

Simplified KJV

Holy Bible

New Testament

Training / Study Edition

“For truly I say unto you, “*Until* heaven and earth pass *away*, one jot  
(yod - smallest Hebrew letter) or one tittle (small part of a letter) shall in no way  
pass from the law, *until* all is fulfilled.” {Matt. 5:18}

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# Introduction

## Features of the SKJV

The “**Simplified King James Version**” (SKJV) Holy Bible is a modern language revision of the “Authorized King James Version” (KJV) Holy Bible. The SKJV has as its source the Greek text known as the “Textus Receptus” (TR) which is Latin for “Received Text”. The TR is the same Greek source that underlies the KJV. In this revision we have simplified the language of the KJV to make it easily understood by the modern-day reader. To that end we have updated over seven hundred words to their modern equivalents and we have changed the word order to follow more closely the English word order whereas the KJV follows more closely the Greek word order.

Our main purpose in producing this version is to seek to unite those who desire to read from a version of the Bible which is in modern vernacular with those who believe that there are extra unnecessary changes in other newer Bible versions due to the use of questionable Greek text sources. The KJV translators in 1611 also had a similar hope that the KJV Bible might be a version suitable to be read by all. (At the time it was an attempt to unite Protestants with Catholics.)

The SKJV in some cases has been made more literal in translation than the KJV Bible. In these cases we have inserted subscripted notations as visual clues to reveal more details of the original underlying Greek and Hebrew language texts. Care has been taken in the selection of modern words to maintain the rhythm and flow of the KJV Bible. We believe part of the reason the KJV has stood the test of time is that it reads smoothly and is well suited to public reading. It is our hope that this KJV revision will also be suitable for public reading.

***This Bible uses as its starting point the 1873 Scrivener Cambridge Paragraph KJV Bible. Some of the features of this Bible include the following:***

1. Indented Paragraph breaks. These have been kept. reference is also given in Many geographical locations and names have been modernized. For example the references to the prophet ‘Esais’ have been changed to ‘Isaiah’.

2. Scrivener also modernized many of the names of persons and places. In a few instances we have changed some of them back to the KJV Oxford spellings. (i.e. Scrivener made ‘Cain’ to be ‘Kain’ we went with ‘Cain’. We kept ‘Simeon’ instead of Scrivener’s ‘Symeon’. We agreed with Scrivener’s change of ‘Ethiopian Eunich’ as ‘Cushite [Ethiopian] Eunich’.)

***The following features were adapted from the 1917 Old Scofield Reference Bible.***

1. **Book Summary Notes and section headings** were adapted from the Scofield KJV Bible 1917 (with some minor revision). These headers are generally dispensationalist in nature.
2. Bishop Ussher, one of the original 1611 KJV translators developed a dating system which was first introduced to the KJV in 1762 and remained a feature for over 150 years in all KJV Bibles. We have restored this numbering system in this revision. (In the four gospels we have added the true date according to our calculations. We discuss this further in the section entitled ‘Revision History’.)

***The following features were adapted from the 1886 Thomas Newberry Englishman’s Bible.***

1. **Bolded words** indicate key thoughts within paragraphs.
2. Extra paragraph breaks with leading CAPITALIZED LEADING WORDS represent the best starting points for sermons.
3. Small caps for the word ‘**Lord**’ when in reference to the ‘**LORD**’ Jesus Christ are have been changed to all capital letters. The reasoning for this is that the Old Testament uses the same underlying Greek word (“Kurios”) where the Hebrew indicates “Jehovah or Adonai”. We believe that references to Jesus who Himself is also deity deserves the same capitalization as used when referring to deity in the Old Testament. (*refer to: Luke 12.35-37.*)
4. Where the Bible writer quotes from another Scripture, that Scripture quotation has been indented and is CAPITALIZED.

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5. **Hollow point words** indicate extra emphasis needed when read publicly.

*The standard features that we have incorporated in the Simplified King James Version are as follows:*

1. English UK spellings have been observed as thirty percent of the world uses this form of English as their language of commerce.
2. *Italicized words* were introduced shortly after 1611 in the KJV to indicate words that help clarify but for which there is no direct support in the original Greek and Hebrew manuscripts. Additionally we have utilized a Helvetica font for any additional *italicized words* that we have added.
3. A slightly larger font has been used for the words of Jesus.
4. All references to deity have been capitalized. A feature of other newer Bibles that we think is worthy
5. In eighty seven instances we have added back the definite article “the” in front of “Christ” where it is supported by the underlying Greek text as a reminder to us that “Christ” is Jesus’ title and not just a surname as some mistakenly may think.
6. Over 700 archaic words have been replaced with their newer counterparts.
  - a. In the KJV Bible when the word “Thou” is used it is in reference to a single individual. When the word “You” or “Ye” is used it is in reference to several individuals. We have added the subscripted ‘(s)’ to indicate singular. This is meant to be a silent distinction for public reading. (i.e. “Marvel not that I said to **you**(s), **You** must be born-again (lit:born from above).” (John 3.7))
  - b. In some cases it was decided to keep an older word and to instead provide a description of what the older term means in round brackets following the word. (i.e. “firkins (1 firkin = approx. 9 Imp. gallons.)”, “he was made whole (well)”)
  - c. In some cases we have changed a word where the KJV translators made a less than optimal word substitution. (i.e. {John 1.12} “sons of God” changed to “children (Gk:teknon) of God” but

the opposite change is true in {Mat. 5.9} “children of God” changed to “sons (Gk:huios) of God”)

*This edition of the SKJV is also annotated.*

1. For some newer words we have also indicated the older KJV word in square brackets ‘[ ]’. In some cases the older word is well known but has not the meaning for it is not as clear as the synonym which we have replaced it with. For example for occurrences of the word ‘Iniquity’ we have replaced it with ‘Wickedness [Iniquity]’.
2. The following symbols are used within the comment ‘( )’ brackets occasionally:
  - ‘Peshita: = Aramaic,
  - ‘Hb’: = Hebrew,
  - ‘Gk.’ = Greek,
  - ‘Lit.’ = Literal
3. In a few cases where we have used two words to describe one Greek word we have introduced a hyphen. (i.e. “ministering-servant”).
4. Quite often in the Greek the tense jumps back and forth from present to past tense, particularly in the dialogues with Jesus presented in the four Gospels. Most modern Bibles have opted to change the tense from present to past tense for ease of reading.
5. **Highlighted words** indicate words in other newer Bible versions which are of concern that may be missing or in some way diminished such as by the addition of footnotes which challenge their validity in many other newer English Bible versions. These greyed out words correspond to the Westcott Hort Greek Textual differences to the TR 1624 Eliezar text (which is virtually the same as 1598 Beza). Also some of the Greyed out words are deduced from the 1881 ERV (English Revised Version) that was also produced by Westcott & Hort with Scrivener as one of the contributors.
6. Topical Notes, some of which explain the choices of words used in the SKJV were added to the ends of the books. See the Contents page. These notes are a small and abridged sample taken from the “Bible Companion Topical Index” which is also separately available from Bible Door Tracts.
7. Gustave Dore Steel etched pictures and some woodcut diagrams from

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19<sup>th</sup> century Bibles have been placed in the four Gospels, Acts, Romans and the Revelation.

### A Brief History about English Bible Versions

In order to fully appreciate the value of this version, the reasons why it was necessary to produce it requires a brief review of the history of English Bible versions.

***The KJV was derived from the same commonly available Greek text that was in constant use for over fifteen centuries.***

The Simplified KJV and its predecessor the King James Bible is based on the same Greek texts that most Bibles were based from for over 1500 years of church history which are known as Majority or Byzantine type Greek texts. There are over six thousand such manuscripts today that are in agreement with the text the KJV uses. There are however two manuscripts which have over three thousand differences in the four gospels alone between each other which are called the "Vaticanus" and the "Sinaiticus". These manuscripts are at great odds with the "Majority" (6,000+) texts. But they are said to be a couple of decades older than the Majority Manuscripts. For this reason most of the newer Bible versions have bought into the idea that they should use these 'Minority' manuscripts that come out of Alexandria, Egypt (also called Alexandrian Manuscripts). The Simplified KJV does not follow their lead. We have used only Majority type manuscripts when formulating the Simplified KJV modern language version.

***The revision history of the TR Greek text of the New Testament.***

The underlying Greek text which forms the basis for all KJV type Bibles with only the NKJV and one other exception that we know of is what is called the 'Received Text' (in Latin the 'Textus Receptus'). The "TR" Greek text was first produced by Erasmus in 1511, by selecting seven manuscripts from among the majority of manuscripts that were available to him and diligently comparing them to eliminate any possible typos. There are over 6,000 manuscripts in existence that could be compared if someone were to make the effort. 380 of these alone exist in the University of Munster Germany on microfiche. But no one has had the time or budget to examine them to come up with something to rival the "TR".

The "TR" Greek text that Erasmus came up with was then proofread and purified several times over the next 180 years, prior to 1611, primarily to correct minor typos. The final such "purification" or revision prior to 1611 was done by Beza in the 1598. Later in 1624 the Elzavir Publishing Company made another minor revision that is now called the Elzavir revision. They were the first ones that said of the Beza text that it is so perfect and pure as a basis for Bible translation that it is as if it was received from God Himself. The name Received Text or in Latin 'Textus Receptus' (TR) has stuck as the name for this Greek source ever since. The Elzavir revision was incorporated in the 1762 and subsequent King James Revisions. It is our desire that the Simplified KJV will also be as pure as is claimed for the Greek TR text underlying it.

***A brief revision history of the KJV Bible.***

The King James Version adds some extra 'filler' type words to help clarify the meaning of the text. Several minor revisions for spelling errors and any filler words were identified during this time and italicized in the text. Most KJV Bibles reflect the 4<sup>th</sup> revision unless it is specifically a Cambridge KJV Bible. A sixth minor revision was once again made also by Cambridge in 1903, called the Pure Cambridge Version. The 1611 King James Bible itself was a revision of two prior Bible versions starting first with the Wycliffe bible followed by the Bishops Bible. The major improvement of the KJV Bible over the Bishops Bible and prior English Bibles was the addition of an extensive set of cross-references (usually located in the center column in newer printed editions. This column of cross references is kept in most KJV Bibles although some eliminate it in less expensive print editions. The 1873 Cambridge Bible added more cross references than previous editions.)

In 1611 three publishing centers in the U.K. were "authorized" for the printing of the KJV Bible by King James himself. There have, since the beginning, always been other "unauthorized publishers, but the only two remaining sources that were actually "authorized" by King James, that still publish the KJV today are the Cambridge University and its rival Oxford University.

The first major revision of the 1611 KJV was made in 1762 in which much correcting of italicized words was

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accomplished. Italicized words are inserted words to help smooth out the reading of the text as they are not intended as authoritative, a way to identify such words was devised, to italicize them. This italicizing of certain words was a major step forward in Bible translation. A step forward that should in our opinion continue in all Bible translation work being done today yet apart from the KJV Bible and a few of its successors this method is rarely used in modern Bibles. (*Something that we consider to be a travesty*).

Also in 1762 USSHER's notes were first added to the Bible margins of the Cambridge KJV Bible and after that they were added to the Oxford and most other KJV Bible's. Bishop USSHER was one of the original translators that worked on the KJV Bible translation work in 1611. He then spent many years perfecting a dating system based on Luke's account of Jesus' ancestry going back to Adam via his mother Mary's (Mariam's) lineage. By comparing all the clues in the Bible regarding the ages of certain individuals and certain historical events USSHER was able to calculate that the world was created approximately 4004 years prior to Christ's birth. That dating system was added to the margins of the Bible in 1762 and remained unchallenged until Charles Darwin's influence on newer Bible versions was successful in having it removed, starting in 1881. The last Bible we know of that had the USSHER's dates in the margins was published by Scofield in 1917. You can still get that version of the Bible with USSHER's notes in the margins if you order the "OLD SCOFFIELD REFERENCE BIBLE 1917 Edition".

We have put an adjusted date to the right of USSHER's calculations for the four gospels only it takes into account several factors which indicate that the setting of Anno Domini (A.D.) year zero was handled erroneously and in fact is six years later than the true year of Jesus' birth. After the gospels we do not make the adjustment as all of History since the time of Jesus is based on this A.D. figure. There are several reasons why we make this adjustment for the four gospels Matthew, Mark, Luke and John, however.

1) Nothing in recorded History falls on year zero because a mistake was made making all events fall on 1 B.C. or A.D. 1. The date was first

calculated in A.D. 537 by a monk named Dionysius but he mistakenly left out year zero in his calculations.

- 2) Evidence gleaned from Josephus indicates that the Herod that is recorded in Matthew's account died in 4 B.C. and that the census being talked about in Matthew occurred in seven B.C.. Further evidence indicates there was a major alignment of the planets which has never happened since that time in 7 B.C. which might explain the star the Magi saw in the sky.
- 3) The year of Jesus' death was estimated to be A.D. 33 by USSHER as Jesus was estimated to be 33 years of age at his death. Most have assumed with this added knowledge that Jesus was likely born in 6 B.C. that Jesus was in fact 39 years of age in A.D. 33. This is a wrong conclusion for another reason that Luke says that Jesus started his ministry at about 30 years of age and the number of Passovers we count in the gospels during his public ministry is three. The only other logical conclusion is that Jesus died historically at an earlier date than most are willing to accept. We have calculated that date to be A.D. 27. ("AND **Jesus** himself began to be about thirty years of age," {Luke 3.23})
- 4) A.D. 27 makes the best sense of Daniel's "Cut Off Messiah" Prophecy.

DANIEL 9 - <sup>25</sup> "KNOW THEREFORE AND UNDERSTAND, THAT FROM THE GOING FORTH OF THE COMMAND TO RESTORE AND BUILD JERUSALEM UNTIL MESSIAH THE PRINCE, THERE SHALL BE SEVEN WEEKS AND SIXTY-TWO WEEKS; ... <sup>26</sup> "AND AFTER THE SIXTY-TWO WEEKS MESSIAH SHALL BE CUT OFF, BUT NOT FOR HIMSELF;..."

The word for 'weeks' in the Hebrew literally means 'seven'. In this case the meaning is not days but years. <sup>13</sup> The Messiah was to be cut off exactly  $(62+7) \times 7$  years = 483 years after the command to rebuild Jerusalem was given. That command was given in the month of Nissan in the 20<sup>th</sup> year of the reign of Artaxerxes Longimanus, which was 457 BC. It was fulfilled in AD 27.

