Jesus said to him, “Unless you see signs and wonders, you don’t believe.”

The ruler says to him, “Lord, come down before my son dies!”

Jesus says to him, “Go! Your son lives.”

The man believed the word that Jesus spoke to him, and went. While he was going down, the slaves met him and told him – saying that his son would live. He questioned from them the hour when he

improved, and they said to him, “Yesterday at the seventh hour, the fever left him.”

The father knew that it was that hour when Jesus said to him, “Your son lives.”

He believed, and all his house. This again was the second sign Jesus did, when he had come from Judea to Galilee.

John 5.

A Jewish feast day was after this, and Jesus went up to Jerusalem. There is in Jerusalem on Probatika a pool which is called Bethsaida in Hebrew, having five porticos. A great crowd of the sick, blind, lame, and withered lay in these, waiting for the water’s motion. A certain man was there, having thirty-eight years in his sickness. When Jesus had seen this man lying there, and knew that he already has much time, he says to him, “Do you want to be whole?”

The sick man answered him, “Lord, I don’t have a man so when the water is troubled he could put me in the pool. For while I am coming, another goes down before me.”

Jesus says to him, “Get up, take your cot, and walk!”

The man immediately was made whole, and he took up his cot and walked. It was the Sabbath on that day. The Jews said to him who was healed, “It is the Sabbath. It isn’t legal for you to take your cot.”

He answered them, “The one who made me whole – he said to me, ‘Take your cot and walk!’”

They questioned him, therefore, “Who is that man who said to you, ‘Take up your cot and walk?’”

He who was made whole didn’t know who it was, for Jesus turned away from the crowd gathered in the place. After, Jesus found him in the temple and said to him, “Look! You’ve been made whole. Don’t sin further, so something worse doesn’t touch you!”

That man went out and told the Jews that Jesus was the one who made him whole. Because of this, the Jews persecuted Jesus, because he did this on the Sabbath. But Jesus answered, “My Father is working even now, and I am working.

Because of this, therefore, the Jews sought to kill him, because he not only loosed on the Sabbath, but also called God his Father, making himself equal to God. So Jesus answered and said to them, “Amen, Amen, I say to you, the Son can’t do anything of himself, except what he sees the Father doing. Whatever He will do, this the Son does as well. The

Father loves the Son, and shows Him everything that He Himself is doing. He will show Him greater works than these, so you may marvel.

“As the Father raises the dead and gives life, so the Son too makes alive whom he wants. For neither does the Father judge anyone, but has given all judgment to the Son, that all may honor the Son as they honor the Father. Who will not honor the Son, will not honor the Father who sent him.

“Amen, Amen, I say to you, that who hears My word and believes Him who sent me has eternal life, and does not come to judgment – yet he passes from death to life. Amen, Amen, I say to you, that an hour comes and now is when the dead will hear the voice of God’s Son, and those who hear will live.

“As the Father has life in Himself, so He also gave the Son to have life in Himself. He gave Him power also to work judgment, because He is man’s Son. Don’t marvel at this, because an hour comes when all who were in tombs will hear His voice. They will come out – who did good into life’s resurrection; who did harmful things into judgment’s resurrection.

“I can’t do anything of Myself. As I hear, I judge. My judgment is righteous, because I’m not seeking My will, but His will who sent me. If I give testimony about me, my testimony isn’t true.

Another is who gives testimony about me, and I know that the testimony He presents about me is true.

“You sent to John, and he gave testimony to truth. I don’t receive testimony from man, yet I say this so you may be saved! He was a burning and shining lamp, and you wanted to exult for an hour in his light. But I have testimony greater than John’s, for the works which the Father gave me so I might complete them – these works which I do give testimony about me, that the Father sent me.

“The Father Himself who sent me gives testimony about me, yet you have never heard His voice or seen His appearance. You don’t have His word remaining in you, because that One whom He sent – you don’t believe Him! You’ve searched the scriptures because you think to have eternal life in them – and they are what give testimony about me. You don’t want to come to me, so you can have life.

“I don’t receive clarity from men, but I’ve known you – that you don’t have God’s love in you. I have come in my Father’s name, and you don’t receive me. If another should come in his own name, you will receive him. How can you believe, who receive glory from each other and don’t seek the glory that is only from God?

“Don’t think that I may be your accuser with the Father. Moses is the one who accuses you, in whom you hope. If you had believed Moses, perhaps you would have believed about me too, for he wrote about me. If you don’t believe his writings, how will you believe my words?”

John 6.

After this, Jesus went out across the Sea of Galilee, which is of Tiberias. A great crowd followed him, because they saw the signs which he did over those who were sick. Jesus went up onto the mountain and sat there with his disciples. Passover was near, a Jewish feast day. When, therefore, Jesus had lifted up his eyes and seen that a huge crowd came to him, he says to Philip, “Where will we buy bread so these can eat?”

He was saying this testing him, for he knew what he would do. Philip answered him, “Two hundred denarii of bread won’t be enough for them so each one could take a little.”

Andrew, Simon Peter’s brother, one of his disciples, says to him, “One boy is here who has five barley loaves and two fish – but what are these among so many?”

Jesus said, “Make the men sit down.”

There was much grass in the place, so the men sat down. The number of men was around five thousand. So Jesus took the loaves and, when he had given thanks, he distributed them to those sitting down, and likewise from the fish – as much as they wanted. As they were full, he said to his disciples, “Collect what fragments are left over, so they aren’t lost.”

They collected and filled twelve baskets of fragments from the five barley loaves, which were left over from those who ate. Therefore those men, when they had seen the sign which he had done, said that, “This really is the prophet who is coming into the world!”

Jesus, when he knew that they would come so they could seize him and make him king, fled again into the mountain – he alone. As evening came, his disciples went down to the sea. When they got into the boat, they went across the sea toward Capernaum. Shadows were come already, and Jesus had not come to them. The sea surged up, stirred by a great wind.

When, therefore, they had rowed like twenty-five or thirty stadia, they see Jesus walking on the sea and coming near the boat – and they were afraid. He says to them, “I am. Don’t be afraid!”

Therefore, they wanted to receive him into the boat, and immediately the boat was at the land to which they went.

The next day, the crowd that stood across the sea saw that no other boat was there but one, and that Jesus had not gone into the boat with his disciples, but his disciples had left alone. Other ships came from Tiberias, near the place where they had eaten bread, the Lord giving thanks. When the crowd had seen that Jesus was not there or his disciples, they climbed into boats and went to Capernaum, seeking Jesus. When they found him across the sea, they said to Him, “Rabbi, when did you come here?”

Jesus answered them and said, “Amen, Amen, I say to you, you seek me not because you saw signs, but because you ate from the loaves and were full. Don’t work for food that perishes, but that remains to eternal life, which man’s Son will give you – for Father God has sealed Him.”

They said to him, “What will we do so we may do God’s works?”

Jesus answered and said to them, “This is God’s work, that you believe in him whom He sent.”

They said to him, “What sign, therefore, are you doing, so we can see and believe you? What are you working? Our fathers ate manna in the desert. As

was written, ‘He gave them bread from the sky to eat.’”

Jesus said to them, “Amen, Amen, I say to you, Moses didn’t give you bread from the sky, but my Father gives you true bread from the sky. God’s bread is who comes down from the sky and gives the world life.”

They said to him, “Sir, give us this bread always!”

Jesus said to them, “I am the bread of life. Who comes to me will not be hungry, and who believes in me will never thirst. I said to you that you also have seen me and don’t believe. All that the Father gives me will come to me, and him who comes to me I will not throw out.

“I came down from the sky not so I could do my will, but His will who sent me. This is His will of the Father who sent me – that I not lose anything from all that He gave me, but might raise him up on the last day. This is the will of the Father who sent me, that everyone who sees the Son and believes in him may have eternal life – and I will raise him on the last day.”

The Jews complained about him, because he said, “I am the bread that came down from the sky.”

They said, “Isn’t this Jesus, Joseph’s son, whose father and mother we know? How, then, does he say that, ‘I came down from the sky’?”