In 1769 Oxford had applied only some of the minor revisions of the 1762 Cambridge edition. Oxford took in

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some of those revisions in 1769 and then again in 1833 they applied some more of the minor revisions. Today most people who own a KJV Bible have one that is patterned after the Oxford 1833 edition. (*These editions used the Elzavir 1624 Greek further minor revision of the TR.*)

In 1873 a man named Scrivener revised the KJV Bible once more in some cases putting words into italics that were previously not in italics and in some cases choosing more modern spellings and word choices in the text. He introduced many newer spellings for Names of Places and persons for example. Also Scrivener greatly expanded the cross references. Many feel his expanded system only adds confusion and not clarity in that the cross references become more obscure than many appreciate. Scrivener also broke up the KJV Bible into Paragraphs for the first time. The version he came up with is for that reason commonly called "the Cambridge Paragraph Bible". This version was a revision of the 1762 Cambridge KJV Bible. (*We however, have changed back some of the italicized words of the 1873 Edition to match the 1762 edition, that in our opinion by making careful study of the 1624 Elzavir Greek text, should not have been italicized.*)

### ***The Critical Alexandrian Minority Text Based Bibles beginning in 1881.***

Starting in 1881 many versions of the English Bible have been produced which do not use the "TR" Greek source as their starting point. Instead they use "Westcott & Hort, United Bible Society and Kirk & Barbara Aland Greek sources the most recent of which is called the "NU28". (*The 28 refers to the 28<sup>th</sup> revision.*) Any Bible which makes claims using any of those names are using what are called "Alexandrian" Greek manuscript sources. There are only two almost complete Alexandrian Greek Manuscripts which are the source of these Greek revisions. They are approximately 50 years older than any of the Majority copies of which there are over 6000 manuscripts available. The two Greek sources that are used are called the "Vaticanus" (*because it was found in the Vatican library*) or the "Sinaiticus" (*because it was found in a Monastery in the Sinai desert.*) This Text was also called the "Tischendorf" in the 1800's after the one who rediscovered it. Some mistakenly think that is a 3<sup>rd</sup> manuscript.

### ***The problems with the Alexandrian text are as follows:***

- 1) There are only two copies in existence that are almost complete as compared to the overwhelming number of "Majority" texts which now number over 5000.
- 2) Even in Alexandria the majority of Texts found agree with the "Majority" texts. The term "Alexandrian" is used only to discuss the minority (2) texts that are attributed to have been produced in Alexandria, Egypt.
- 3) The standard practices for manuscript copying was to make corrections in the margins and if two or more corrections were needed, to discard the entire page. Both of these texts have in some cases up to fourteen scribal errors on certain pages.
- 4) It is estimated that there are over 5800 missing words in these two "Alexandrian" manuscripts when compared to the TR/Majority/Byzantine texts.
- 5) In addition to having this many differences to the "TR" and KJV line of Bibles. These Greek sources also disagree with each other in over 3000 instances within the four gospels, Matthew, Mark, Luke and John alone.
- 6) The "Sinaiticus" to its discredit has the "Gospel of Hermes" in replacement of the "Book of Revelation" This Gospel of Hermes is a known Gnostic Gospel which was written in the 3<sup>rd</sup> century and rejected for that reason as being part of the canon of Scripture. (*All the accepted books of the New Testament were most likely completed prior to A.D. 70 with the exception of Revelation which may have been written as late as A.D. 95.*)
- 7) Many incomplete Manuscript fragments that predate the "Alexandrian" manuscripts are in full agreement with the TR/Majority/Byzantine (T.M.B.) manuscripts. Westcott & Hort, United Bible Societies and Nestle Aland have made a total of 28 revisions to date as they keep having to readjust the Alexandrian manuscript they are using to factor in new older text fragment finds that agree with the T.M.B. texts. The NU27 Alexandrian revision for example makes 500 corrections back toward the T.M.B. Manuscripts because of this. (*The recent ESV Bible is touted as more*

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*accurate because of these revisions. In our opinion it falls short however because there are 5,300 more corrections that are needed to bring the ESV back into full alignment with the T.M.B. Manuscripts.)*

Bibles which are most affected by Alexandrian Greek sources include the American Standard, NASB, RV, RSV, NRSV, ESV, NIV, TNIV, Living Bible, NLT, the Message and many others. We believe that doctrinal errors are being introduced to the church through the use of these faulty Alexandrian manuscripts. For that reason we reject all these newer Bible versions which is why we have clearly named this Bible version so as to include the letters KJV to distinguish it from them. (*This practice has also been followed by other newer versions that also wish to distinguish themselves, in like manner, including the KJV3, NKJV, MKJV, C21KJV and there are others.*)

### **Why make any further changes to the KJV?**

There are extremely minor differences between all of these KJV Bible types. The differences lie mostly in which words are italicized and which are not. Some minor differences are made regarding modernizing of archaic words but most of them still have archaic words by 21<sup>st</sup> century standards. Some minor literal clarifications are made such as all versions of Cambridge Bibles say that you “strain out a nat” whereas Oxford KJV versions (the majority published) say you “strain at a nat.” {Matt. 23.24}

Some argue however, that there is only one possible received word Bible which is the “Authorized King James Version.” In producing the Simplified KJV we recognize the King James Version to be very accurate but not 100% accurate to the “TR”. For example in some instances coinage was switched to modern equivalents in 1611 which bear no relation to the coinage of today. We have switched all coinage back to the original coins that the Greek makes reference to. (i.e. The Greek word “farthing” was replaced with “Penny” as in 1611 both coins represented day’s wages. That could hardly be said today of the “Penny”. The Simplified KJV substitutes the reference to the “Penny” back to “Farthing (day’s wages.)” for this reason.)

We hope the Simplified KJV will be appreciated for the features that we have tried to incorporate. We believe we have improved the clarity of the

KJV for today’s reader. We have also attempted in some cases to make this revision more literal and faithful to the underlying languages from which the KJV was translated.

### **Our reasons for rejecting the NKJV.**

From 1881 to present several attempts have also been made to revise the King James the most notable of which resulted in the production of the New King James Bible that was first published in 1982.

- 1) Even though it claims in its credits to be a word for word translation using “formal equivalence” it was successfully sued by the NIV Bible translators for having directly copied over 2000 verses from the NIV Dynamic Equivalent Bible. (*This probably happened due to the fact that nine of the translators had previously worked on the NIV translation team.*)
- 2) Arthur Farstad, the general editor of the NKJV released his own variant version of the TR which is now commonly called the FARSTAD MAJ (Majority Text) prior to releasing the NKJV. The TR is an earlier attempt at representing the majority text. Farstad claims in his Farstad MAJ that his work is not definitive (*can’t be trusted*). Yet Farstad introduced over 500 marginal notes that deviate from the Beza/Erasmus TR and in some cases he alters the words in the NKJV to agree with his private Farstad MAJ rather than with the established Beza/Erasmus TR. In our evaluation the NKJV is correct most of the time but we do not want a mostly accurate Bible translation.

(For those who want a more complete review of Bible Versions, we recommend the book entitled “Illumination or Illusion – A Comparison of Newer Bible Versions”, Ray T. Luff, Bible Door Tracts, 2009, ISBN # 978-0-9864750-0-9)

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(**Bolded & underlined** items are unique to the SKJV. These topics are an abridged sample from "The Bible Companion Topical Index" which is also available from Bible Door Tracts.)

# The Holy Bible is God's way of revealing Himself to us!

The Holy Bible is God's revelation to us. God did not intend for us to blindly follow Him. He has given us many proofs that He exists. 1) One of the proofs is his creation. Something designed requires a designer. {Col. 1.15-29} 2) The other proof He gave us was His revealed Word the Holy Bible. The Bible is the only book that proves itself to be the Word of God by the prophecies it contains that are fulfilled in every generation.

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## **Prophecy**

1) Prophecy proves God's word. The Bible is a collection of writings that were written over a 1600 year period of time by 39 differing authors, most of which had never met each other. Moses, under God's direction authored the first 5 books of our bible. The first of these books Genesis (the book of beginnings) reveals how God created all material and spirit things.

2) We trust the things that were revealed to Moses as being true for one reason. Moses demonstrated that he was a spokesperson for God by demonstrating 100% accurate short term knowledge of future events. Moses spoke God's words to the ruler of Egypt telling him of ten plagues that would befall him each one ahead of time, and each thing he declared happened. Moses also demonstrated that God was willing to answer his prayers by the splitting of the Red Sea and water coming forth from a rock and the providing of Manna to feed the people. Because of his 100% accuracy Moses became fully trusted by his peers as God's spokesperson. (See 'Creation')

**How difficult would it be for someone to fulfil the Messianic Prophecies?** Here are some of the criteria that the Messiah had to fulfil; The coming Messiah would be

1. born of a Virgin,
2. in Bethlehem {Micah 5.2, Luke 2.4-7},
3. do miracles {Isa. 61.1-2, Luke 4.18-19},
4. be betrayed for 30 pieces of silver {Zech. 11.12, Mat. 26.15},
5. that would be cast to the floor in the temple,
6. and then used to buy a cemetery for strangers {Zech. 11.13, Mat. 27.5, Acts 1.18},
7. He would have to be rejected by His own people {Isa. 53.3, John 1.11, 19.15},
8. Be crucified {Psa. 22, Zech 12.10, John 19},
9. and be raised from the dead on the third day. {Psa. 16.10, 49.15, Mark 16.2-4, 1 Cor. 15.4}.
10. To top it off the killing of the Messiah had to happen in the year A.D. 32. {Daniel 9 -

25 "Know therefore and understand, *That* from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, *There shall* be seven weeks and sixty-two weeks; ... <sup>11</sup> "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; } The word for 'week' in the Hebrew literally means seven. In this case the meaning is not days but years. (This word is also used in Leviticus in relation to allowing farm fields to rest each 7<sup>th</sup> year.) The Messiah was to be cut off (killed) exactly

(62+7) x 7 years = 483 years after the command to rebuild Jerusalem was given. That command was given in the month of Nisan in the 20<sup>th</sup> year of the reign of Artaxerxes Longimanus, which was 445 BC. {Neh. 2.1-8} It was fulfilled in AD 32 during the Month of Nisan on the 10<sup>th</sup> day. (360 day Jewish years with leap years must be taken into account when calculating the A.D. 32 date). This is the traditional day when the Lamb was selected for the Passover Observance. It was then watched for 4 days and then offered as a sacrifice if it was found perfect. Our Lord Jesus rode into Jerusalem on a donkey on the 10<sup>th</sup> day of Nisan and was crucified on the 14<sup>th</sup> day of Nisan. This fulfilled yet another prophecy that he would be hailed as king,

11. riding on a donkey. {Zech. 9 - <sup>9</sup> "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.}

## **Prophecy is relevant for today -**

### *The Bible predicted Israel's rebirth as a nation*

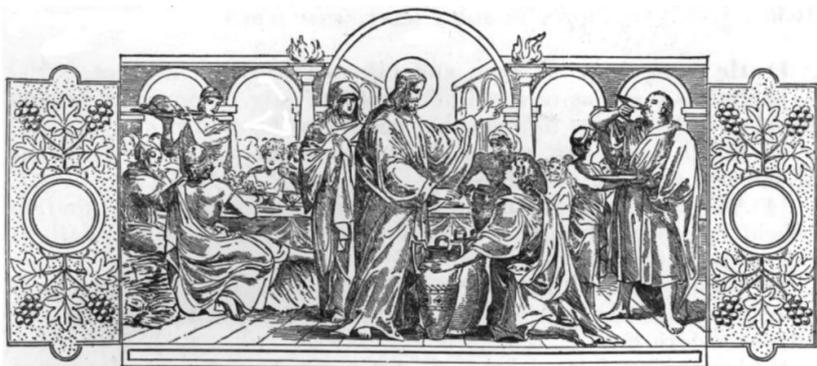
One example of Bible prophecy that was fulfilled very recently was the prediction that Israel would once again become a nation. The prophecies regarding this were made two times in scripture, over 2500 years ago:

Deut. 30 - <sup>3</sup> ... the LORD thy God will turn thy captivity, and have compassion upon you<sup>(s)</sup>, and will return and **gather you<sup>(s)</sup> from all the nations**, wherever the LORD your<sup>(s)</sup> God has **scattered** you<sup>(s)</sup>.

Ezek. 17 - <sup>11</sup> ... Thus says the Lord GOD; I will even **gather you** from the people, and assemble you **out of the countries where you have been scattered**, and I will **give you the land of Israel**'

Sceptics had ridiculed these Bible predictions in each generation, until finally in 1948 Israel once again became an independent nation. It took 2554 years, since the time of the Babylonian takeover of 606 BC, for these prophecies to come true. In all of that time, God did not forget to keep His promise. The recent fulfilment of these prophecies is undeniable and leaves our generation with no excuse for not believing in God's Word (the Holy Bible).

God earns the right to be heard by the fact that what He has said would happen has happened and continues to happen. The Bible is 100% accurate in its predictions. This is a unique claim that can only be made of the Bible.



# The Gospel according to Saint John

**Writer.** The fourth Gospel was written by the Apostle John (John 21.24). This has been questioned on critical grounds, but on the same grounds and with equal scholarship, the early date and Johannean authorship have been maintained.

**Date.** The date of John's Gospel falls between A.D. 85 and 90. Probably the latter.

**Theme.** This is indicated both in the Prologue (1.1-14), and in the last verse of the Gospel proper (20.31), and is: The incarnation of the eternal Word, and Son of God, Himself God, in Jesus the Christ, (1) to reveal God in the terms of a human life; (2) that as many as believe on Him as "the Christ, the Son of God" (20.31) may have eternal life. The prominent words are, "believed" and "life."

**The book is in seven natural divisions:**

1. Prologue: the eternal Word incarnate in Jesus the Christ, 1.1-14.
2. The witness of John the Baptist, 1.15-34,
3. The public ministry of Christ, 1.35-12.50.
4. The private ministry of Christ to His own, 13.1-17.26.
5. The sacrifice of Christ, 18.1-19.42.
6. The manifestation of Christ in resurrection, 20. 1-31.
7. Epilogue: Christ the Master of Life and service, 21.1-25. - (*Scofield 1917.*)

The duration of Jesus public ministry was approximately 3 ½ years as determined by the number of times the Passover was celebrated (John 2.23; 6:4; 11:55). The earliest fragment copy of a few verses of John 18 discovered so far is the Rylands A.D. 135 fragment. - (*Ray Luff 2010*)

## Chapter 1.

\*A.D. 26 (20).

*The deity of Jesus Christ. (Cf. Heb 1.5-13).*

IN the beginning was the Word, and the Word was with God, and the

Word was God.<sup>2</sup> This One was in the beginning with God.

*His pre-incarnation work. (Cf. Heb. 1.2).*

<sup>3</sup> All things were made by Him; and without Him not even one thing that came into being has come into being.<sup>4</sup> In Him was life; and the life was the light of men.<sup>5</sup> And the light shines in darkness; and the darkness does not apprehend (Gk katalambáno, understand or overcome) [comprehend] it.

\* A.D. 24 (18).

*Ministry of John Baptist. (See vs. 29-34. Cf. Mt. 3.1-17; Mk. 1.1-11; Lk. 3.1-23)*

<sup>6</sup> THERE was a man sent from God, whose name was John.<sup>7</sup> This man came for a witness, to testify of the Light, that all men might believe through him.<sup>8</sup> He was not that Light, but was sent to testify of that Light.

*Jesus Christ the true Light. (Cf. John 8.12; 9.5; 12.46).*

<sup>9</sup> That was the true Light, which lights every man that comes into the world.<sup>10</sup> He was in the world, and the world was made by Him, and the world did not know Him.

*The two classes: children and unbelievers. (Cf. 1 John 3.1,2; 5.11,12).*

<sup>11</sup> He came unto His own, and His own did not receive Him.<sup>12</sup> But as many as received Him, to them He gave power to become the children (Gk: teknon) of God, to those who believe on His name (Christ = Messiah):<sup>13</sup> who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

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*The incarnation. (Cf. Mt. 1.18-23; Lk. 1.30-35; Rom. 1.3,4).*

<sup>14</sup> AND the Word was **made flesh**, and dwelt among us, (and we observed His glory, **the** glory as of the only **begotten** of the Father,) full of grace and truth.

\* A.D. 30 (24).

*The witness of John Baptist. (Cf. Mt. 3.1-17; Mk. 1.1-11; Lk. 3.1-18).*

<sup>15</sup> (John testified of Him, and cried, saying, "This is He of whom I spoke, He who comes after me is preferred before me: for He was before me.") <sup>16</sup> And of His fullness we have all received, and grace upon grace. <sup>17</sup> For the law was given by Moses, *but* grace and truth came by Jesus Christ. <sup>18</sup> No *man* has seen God at any time; the **only begotten Son**, who is in the bosom of the Father, **He** has declared *Him*.

<sup>19</sup> AND this is the testimony of **John**, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you(s)?" <sup>20</sup> And he confessed, and *did* not deny; but confessed, "I am not the Christ (Messiah)." <sup>21</sup> And they asked him, "What then? Are you(s) Elijah?" And he said, "I am not." "are you(s) *that* prophet?" And he answered, "No." <sup>22</sup> Then they said unto him, "Who are you(s)?" That we may give an answer to those who sent us; "What **do** you(s) say about yourself?" <sup>23</sup> He said, "**I am**

THE VOICE OF ONE CRYING IN THE WILDERNESS, MAKE STRAIGHT THE WAY OF THE LORD, {Isa. 40. 3}

as the prophet Isaiah said." <sup>24</sup> And the ones who were sent were of the Pharisees. <sup>25</sup> And they asked him, and said unto him, "Why do you(s) baptize then, if you(s) are not the Christ, nor Elijah, neither *that* prophet?" <sup>26</sup> John answered them, saying, "**I** baptize with water: but there stands one among you, whom **you** know not; <sup>27</sup> **He** it is, who coming after me is **preferred before me**, whose sandal's latch I am not worthy to unloose." <sup>28</sup> These *things* were done in Bethabara beyond Jordan, where John was baptizing.

<sup>29</sup> THE next day **John** saw Jesus coming unto him, and said, "Behold the **Lamb of God**, who takes away the sin of the world." <sup>30</sup> This is He of whom I said, 'After me comes a man who is preferred before me: for He was before me.' <sup>31</sup> And I knew Him not: but that He should be revealed to Israel, therefore I have come baptizing with water." <sup>32</sup> And John testified, saying, "I saw the Spirit

descending from heaven like a dove, and it resided upon Him." <sup>33</sup> And I knew Him not: but He who sent me to baptize with water, the same said unto me, 'Upon whom you(s) shall see the Spirit descending, and remaining on Him, the same is He who baptizes (immerses) with the Holy Ghost.' <sup>34</sup> And I saw, and testify that this is the Son of God."

*The public ministry of Jesus Christ. (John 1.35-12.50).*

<sup>35</sup> AGAIN the next day *after* John stood, with two of his disciples; <sup>36</sup> and looking upon Jesus as he walked, he said, "Behold the **Lamb of God**." <sup>37</sup> And the two disciples heard him speak, and they followed Jesus. <sup>38</sup> Then Jesus turned, and saw them following, and said unto them, "**What do you seek?**" They said unto Him, "Rabbi, (which is to say, being interpreted, Master), "where do You(s) dwell?" <sup>39</sup> He said unto them, "**Come and see**." They came and saw where He dwelt, and resided with Him that day: for it was about the tenth hour (4 pm). <sup>40</sup> One of the two which heard John speak, and followed Him, was **Andrew**, Simon Peter's brother. <sup>41</sup> **He** first found his own brother **Simon**, and said unto him, "We have found the Messiah, (which is, being interpreted, 'the Christ')." <sup>42</sup> And he brought him to Jesus. And when Jesus looked at him, He said, "**You(s) are Simon the son-of (bar) Jonah: you(s) shall be called 'Cephas (Peter),'** which is by interpretation, **A stone**."

<sup>43</sup> ON the following morning Jesus desired to go out into Galilee, and *there He* found **Philip**, and said unto him, "**Follow me**." <sup>44</sup> Now Philip was from Bethsaida, the city of Andrew and Peter.

<sup>45</sup> Philip found **Nathanael**, and said unto him, "We have found Him, of whom Moses in the law, and the prophets, wrote, 'Jesus of Nazareth, the son of Joseph.'" <sup>46</sup> And Nathanael said unto him, "Can there be *anything good that* comes out of Nazareth?" Philip said unto him, "Come and see." <sup>47</sup> Jesus saw Nathanael coming to Him, and said about him, "Behold an Israelite indeed, in whom *there* is no guile (deceit)."

<sup>48</sup> Nathanael said unto Him, "From where **do** you(s) know me? Jesus answered and said unto him, "**Before Philip called you(s), when you(s) were under the fig tree, I saw you(s)**."

<sup>49</sup> Nathanael answered and said unto Him, "Rabbi (Teacher), **You(s)** are the Son

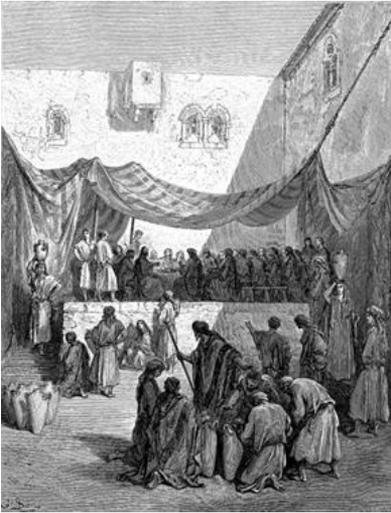
## The Gospel according to Saint John

of God; **You<sub>(s)</sub>** are the King of Israel.”<sup>50</sup> Jesus answered and said unto him, “Because I said unto you<sub>(s)</sub>, ‘I saw you<sub>(s)</sub> under the fig tree,’ do you<sub>(s)</sub> believe? You<sub>(s)</sub> shall see greater *things* than these.”<sup>51</sup> And He said unto him, “Truly, truly, I say unto you, **After this you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.**”

### Chapter 2.

\* A.D. 30 (24).

#### *The marriage at Cana: the first miracle.*



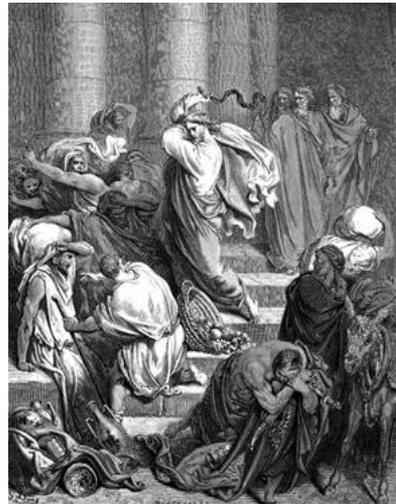
AND on the third day there was a **marriage** in **Cana** of Galilee; and the mother of Jesus was there:<sup>2</sup> and both Jesus was called, and His disciples, to the marriage.<sup>3</sup> And when they lacked wine, the mother of Jesus said unto Him, “They have no wine.”<sup>4</sup> Jesus said unto her, “**Woman, what have I to do with you<sub>(s)</sub>? My hour has not yet come.**”<sup>5</sup> His mother said unto the ministering-servants, “Whatever He says unto you, do *it*.”<sup>6</sup> And there were six stone pots of water standing there, for the purpose of the purifying of the Jews, containing two or three firkins (1 firkin = approx. 9 Imp. gallons.) each.<sup>7</sup> Jesus said unto them, “**Fill the waterpots with water.**” And they filled them up to the brim.<sup>8</sup> And He said unto them, “**Draw out some now, and bring it to the head waiter of the feast.**” And they brought *it*.<sup>9</sup> When the head waiter of the feast had tasted the water *that was made into* wine, and

knew not from where it came: (but the ministering-servants who drew the water knew); the head waiter of the feast called the bridegroom,<sup>10</sup> and said unto Him, “Every man at the beginning sets out good wine; and when *men* have well drunk, then that which is inferior: *but* you<sub>(s)</sub> have kept the good wine until now.”<sup>11</sup> This beginning of miracles Jesus did in Cana of Galilee, and outwardly made His glory known; and His disciples believed on Him.

<sup>12</sup> AFTER this He went down to Capernaum, **He**, with His mother, and His brethren, and His disciples: and they continued there not many days.

*The first Passover (vs. 13.23; cf. John 6.4: 11.55): first purification of the temple. (Cf. Mt. 21.12,13; Mk. 11.15-17; Lk. 19.45,46).*

<sup>13</sup> AND the Jewish **Passover** was at hand, and Jesus went up to Jerusalem,<sup>14</sup> and found in the temple those who sold oxen and sheep and doves, and the changers of money sitting;<sup>15</sup> and when He had made a whip *out* of small cords, He drove *them* all out of the temple, and the sheep and the oxen; and poured out the changers’ money, and overthrew the tables;<sup>16</sup> and said unto those who sold doves, “**Take these things from here; make not my Father’s house a house of merchandise.**”<sup>17</sup> And His disciples remembered that it was written,



“THE ZEAL OF YOUR<sub>(s)</sub> HOUSE HAS EATEN ME UP.” (Psa. 69.9)

<sup>18</sup> Then the Jews answered and said unto Him, “What sign do You<sub>(s)</sub>

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show to us, seeing that You<sub>(s)</sub> do these things?"<sup>19</sup> Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up."<sup>20</sup> Then the Jews said, "Forty six years was this temple being built, and will You<sub>(s)</sub> raise it up in three days?"<sup>21</sup> But He spoke of the temple of His body.<sup>22</sup> Therefore when He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said.

<sup>23</sup> Now when He was in Jerusalem at the Passover, in the feast day, many believed in His name (Christ = Messiah)-seeing the miracles which He was doing.<sup>24</sup> But Jesus did not entrust Himself unto them, because He knew all men,<sup>25</sup> and did not need that any should testify of man: for He knew what was in man.

### Chapter 3.

\* A.D. 30 (24).

*Jesus and Nicodemus: the new birth. (Cf. V. 3, note.)*

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:<sup>2</sup> he came to Jesus by night, and said unto Him, "Rabbi, we know that You<sub>(s)</sub> are a teacher who has come from God: for no man can do these miracles that You<sub>(s)</sub> do, except God is with Him."<sup>3</sup> Jesus answered and said unto him, "Truly, truly, I say unto you<sub>(s)</sub>, 'Unless a man is born again, he cannot see the kingdom of God.'" <sup>4</sup> Nicodemus said unto Him, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?"<sup>5</sup> Jesus answered, "Truly, truly, I say unto you<sub>(s)</sub>, 'Unless a man is born of water and of the Spirit, he cannot enter into the kingdom of God.' <sup>6</sup> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto you<sub>(s)</sub>, 'You must be born again.' <sup>8</sup> The wind blows where it chooses, and you<sub>(s)</sub> hear its sound, but cannot tell from where it comes, and where it goes: so is everyone who is born of the Spirit."<sup>9</sup> Nicodemus answered and said unto Him, "How can these things be?"<sup>10</sup> Jesus answered and said unto him, "Are you<sub>(s)</sub> a master of Israel, and you do not know these things?"<sup>11</sup> Truly, truly, I say unto you<sub>(s)</sub>, 'We speak that which we do know, and testify to that

which we have seen; and you do not receive our witness.'<sup>12</sup> If I have told you earthly things, and you do not believe, how shall you believe, if I tell you of heavenly things?<sup>15</sup> And no man has ascended up to heaven, but He who came down from heaven, even the Son of Man who is in heaven.

<sup>14</sup> AND as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up:<sup>15</sup> that whoever believes in Him should not perish, but have eternal life.

<sup>16</sup> FOR God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life.<sup>17</sup> For God did not send His Son into the world to condemn the world; but that the world through Him might be saved.<sup>18</sup> He who believes on Him is not condemned: but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.<sup>19</sup> And this is the condemnation, that light comes into the world, and men love darkness rather than light, because their deeds are evil.<sup>20</sup> For everyone who does evil hates the light, neither comes to the light, lest his deeds should be exposed.<sup>21</sup> But he who does truth comes to the light, that his deeds may be made known, that they are produced in God."

### *Last testimony of John Baptist.*

<sup>22</sup> AFTER these things Jesus and His disciples came into the land of Judea; and He stayed there with them, and baptized (immersed).

<sup>23</sup> AND John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.<sup>24</sup> For John was not yet cast into prison.

<sup>25</sup> THEN there arose a question between some of John's disciples and the Jews about purifying.<sup>26</sup> And they came to John, and said unto him, "Rabbi, He who was with you<sub>(s)</sub> beyond Jordan, to whom you<sub>(s)</sub> testified, 'behold, the same baptizes, and all men come to Him.'"

<sup>27</sup> John answered and said, "A man can receive nothing, except it is given to him from heaven.<sup>28</sup> You yourselves bear me witness, that I said, 'I am not the Christ (Messiah), but that I am sent before Him.' He who has the bride is the bridegroom: but the friend of the

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bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice: *in this my joy therefore is fulfilled.* <sup>30</sup> **He** must increase, but **I** must decrease.

### *Declarative statement concerning Jesus Christ.*

<sup>31</sup> He who comes from above is above all: he who is of the earth is earthly, and speaks of the earth: He who comes from heaven is above all. <sup>32</sup> And what He has seen and heard, is what He testifies; and no *man* receives His testimony. <sup>33</sup> He who has received His testimony has affixed to *his* seal that God is true. <sup>34</sup> For He whom God has sent speaks the words of God: for God *does* not give the Spirit by measure *unto Him*. <sup>35</sup> The Father loves the Son, and has given all *things* into His hand. <sup>36</sup> He who believes on the Son has everlasting life: and he who *does* not **believe** the Son shall not see life; but the wrath of God remains on him."

### Chapter 4.

\* A.D. 30 (24).

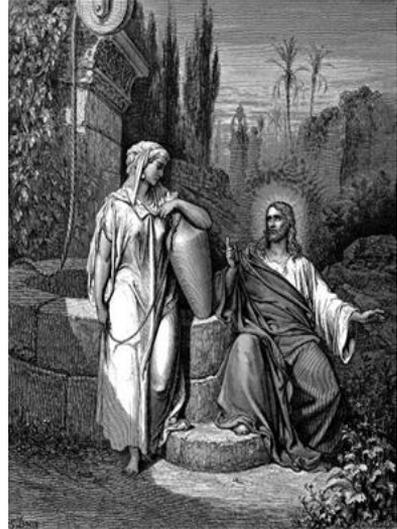
#### *Jesus departs into Galilee.*

**W**HEN therefore the LORD knew how the Pharisees had heard that Jesus made and baptized <sup>(immersed)</sup> more disciples than John, <sup>(though Jesus himself baptized not, but His disciples,)</sup> <sup>3</sup> He left Judea, and departed again into Galilee. <sup>4</sup> And He of necessity must go through Samaria. <sup>5</sup> Then He came to a city of **Samaria**, which is called Sychar, near to the parcel <sup>(plot)</sup> of land that Jacob gave to his son Joseph.