Jesus answered and said to them, “Don’t complain to one another. No one can come to me unless the Father who sent me draws Him, and I will raise him on the last day.

“It is written in the prophets, ‘And all will be taught of God.’ Everyone who has heard from the Father and has learned comes to me – not that anyone has seen the Father, except the One who is from God. This one has seen the Father.

“Amen, Amen, I say to you, who believes in me has eternal life. I am life’s bread. Your fathers ate manna in the desert and died. This is the bread coming down from the sky, that if one eats from it he will not die. I am living bread, who came down from the sky. If one will eat from this bread, he will live in eternity, and the bread which I will give for the world’s life is my flesh.”

So the Jews argued with each other, saying, “How can this man give us his flesh to eat?”

Jesus said to them, “Amen, Amen, I say to you, unless you eat man’s Son’s flesh and drink his blood, you will not have life in you. Who eats my flesh and drinks my blood has eternal life, and I will

raise him on the last day – for my flesh is true food, and my blood is true drink. Who eats my flesh and drinks my blood remains in me, and I in him.

“As the living Father sent me and I live because of the Father, so who also eats me, he too will live because of me. This is the bread that came down from the sky, not like the manna your fathers ate, and they died. Who eats this bread will live in eternity.”

He said these things teaching in the synagogue in Capernaum. Therefore many of his disciples, hearing, said “This word is hard. Who can listen to him?”

Jesus, knowing in himself that his disciples complained about this, said to them, “Does this scandalize you? What if, therefore, you see man’s Son going up where he was before? It is Spirit who gives life. Flesh counts for nothing. The words which I spoke to you are spirit and life, yet there are some of you who don’t believe.”

Jesus knew from the start who were believing, and who would betray him. He said, “Because of this I said to you that no one can come to me unless it be given him from my Father.”

From this, many of his disciples turned back and no longer walked with him. Jesus said to the twelve, “Do you want to go away too?”

Simon Peter said to him, “Lord, to whom will we go? You have the words of eternal life. We’ve believed and known that you are Christ, God’s Son.”

Jesus answered them, “Didn’t I choose you twelve? And one of you is a devil.”

He spoke of Judas Scarioth, Simon’s son, for this was who betrayed him, one of the twelve.

John 7.

After this, Jesus walked around in Galilee, for He didn’t want to walk in Judea, because the Jews wanted to kill Him. The day of the Jewish festival of Tabernacles was near. His brothers said to Him, “Leave here and go to Judea, so your disciples too can see your works which You are doing! After all, no one does something in secret and he himself wants to be known. If you are doing these things, make yourself known to the world!”

His brothers didn’t believe in him either. Jesus says to them, “My time has not yet come, but your time is always ready. The world can’t hate you, but it hates me – because I bear witness of it that its

works are harmful. You go to this feast day! I am not going to that feast day, because my time is not yet complete.”

When he said this, he stayed in Galilee. As his brothers went up, then he also went up to the feast day – not openly, but as if in secret. The Jews sought him on the feast day, and said, “Where is he?”

(Verses 12-16 are missing from Biblia Sacra IV.)

There was much murmuring about him in the crowd. Jesus said, “Who speaks about himself seeks his own glory. Who seeks his glory who sent him, this one is true and no lawlessness is in him. Didn’t Moses give you the law? And no one among you does the law. Why are you seeking to kill me?”

The crowd answered and said, “You have a demon! Who wants to kill you?”

Jesus answered and said to them, “I did one work, and all of you marvel. Moses gave you circumcision – not that it is from Moses, but from the fathers – and you circumcise a man on the Sabbath. If a man receives circumcision on the Sabbath so Moses’ law not be broken, why are you indignant with me because I made a whole man healthy on the Sabbath? Don’t judge according to appearance, but judge righteous judgment!”

Some of those from Jerusalem said, “Isn’t this whom they want to kill? Look! He talks openly and they say nothing to him. Could it be the leaders knew that this is Christ? Still, we know where this man comes from, but no one knows where Christ is from when he comes.”

Jesus cried out, teaching in the Temple and saying, “So you know me, and you know where I’m from? I did not come from myself, but who sent me is true – whom you do not know. I know Him, because I am from Him and He sent me.”

So they sought to arrest him, and no one put a hand on him – because his hour had not come. Many from the crowd believed in him. They said, “When he comes, Christ won’t do more signs than this One does, will he?”

The Pharisees heard the crowd whispering these about him, and the princes and Pharisees sent ministers so they could arrest him. Jesus said, “I’m with you just a little more time, and I will go to Him who sent me. You will seek me and not find me, and where I am, you can’t come.”

The Jews said to themselves, “Where is this one going that we won’t find him? He won’t go to the dispersion among the nations and teach the nations, will He? Who is this word whom he said, “You will

seek me and will not find me, and where I am you can't come.”

On the last great day of the feast, Jesus stood and called out, saying, “If someone thirsts, let her come to me and drink! Who believes in me, as scripture said, ‘Rivers of living water will flow from her womb.’”

He said this of Spirit, whom those believing will receive – for Spirit was not, because Jesus was not yet glorified. Some from the crowd, when they heard these words of his, said, “This really is the prophet.”

Others said, “This is Christ.”

Still others said, “Christ doesn't come from Galilee, does He? Doesn't scripture say that Christ will come from David's seed, and from Bethlehem, the town where David was?”

So dissension happened among the crowd because of him. Some of them wanted to arrest him, yet no one laid a hand on him. The ministers came to the high priests and Pharisees. They said to them, “Why didn't you bring him?”

The ministers answered, “A man never spoke so – like this man!”

The Pharisees answered them, “You haven’t been seduced, have you? No one among the princes has believed in him, or among the Pharisees, have they? This crowd that doesn’t know the law – they are cursed!”

Nicodemus says to them – he who went to him by night, who was one of them – “Our law doesn’t judge a man unless it hears from him first and knows what he does, does it?”

They answered and said to him, “You aren’t a Galilean, are you? Search and see that a prophet doesn’t rise up from Galilee!”

Each one went back to his home.

John 8.

Jesus went up onto the Mount of Olives. He came again early into the temple, and all the people came to him. Sitting down, he began to teach them. The writers and Pharisees bring a woman caught in adultery to him, and they stood her in the middle. They said to him, “Teacher, this woman was caught in the moment of adultery. Moses commanded us in the law to stone this kind. Therefore, what do You say?”

They said this testing him, so they could accuse him. Bending down, Jesus wrote on the ground with

a finger. When they continued questioning him, he straightened himself up and said to them, “The first who is without sin among you may throw a stone at her.”

Bending himself down again, he wrote on the ground. Hearing this, one after another left, beginning with the oldest, and the woman alone also remained, standing in the middle. Straightening himself up, Jesus said to her, “Woman, where are they? Has no one condemned you?”

She said, “No one, Lord.”

Jesus said, “Nor will I condemn you. Go, and don’t sin further.”

Therefore, Jesus spoke to them again, saying, “I am the world’s light. Who follows me will not walk in shadows, but will have life’s light.”

The Pharisees said to him, “You are bearing witness of yourself. Your testimony isn’t true.”

Jesus answered and said to them, “If I bear witness of myself, my witness is true, for I know where I came from and where I am going. You do not know where I came from or where I am going. You judge according to flesh. I don’t judge anyone. If I judge, my judgment is true, because I am not alone – but I and the Father who sent me.

“It is written in your law that two men’s testimony is true. I am who bears witness of myself, and the Father who sent me bears witness of me.”

They said to him, “Where is Your Father?”

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

He spoke these words in the treasury, teaching in the temple, and no one arrested him because his hour had not yet come. “I am going, and you will seek me, and you will die in your sin. Where I am going, you can’t come.”

The Jews said, “He won’t kill himself, will he, because he says, ‘Where I am going, you can’t come’?”

He said to them, “You are from below. I am from above. You are from this world. I am not from this world. Therefore I’ve said to you that you will die in your sins – for if you don’t believe that I am, you will die in your sin.”