#### *Jesus and the Samaritan woman.*

<sup>6</sup> Now Jacob's well was there. Jesus therefore, being wearied with *His* journey, sat thus on the well: *and* it was about the sixth hour. <sup>(12 am noon)</sup> There came **a woman** of Samaria to draw water: Jesus said unto her, **"Give Me to drink."** <sup>8</sup> <sup>(For His disciples had gone away unto the city to buy food.)</sup> Then the woman of Samaria said unto Him, "How *is it that You*, being a Jew, ask drink from me, who am a woman of Samaria? For the Jews have no dealings with the Samaritans." <sup>10</sup> Jesus answered and said unto her, **"If you** knew the gift of God, and who it is that says to you, Give Me to drink; you would have asked of Him, and He would have given you **living water.**" <sup>11</sup> The woman said unto Him, "Sir, You have nothing to draw with, and the well is deep: from where then do You have

that living water?" <sup>12</sup> Are **You** greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" <sup>13</sup> Jesus answered and said unto her, **"Whoever drinks of this water shall thirst again:**



#### *The indwelling Spirit. (Cf. John 7.37-39).*

<sup>14</sup> **but whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**" <sup>15</sup> The woman said unto Him, "Sir, give me this water, that I thirst not, neither come here to draw." <sup>16</sup> **Jesus** said unto her, **"Go, call your husband, and come here."** <sup>17</sup> The woman answered and said, "I have no husband." Jesus said unto her, **"You have well said, I have no husband:"** <sup>18</sup> for you have had five husbands; and he whom you now have is not your husband: *in that you said truthfully.*" <sup>19</sup> The woman said unto Him, "Sir, I perceive that **You** are a prophet. <sup>20</sup> Our fathers worshipped in this hill; and **You** say, that in Jerusalem is the place where *men* ought to **worship.**" <sup>21</sup> Jesus said unto her, **"Woman, believe me, the hour comes, when you shall neither in this hill, nor yet at Jerusalem, worship the Father. <sup>22</sup> You do not know what you worship: we know what we worship: for salvation is of the Jews. <sup>23</sup> But the**

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hour comes, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeks such to worship Him. <sup>24</sup> God is a Spirit: and those who worship Him must worship Him in spirit and in truth.” <sup>25</sup> The woman said unto Him, “I know that Messiah comes, who is called Christ: when He comes, He will tell us all things.” <sup>26</sup> Jesus said unto her, “I that speak to you(s) am He.”

<sup>27</sup> AND upon this came His disciples, and marvelled that He talked with the woman: yet no man said, “What do You(s) seek or, “Why do You(s) talk with her?”

<sup>28</sup> THE woman then left her waterpot, and went her way into the city, and said to the men, <sup>29</sup> “Come, see a man, who told me all things that I ever did: is not this the Christ (Messiah)?” <sup>30</sup> Then they went out of the city, and came to Him.

<sup>31</sup> IN the meanwhile His disciples urged Him, saying, “Master” <sup>32</sup> But He said unto them, “I have food to eat that you do not know of.” <sup>33</sup> Therefore the disciples said one to another, “Has anyone brought Him something to eat?” <sup>34</sup> Jesus said unto them, “My sustenance is to do the will of Him who sent me, and to finish His work.” <sup>35</sup> Do you not say, ‘There are yet four months, and then comes harvest?’ Behold, I say unto you, ‘Lift up your eyes, and look on the fields; for they are white already to harvest.’ <sup>36</sup> And he who reaps receives wages, and gathers fruit unto life eternal: that both he who sows and he who reaps may rejoice together. <sup>37</sup> And in this is that saying true, ‘One sows, and another reaps.’

<sup>38</sup> I sent you to reap that on which you have not invested labour: other men laboured, and you have entered into their labours.”

<sup>39</sup> AND many of the Samaritans of that city believed on Him because of the testimony of the woman, who said, “He told me all that I ever did.”

### Jesus and the Samaritans.

<sup>40</sup> So when the Samaritans had come to Him, they pled with Him that He would remain with them: and He resided there two days. <sup>41</sup> And many more believed because of His own Word; <sup>42</sup> and said unto the woman, “Now we believe, not because of your(s) saying: for we have heard Him ourselves, and know that this

is indeed the Christ, the Saviour of the world.”

<sup>43</sup> NOW after two days He departed from there, and went into Galilee.

<sup>44</sup> For Jesus Himself testified, that a prophet has no honour in his own country. <sup>45</sup> Then when He had come into Galilee, the Galileans received Him, having seen all the things that He did at Jerusalem at the feast: for they also went to the feast.

### The nobleman's son healed.

<sup>46</sup> SO Jesus came again into Cana of Galilee, where He made the water into wine. And there was a certain nobleman, whose son was sick at Capernaum. <sup>47</sup> When he heard that Jesus had come out of Judea into Galilee, he went to Him, and pled with Him that He would come down, and heal his son: for he was at the point of death. <sup>48</sup> Then Jesus said unto him, “Unless you see signs and wonders, you will not believe.” <sup>49</sup> The nobleman said unto Him, “Sir, come down before my child dies.” <sup>50</sup> Jesus said unto him, “Go your(s) way; your(s) son lives.” And the man believed the word that Jesus had spoken unto him, and he went his way. <sup>51</sup> And as he was now going down, his bond-servants met him, and told him, saying, “your(s) son lives.”

<sup>52</sup> Then he inquired of them the hour when he began to get well. And they said unto him, “Yesterday at the seventh hour (1 pm.) the fever left him.” <sup>53</sup> So the father knew that it was at the same hour, in which Jesus said unto him, “Your(s) son lives:” and he believed, and his whole house. <sup>54</sup> This is again the second miracle that Jesus did, when He had come out of Judea into Galilee.

## Chapter 5.

\* A.D. 26 (25).

### The feast (Pentecost?): the pool of Bethesda, and healing.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem. <sup>2</sup> Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew language Bethesda, having five porches. <sup>3</sup> In these lay a great multitude of infirm folk, of blind, lame, and paralyzed, waiting for the moving of the water. <sup>4</sup> For an angel went down at a certain season into the pool, and troubled the water: whoever then first after the troubling of the water stepped in, was made whole (well) of whatever disease he had. <sup>5</sup> And a certain man was

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there, which had an infirmity *for* thirty eight years. <sup>6</sup> When Jesus saw **him** lying there, and knew that he had been now a long time *in his infirmity*, He said unto him, "**Will you<sub>(s)</sub> be made whole?**" <sup>7</sup> The infirm man answered Him, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steps down before me." <sup>8</sup> Jesus said unto him, "**Rise, take up your<sub>(s)</sub> bed, and walk.**" <sup>9</sup> And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath. <sup>10</sup> The Jews therefore said unto him who was cured, "It is the Sabbath day: it is not lawful for you<sub>(s)</sub> to carry your<sub>(s)</sub> bed." <sup>11</sup> He answered them, "He who made me whole, the same said unto me, 'Take up your<sub>(s)</sub> bed, and walk.'" <sup>12</sup> Then they asked him, "What man is it who said unto you<sub>(s)</sub>," "Take up your<sub>(s)</sub> bed, and walk?" <sup>13</sup> And he who was healed knew not who it was: for Jesus had withdrawn Himself away, a multitude being in *that* place." <sup>14</sup> Afterward Jesus found him in the temple, and said unto him, "**Behold, you<sub>(s)</sub> are made whole: sin no more, lest a worse thing comes to you<sub>(s)</sub>.**" <sup>15</sup> The man departed, and told the Jews that it was Jesus, who had made him whole.

<sup>16</sup> AND therefore the Jews persecuted Jesus, **and sought to slay Him**, because He had done these *things* on the Sabbath day. <sup>17</sup> But Jesus answered them, "**My Father works until now, and I work.**" <sup>18</sup> Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God.

<sup>19</sup> Then Jesus answered and said unto them, "**Truly, truly, I say unto you, 'The Son can do nothing of Himself, but what He sees the Father do: for whatever things He does, these also the Son does in the same manner.'**"

<sup>20</sup> For the Father loves the Son, and shows Him all *things* that He Himself does: and He will show Him greater works than these, that you may marvel. <sup>21</sup> For as the Father raises up the dead, and gives *them* life; even so the Son gives life to whom He will.

<sup>22</sup> For the Father judges *no man*, but has committed all **judgment** unto the Son: <sup>23</sup> that all *men* should honour the Son, even as they honour the Father.

He who honours not the Son honours not the Father who has sent Him. <sup>24</sup> Truly, truly, I say unto you, 'He who hears My Word, and believes on Him who sent Me, has everlasting life, and shall not come into judgment; but has passed from death unto life.' <sup>25</sup> Truly, truly, I say unto you, 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and the ones who hear shall live.' <sup>26</sup> For as the Father has life in Himself; so has He given to the Son to have life in Himself; <sup>27</sup> and He has given Him authority to execute judgment also, because He is the Son of Man.

*The two resurrections. (See v. 29, marg.)*

<sup>28</sup> Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, <sup>29</sup> and shall come out; the ones who have done good, to the **resurrection of life**; and those who have done evil, to the resurrection of condemnation. <sup>30</sup> I can of My own self do nothing: as I hear, I judge: and My judgment is just; because I seek not My own will, but the will of **the Father** who has sent Me.

<sup>31</sup> If I testify of Myself, My witness is not true. <sup>32</sup> There is another that bears witness of Me; and I know that the witness which He witnesses of Me is true.

*The fourfold witness to Jesus: (1) John Baptist.*

<sup>33</sup> You sent unto John, and he testified unto the truth. <sup>34</sup> But I receive not testimony from man: but these *things* I say, that you might be saved. <sup>35</sup> He was a burning and a shining light: and you were willing for a season to rejoice in his light.

*(2) The works.*

<sup>36</sup> But I have a greater witness than *that of* John: for the works which the Father has given Me to finish, the same works that I do, testify of Me, that the Father has sent Me.

*(3) The Father (Mt. 3.17).*

<sup>37</sup> And the Father Himself, who has sent Me, has borne witness of Me. You have neither heard His voice at any time, nor seen His shape. <sup>38</sup> And you do not have His Word abiding in you: for whom He has sent, Him you do not believe.

*(4) The Scriptures. (Cf. Lk. 24.27,44-46).*

<sup>39</sup> **Search** the Scriptures; for in them you think you have eternal life: and

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they are that which testify of Me.<sup>40</sup> And you will not come to Me, that you might have life.<sup>41</sup> I do not receive honour from men.<sup>42</sup> But I know you, that you do not have the love of God in you.<sup>43</sup> I have come in My Father's name, and you do not receive Me: if another shall come in his own name, him you will receive.<sup>44</sup> How can you believe, you who receive honour one from another, and who seek not the honour that comes from God only?<sup>45</sup> Do not think that I will accuse you to the Father: there is one that accuses you, even Moses, in whom you trust.<sup>46</sup> For had you believed Moses, you would have believed Me: for He wrote of Me.<sup>47</sup> But if you do not believe His writings, how shall you believe My words?"

### Chapter 6.

\* A.D. 32 (26).

*Feeding the five thousand (Mt. 14.13-21; Mk. 6.32-44; Lk. 9.10-17).*

AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.<sup>2</sup> And a great multitude followed Him, because they saw His miracles which He did on those who were diseased.<sup>3</sup> And Jesus went up into a hill, and there He sat with His disciples.<sup>4</sup> And the Passover, a feast of the Jews, was near.

<sup>5</sup> WHEN Jesus then lifted up His eyes, and saw a great company come to Him, He said unto Philip, "From where shall we buy bread, that these may eat?"

<sup>6</sup> And this He said to test Him: for He Himself knew what He would do.

<sup>7</sup> Philip answered Him, "Two hundred denarii (day's wages) worth of bread is not sufficient for them, that everyone of them may take a little."<sup>8</sup> One of His disciples, Andrew, Simon Peter's brother, said unto Him, "There is a lad here, who has five barley loaves, and two small fishes: but what are they among so many?"<sup>10</sup> And Jesus said, "Make the men sit down." Now there was much grass in the place. So the men sat down, in number about five thousand.<sup>11</sup> And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to those who were seated; and likewise of the fishes as much as they desired.<sup>12</sup> When they were filled, He said unto His disciples, "Gather up the fragments that remain, that nothing is lost."<sup>13</sup> Therefore they gathered them

together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto those which had been eaten.

<sup>14</sup> THEN those men, when they had seen the miracle that Jesus did, said, "This is Truly that prophet that should come into the world."

*Jesus walks upon the sea (Mk. 14.22-36; Mk. 6.45-56).*

<sup>15</sup> When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a hill Himself alone.

<sup>16</sup> AND when evening came, His



disciples went down to the sea,<sup>17</sup> and entered into a boat, and went over the sea towards Capernaum. And it was now dark, and Jesus had not yet come to them.<sup>18</sup> And the sea arose by reason of a great wind that blew.<sup>19</sup> So when they had rowed about twenty five or thirty furlongs (1 furlong = 1/8 Mile), they saw Jesus walking on the sea, and drawing near to the boat: and they were afraid.<sup>20</sup> But He said unto them, "It is I; be not afraid."<sup>21</sup> Then they willingly received Him into the boat: and immediately the boat was at the land where they went.

*The great discourse on the bread of life.*

<sup>22</sup> THE following morning, when the people who stood on the other side of the sea saw that there was no other boat there, except that one into which His disciples had entered, and that Jesus went not with His disciples into the

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boat, but *that* His disciples had gone away alone; <sup>23</sup> (nevertheless there came other boats from Tiberias near to the place where they ate bread, after the LORD had given thanks:)<sup>24</sup> when the people therefore saw that neither Jesus *nor* His disciples were there, they also took boats, and came to **Capernaum**, seeking for Jesus.<sup>25</sup> And when they had found Him on the other side of the sea, they said unto Him, "Rabbi (teacher),<sup>26</sup> when *did* You<sub>(s)</sub> come here?" Jesus answered them and said, "Truly, truly, I say unto you, you seek Me, not because you saw *the* miracles, but because you *ate* of the loaves, and were filled."<sup>27</sup> Labour not for the food which perishes, but for *that* which endures unto everlasting life, which the Son of Man shall give to you: for God the Father has sealed Him."

<sup>28</sup> Then they said unto Him, "What shall we do, that we might work the works of God?"<sup>29</sup> Jesus answered and said unto them, "This is the work of God, that you believe on Him whom He has sent."<sup>30</sup> They said therefore unto Him, "What sign *do* You<sub>(s)</sub> show then, that we may see, and believe in You<sub>(s)</sub>? What do You<sub>(s)</sub> work?"<sup>31</sup> Our fathers ate **manna** in the desert; as it is written,

'HE GAVE THEM BREAD FROM HEAVEN TO EAT.'" [Psa. 78.23-25]

<sup>32</sup> Then Jesus said unto them, "Truly, truly, I say unto you, 'Moses *did* not give you *that* bread from heaven; but My Father gives you the true bread from heaven.'<sup>33</sup> For the bread of God is He who comes down from heaven, and gives life unto the world.'" <sup>34</sup> Then they said unto Him, "LORD, for evermore give us this bread."<sup>35</sup> And Jesus said unto them, "I am the bread of life: he who comes to Me shall never hunger; and he who believes on Me shall never thirst."<sup>36</sup> But I said unto you, that you also have seen Me, and *do* not believe."<sup>37</sup> All that the Father gives Me shall come to Me; and he who comes to Me I will in no way cast out."<sup>38</sup> For I came down from heaven, not to do My own will, but the will of Him who sent Me."<sup>39</sup> And this is the Father's will who has sent Me, that of all whom He has given me I should lose no one, but should raise them up *again* at the last day."<sup>40</sup> And this is the will of Him who sent Me, that everyone who sees the Son, and

believes on Him, may have everlasting life: and I will raise them up *at* the last day."

<sup>41</sup> THE Jews then grumbled at Him, because He said, "I am the bread which came down from heaven."<sup>42</sup> And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How *is* it then *that* He says, 'I came down from heaven?'"<sup>43</sup> Jesus **therefore** answered and said unto them, "Do not grumble among yourselves."

<sup>44</sup> No man can come to Me, unless the Father who has sent Me draws him: and I will raise Him up *at* the last day.<sup>45</sup> It is written in the prophets,

'AND THEY SHALL ALL BE TAUGHT OF GOD.' [Isa. 54.13]

Every man therefore that has heard, and has learned of the Father, comes unto Me.<sup>46</sup> Not that any man has seen the Father, except He who is from God, He has seen the Father.<sup>47</sup> Truly, truly, I say unto you, 'He who believes on Me has everlasting life.'<sup>48</sup> I am **that bread of life**.<sup>49</sup> Your fathers ate manna in the wilderness, and are dead.

<sup>50</sup> This is the bread which comes down from heaven, that a man may eat of it, and not die.<sup>51</sup> I am the living bread which came down from heaven: if any man eats of this bread, he shall live forever: and the bread that I will give is My flesh, **which I will give** for the life of the world."<sup>52</sup> The Jews therefore strove amongst themselves, saying, "How can this man give us His flesh to eat?"<sup>53</sup> Then Jesus said unto them, "Truly, truly, I say unto you, 'Unless you eat the flesh of the Son of Man, and drink His blood, you have no life in you.'<sup>54</sup> Whoever eats my flesh, and drinks My blood, has eternal life; and I will raise him up *at* the last day."<sup>55</sup> For My flesh is meat indeed, and My blood is drink indeed.<sup>56</sup> He who eats my flesh, and drinks My blood, dwells in Me, and I in him.

<sup>57</sup> As the living Father has sent Me, and I live by the Father: so he who eats Me, even he shall live by Me.<sup>58</sup> This is *that* bread which came down from heaven: not as your fathers ate manna, and are dead: he who eats of this bread shall live forever."

<sup>59</sup> He said **these things** in the synagogue, as He taught in Capernaum.

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*Discipleship tested by doctrine. (Cf. Mt. 8.19-22; 10. 36).*

<sup>60</sup> Many therefore of His disciples, when they **had** heard *this*, said, "This is a hard saying; who can hear it?" <sup>61</sup> When Jesus knew in Himself that His disciples grumbled at it, He said unto them, "**Does this stumble you?** <sup>62</sup> **And what if you shall see the Son of Man ascend up where He was before?** <sup>63</sup> **It is the spirit that gives life; the flesh profits nothing: the words that I speak to you, they are spirit, and they are life.** <sup>64</sup> **But there are some of you who do not believe.**" For Jesus knew from the beginning who they were that believed not, and who should betray Him. <sup>65</sup> And He said, "**Therefore I said unto you, that no man can come to Me, unless it is given to him by My Father.**"

<sup>66</sup> From **that** time many of His disciples went back, and walked no more with Him.

*Peter's confession of faith. (Cf. Mt. 16.13-20; Mk. 8.27-30; Lk. 9.18-21).*

<sup>67</sup> Then Jesus said unto the twelve, "Will **you** also go away?" <sup>68</sup> Then Simon Peter answered Him, "LORD, to whom shall we go? You(s) have the words of eternal life. <sup>69</sup> And we believe and are sure that **You(s)** are **the Christ, the Son of the living God.**" <sup>70</sup> Jesus answered them, "**Have I not chosen you twelve, and one of you is the devil!**" <sup>71</sup> He spoke of Judas Iscariot the son of Simon: for it was **he** who would betray Him, being one of the twelve.

### Chapter 7.

\* A.D. 32 (26).

*Jesus urged to go to the feast of tabernacles. (Cf. Lk. 9.51-62).*

**AFTER** these things Jesus walked in Galilee: for He would not walk in Judaea, because the Jews sought to kill Him. <sup>2</sup> Now the Jews' **feast of tabernacles** (tents) was at hand. <sup>3</sup> His brethren therefore said unto Him, "Depart from here, and go into Judaea, that Your(s) disciples also may see the works that You(s) do." <sup>4</sup> For *there is* no man that does anything in secret, and He Himself seeks to be known openly. If you(s) do these things, show Yourself to the world." <sup>5</sup> For neither did His brethren believe in Him. <sup>6</sup> Then Jesus said unto them, "**My time has not yet come: but your time is always ready.** <sup>7</sup> **The world cannot hate you; but it hates Me, because I testify of it, that**

**its works are evil.** <sup>8</sup> **Go You up to this feast: I go not up yet to this feast; for My time has not yet fully come.**"

<sup>9</sup> When He had said these words unto them, He remained *still* in Galilee.

*Final departure from Galilee.*

<sup>10</sup> BUT when His brethren had gone up, then **He** went also up to the feast, not openly, but as it were in secret. <sup>11</sup> Then the Jews sought Him at the feast, and said, "Where is **He?**"

<sup>12</sup> And there was much grumbling among the people concerning Him: for some said, "He is a good man:" others said, "No; but He deceives the people."

<sup>13</sup> However no man spoke openly of Him for fear of the Jews."

*Jesus at the feast of tabernacles.*

<sup>14</sup> NOW about the middle of the feast Jesus went up into the temple, and taught. <sup>15</sup> And the Jews marvelled, saying, "How **does** this man know letters, having never learned?" <sup>16</sup> Jesus answered them, and said, "**My doctrine is not Mine, but His who sent Me.**" <sup>17</sup> **If any man will do His will, he shall know of the doctrine, whether it is from God, or whether I speak from Myself.** <sup>18</sup> **He who speaks from himself seeks his own glory: but he who seeks the glory of Him that sent Him, the same is true, and no unrighteousness is in Him.** <sup>19</sup> **Did not Moses give you the law, and yet none of you keeps the law? Why do you go about to kill Me?"** <sup>20</sup> The people answered and said, "You(s) have a demon: who endeavours to kill You(s)?"

<sup>21</sup> Jesus answered and said unto them, "**I have done one work, and you all marvel.** <sup>22</sup> **Moses therefore gave to you circumcision, not because it is of Moses, but of the fathers; and you circumcise a man on the Sabbath day.**"

<sup>23</sup> **If a man on the Sabbath day receives circumcision, so that the law of Moses should not be broken; are you angry at Me, because I have made a man entirely whole (well) on the Sabbath day?** <sup>24</sup> **Judge not according to the appearance, but judge using righteous judgment.**"

<sup>25</sup> THEN some from Jerusalem said, "Is not this He, whom they seek to kill?"

<sup>26</sup> But behold, He speaks boldly, and they say nothing unto Him. Do the rulers know indeed that this is the very Christ (Messiah)? <sup>27</sup> Nevertheless we know this man from where He comes:

<sup>28</sup> **For the Father who has sent Me, He has testified of Me from the beginning.** <sup>29</sup> **And I have testified of the Father, because I have seen Him.** <sup>30</sup> **And I have said nothing in secret: but I have said all that I have seen and heard.** <sup>31</sup> **Therefore I have said that I have seen Him, and I have heard His voice.** <sup>32</sup> **And I have said that I have seen Him, and I have heard His voice.** <sup>33</sup> **And I have said that I have seen Him, and I have heard His voice.** <sup>34</sup> **And I have said that I have seen Him, and I have heard His voice.** <sup>35</sup> **And I have said that I have seen Him, and I have heard His voice.** <sup>36</sup> **And I have said that I have seen Him, and I have heard His voice.** <sup>37</sup> **And I have said that I have seen Him, and I have heard His voice.** <sup>38</sup> **And I have said that I have seen Him, and I have heard His voice.** <sup>39</sup> **And I have said that I have seen 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<sup>99</sup> **And I have said that I have seen Him, and I have heard His voice.** <sup>100</sup> **And I have said that I have seen Him, and I have heard His voice.**

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but when the Christ comes, no *man* knows from where He comes.”<sup>28</sup> Then cried Jesus in the temple as He taught, saying, **“You both know Me, and you know from where I have come: and I have not come of Myself, but He who sent Me is true, whom you know not.”**<sup>29</sup> But I know Him: for I am from Him, and He has sent Me.”<sup>30</sup> Then they sought to take (seize) Him: but no *man* laid hands on Him, because His hour was not yet come.<sup>31</sup> And many of the people believed on Him, and said, “When the Christ comes, will He do more miracles than these which this *man* has done?”

<sup>32</sup> THE Pharisees heard that the people whispered such *things* concerning Him; and the Pharisees and the chief priests sent officers to take Him.<sup>33</sup> Then Jesus said unto them, **“Yet a little while am I with you, and then I go to Him who sent Me. You shall seek Me, and shall not find Me: and where I am, there you cannot come.”**<sup>35</sup> Then the Jews said among themselves, “Where will He go, that we shall not find Him? Will He go to the dispersion among the Greeks, and teach the Greeks?”<sup>36</sup> What *manner* of saying is this that He said, “You shall seek Me, and shall not find Me: and where I am, there you cannot come?”

*The great prophecy concerning the Holy Spirit for power (Acts 2.2-4, Cf. John 4.14).*

<sup>37</sup> IN the last day, that great day of the feast, Jesus stood and cried, saying, **“If any man thirst, let him come unto Me, and drink.”**<sup>38</sup> He who believes on Me, as the Scripture has said, “Out of His innermost being [belly] (bowells) shall flow rivers of living water.”<sup>39</sup> {Jer 17.13}

<sup>39</sup> (But this He spoke of the Spirit, which the ones who believe on Him should receive: for the Holy Ghost was not yet given; because Jesus was not yet glorified.)

*The people divided in opinion.*

<sup>40</sup> MANY of the people therefore, when they heard this saying, said, “Truly this is the Prophet.”<sup>41</sup> Others said, “This is the Christ.” But some said, “Shall the Christ come out of Galilee?”<sup>42</sup> Has not the Scripture said, that Christ comes from the seed of David, and out of the town of Bethlehem, where David was?”<sup>43</sup>

So there was a division among the people because of Him.<sup>44</sup> And some of them would have taken Him; but no *man* laid hands on Him.

<sup>45</sup> THEN the officers came to the chief priests and Pharisees; and they said unto them, “Why have you not brought Him?”<sup>46</sup> The officers answered, “Never has a man spoken like this man.”

<sup>47</sup> Then the Pharisees answered them, “Are you also deceived?”<sup>48</sup> Have any of the rulers or of the Pharisees believed on Him?<sup>49</sup> But this people who knows not the law are cursed.”<sup>50</sup> Nicodemus said unto them, (he who came to Jesus by night, being one of them,)<sup>51</sup> “Does our law judge any man, before it hears Him, and knows what He does?”<sup>52</sup> They answered and said unto him, “Are you(s) also of Galilee? Search, and look: for out of Galilee arises no prophet.”

<sup>53</sup> And every man went to his own house.

### Chapter 8.

\* A.D. 32 (26).

#### *The woman taken in adultery.*

JESUS went to the mount of Olives.

<sup>2</sup> AND early in the morning He came again into the temple, and all the people came to Him; and He sat down, and taught them.<sup>3</sup> And the scribes and Pharisees brought a **woman** to Him caught in **adultery**; and when they had set her in the midst, they said unto Him, “Master, this woman was caught in adultery, in the very act.”<sup>5</sup> Now Moses in the law commanded us, that such should be stoned: but what do You(s) say?”<sup>6</sup> This they said, testing Him, that they might have *reason* to accuse Him. But Jesus stooped down, and with His finger wrote on the ground, *as though He did not hear them.*

<sup>7</sup> So when they continued asking Him, He stood up, and said unto them, **“He who is without sin among you, let him cast the first stone at her.”**<sup>8</sup> And again He stooped down, and wrote on the ground.<sup>9</sup> And those who heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.<sup>10</sup> When Jesus had stood up, and saw no one but the woman, He said unto her, **“Woman, where are those who are your(s) accusers? Has no man condemned you(s)?”**<sup>11</sup> She said, “No man, LORD.” And Jesus said unto her, **“Neither do I condemn you(s): go, and sin no more.”**

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*Discourse after the feast: Jesus the light of the world. (Cf. John 1.9).*

<sup>12</sup> THEN Jesus spoke again unto them, saying, "I am the **light** of the world: he who follows Me shall not walk in darkness, but shall have the **light of life.**" <sup>13</sup> The Pharisees therefore said unto Him, "**You<sub>(s)</sub>** bear testimony of Yourself; Your<sub>(s)</sub> testimony is not true." <sup>14</sup> Jesus answered and said unto them, "Though I bear testimony of myself, yet my testimony is true: for I know from where I came, and where I go; but you cannot tell from where I come, and where I go. <sup>15</sup> You judge according to the flesh; I judge no man. <sup>16</sup> And yet if I judge, My judgment is true: for I am not alone, but I am with the Father who sent Me. <sup>17</sup> It is also written in your law, that the testimony of two men is true. <sup>18</sup> I am *one* who bears witness of Myself, and the Father who sent Me *also* bears witness of Me." <sup>19</sup> Then they said unto Him, "Where is your<sub>(s)</sub> Father?" Jesus answered, "You neither know Me, nor my Father: if you had known Me, you should have known My Father also." <sup>20</sup> These words **Jesus** spoke in the treasury, as He taught in the temple: and no man laid hands on Him; for His hour had not yet come.