So they said to him, “Who are you?”

Jesus said to them, “The beginning, that I also speak to you. I have much to say and to judge about you,

yet who sent me is true. What I've heard from Him, this I say to the world."

They didn't understand that he was speaking the Father to them. So Jesus said to them, "When you've lifted up man's Son, then you will know that I am, and that I do nothing of myself. Yet as the Father has taught me, so I speak. Who sent me is with me. He hasn't left me alone, for I always do what are pleasing to Him."

While he was saying these, many believed in him. Jesus said to those Jews who believed him, "If you remain in my word, truly you will be my disciples. You will know truth, and truth will free you."

They answered him, "We are Abraham's seed, and have never slaved for anyone. How do you say, 'You will be free?'"

Jesus answered them, "Amen, Amen, I say to you, that everyone who sins is sin's slave. A slave doesn't remain in a house in eternity. A son remains in eternity. Therefore, if the Son frees you, you will be free indeed. I know that you are Abraham's seed, yet you seek to kill me – for my word does not take hold among you. I speak what I've seen with the Father, and you do what you've seen with your father."

They answered and said to him, “Abraham is our father.”

Jesus says to them, “If you are Abraham's sons, do Abraham’s works! Now you seek to kill me, a man who has spoken to you the truth that I’ve heard from God. Abraham didn’t do this. You are doing your father’s works.”

They said to him, “We aren’t born from fornication. We have one father – God.”

Jesus said to them, “If God were your father, you certainly would love me, for I proceeded and came from God. I haven’t come from myself, yet He sent me. Why don’t you understand my speech? Because you can’t hear my word!

“You are of your father, the devil, and you want to do your father’s desires. He was a murderer from the beginning, and hasn’t stood in truth, for truth isn’t in him. When he speaks a lie, he speaks of his own, because he is a liar and its father.

“Because I speak truth, you don’t believe me. Who among you convicts me of sin? If I speak truth, why don’t you believe me?

“Who is of God listens to God’s words. You haven’t listened for this reason – because you aren’t of God.”

The Jews answered and said to him, “Don’t we say well that you are a Samaritan, and you have a demon?”

Jesus answered, “I don’t have a demon, yet I honor my Father – and you dishonor me. I don’t seek my glory. One is who seeks it, and He judges. Amen, Amen, I say to you, if someone serves my word, he will not see death in eternity.

The Jews said, “Now we’ve known that you have a demon. Abraham died, and the prophets, and you say, ‘If someone serves my word, he will not taste death in eternity.’ You aren’t greater than our father Abraham who died, are you? The prophets died, too. Whom do you make yourself?”

Jesus answered, “If I glorify myself, my glory is nothing. My Father is who glorifies me, whom you say that, ‘He is our God.’ You haven’t known Him, but I’ve known Him. If I say that I don’t know Him, I will be like you – a liar. Yet I know Him, and I serve His word. Abraham your father exulted that he might see my day. He saw, and rejoiced.”

The Jews said to him, “You’re not yet fifty years old, and you’ve seen Abraham?”

Jesus said to them, “Amen, Amen, I say to you, before Abraham came to be, I am.”

Therefore they took stones so they could throw them at him, but Jesus hid himself, and went out of the temple.

John 9.

Passing by, he saw a man blind from birth. His disciples asked him, “Rabbi, who sinned – this one or his parents – that he was born blind?”

Jesus answered, “Neither this one nor his parents sinned, yet that God’s works may be manifest in him. It is necessary for me to do His works who sent me while it is day. Night comes when no one can work. As long as I am in the world, I am the world’s light.”

When he said this, he spat on the ground, and made mud from the spittle, and smeared the mud over his eyes. He said to him, “Go, wash in Siloam’s pool” (which means Sent).

He went, and washed, and came seeing. The neighbors and those who saw him who was a beggar before said, “Isn’t this who sat and begged?”

Others said that, “This is.”

Others said, “By no means, yet he is like him.”

He said that, “I am.”

They began saying to him, “How were your eyes opened?”

He answered, “A man who is called Jesus made mud, and anointed my eyes. He said to me, ‘Go to Siloam’s pool, and wash.’ I went, and washed, and saw.”

They said to him, “Where is he?”

He said, “I don’t know.”

They bring him who had been blind to the Pharisees. It was the Sabbath when Jesus made mud and opened his eyes. So the Pharisees questioned him again how he had seen. He said to them, “He put mud on my eyes, and I washed, and I see.”

Some of the Pharisees said, “This man isn’t from God, because he doesn’t keep the Sabbath.”

Others said, “How can a sinful man work this sign?”

There was a division among them. They say again to the blind man, “You, what do you say about him who opened your eyes?”

He said that, “He is a prophet.”

The Jews didn't believe about him that he had been blind and had seen, until they called the parents of him who saw. They questioned them, saying, "Is this your son, whom you say that he was born blind? How then does he now see?"

His parents answered them and said, "We know that this is our son, and that he was born blind. How he now sees we don't know, or who opened his eyes we don't know. Ask him. He has the age. Let him speak for himself."

His parents said this because they feared the Jews, for the Jews had already conspired that if anyone should confess him Christ, he would be put out of the synagogue. For this reason his parents said that, "He has the age. Ask him."

So they again called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner."

He said, "I don't know if he is a sinner. I know one thing: that while I was blind, now I see."

They said to him, "What did he do to you? How did he open the eyes for you?"

He answered them, "I've already told you, and you've heard. Why do you want to hear again? You don't want to be his disciples, do you?"

They cursed him and said, “You are his disciple, but we are disciples of Moses. We know that God spoke to Moses, but we don’t know where this man is from.”

That man answered and said to them, “There is a wonder in this, that you don’t know where he is from – and he opened my eyes. We know that God doesn’t hear sinners. Yet if someone is God’s worshiper and does His will, He hears him. It isn’t heard from the age that someone has opened eyes born blind. Unless this man was from God, he couldn’t do anything.”

They answered and said to him, “You were born in total sin, and are you teaching us?”

They threw him out. Jesus heard that they had thrown him out, and when he found him, he said to him, “Do you believe in God’s Son?”

He answered and said, “Who is he, Sir, that I may believe in him?”

Jesus said to him, “You’ve seen him, and he is who speaks with you.”

He said, “I believe, Sir.”

Falling down, he worshiped him.

Jesus said to him, “I have come in judgment to this world, that those who don’t see may see, and those who see may be made blind.”

Those of the Pharisees who were with him heard, and they said to him, “Surely we aren’t blind too, are we?”

Jesus said to them, “If you were blind, you wouldn’t have sin. Now that you say, ‘We see,’ though, your sin remains.”

John 10.

“Amen, Amen, I say to you, who does not enter through the door into a sheepfold, yet comes up from elsewhere – he is a thief and a robber. Who enters through the door is the sheep’s shepherd. The doorkeeper opens to him, and the sheep listen to his voice. He calls his own sheep by name and leads them out.

“When he sends his own sheep out, he goes before them, and the sheep follow him because they know his voice. They don’t follow a stranger, yet flee from him, because they haven’t known the strangers’ voice.”

Jesus spoke this proverb to them, but they didn't understand what he was saying to them. So Jesus spoke to them again, "Amen, Amen, I say to you, that I am the door of the sheep. All, as many as have come, are thieves and robbers, yet the sheep haven't listened to them.

"I am the door. If anyone comes in through me, he will be saved, and will go in and come out, and will find pasture. The thief doesn't come except so he may steal and kill and destroy. I have come that they may have life, and have it more abundantly.

"I am the good shepherd. The good shepherd gives his soul on the sheep's behalf. The hired hand and one who is not a shepherd, whose own the sheep are not, sees the wolf coming, and abandons the sheep, and flees. The wolf snatches and scatters the sheep. The hired hand flees because he is a hired hand, and it doesn't pertain to him about the sheep.

"I am the good shepherd, and I know mine, and mine know me. As the Father has known me, I too know the Father, and I lay my soul down on the sheep's behalf. I have other sheep who aren't of this sheepfold, and it is necessary for me to bring them in. They will hear my voice, and there will be one sheepfold, one shepherd. The Father loves me for this reason: because I lay my soul down, that I may take it up again. No one takes it from me, yet I lay it down of myself. I have power to lay it down,

and I have power to take it up again. I received this commandment from my Father.”

Again an argument happened among the Jews because of these words. Many among them said, “He has a demon and is insane. Why are you listening to him?”

Others said, “These aren’t words of one having a demon. A demon can’t open the blind’s eyes, can it?”

The Feast of Dedication took place in Jerusalem, and it was winter. Jesus was walking in the temple, in Solomon’s portico. The Jews surrounded him, and began saying to him, “How long are you taking away our souls? If you are Christ, tell us openly.”

Jesus answered them, “I speak to you, and you don’t believe. The works that I do in my Father’s name, these bear witness about me. You don’t believe because you aren’t of my sheep. My sheep hear my voice. I know them, and they follow me. I give them eternal life. They will not perish in eternity, and no one will snatch them from my hand. My Father who gave them to me is greater than all, and no one can snatch them from my Father’s hand. I and the Father are one.”

The Jews took up stones so they could stone him. Jesus answered them, “I’ve shown you many good works from my Father. Which of these works do you stone me for?”

The Jews answered him, “We don’t stone you for a good work, yet for blasphemy, and because you make yourself God, when you are a man.”

Jesus answered them, “Isn’t it written in your law that, ‘I have said you are gods’? If He called them gods to whom God’s word came – and scripture cannot be undone – whom the Father made holy and sent into the world, you say that, ‘You blaspheme,’ because I said, ‘I am God’s Son’?”

“If I’m not doing my Father’s works, don’t believe me. But if I do them, and if you don’t want to believe me, believe from the works, so you may know and believe that the Father is in me, and I in the Father.”

They sought to arrest him, and he went out from their hands. He went again across the Jordan, to that place where John was baptizing at first, and he stayed there. Many came to him. They said that, “John indeed worked no sign, but all things, whatever John said about this one, were true.”

Many believed in him.

John 11.

There was a certain sick man, Lazarus of Bethany, from the town of Mary and Martha, his sisters. It was Mary who anointed the Lord with ointment, and dried his feet with her hair, whose brother Lazarus grew sick. The sisters sent to him, saying, “Lord, look. The one whom you love is sick.”

Jesus, hearing, said to them, “This sickness is not to death, yet for God’s glory, that God’s Son may be glorified through it.”

Jesus loved Martha, and her sister Mary, and Lazarus. Therefore, as he heard that he was sick, then indeed he stayed in the same place two days. Then, after this, he says to his disciples, “Let’s go to Judea again.”

The disciples say to him, “Rabbi, now the Jews were seeking to stone you, and are you going there again?”

Jesus answered, “Aren’t the days’ hours twelve? If someone walks in the day he doesn’t stumble, because he sees this world’s light. If he walks by night he stumbles, because light isn’t in him.”

He said this, and after this he says to them, “Lazarus our friend sleeps, yet I go so I can rouse him from sleep.”

His disciples said, “Lord, if he sleeps, he will be safe.”

Jesus was speaking about his death, yet they thought that he was speaking about sleep’s rest. Jesus then said to them openly, “Lazarus is dead. I rejoice for the sake of you who believe that I was not there. Yet let us go to him.”

Thomas, who is called Twin, said to his fellow disciples, “Let’s go too, so we can die with him.”

Jesus came, and he found him already having four days in the tomb. Bethany was near Jerusalem, about fifteen stadia. Many of the Jews had come to Martha and Mary so they could console them over their brother.

Martha, as she heard that Jesus came, met him, but Mary sat in the house. Martha said to Jesus, “Lord, if you had been here, my brother would not have died. Even now I know that whatever you ask of God, God will give you.”

Jesus says to her, “Your brother will get up again.”

Martha says to him, “I know that he will get up again in the resurrection, on the last day.”

Jesus said to her, “I am the resurrection and life. Who believes in me will live even if he dies. Everyone who lives and believes in me will not die in eternity. Do you believe this?”

She said to him, “Surely, Lord. I’ve believed that you are Christ, God’s Son, who has come into the world.”

When she said this, she went and called Mary her sister quietly, saying, “The teacher is here, and he is calling you.”

As she heard, she gets up quickly and comes to him, for Jesus had not yet come into the town, yet was still in that place where Martha met him. The Jews who were with her in the house and were comforting her, when they had seen Mary, that she got up quickly and went out, followed her, saying that, “She goes to the tomb so she can weep there.”

Mary, when she had come where Jesus was, seeing him, fell at his feet. She said, “Lord, if you had been here, my brother would not be dead.”

As he saw her weeping, and the Jews who came with her weeping, Jesus groaned in spirit and was disturbed in himself. He said, “Where have you put him?”

They say to him, “Lord, come and see.”

Jesus wept. The Jews said, “Look how he loved him.”

Some of them said, “Couldn’t this one who opened blind eyes have made it that he not die?”

Jesus, again groaning in himself, came to the tomb. It was a cave, and a stone was placed over it. Jesus said, “Take the stone away.”

Martha, sister of him who died, says to him, “Lord, he already stinks, for it’s the fourth day.”

Jesus says to her, “Haven’t I said to you that if you believe, you will see God’s glory?”

So they took away the stone. Jesus, lifting eyes above, said, “Father, I give thanks to You that You have heard me. I knew that You always hear me – yet I’ve spoken for the sake of the people who stands around, that they may believe that You’ve sent me.”

When he said this, he shouted in a great voice, “Lazarus, come out!”

He who was dead comes out at once, bound feet and hands by cloths, and his face was tied with a kerchief. Jesus says to them, “Untie him, and let him go.”

Therefore many of the Jews who had come to Mary and seen what he did believed in him, but some of them went to the Pharisees, and told them what Jesus did. So the high priests and Pharisees gathered the council, and they said, “What are we doing, for this man works many signs? If we let him go so, all will believe in him, and the Romans will come and take away both our place and nation.”

One of them, Caiaphas, high priest that year, said to them, “Don’t you know anything? Don’t you think that it is better for us that one man die for the people, and the whole nation not perish?”

He didn’t say this of himself, yet being high priest that year, he prophesied that Jesus would die for the nation, and not only for the nation, yet that he might gather as one God’s sons who had been scattered. From that day they plotted that they might kill him.

Jesus already wasn’t walking openly among the Jews, yet he went out to a region near the desert, to a city which is called Efrem, and he was staying there with the disciples. The Jews’ Passover was near, and many from the region went up to Jerusalem before the Passover so they could sanctify themselves. They sought Jesus, and began saying to each other, standing in the temple, “What do you think? That he won’t come to the feast day?”

The high priests and Pharisees had given an order that if anyone knew where he might be, he would tell, so they could arrest him.

John 12.

Six days before the Passover, Jesus came to Bethany where Lazarus was, the dead man whom Jesus revived. They made him a supper there, and Martha served. Lazarus, indeed, was one of those reclining at table with him. Mary took a level of pure, costly nard ointment. She anointed Jesus' feet, and dried his feet with her hair, and the house was filled with the ointment's fragrance.

One of his disciples, Judas Scarioth, who would betray him, says, "Why wasn't this ointment sold for three hundred days' wages, and given to the poor?"

He said this not because it pertained to him about the poor, yet because he was a thief and, having the money box, he carried what was thrown into it. Jesus said, "Let her, so she may keep it to the day of my burial. You will always have the poor with you, but you won't always have me."

A great crowd of Jews knew that he was there, and they came – not for Jesus alone, yet so they could see Lazarus, whom he revived from the dead. The priests' princes plotted that they might kill Lazarus

too, because many were going away from the Jews for his sake, and believing in Jesus.