<sup>21</sup> THEN again Jesus said unto them, "I go My way, and you shall seek Me, and shall die in your sins:

where I go, you cannot come." <sup>22</sup> Then the Jews said, "Will He kill Himself? Because He says, 'Where I go, you cannot come.'" <sup>23</sup> And He said unto them, "**You are from beneath; I am from above: you are of this world; I am not of this world.** <sup>24</sup> I said therefore unto you, that you shall die in your sins: for if you believe not that I-AM (tetragrammaton, highest name, for God,) you shall die in your sins." <sup>25</sup> Then they said unto Him, "Who are **You<sub>(s)</sub>**?" And Jesus said unto them, "Even the same that I said unto you *from the beginning.* <sup>26</sup> I have many things to say and to judge of you: but He who sent Me is true; and I speak to the world those things which I have heard from Him." <sup>27</sup> They *did* not understand that He spoke to them of the Father. <sup>28</sup> Then Jesus said unto them, "When you have lifted up the Son of Man, then you shall know that I-AM *He*, and that I do nothing of Myself; but as My Father has taught Me, I speak these things. <sup>29</sup> And He who sent Me is with Me: the Father has not left Me alone; for I always do those things that please Him."

<sup>30</sup> AS He spoke these words, many believed on Him.

<sup>31</sup> Then Jesus said to those Jews who believed on Him, "If you continue in My Word, then you are my disciples indeed; <sup>32</sup> and you shall know the truth, and the truth shall set you free."

<sup>33</sup> They answered Him, "We are Abraham's seed, and were never in bondage to anyone: how do You<sub>(s)</sub> say, you shall be made free?" <sup>34</sup> Jesus answered them, "Truly, truly, I say unto you, 'Whoever commits sin is the bond-servant of sin.' <sup>35</sup> And the servant abides not in the house forever: but the son abides forever. <sup>36</sup> If the Son therefore shall make you free, you shall be free indeed. <sup>37</sup> I know that you are Abraham's seed; but you seek to kill Me, because My Word has no place in you. <sup>38</sup> I speak that which I have seen with My Father: and you do that which you have seen with your father." <sup>39</sup> They answered and said unto Him, "Abraham is our father." Jesus said unto them, "If you were Abraham's children, you would do the works of Abraham. <sup>40</sup> But now you seek to kill Me, a man that has told you the truth, which I

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have heard from God: this Abraham did not do.<sup>41</sup> You do the deeds of your father.” Then they said to him, “We are not born out of fornication; we have one Father, even God.”<sup>42</sup> Jesus said unto them, “If God were your Father, you would love Me: for I proceeded out of and came from God; neither did I come of Myself, but He sent Me.<sup>43</sup> Why do you not understand My speech? Even because you cannot hear My Word.<sup>44</sup> You are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and resided not in the truth, because there is no truth in Him. When he speaks a lie, he speaks from himself: for he is a liar, and the father of it.<sup>45</sup> And because I tell you the truth, you do not believe Me.<sup>46</sup> Which of you convicts Me of sin? And if I say the truth, why do you not believe Me?<sup>47</sup> He who is of God hears God’s words: therefore you do not hear them, because you are not of God.”<sup>48</sup> Then the Jews answered, and said unto Him, “Do we not well say that You<sup>(sb)</sup> are a Samaritan, and have a demon?” Jesus answered, “I do not have a demon; but I honour My Father, and you dishonour Me.<sup>50</sup> And I seek not My own glory: there is One that seeks and judges.<sup>51</sup> Truly, truly, I say unto you, ‘If a man keeps (obeys) My Word, he shall never see death.’”<sup>52</sup> Then the Jews said unto Him, “Now we know that You<sup>(s)</sup> have a demon. Abraham is dead, and the prophets; and You<sup>(s)</sup> say, ‘If a man keeps My Word, he shall never taste of death.’<sup>53</sup> Are you<sup>(s)</sup> greater than our father Abraham, who is dead? And the prophets are dead: who do You<sup>(s)</sup> make Yourself out to be?”<sup>54</sup> Jesus answered, “If I honour Myself, My honour is nothing: it is My Father that honours Me; of whom you say, that He is your God:<sup>55</sup> Yet you have not known Him; but I know Him: and if I should say, I do not know Him, I shall be a liar like you: but I know Him, and keep His Word.<sup>56</sup> Your father Abraham rejoiced to see My day: and he saw it, and was glad.”<sup>57</sup> Then the Jews said unto Him, “You<sup>(s)</sup> are not yet fifty years old, and have you<sup>(s)</sup> seen Abraham?”<sup>58</sup> Jesus said unto them, “Truly, truly, I say unto you, ‘Before Abraham was, I-AM.’”<sup>59</sup> Then they took up stones to cast at Him: but Jesus hid Himself, and went out of the temple,

going through the midst of them, and so passed by.

### Chapter 9.

\* A.D. 32 (26).

#### The man born blind and deaf.

AND as Jesus passed by, He saw a man who was blind from his birth.<sup>2</sup> And His disciples asked Him, saying, “Master, who sinned, this man, or his parents, that he was born blind?”<sup>3</sup> Jesus answered, “Neither has this man sinned, nor His parents: but that the works of God should be revealed in Him.<sup>4</sup> I must work the works of Him who sent Me, while it is day: the night comes, when no man can work.<sup>5</sup> As long as I am in the world, I am the light of the world.”<sup>6</sup> When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay,<sup>7</sup> and said unto Him, “Go, wash in the pool of Siloam,” (which is by interpretation, ‘Sent’.) Then he went his way, and washed, and came back seeing.

<sup>8</sup> Therefore the neighbours, and those who before had seen him knowing that he was blind, said, “Is not this he who sat and begged?”<sup>9</sup> Some said, “This is he:” others said, “He is like him:” but he said, “I am he.”<sup>10</sup> Therefore they said unto him, “How were your<sup>(s)</sup> eyes opened?”<sup>11</sup> He answered and said, “A man who is called Jesus made clay, and anointed my eyes, and said unto me, ‘Go to the pool of Siloam, and wash: and I went and washed, and I received sight.’”<sup>12</sup> Then they said unto him, “Where is He?” He said, “I do not know.”

<sup>13</sup> THEY brought him who beforehand was blind to the Pharisees.<sup>14</sup> And it was the Sabbath day when Jesus made the clay, and opened his eyes.<sup>15</sup> Then again the Pharisees also asked him how he had received his sight. He said unto them, “He put clay upon my eyes, and I washed, and do see.”<sup>16</sup> Therefore some of the Pharisees said, “This man is not from God, because He does not keep the Sabbath day.” Others said, “How can a man that is a sinner do such miracles?” And there was a division among them.<sup>17</sup> They said unto the blind man again, “What do you<sup>(s)</sup> say about Him, being that He has opened your<sup>(s)</sup> eyes?” He said, “He is a prophet.”<sup>18</sup> But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him who had received his

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sight.<sup>19</sup> And they asked them, saying, "Is this your son, who **you** say was born blind? How then does he now see?"

<sup>20</sup> His parents answered them and said, "We know that this is our son, and that he was born blind:<sup>21</sup> but by what means he now sees, we **do** not know; or who has opened his eyes, we **do** not know: **he** is of age; ask him: **he** shall speak for himself."<sup>22</sup> His parents spoke these words, because they feared the Jews: for the Jews had agreed already, that if any man did confess Him as **the** Christ, he should be put out of the synagogue.

<sup>23</sup> Therefore his parents said, "He is of age; ask him."<sup>24</sup> Then again they called the man who was blind, and said unto him, "Give God the praise: we know that this man is a sinner."<sup>25</sup> **He** answered and said, "Whether He is a sinner, I **do** not know: one *thing* I **do** know, *is* that, whereas I was blind, now I see."<sup>26</sup> Then they said to him again, "What did He **do** to you<sup>(s)</sup>? How *did* He open your<sup>(s)</sup> eyes?"<sup>27</sup> He answered them, "I have told you already, and you did not hear: why would you hear *it* again? Will **you** also be His disciples?"<sup>28</sup>

Then they verbally abused him, and said, "**You**<sup>(s)</sup> are **His** disciple; but we are Moses' disciples."<sup>29</sup> **We** know that God spoke to Moses: *as for* this *fellow*, we **do** not know where He is from."<sup>30</sup> The man answered and said unto them, "Why in this is a marvellous *thing*, that you **do** not know where He is from, and *yet* He has opened My eyes."<sup>31</sup> Now we know that God *does* not hear sinners: but if any *man* is a worshipper of God, and does His will, **him** He hears."<sup>32</sup> Since the age began it was not heard that any *man* opened the eyes of one who was born blind.<sup>33</sup> If this *man* were not of God, He could do nothing."<sup>34</sup> They answered and said unto him, "**You**<sup>(s)</sup> were altogether born in sins, and do you<sup>(s)</sup> teach us?" And they cast him out.

<sup>35</sup> Jesus heard that they had cast him out; and when He had found him, He said unto him, "**Do you**<sup>(s)</sup> **believe on the Son of God?**"<sup>36</sup> **He** answered and said, "Who is He, LORD, that I might believe on Him?"<sup>37</sup> And Jesus said unto him, "**You**<sup>(s)</sup> **have both seen Him, and it is He who talks with you**<sup>(s)</sup>."<sup>38</sup> And he said, "LORD, I believe." And he worshipped Him.

<sup>39</sup> And Jesus said, "**For judgment I have come into this world, that those who do not see might see; and that**

**those who see might be made blind.**"

<sup>40</sup> And *some* of the Pharisees which were with Him heard these words, and said unto Him, "Are we blind also?"<sup>41</sup> Jesus said unto them, "**If you were blind, you should have no sin: but now you say, 'We see,' therefore your sin remains.**"

### Chapter 10.

\* A.D. 32 (26).

*Discourse on the Good Shepherd. (Cf. Psa. 23.; Heb. 13.20; 1 Pet. 5.4).*

"**TRULY**, truly, I say unto you, 'He who enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber.'<sup>2</sup> But He who enters in by the door is the **shepherd** of the sheep.<sup>3</sup> To Him the gatekeeper opens; and the sheep hear His voice: and He calls His own sheep by name, and leads them out.<sup>4</sup> And when He puts out His own sheep, He goes before them, and the sheep follow Him: for they know His voice.<sup>5</sup> And they will not follow a stranger, but will flee from him: for they know not the voice of strangers."

<sup>6</sup> This parable Jesus spoke unto them: but **they** did not understand what was meant by the *things* that He spoke unto them.

<sup>7</sup> THEN Jesus said unto them again, "Truly, truly, I say unto you, 'I am the **door** of the sheep.'<sup>8</sup> All who ever came before Me are thieves and robbers; but the sheep did not hear them.<sup>9</sup> I am the door: by Me if any *man* enters in, he shall be saved, and shall go in and out, and find pasture."

<sup>10</sup> The thief comes not, but for to steal, and to kill, and to destroy: I have come that they might have life, and that they might have *it more* abundantly.<sup>11</sup> I am the **Good Shepherd**: the Good Shepherd gives His life for the sheep.

<sup>12</sup> But *he who is* a hireling, and not the shepherd, who does not own the sheep, sees the wolf coming, and leaves the sheep, and flees: and the wolf catches them, and scatters the sheep.<sup>13</sup> The hireling flees, because He is a hireling, and *does* not care for the sheep.<sup>14</sup> I am the Good Shepherd, and know My sheep, and am known of Mine.<sup>15</sup> As the Father knows Me, *even* so know I the Father: and I lay down my life for the sheep.<sup>16</sup> And other sheep I have, which are not of this fold: I must bring them also, and they shall hear My voice; and there shall be one fold, and

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one Shepherd. <sup>17</sup> Therefore does My Father love Me, because I lay down My life, that I might take it again.

<sup>18</sup> No man takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received from My Father.”

<sup>19</sup> THERE was a division therefore again among the Jews *because* of these sayings. <sup>20</sup> And many of them said, “He has a demon, and is mad; why *do* you hear Him?” <sup>21</sup> Others said, “These are not the words of Him who has a demon. Can a demon open the eyes of the blind?”

*Jesus asserts His deity. (Cf. John 14.9; 20.28,29).*

<sup>22</sup> And it was at Jerusalem *the feast of the dedication*, and it was winter.

<sup>23</sup> And Jesus *was* walking in the temple in Solomon’s porch. <sup>24</sup> Then the Jews came round about Him, and said unto Him, “How long do You(s) make us to doubt? If You(s) are the Christ (Messiah), tell us plainly.”

<sup>25</sup> Jesus answered them, “I told you, and you *do not believe*: the works that I do in My Father’s name, they testify of Me. <sup>26</sup> But you *do not believe*, because you are not of My sheep, as I said unto you.”

<sup>27</sup> “My sheep hear My voice, and I know them, and they follow Me.” <sup>28</sup> and I give to them eternal life; and they shall never perish, neither shall anyone pluck them out of My hand. <sup>29</sup> My Father, who gave them to Me, is greater than all; and no one is able to pluck them out of My Father’s hand. <sup>30</sup> I and My Father are one.”

<sup>31</sup> Then the Jews took up stones again to stone Him. <sup>32</sup> Jesus answered them, “Many good works have I shown you from My Father; for which of those works do you stone Me?”

<sup>33</sup> The Jews answered Him, *saying*, “We stone You(s) not for a good work; but for blasphemy (irreverent insult); and because You(s), being a man, make Yourself God.” <sup>34</sup> Jesus answered them, “Is it not written in your law,

‘I SAID, YOU ARE GODS?’ (Psa 82.6)

<sup>35</sup> If He called them gods, to whom the Word of God came, and the Scripture cannot be broken; <sup>36</sup> do you say of Him, whom the Father has sanctified (made holy), and sent into the world, You(s) blaspheme (give irreverent insult); because I said, ‘I am the Son of God?’

<sup>37</sup> If I do not *do* the works of My Father, *do not believe Me*. <sup>38</sup> But if I do, though you *do not believe Me*, believe the works: that you may know, and *believe*, that the Father *is* in Me, and I in Him.” <sup>39</sup> Therefore they sought again to take Him: but He escaped out of their hand,

*Jesus goes to the place where He was baptized. (Cf. Mt. 3.1,13,17).*

<sup>40</sup> and went away again beyond Jordan into the place where John at first baptized; and there He resided. <sup>41</sup> And many came to Him, and said, “John did no miracle: but all things that John spoke of this man were true.” <sup>42</sup> And many believed on Him there.

### Chapter 11.

\* A.D. 32 (26).

#### *The raising of Lazarus.*

**N**OW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. <sup>2</sup> It was that Mary who anointed the LORD with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.)

<sup>3</sup> Therefore his sisters sent unto Him, saying, “LORD, behold, he whom You(s) love is sick.” <sup>4</sup> When Jesus heard this, He said, “This sickness is not unto death, but for the glory of God, that the Son of God might be glorified by it.”

<sup>5</sup> Now Jesus loved Martha, and her sister, and Lazarus. <sup>6</sup> Therefore when He had heard therefore that he was sick, He remained two days still in the same place where He was.

<sup>7</sup> Then after that He said to His disciples, “Let us go into Judea again.” <sup>8</sup> His disciples said unto Him, “Master, the Jews of late sought to stone You(s); and You(s) would go there again?”

<sup>9</sup> Jesus answered, “Are there not twelve hours in the day? If any man walks in the day, he does not stumble, because he sees the light of this world. <sup>10</sup> But if a man walks in the night, he stumbles, because there is no light in him.”