In the morning, the great crowd that had come to the feast day, when they heard that Jesus came to Jerusalem, took palm branches and came to meet him. They began shouting,  
“Hosanna! Blessed is he who comes  
in the Lord’s name, Israel’s king!”

Jesus found a young donkey and sat on him, as is written: “Don’t be afraid, Zion’s daughter!  
Look! Your king comes, sitting on a donkey’s colt.”

His disciples didn’t understand this at first, yet when Jesus was glorified, then they remembered that these were written about him, and they had done these for him.

The crowd that was with him when he called Lazarus from the tomb and revived him from the dead bore witness. The crowd came to meet him for this reason, because they heard that he worked this sign. The Pharisees said to themselves, “You see that we are accomplishing nothing. Look! The whole world has gone after him.”

Some Gentiles were among those who had come up so they could worship on the feast day. These came to Philip, who was from Galilean Bethsaida. They asked him, saying, “Sir, we want to see Jesus.”

Philip comes and speaks to Andrew. Andrew and Philip again spoke to Jesus. Jesus answered them, saying, “The hour has come that man’s Son be clarified. Amen, Amen, I say to you, unless a grain of wheat falling to the ground dies, it remains alone. But if it dies, it bears much fruit. Who loves his soul will lose her, and who hates his soul in this world keeps her in eternal life. If someone ministers to me, let him follow me, and where I am, there my minister will be too. If someone ministers to me, my Father will honor him.

“Now my soul is troubled, and what will I say? ‘Father, save me from this hour’? Yet I’ve come to this hour for this reason. Father, clarify your name.”

Then a voice came from the sky, “I have clarified, and I will clarify again.”

The crowd which stood by also heard. They claimed it to be thunder. Others said, “An angel spoke to him.”

Jesus answered and said, “This voice hasn’t come for my sake, but for yours. Now is the world’s judgment. Now this world’s prince will be thrown out, and I, if I am lifted up from the earth, will draw all to myself.”

He was saying this, signifying by what death he would die. The crowd answered him, “We’ve heard from the law that Christ remains in eternity. How can you say, ‘It is necessary to lift up man’s Son’? Who is this ‘man’s Son’?”

Jesus said to them, “The light is among you just a little while. Walk while you have light, so shadows don’t seize you! Who walks in shadows does not know where he is going. While you have light, believe in light, so you may be light’s sons.”

Jesus said this, and he went out and hid himself from them. Though he worked so many signs before them, they didn’t believe in him, so Isaiah prophet’s word could be fulfilled, which said,  
“Lord, who has believed our hearing,  
and to whom is God’s arm revealed?”

They couldn’t believe for this reason, because Isaiah again said,  
“He has blinded their eyes  
and hardened their heart,  
so they may not see by eyes  
and understand by heart,  
and be converted – and I might heal them.”

Isaiah said these when he saw his glory, and he spoke about him. Nevertheless, many of the princes believed in him, yet they wouldn’t confess him because of the Pharisees, so they wouldn’t be

thrown out of the synagogue – for they delighted more in human glory than in God’s glory.

Jesus shouted and said, “Who believes in me doesn’t believe in me, yet in Him who sent me. Who sees me, sees Him who sent me. I have come, light to the world, so all who believe in me may not remain in shadows. If someone hears my words and does not keep them, I do not judge him. I have not come so I could judge the world, yet so I could save the world.

“Who rejects me and won’t receive my words has one who judges him. The word which I have spoken, it will judge him on the last day, for I have not spoken of myself. Yet the Father who sent me, He has given a commandment to me, what I may say and what I may speak.

“I know that His commandment is eternal life. What I speak, then, as the Father said to me – so I speak.”

John 13.

The day before the Passover feast, Jesus, knowing that his hour comes that he passes on from this world to the Father, when he had loved his own who were in the world, he loved them to the end. The supper done, when the devil had already sent it into the heart that Judas Simon Scarioth betray him, knowing that the Father has given all into his hand,

and that he came out from God and goes to God, he gets up from the supper, and sets his garments aside. When he had taken a linen cloth, he wrapped it around himself. Then he puts water into a basin, and he begins to wash the disciples' feet, and to dry them with the linen cloth which was wrapped around him.

He comes to Simon Peter, and Peter says to him, "Lord, are you washing my feet?"

Jesus answered and says to him, "You don't know now what I'm doing, but afterwards you will know."

Peter says to him, "You will not wash my feet in eternity."

Jesus answered him, "If I don't wash you, you have no portion with me."

Simon Peter says to him, "Lord, not only my feet, but also the hands and head!"

Jesus says to him, "Who is bathed does not need that he wash, yet he is totally clean. You are clean, yet not all" – for he knew who it was who would betray him. For this reason he said, "You are not all clean."

After he washed their feet and took his garments, when he reclined at table again, he said to them, “Do you know what I’ve done to you? You call me teacher and Lord, and you say well, for so I am. If I, therefore, Lord and teacher, have washed your feet, you also ought to wash one another’s feet. I’ve given you an example that, as I’ve done for you, so you also may do.

“Amen, Amen, I say to you, a slave is not greater than his master, nor an apostle greater than who sent him. If you know these, you will be blessed if you do them.

“I’m not speaking about all of you. I know whom I have chosen. Yet so scripture may be fulfilled, ‘Who eats bread with me has lifted up his heel against me,’

“I speak to you now, before it happens, that when it happens you may believe that I am. Amen, Amen, I say to you, if I send someone, who receives him receives me, but who receives me receives Him who sent me.”

When Jesus said this, he was troubled in spirit. He testified and said, “Amen, Amen, I say to you, that one of you will betray me.”

The disciples were looking around at each other, hesitating about whom he spoke. One of his disciples was reclining in Jesus’ embrace, whom

Jesus loved. Simon Peter nods to this one, and he says to him, “Who is it he says this about?”

So while he reclined on Jesus’ chest, he says to him, “Lord, who is it?”

Jesus answered, “It is he to whom I stretch out the dipped bread.”

When he had dipped the bread, he gave it to Judas Simon Scarioth. After the morsel, then Satan entered into him. Jesus says to him, “What you do, do quickly.”

No one reclining at table knew why he said this to him. Some thought because Judas had the money box that Jesus says to him, ‘Buy those that are needed for us for the feast day,’ or that he give something to the poor. When, then, he received the morsel, he went out at once. It was night.

When he had gone out, Jesus says, “Now man’s Son is clarified, and God is clarified in him. If God is clarified in him, God also will clarify him in Himself, and He will clarify him at once. Little children, I am with you just a little while. You will seek me, and as I said to the Jews, ‘Where I go, you cannot come,’ so I say now to you.

“I give you a new commandment: that you love one another. As I have loved you, so you also love one

another. All will know that you are my disciples in this: if you have love for one another.”

Simon Peter says to him, “Lord, where are you going?”

Jesus answered, “Where I go you cannot follow now, but you will follow afterwards.”

Peter says to him, “Why can’t I follow you now? I will lay down my soul for you.”

Jesus answered, “Do you lay down your soul for me? Amen, Amen, I say to you, the rooster will not sing until you deny me three times.”

John 14.

“Don’t let your heart be troubled. You believe in God. Believe in me also. Many lodgings are in my Father’s house. If it were less, I would have told you, because I am going to prepare you a place. If I go and prepare you a place, I am coming again, and I will take you to myself, so where I am you may be also. You know where I am going, and you know the way.”

Thomas says to him, “Lord, we don’t know where you are going. How can we know the way?”

Jesus says to him, “I am the way and the truth and the life. No one comes to the Father except through me. If you had known me, you by all means would have known my Father also. From now on you know Him, and have seen Him.”

Philip says to him, “Lord, show us the Father, and it is enough for us.”

Jesus says to him, “Am I with you so much time, Philip, and you haven’t known me? Who sees me sees the Father too. How do you say, ‘Show us the Father?’ Don’t you believe that I am in the Father, and the Father is in me? I don’t speak the words that I say to you from myself. The Father abiding in me, He does the works. Don’t you believe that I am in the Father, and the Father is in me?”

“Otherwise, believe for the works’ sake themselves. Amen, Amen, I say to you, who believes in me, he also will do the works that I do, and he will do greater than these, because I’m going to the Father. Whatever you ask in my name, this I will do, so the Father may be glorified in the Son. If you ask me something in my name, I will do this.

“If you love me, keep my commandments, and I will pray the Father, and He will give you another Advocate, that He may remain with you in eternity – truth’s Spirit, whom the world cannot receive, because it neither sees Him nor knows Him. You

know Him, because He will remain in you, and will be among you.

“I will not abandon you as orphans. I will come to you. Yet a little while and the world already will not see me, but you will see me. Because I live, you will live too. In that day you will know that I am in my Father, and you in me, and I in you. Who has my commandments and keeps them, he is who loves me. Who loves me will be loved by my Father, and I will love him and make myself known to him.”

Judas says to him (not that Scarioth), “Lord, what has happened that you will make yourself known to us and not to the world?”

Jesus answered and said to him, “If someone loves me, he will keep my word, and my Father will love him. We will come to him, and we will make lodgings with him. Who doesn’t love me doesn’t keep my words. The word which you’ve heard isn’t mine, yet His who sent me – the Father.

“I’ve spoken these to you, remaining with you, but the Advocate, Holy Spirit, whom the Father will send in my name, He will teach you all, and will furnish you all, whatever I’ve said to you.

“I leave peace to you. I give my peace to you. I don’t give as the world gives. Don’t let your heart

be troubled or afraid. You've heard that I said to you, 'I am going, and I come to you.' If you loved me, you certainly would be joyful, because the Father is greater than me. Now I've told you before it happens, so when it happens you may believe.

"I will not speak many things to you now, for this world's prince comes. He has nothing in me. Yet so the world may know that I love the Father, as the Father has given me the commandment, so I do.

"Get up. Let's go from here."

John 15.

"I am the true vine, and my Father is the gardener. Every branch in me not bearing fruit, He takes him away. Every one who bears fruit, He prunes him so he may bring forth more.

"You already are clean because of the word that I've spoken to you. Remain in me, and I in you. As a branch cannot bear fruit by itself unless it remain in the vine, so you can't unless you remain in me.

"I am the vine, you the branches. Who remains in me and I in him, he bears much fruit – for without me you can do nothing. If someone doesn't remain in me, he will be thrown out like a branch, and he has dried up. They gather them, and throw them into fire, and they burn.

“If you remain in me and my words remain in you, you will ask whatever you want and it will be done for you. My Father is glorified in this, that you bear much fruit, and you are made into my disciples.

“As the Father has loved me and I have loved you, remain in my delight. If you keep my commandments, you will remain in my delight, as I also have kept my Father’s commandments, and I remain in His delight. I’ve spoken this to you so my joy may be in you, and your joy may be fulfilled.

“This is my commandment: that you love one another as I have loved you. No one has greater love than this – that someone lay down his soul for his friends.

“You are my friends if you do what I command you. Already I don’t call you slaves, because a slave doesn’t know what his master is doing. I’ve called you friends, because I’ve made all known to you – whatever I’ve heard from my Father.

“You haven’t chosen me, yet I’ve chosen you. I’ve placed you that you may go and bear fruit, and your fruit may remain – so whatever you ask the Father in my name, He may give you. I command you this: that you love one another.

“If the world hates you, know that it has hated me before you. If you were of the world, the world would love what was its own. Because indeed you aren’t of the world, yet I’ve chosen you from the world – the world hates you for this reason.

“Remember my word which I’ve spoken to you. A slave isn’t greater than his master. If they’ve persecuted me, they will persecute you. If they’ve kept my word, they will keep yours. They will do all these to you for my name’s sake, because they don’t know Him who sent me. If I hadn’t come and spoken to them, they would have no sin, but now they have no excuse for their sin.

“Who hates me hates my Father also. If I had not done works among them that no one else has done, they would not have sin. Now they’ve both seen and hated both me and my Father – yet so the word may be fulfilled that is written in their law, that, ‘They’ve hated me without reason.’

“When the Advocate comes, whom I will send you from the Father, truth’s Spirit, who comes forth from the Father, He will bear witness about me, and you will bear witness, because you are with me from the beginning.”

John 16.

“I’ve said these to you so you won’t be scandalized. They will force you out of the synagogues. The hour comes that everyone who kills you will consider himself to offer service to God. They will do these because they’ve known neither the Father nor me.

“I’ve said these to you so when their hour comes, you may remember that I’ve spoken to you. I haven’t told you these from the beginning because I was with you. Now I go to Him who sent me, and none of you asks me, ‘Where are you going?’ Yet because I’ve spoken these to you, sadness has filled your heart.

“I tell you truth: it is better for you that I go, for if I do not leave, the Advocate will not come to you. If I go, I will send Him to you. When He comes, He will convict the world of sin, and of righteousness, and of judgment: of sin, indeed, because they don’t believe in me; of righteousness, truly, because I go to the Father, and you won’t see me any more; but of judgment because this world’s prince is judged

“I still have much to say to you, yet you can’t bear it now. When He comes, truth’s Spirit, He will teach you in all truth, for He will not speak from Himself – yet whatever He hears, He will speak, and He will tell you what will come. He will clarify me, because He will receive concerning me and tell you. All, whatever the Father has, are mine. For this reason

I've said that He will receive concerning me, and tell you.

“Yet a little while and already you won't see me. A little while again and you will see me, because I go to the Father.”

Some of his disciples said to each other, “What is this that he says to us: ‘A little while and you won't see me, and again a little while and you will see me’, and, ‘Because I go to the Father’?”

They said, “What is this that he says, ‘A little while?’ We don't know what he is saying.”

Jesus knew that they wanted to ask him, and he said to them, “Are you asking about this among yourselves, because I said, ‘A little while, and you won't see me, and again a little while and you will see me’? Amen, Amen, I say to you, that you will cry and weep, but the world will rejoice. You will be saddened, yet your sadness will turn to joy. A woman has sadness when she gives birth because her hour comes. But when she has birthed a boy, she no longer remembers the pressure, for joy that a man is born into the world.

“Now indeed you have sadness, but I will see you again, and your heart will rejoice, and no one takes your joy from you. On that day, you will not ask me anything. Amen, Amen, I say to you, if you ask

the Father in my name, He will give to you. You haven't asked anything in my name until now. Ask and you will receive, so your joy may be full.

“I've spoken this to you in proverbs. The hour comes when I will no longer speak to you in proverbs, yet I will tell you openly from the Father. You will ask in my name on that day, and I don't say to you that I will pray the Father for you, for the Father Himself loves you, because you have loved me, and believed that I've come forth from God.

“I've come forth from the Father, and I've come into the world. Again I leave behind the world, and I go to the Father.”

His disciples say to him, “Look! Now you're speaking clearly, and not saying any proverb. Now we know that you know all, and it isn't necessary to you that anyone question you. In this we believe that you've come from God.”

Jesus answered them, “Do you believe now? Look! The hour comes and already has come, that each of you will be scattered to his own, and you will leave me alone. Yet I am not alone because the Father is with me. I've spoken this to you so you may have peace in me. You will have pressure in the world, yet be confident. I have overcome the world.”

John 17.

Jesus said these and, lifting up the eyes to the sky, he said, “Father, the hour has come. Clarify Your Son, so Your Son may clarify you, as You’ve given him power over all flesh, that to all You’ve given him, he may give them eternal life. This is eternal life: that they know You, the only true God, and Jesus Christ whom You sent.

“I have clarified You on the earth. I’ve completed the work that You’ve given me, that I may do it. Now You, Father, clarify me with Yourself, the clarity that I had with You before the world was. I’ve made Your name known to the men whom You’ve given me from the world. They were Yours, and You’ve given them to me, and they have kept Your word.

“Now they’ve known that all that You’ve given me are from You, because the words that You’ve given me, I’ve given to them. They themselves have received them, and known truly that I came forth from You, and believed that You sent me.