<sup>11</sup> These things He said: and after He said unto them, “Our friend Lazarus sleeps; but I go, that I may awake him out of sleep.” <sup>12</sup> Then His disciples said, “LORD, if he sleeps, he shall do well.”

<sup>13</sup> However Jesus spoke of his death: but they thought that He had spoken about taking of rest in sleep. <sup>14</sup> Then Jesus said unto them plainly, “Lazarus is dead. <sup>15</sup> And I am glad for your sakes that I was not there, to the intent that you may believe;”

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nevertheless let us go to him.”<sup>16</sup> Then Thomas, who is called Didymus, said unto *his* fellow disciples, “Let us also go, that we may die with him.”

<sup>17</sup> Then when Jesus came, He found that he had *lain* in the grave four days already.<sup>18</sup> Now **Bethany** was near Jerusalem, about fifteen furlongs (1 furlong = 1/8 Mile, 1 3/4 miles) off; and many of the Jews came to Martha and Mary, to comfort them concerning their brother.

<sup>20</sup> Then Martha, as soon as she heard that Jesus was coming, went and met Him: but Mary sat *still* in the house.

<sup>21</sup> Then Martha said unto Jesus, “LORD, if you<sub>(s)</sub> had been here, my brother *would* not have died.”<sup>22</sup> But I know, that even now, whatever you<sub>(s)</sub> will ask of God, God will give *it to* you<sub>(s)</sub>.”<sup>23</sup> Jesus said unto her, “**Your<sub>(s)</sub> brother shall rise again.**”<sup>24</sup> Martha said unto Him, “I know that he shall rise again in the resurrection at the last day.”<sup>25</sup> Jesus said unto her, “**I am the resurrection, and the life: he who believes in Me, though he were dead, yet he shall live:**

<sup>26</sup> **and whoever lives and believes in Me shall never die. Do you<sub>(s)</sub> believe this?**”<sup>27</sup> She said unto Him, “Yes, LORD: I believe that **You<sub>(s)</sub>** are the Christ (Messiah), the Son of God, which should come into the world.”<sup>28</sup> And when she had so said, she went her way, and called Mary her sister secretly, saying, “The Master comes, and calls **for** you<sub>(s)</sub>.”<sup>29</sup>

As soon as she heard *that*, she arose quickly, and came to Him.<sup>30</sup> Now Jesus had not yet come into the town, but was in *that* place where Martha met Him.<sup>31</sup> The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, “She goes to the grave to weep there.”<sup>32</sup> Then when Mary had come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, “LORD, if You<sub>(s)</sub> had been here, my brother *would* not have died.”<sup>33</sup> When Jesus therefore saw her weeping, and the Jews also weeping who came with her, He groaned in the spirit, and was troubled,<sup>34</sup> and said, “**Where have you laid him?**” They said unto Him, “LORD, come and see.”<sup>35</sup> Jesus wept.<sup>36</sup> Then the Jews said, “Behold, how He loved him.”<sup>37</sup> And some of them said, “Could not this *man*, who opened the eyes of the blind, have caused that even this *man* should not have died?”

### *Jesus at the grave of Lazarus.*

<sup>38</sup> Jesus therefore again groaning in Himself came to the grave. It was a cave, and a stone lay upon it.<sup>39</sup> Jesus said, “**Take you away the stone.**” Martha, the sister of him who was dead, said unto Him, “LORD, by this time he stinks: for he has been *dead* four days.”<sup>40</sup>

Jesus said unto her, “**Did I not say unto you<sub>(s)</sub>, that, if you<sub>(s)</sub> would believe, you<sub>(s)</sub> should see the glory of God?**”<sup>41</sup> Then they took away the stone *from the place where the dead was laid*. And Jesus lifted up *His* eyes, and said, “**Father, I thank You<sub>(s)</sub> that You<sub>(s)</sub> have heard Me.**”<sup>42</sup> And I know that **You<sub>(s)</sub> always hear Me: but because of the people which stand by I said it, that they may believe that You<sub>(s)</sub> have sent Me.**”<sup>43</sup> And when He had thus spoken, He cried with a loud voice, “**Lazarus, come out**”<sup>44</sup> And he who was dead came out, bound hand and foot with grave clothes: and his face was bound about with a *linen* cloth [napkin]. Jesus said unto them, “**Loose him, and let him go.**”

*The friends of Mary of Bethany are converted.*  
(Cf. Lk. 10. 38-42; John 12.1-7).

<sup>45</sup> THEN many of the Jews which came to Mary, and had seen *the things* which Jesus did, believed on Him.<sup>46</sup> But some of them went their ways to the Pharisees, and told them what *things* Jesus had done.

### *The Pharisees plot to put Jesus to death.*

<sup>47</sup> Then the chief priests and the Pharisees gathered a Sanhedrin, and said, “**What should we do?** For this man does many miracles.”<sup>48</sup> Thus if we leave Him alone, all *men* will believe on Him: and the Romans shall come and take away both our place and nation.”<sup>49</sup> And one of them, *named Caiaphas*, being the high priest that *same* year, said unto them, “**You** know nothing at all,<sup>50</sup> nor consider that it is expedient for us, that one man should die for the people, and *that* the whole nation *should* not perish.”<sup>51</sup> And he *did* not speak this of himself: but being high priest that year, he prophesied that Jesus should die for *that* nation;<sup>52</sup> And not for *that* nation only, but that also he should gather together in one the children of God that were scattered abroad.<sup>53</sup> Then from that day onward they took counsel together in order to put Him to death.<sup>54</sup> Jesus therefore no longer walked openly among the Jews; but went from there to a district near to the wilderness, into a

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city called Ephraim, and there *He* continued with His disciples.

<sup>55</sup> AND the Jewish **Passover** was near at hand: and many went out of the district up to Jerusalem before the Passover, to purify themselves. <sup>56</sup> Then they sought for Jesus, and spoke among themselves, as they stood in the temple, "What *do* you think, that He will not come to the feast?" <sup>57</sup> Now both the chief priests and the Pharisees had given a commandment, that, if any *man* knew where He was he should reveal *it*, that they might take Him.

### Chapter 12.

\* A.D. 33 (27).

*The supper at Bethany (Mt. 26.6-13; Mk. 14.3-9. Cf. Lk. 7.37,38).*

THEN Jesus six days before the Passover came to **Bethany**, where Lazarus was **who had been dead**, whom He raised from the dead. <sup>2</sup> There they made Him a **supper**; and Martha served: but Lazarus was one of those who sat at the table with Him. <sup>3</sup> Then Mary took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment. <sup>4</sup> Then one of His disciples, 'Judas Iscariot', Simon's *son*, who would betray Him said, <sup>5</sup> "Why was this ointment not sold for three hundred denarii (day's wages), and given to the poor?" <sup>6</sup> This he said, not that he cared for the poor; but because he was a thief, and had the moneybag, and carried away what was put *into it*. <sup>7</sup> Then Jesus said, "Leave her alone: for the day of My burial she has kept this. <sup>8</sup> For the poor you *will* always have with you; but you *will* not always have Me."

<sup>9</sup> MANY of the Jewish people therefore knew that He was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead. <sup>10</sup> But the chief priests consulted that they might put Lazarus also to death; <sup>11</sup> because he was the reason that many of the Jews went away *from them*, and believed on Jesus.

*The triumphal entry (Mt. 21.4-9; Mk. 11.7-10; Lk. 19.35-38).*

<sup>12</sup> ON the next day many people that had come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup> took branches of palm trees, and went out to meet Him, and cried,

HOSANNA (we pray a shout of praise):  
BLESSED IS THE KING OF ISRAEL THAT  
COMES IN THE NAME OF THE LORD.

{Psa. 118.25,26}

<sup>14</sup> And Jesus, when He had found a young donkey, sat on it; as it is written,

<sup>15</sup> FEAR NOT, DAUGHTER OF ZION:  
BEHOLD, YOUR(S) KING COMES,  
SITTING ON AN DONKEY'S COLT. {Zech  
9.9}

<sup>16</sup> These *things* His disciples *did* not understand at the first: but when Jesus was glorified, then they remembered that these *things* were written of Him, and *that* they had done these *things* to Him. <sup>17</sup> The people therefore that were with Him when He called Lazarus out of *his* grave, and raised him from the dead, bore witness. <sup>18</sup> For this cause the people also met Him, because they heard that He had done this miracle. <sup>19</sup> The Pharisees therefore said among themselves, "*Do* you perceive how you accomplish nothing? Behold, the world is following Him."

*Certain Greeks desired to see Jesus.*

<sup>20</sup> AND there were certain **Greeks** among those who came up to worship at the feast: <sup>21</sup> the same came therefore to Philip, which was of Bethsaida of Galilee, and desired **to see** Him, saying, "Sir, we desire to see Jesus." <sup>22</sup> Philip came and told Andrew: and again Andrew and Philip told Jesus.

*Jesus' answer.*

<sup>23</sup> And Jesus answered them, saying, "**The hour has come, that the Son of Man should be glorified.** <sup>24</sup> Truly, truly, I say unto you, unless a grain of wheat falls into the ground and dies, it abides alone: but if it dies, it brings forth much fruit. <sup>25</sup> He who loves his life shall lose it; and he who hates his life in this world shall keep it unto life eternal. <sup>26</sup> If any *man* serves Me, let him follow Me; and where I am, My ministering servant shall also be there: if any *man* serves Me, My Father will honour him. <sup>27</sup> Now My soul is troubled; and what shall I say?' Father, save Me from this hour:' but for this cause I came unto this hour. <sup>28</sup> Father, glorify Your(s) name.'" Then there came a voice from heaven, *saying*,

**I HAVE BOTH GLORIFIED IT,  
AND WILL GLORIFY IT AGAIN.**

<sup>29</sup> The people therefore, that stood *by*, and heard *it*, said that it thundered: others said, "An angel spoke to Him."

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<sup>30</sup> Jesus answered and said, "This voice *did* not come because of Me, but for your sakes. <sup>31</sup> Now is the judgment of this world: now the ruler of this world shall be cast out. <sup>32</sup> And I, if I am lifted up from the earth, will draw all *men* unto Me." <sup>33</sup> This He said, signifying what death He should die. <sup>34</sup> The people answered Him, "We have heard out of the law that the Christ (Messiah) abides forever: and how *do you(s)* say, The Son of Man must be lifted up? Who is this Son of Man?" <sup>35</sup> Then Jesus said unto them, "Yet a little while is the light with you. Walk while you have the light, lest darkness come upon you: for he who walks in darkness *does* not know where he goes. <sup>36</sup> While you have light, believe in the light, that you may be the sons of light." These *things* Jesus spoke, and departed, and hid Himself from them.

<sup>37</sup> But though He had done so many miracles before them, *yet* they *did* not believe on Him: <sup>38</sup> that the saying of Isaiah the prophet might be fulfilled, which He spoke,

LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED? {Isa. 58.1}

<sup>39</sup> Therefore they could not believe, because Isaiah said again,

HE HAS BLINDED THEIR EYES, AND HARDENED THEIR HEART; THAT THEY SHOULD NOT SEE WITH *THEIR* EYES, NOR UNDERSTAND WITH *THEIR* HEART, AND BE CONVERTED, AND I SHOULD HEAL THEM. {Isa. 6.9,10}

<sup>41</sup> These *things* Isaiah said, **when** he saw His glory, and spoke of Him.

<sup>42</sup> Nevertheless among the *chief* rulers also many believed on Him; but because of the Pharisees they did not confess *Him*, lest they should be put out of the synagogue: <sup>43</sup> because they loved the praise of men more than the praise of God.

<sup>44</sup> Jesus cried out and said, "He who believes on Me, believes not on Me, but on Him who sent Me. <sup>45</sup> And he who sees Me sees Him who sent Me. <sup>46</sup> I have come *as* a light into the world, that whoever believes on Me should not remain in the darkness. <sup>47</sup> And if any *man* hears My words, and *does* not believe, I *do* not judge him: for I came not to judge the world, but to save the world. <sup>48</sup> He who

rejects Me, and *does* not receive My words, has *One* that judges him: the Word that I have spoken, the same shall judge him in the last day. <sup>49</sup> For I have not spoken of Myself; but the Father who sent Me, He gave Me a commandment, *of* what I should say, and what I should speak. <sup>50</sup> And I know that His commandment is life everlasting: whatever I speak therefore, even as the Father said unto Me, so I speak."

### Chapter 13.

\* A.D. 33 (27).

*The last Passover. (Cf. Mt. 26.8-30; Mk. 14.17-26; Lk. 22.14-39).*

**N**OW before the feast of the Passover, when Jesus knew that His hour had come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them until the end.

#### *Jesus washes the disciples' feet.*

<sup>2</sup> And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray Him; <sup>3</sup> Jesus knowing that the Father had given all *things* into His hands, and that He came from God, and goes away to God; <sup>4</sup> He rose from supper, and laid aside *His* garments; and took a towel, and clothed Himself. <sup>5</sup> After that, He poured water into a basin, and began to **wash** the disciples' feet, and to wipe *them* with the towel with which He was wrapped. <sup>6</sup> Then He came to Simon Peter: and *Peter* said unto Him, "LORD, do **You(s)** wash **my** feet?" <sup>7</sup> Jesus answered and said unto Him, "**You(s)** know not now what I do; but **you(s)** shall know these things after."<sup>8</sup> Peter said unto Him, "You(s) shall never wash my feet." Jesus answered him, "**If I do not wash you(s), you(s) have no part with Me.**"<sup>9</sup> Simon Peter said unto Him, "LORD, not my feet only, but also *my* hands and *my* head."<sup>10</sup> Jesus said to him, "**He who is washed does not need not to be washed again except to wash his feet, but he is clean entirely; and you are clean, but not all of you.**"<sup>11</sup> For He knew who should betray Him; therefore He said, "**You are not all clean.**"

<sup>12</sup> So after He had washed their feet, and **had** taken His garments, and was seated again, He said unto them, "**Do you** know what I have done to you?<sup>13</sup> **You** call Me Master and LORD: and you say well; for *so* I am. <sup>14</sup> If I then, *your* LORD and Master, have

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washed your feet; you also ought to wash one another's feet.<sup>15</sup> For I have given you an example, that you should do as I have done for you.<sup>16</sup> Truly, truly, I say unto you, 'The bond-servant is not greater than his lord; neither he who is sent greater than he who sent him.'<sup>17</sup> If you know these things, happy are you if you do them.<sup>18</sup> I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled,

HE WHO EATS BREAD WITH ME HAS LIFTED UP HIS HEEL AGAINST ME. (Ps 41.9)

<sup>19</sup> Now I tell you before it is come, that, when it comes to pass, you may believe that I-AM (tetragrammaton, highest name for God,) He.<sup>20</sup> Truly, truly, I say unto you, He who receives whoever I send receives Me; and he who receives Me receives Him who sent Me."