“I pray for them. I don’t pray for the world, yet for those whom You’ve given me, because they are Yours, and all mine are Yours, and Yours are mine, and I am clarified in them. Already I am not in the world, and these are in the world, and I go to You, holy Father. Keep those You’ve given me in Your name, that they may be one as we also. While I was

with them, I kept them in Your name. I guarded those You've given me, and none of them has perished except destruction's son, so scripture may be fulfilled. Now I am going to You, and I speak these words in the world that they may have my joy completed in themselves.

“I've given them Your word, and the world has hated them because they are not from the world, as I also am not from the world. I don't pray that You take them from the world, yet that You keep them from the harmful one. They are not of the world, as I also am not of the world.

“Make them holy in truth. Your word is truth. As You've sent me into the world, I also have sent them into the world, and I make myself holy for their sake, that they also may be made holy in truth.

“I pray not only for these, yet also for those who will believe in me through their word, that all may be one. As You, Father, in me, and I in you, that they also may be one in us, that the world may believe that You have sent me.

“I have given them the clarity that You've given me, that they may be one as we are one – I in them, and You in me, that they may be consummated as one, and the world may know that You've sent me, and You've loved them as You've loved me.

“Father, those whom You’ve given me, I will that where I am, they also may be with me, that they may see my clarity that You’ve given me, because You loved me before the world’s creation. Righteous Father, the world also has not known You, but I’ve known you, and these have known that You sent me. I’ve made Your name known to them, and will make it known, that the delight by which You’ve loved me may be in them, and I in them.”

John 18.

When Jesus said this, he went out with his disciples across Kedron brook, where there was a garden. He went into it, and his disciples. Judas, who handed him over, also knew the place, because Jesus went there often with his disciples. Therefore Judas, when he had received a cohort of soldiers and ministers from the high priests and Pharisees, came there with lanterns and torches and weapons.

Jesus, knowing all that would come over him, went out. He says to them, “Who are you looking for?”

They answered him, “Jesus Nazarene.”

Jesus says to them, “I am.”

Judas, who handed him over, was standing there with him also. So as he said to them “I am,” they

stumbled backward and fell to the ground. He questioned them again, “Who are you looking for?”

They said, “Jesus Nazarene.”

Jesus answered, “I said to you that I am. If you’re looking for me, then let these go away,”

(So the word might be fulfilled which he said, that, “I have not lost any of those You’ve given me”).

Simon Peter, having a sword, drew it out, and struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “Put the sword in the scabbard. The cup which my Father has given me, won’t I drink it?”

Therefore, the cohort and tribune and Jewish ministers seized Jesus, and bound him. They led him to Annas first, for he was father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who gave the Jews counsel that it was expedient that one man die for the people.

Simon Peter followed Jesus, and another disciple. That disciple was known to the high priest, and he went in with Jesus to the high priest’s courtyard. Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and she let Peter

in. The slave doorkeeper says to Peter, “You aren’t one of this man’s disciples, are you?”

He says to her, “I am not.”

Slaves and ministers were standing by the coals, because it was cold, and they were warming themselves. Peter was with them too, standing and warming himself. The high priest questioned Jesus about his disciples and about his teaching. Jesus answered him, “I’ve spoken openly to the world. I’ve always taught in the synagogue and in the temple, where all Jews come together, and I’ve said nothing in secret. Why question me? Question those who’ve heard what I’ve said. Look! These know what I’ve said.”

When he said this, one of the ministers standing by gave Jesus a slap, saying, “You answer the high priest so?”

Jesus answered him, “If I spoke harmfully, bear witness of the harm. If well, why do you hit me?”

Annas sent him bound to the high priest, Caiaphas. Simon Peter was standing by and warming himself. So they said to him, “You aren’t one of his disciples too, are you?”

He denied it, and said, “I am not.”

One of the high priest's slaves, a kinsman of him whose ear Peter cut off, says, "Didn't I see you in the garden with him?"

Peter again denied it, and at once the rooster sang.

So they bring Jesus from Caiaphas to the Roman headquarters. It was morning, and they didn't go into the headquarters, so they wouldn't be contaminated, and could eat the Passover. Pilate went to them outside, and he said, "What accusation are you bringing against this man?"

They answered and said to him, "If he weren't a wrongdoer, we wouldn't have handed him over to you."

Pilate said to him, "Take him yourselves, and judge him according to your law."

The Jews said to him, "It isn't lawful for us to kill anyone,"

(So the word Jesus spoke might be fulfilled, signifying by what death he would die).

Pilate went into the headquarters again. He called Jesus, and said to him, "Are you the Jews' king?"

Jesus answered, "Are you saying this of yourself, or have others told you about me?"

Pilate answered, "I'm not a Jew, am I? Your nation and high priests handed you over to me. What have you done?"

Jesus answered, "My kingdom isn't from this world. If my kingdom was from this world, my ministers would have fought so I wouldn't be handed over to the Jews. My kingdom isn't from here."

Pilate said to him, "You're a king, then?"

Jesus answered, "You say that I am a king. I was born to this, and I've come into the world for this: so I can bear witness to truth. Everyone who is of truth listens to my voice."

Pilate says to him, "What is truth?"

When he said this, he went out to the Jews again, and he says to them, "I find no cause against him. It's customary to you that I release one to you at Passover. Do you want me, then, to release the Jews' king to you?"

All shouted again, saying, "Not this one, yet Barabbas."

Barabbas was a bandit.

John 19.

Then therefore, Pilate took Jesus, and beat him. Soldiers, weaving a crown of thorns, put it on his head, and wrapped him in a purple robe. They were coming to him and saying, "Hail, the Jews' king!"

They began slapping him. Pilate went outside again, and he says to them, "Look! I bring him out to you, so you may know that I find no cause against him."

Jesus went out, wearing the crown of thorns and the purple robe. Pilate says to them, "Look! The man!"

When the high priests and ministers had seen him, they shouted, saying, "Crucify! Crucify!"

Pilate says to them, "Take him yourselves and crucify, for I find no cause against him!"

The Jews answered him, "We have a law, and according to the law he ought to die, because he made himself God's Son."

When Pilate heard this word, he was more afraid. He went into the headquarters again, and he says to Jesus, "Where are you from?"

But Jesus didn't give him an answer. Pilate says to him, "Aren't you talking to me? Don't you know

that I have power to crucify you, and I have power to let you go?"

Jesus answered, "You would have no power against me if it weren't given you from above. Therefore, the one who handed me over to you has a greater sin."

From that moment, Pilate wanted to let him go, but the Jews shouted, saying, "If you let him go, you aren't Caesar's friend. Everyone who makes himself king speaks against Caesar."

When he heard these words, Pilate led Jesus outside, and sat on the judgment seat in the place which is called Lithostrotus, but in Hebrew, Gabbatha. It was the preparation day before the Passover, around the sixth hour, and he says to the Jews, "Look! Your king!"

They were shouting, "Take him! Take him! Crucify him!"

Pilate said to them, "Will I crucify your king?"

The high priests answered, "We have no king except Caesar."

Then he handed him over to them, so he could be crucified. They took Jesus, and led him out. Carrying the cross himself, he went out to that

which is called Calvary's place, Golgotha in Hebrew, where they crucified him, and two others with him on this side and that, but Jesus in the middle.

Pilate wrote a title, too, and set it on the cross. The writing was, "Jesus Nazarene, the Jews' king."

Many of the Jews, then, read this title because the place where Jesus was crucified was near the city, and it was written in Hebrew, Greek, and Latin. The Jewish high priests began saying to Pilate, "Don't write, 'The Jews' king,' yet that, 'He said, I am the Jews' king'."

Pilate answered, "What I've written, I've written."

The soldiers took his clothes when they had crucified him, and made four portions, a portion to each soldier, and the tunic. The tunic was unsewn, woven from above of one piece. They said to each other, "Let's don't tear it, yet let's cast lots for it, whose it may be," – that scripture may be fulfilled, saying, 'They divided my clothing among themselves, and they cast a lot for my cloak.'

The soldiers indeed did these things. His mother and his mother's sister, Mary of Cleopas and Mary Magdalene, were standing by Jesus' cross. When Jesus had seen the mother and the disciple standing

near, whom he loved, he says to his mother, “Woman, look! Your son.”

Then he says to the disciple, “Look! Your mother.”

From that hour the disciple took her into his own. Afterwards Jesus, knowing that all now was consummated, so scripture might be consummated, says, “I thirst.”

A vessel was set nearby, full of sour wine. Putting a sponge full of sour wine on hyssop, they offered it to his mouth. When Jesus had taken the wine, he said, “It is finished.”

Bowing the head, he gave up the breath.

Then the Jews, because it was Sabbath Eve, so the bodies not remain on the cross on the Sabbath – for that Sabbath was a great day – prayed Pilate that their legs be broken, and they be taken away. So the soldiers came, and they indeed broke the first one’s legs, and the other who was crucified with him.

When they came to Jesus, as they saw he was already dead, they did not break his legs. One soldier opened his side with a spear, and at once blood came out and water. Who saw has borne witness, and his witness is true, and he knows that he speaks truth, so you may believe too, for these

happened so scripture may be fulfilled, ‘Not a bone of his will be broken.’

Again another scripture says,  
“They will look into  
the one whom they pierced through.’

After this, Joseph of Arimathia asked Pilate if he could take away Jesus’ body, for he was Jesus’ disciple, but secretly, for fear of the Jews, and Pilate allowed it. Therefore, he came and took Jesus’ body. Nicodemus, who had come to Jesus the first night, also came, carrying a mixture of myrrh and aloes, around a hundred pounds. They took Jesus’ body, and they bound him in linen cloths with the spices, as is the Jewish custom to bury.

In the place where he was crucified was a garden, and a new tomb in the garden where no one had yet been placed. Because the tomb was near, because of the Jews’ Sabbath eve, they set Jesus there.

John 20.

The first day of the Sabbath, Mary Magdalene came to the tomb early – while there were still shadows – and she sees the stone rolled away from the tomb. She ran and came to Simon Peter and to the other disciple whom Jesus loved, and says to them, “They’ve taken the Lord from the tomb, and we don’t know where they’ve put him.”

Peter went out, and that other disciple, and they came to the tomb. The two were running together, and that other disciple ran faster than Peter, and came to the tomb first. When he knelt down, he sees the linen cloths set aside, yet he did not go in. Simon Peter came following him, and he went into the tomb. He sees the linen cloths set aside, and the kerchief that was over his head not placed with the linen cloths, yet apart, rolled up in one place. Then he went in, and that disciple who had come first to the tomb, and he saw and believed, for they didn't know yet the scripture that it was necessary for him to rise from the dead. So the disciples went out again to their own.

Mary was standing at the tomb outside, weeping. While she cried, she knelt down and looked into the tomb, and saw two angels in white sitting, one at the head and one at the feet, where Jesus' body had been placed. They say to her, "Woman, why are you weeping?"

She says to them that, "They've taken my Lord away, and I don't know where they put him."

When she said this, she turned around, and sees Jesus standing, and she didn't know that it is Jesus. Jesus says to her, "Woman, why are you weeping? Whom are you seeking?"

Thinking that he was the gardener, she says to him, “Sir, if you’ve taken him, tell where you put him, and I will take him away.”

Jesus says to her, “Mary.”

Turning, she says to him, “Rabboni,” which means “teacher.”

Jesus says to her, “Don’t touch me, for I haven’t ascended to my Father yet. Go to my brothers, and say to them, ‘I ascend to my Father and your Father, and my God and your God.’”

Mary Magdalene came, announcing to the disciples that, “I’ve seen the Lord, and he said this to me.”

When it was evening that first day of the Sabbaths, and the doors were shut where the disciples were for fear of the Jews, Jesus came and stood in the midst. He says to them, “Peace be with you.”

When he said this, he showed them hands and side. The disciples were joyful, having seen the Lord. He said to them again, “Peace be with you. As the Father has sent me, I also send you.”

When he said this, he breathed in, and he says to them, “Receive Holy Spirit! Whose sins you forgive will be forgiven them. Whose you retain, they are retained.”

Thomas, one of the twelve who is called the Twin, was not with them when Jesus came. The other disciples said to him, “We’ve seen the Lord.”

He said to them, “Unless I see the figure of the nails in his hands, and put my finger in the place of the nails, and send my hand into his side, I won’t believe.”

After eight days, his disciples were again inside, and Thomas with them. Jesus came, the doors being closed, and stood in the midst. He said, “Peace be with you.”

Then he says to Thomas, “Put your finger here, and see my hands. Take your hand, and thrust it in my side. Don’t be unbelieving, yet faithful!”

Thomas answered and said to him, “My Lord and my God.”

Jesus says to him, “You’ve believed because you’ve seen me. Blessed are those who have not seen and have believed.”

Jesus indeed worked many other signs also in his disciples’ sight, which are not written in this book. These are written that you may believe that Jesus is Christ, God’s Son, and that believing, you may have life in his name.

John 21.

Afterwards, Jesus made himself known again at the sea of Tiberias. He made himself known this way. Simon Peter, and Thomas who is called the Twin, and Nathanael, who was from Galilean Cana, and Zebedee's sons, and two others from his disciples were together. Simon Peter says to them, "I'm going fishing."

They say to him, "We're coming with you too."

They went out, and went up into the boat, and that night they caught nothing. Morning already come, Jesus stood on the shore. Nevertheless, the disciples didn't recognize that it is Jesus. Jesus says to them, "Boys, you don't have any food, do you?"

They answered him, "No."

He said to them, "Throw the net to the boat's right, and you will find."

They threw it, and now they couldn't drag it back from the multitude of fish. That disciple whom Jesus loved says to Peter, "It is the Lord."

When he'd heard that "It is the Lord," Simon Peter wrapped the tunic around himself for he was naked, and threw himself into the sea. The other disciples

came in the boat dragging the net of fish, for they weren't far from land – around two hundred cubits.

As they went down to the land, they saw coals set, and fish placed above, and bread. Jesus says to them, “Bring some of the fish which you caught now.”

Simon Peter went up and dragged the net to ground, full of great fish, one hundred fifty-three. While there were so many, the net wasn't torn. Jesus says to them, “Come, eat!”

No one dared to ask him, questioning “Who are you,” knowing that he was the Lord. Jesus came and took bread, and he gives it to them, and likewise the fish. This already was the third time Jesus made himself known to the disciples when he had risen from the dead.

When they had eaten, Jesus says to Simon Peter, “Simon of John, do you love me more than these?”

He says to him, “Yes, Lord. You know that I love you.”

He says to him, “Feed my lambs.”

He says to him again, “Simon of John, do you love me?”

He said to him, “Yes, Lord. You know that I love you.”

He says to him, “Feed my lambs.”

He says to him a third time, “Simon of John, do you love me?”

Peter was saddened because he’d said to him a third time, “Do you love me.” He says to him, “Lord, you know all. You know that I love you.”

He says to him, “Feed my sheep. Amen, Amen, I say to you, when you were young, you dressed yourself and went where you wanted. When you grow old, you will stretch out your hands, and another will dress you and lead you where you do not want.”

He said this, signifying by what death he would clarify God. When he said this, he says to him, “Follow me.”

Peter, turning, saw that disciple whom Jesus loved following, who also reclined on his chest at the supper, and said, “Lord, who is it who betrays you?” When Peter had seen him, he says to Jesus, “Lord, what about this one?”

Jesus says to him, “If I want him to remain so until I come, what is it to you? You, follow me!”

So this word went out among the brothers that this disciple would not die. Jesus did not say to him, “He will not die,” yet, “If I want him to remain so until I come, what is it to you?”

This is the disciple who bears witness about these, and has written these, and we know that his testimony is true. But there are many other works also that Jesus did which, if each were written, I consider the world itself could not hold those books which would be written. Amen.