*Jesus foretells his betrayal (Mt. 26.20-25; Mk. 14.17-21; Lk. 22.21,22).*

<sup>21</sup> When Jesus had thus said, He was troubled in spirit, and testified, and said, "Truly, truly, I say unto you, that one of you shall betray Me."<sup>22</sup> Then the disciples looked one on another, wondering of whom He spoke.<sup>23</sup> Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved.<sup>24</sup> Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spoke.<sup>25</sup> He then lying on Jesus' breast said unto Him, "LORD, who is it?"<sup>26</sup> Jesus answered, "It is he, to whom I shall give a sop (a piece of bread dipped in something liquid), when I have dipped it." And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon.<sup>27</sup> And after the sop Satan entered into him. Then Jesus said unto him, "What you(s) do, do quickly."<sup>28</sup> Now no man at the table knew for what intent He spoke this unto him.<sup>29</sup>

For some of them thought, because Judas had the moneybag, that Jesus had said unto him, "Buy those things that we have need of against the feast," or that he should give something to the poor.<sup>30</sup> He then having received the sop went immediately out: and it was night.

<sup>31</sup> THEREFORE, when He had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him.<sup>32</sup> If God has been glorified in Him, God shall also glorify Him in Himself, and immediately shall glorify Him.

<sup>33</sup> Little children, I am with you yet a little while. You shall seek Me: and as I said unto the Jews, 'Where I go, you cannot come;' so now I say to you.<sup>34</sup> A new commandment I give unto you, that you love one another; as I have loved you, that you also love one another.<sup>35</sup> By this shall all men know that you are My disciples, if you have love one to another."

*Jesus foretells Peter's denial (Mt. 26.33-35; Mk. 14.29-31; Lk. 22.33,34).*

<sup>36</sup> Simon Peter said unto Him, "LORD, where do you(s) go?" Jesus answered him, "Where I go, you(s) can not follow Me now; but you(s) shall follow Me afterwards."<sup>37</sup> Peter said unto Him, "LORD, why can't I follow You(s) now? I will lay down my life for Your(s) sake."<sup>38</sup> Jesus answered him, "Will you(s) lay down your(s) life for My sake? Truly, truly, I say unto you(s), 'The cock shall not crow, until you(s) have denied Me thrice.'"

### Chapter 14.

\* A.D. 33 (27).

*Spoken in the Passover chamber: Jesus foretells his coming for his own. (Cf. 1 Thes. 4.14-17).*

"LET not your heart be troubled: you believe in God, believe also in Me.<sup>2</sup> In My Father's house are many abiding places: if it were not so, I would have told you. I go to prepare a place for you.<sup>3</sup> And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there you may be also.<sup>4</sup> And where I go you know, and the Way you know."<sup>5</sup> Thomas said unto Him, "LORD, we do not know where You(s) go; and how can we know the Way?"<sup>6</sup> Jesus said unto him, "I am the Way, the Truth, and the Life: no man comes to the Father, but by Me.

*Jesus and the Father are one.*

<sup>7</sup> If you had known Me, you should have known My Father also: and from now on you know Him, and have seen Him."<sup>8</sup> Philip said unto Him, "LORD, show us the Father, and it suffices us."<sup>9</sup> Jesus said unto him, "Have I been such a long time with you, and yet have You(s) not known me, Philip? He who has seen Me has seen the Father; and how do you(s) say then, 'Show us the Father?'"<sup>10</sup> Do you(s) not believe that I am in the Father, and the Father in Me? The words that I speak to you,

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I do not speak from Myself: but the Father who dwells in Me, He does the works. <sup>11</sup> Believe Me that I *am* in the Father, and the Father in Me: or else believe Me for the very works' sake. <sup>12</sup> Truly, truly, I say unto you, 'He who believes on Me, the works that I do he shall do also; and greater works than these shall he do; because I go to My Father.'

### *The new promise and privilege in prayer.*

<sup>13</sup> And whatever you shall ask in My name, that will I do, that the Father may be glorified in the Son. <sup>14</sup> If you shall ask anything in My name, I will do it."

<sup>15</sup> "If you love me, keep My commandments.

### *The promise of the Spirit.*

<sup>16</sup> And I will pray to the Father, and He shall give you another Comforter, that He may abide with you forever; <sup>17</sup> Even the Spirit of truth; whom the world cannot receive, because it does not see Him, neither knows Him: but you know Him; for He dwells with you, and shall be in you. <sup>18</sup> I will not leave you comfortless: I will come to you. <sup>19</sup> Yet a little while, and the world no longer sees Me; but you see Me: because I live, you shall also live. <sup>20</sup> At that day you shall know that I *am* in My Father, and you in Me, and I in you. <sup>21</sup> He who has My commandments, and keeps them, He it is who loves Me: and he who loves Me shall be loved by My Father, and I will love him, and will manifest Myself to him." <sup>22</sup> Judas (not Iscariot), said unto Him, "LORD, how is it that You(s) will make Yourself known unto us, and not unto the world?" <sup>23</sup> Jesus answered and said unto him, "If a man loves Me, he will keep My Word: and My Father will love him, and We will come to him, and make Our residence with him. <sup>24</sup> He who does not love Me does not keep My sayings: and the Word which you hear is not Mine, but the Father's who sent Me."

<sup>25</sup> "These things I have spoken unto you, while still being present with you. <sup>26</sup> But the Comforter, who is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatever I have said unto you. <sup>27</sup> Peace I leave with you, My peace I give to you: not as the

world gives, I give to you. Let not your heart be troubled, neither let it be afraid. <sup>28</sup> You have heard how I said unto you, 'I go away, and come again unto you.' If you loved Me, you would rejoice, because I said, 'I go unto the Father:' for my Father is greater than I. <sup>29</sup> And now I have told you before it comes to pass, that, when it comes to pass, you might believe. <sup>30</sup> After this I will not talk much with you: for the ruler of this world comes, and has nothing in Me. <sup>31</sup> But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go from here."

## Chapter 15.

\* A.D. 33 (27).

### *Spoken on the way to the garden: the vine and the branches.*

"**I** AM the true vine, and My Father is the vinedresser. <sup>2</sup> Every branch in Me that bears not fruit He takes away: and every branch that bears fruit, He prunes it, that it may bring forth more fruit. <sup>3</sup> Now you are clean through the word which I have spoken unto you. <sup>4</sup> Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine; no more can you, unless you abide in Me. <sup>5</sup> I am the vine, you are the branches: He who abides in Me, and I in him, the same brings forth much fruit; for without Me you can do nothing. <sup>6</sup> If a man abides not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. <sup>7</sup> If you abide in Me, and My words abide in you, you shall ask what you will, and it shall be done unto you. <sup>8</sup> In this is My Father glorified, that you bear much fruit; so shall you become My disciples. <sup>9</sup> As the Father has loved Me, so have I loved you: continue you in My love. <sup>10</sup> If you keep My commandments, you shall abide in My love; even as I have kept My Father's commandments, and abide in His love."

<sup>11</sup> "These things I have spoken unto you, that My joy might remain in you, and that your joy might be full. <sup>12</sup> This is My commandment, That you love one another, as I have loved you. <sup>13</sup> Greater love has no man than this, that a man lays down his life for his

friends. <sup>14</sup> you are My friends, if you do whatever I command you.

*The new intimacy.*

<sup>15</sup> From now on I call you not bond-servants; for the bond-servant knows not what his lord does: but I have called you friends; for all *things* that I have heard of My Father I have made known unto you. <sup>16</sup> you have not chosen Me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and *that* your fruit should remain: that whatever you shall ask of the Father in My name, He may give it you. <sup>17</sup> These *things* I command you, that you **love** one another.

*The believer and the world.*

<sup>18</sup> If the world hates you, you know that it hated Me before *it hated you*.

<sup>19</sup> If you were of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hates you. <sup>20</sup> Remember the word that I said unto you, ‘The bond-servant is not greater than his lord.’ If they **have** persecuted Me, they will also persecute you; if they have kept My Word, they will keep yours also.

<sup>21</sup> But all these *things* they will do to you for My name’s sake, because they *do* not know Him who sent Me. <sup>22</sup> If I had not come and spoken unto them, they *would* had not *have* had sin: but now they have no covering for their sin. <sup>23</sup> He who hates Me hates My Father also. <sup>24</sup> If I had not done among them the works which no other *man* did, they would not have sinned: but now they have seen and hated both Me and My Father. <sup>25</sup> But *this comes to pass*, that the Word might be fulfilled that is written in their law,

THEY HATED ME WITHOUT A CAUSE.  
(Psa. 35.19)

*The believer and the Spirit.*

<sup>26</sup> But when the Comforter comes, whom I will send to you from the Father, *even* the Spirit of truth, which proceeds from the Father, He shall testify of Me: <sup>27</sup> and you also **shall** testify, because you have been with Me from the beginning.”

*The disciples warned of persecutions. (Cf. Mt. 24.9,10; Lk. 21.16-19).*

“**THESE things** I have spoken unto you, that you should not be caused to stumble. <sup>2</sup> They shall put you out of the synagogues: yes, the time comes, that whoever kills you will think that he does service before God. <sup>3</sup> And these *things* they will do **to you**, because they have not known the Father, nor Me. <sup>4</sup> But I have told you these *things*, that when the time shall come, you may remember that I told you of them. And these *things* I did not say unto you at the beginning, because I was with you. <sup>5</sup> But now I go My way to Him who sent Me; and none of you asks Me, ‘Where *do you*, go?’ <sup>6</sup> But because I have said these *things* unto you, sorrow has filled your heart.

*Threefold work of the Spirit toward the world.*

<sup>7</sup> Nevertheless I tell you the truth; It is expedient for you that I go away: for if I *do* not go away, the **Comforter** will not come to you; but if I depart, I will send Him to you. <sup>8</sup> And when He comes, He will convict the world of sin, and of righteousness, and of judgment: <sup>9</sup> of sin, because they do not believe on Me; <sup>10</sup> of righteousness, because I go to My Father, and you see Me no more; <sup>11</sup> of judgment, because the ruler of this world is judged.”

*New truth to be revealed by the Spirit.*

<sup>12</sup> “I have yet many *things* to say unto you, but you cannot bear *them* now. <sup>13</sup> However when He, the Spirit of truth, comes, He will guide you into all truth: for He shall not speak from Himself; but whatever He shall hear, *that* He shall speak: and He will show you *things* to come. <sup>14</sup> He shall glorify Me: for He shall receive of Mine, and shall show *it* to you. <sup>15</sup> All *things* that the Father has are Mine: therefore I said, that He shall take of Mine, and shall show *it* to you.

*Jesus speaks of His death, resurrection, and second advent.*

<sup>16</sup> **A little while**, and you shall not behold Me: and again, a little while, and you shall see Me, **because I go to the Father.**”

<sup>17</sup> Then *some* of His disciples said among themselves, “What is this that

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He says unto us, 'A little while, and you shall not see Me:' and again, 'a little while, and you shall behold Me;' and, 'Because I go to the Father?'"<sup>18</sup> They said therefore, "What is this that He says, 'A little while?'" We cannot tell what He says."<sup>19</sup> Now Jesus knew that they were desirous to ask Him, and said unto them, "Do you inquire among yourselves of what I said, 'A little while, and you shall not behold Me: and again, a little while, and you shall see Me?'"<sup>20</sup> Truly, truly, I say unto you, that you shall weep and lament, but the world shall rejoice: and you shall be sorrowful, but your sorrow shall be turned into joy.<sup>21</sup> A woman when she is in travail has sorrow, because her hour comes: but as soon as she delivers the child, she remembers no more the anguish, because of joy that a man is born into the world.<sup>22</sup> And you now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man takes from you.<sup>23</sup> And in that day you shall ask Me nothing. Truly, truly, I say unto you, 'Whatever you shall ask the Father in My name, He will give it you.'<sup>24</sup> To this day you have asked nothing in My name: ask, and you shall receive, that your joy may be full.<sup>25</sup> These things I have spoken unto you in proverbs: but the time comes, when I shall no longer speak to you in proverbs, but I shall show you plainly of the Father.<sup>26</sup> At that day you shall ask in My name: and I do not tell unto you, that I will pray to the Father for you:<sup>27</sup> for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God.<sup>28</sup> I came forth from the Father, and have come into the world: again, I leave the world, and go to the Father."

<sup>29</sup> His disciples said unto Him, "Behold, now You<sup>(s)</sup> speak plainly, and speak no proverb. Now we are sure that You<sup>(s)</sup> know all things, and need not that anyone should ask You<sup>(s)</sup>: by this we believe that You<sup>(s)</sup> came forth from God."<sup>31</sup> Jesus answered them, "Do you now believe?"<sup>32</sup> Behold, the hour comes, yes, it has now come, that you shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me.<sup>33</sup> These things I have spoken unto you, that in Me you might have

peace. In the world you shall have tribulation: but be of good cheer; I have overcome the world."

### Chapter 17.

\* A.D. 33 (27).

#### *The prayer of intercession.*

THESE words Jesus spoke, and He lifted up His eyes to heaven, and said, "Father, the hour has come; glorify Your<sup>(s)</sup> Son, that Your<sup>(s)</sup> Son also may glorify You<sup>(s)</sup>:<sup>2</sup> as You<sup>(s)</sup> have given Him power (authority) over all flesh, that He should give eternal life to as many as You<sup>(s)</sup> have given Him.<sup>3</sup> And this is life eternal, that they might know You<sup>(s)</sup> the only true God, and Jesus Christ, whom You<sup>(s)</sup> have sent.<sup>4</sup> I have glorified You<sup>(s)</sup> on the earth: I have finished the work which You<sup>(s)</sup> gave Me to do.<sup>5</sup> And now, O Father, glorify You<sup>(s)</sup> Me with your<sup>(s)</sup> own self with the glory which I had with You<sup>(s)</sup> before the world was."

<sup>6</sup> I have manifested Your<sup>(s)</sup> name to the men whom You<sup>(s)</sup> gave to Me out of the world: they were Yours<sup>(s)</sup>, and You<sup>(s)</sup> gave them to Me; and they have kept Your<sup>(s)</sup> Word.<sup>7</sup> Now they have known that all things whatever You<sup>(s)</sup> have given to Me are of You<sup>(s)</sup>.<sup>8</sup> For I have given to them the words which You<sup>(s)</sup> gave Me; and they have received them, and have truly known that I came out from You<sup>(s)</sup>, and they have believed that You<sup>(s)</sup> did send Me.<sup>9</sup> I pray for them: I pray not for the world, but for the ones whom You<sup>(s)</sup> have given to me; for they are Yours<sup>(s)</sup>.<sup>10</sup> And all Mine are Yours<sup>(s)</sup>, and Yours<sup>(s)</sup> are Mine; and I am glorified in them.<sup>11</sup> And now I am no more in the world, but these are in the world, and I come to you<sup>(s)</sup>. Holy Father, keep through your<sup>(s)</sup> own name those whom You<sup>(s)</sup> have given to Me, that they may be one, as We are.

<sup>12</sup> While I was with them in the world, I was keeping them in Your<sup>(s)</sup> name: those whom You<sup>(s)</sup> gave to me I have kept, and none of them is lost, but the son of utter destruction; that the Scripture might be fulfilled.<sup>13</sup> And now I come to you<sup>(s)</sup>; and these things I speak in the world, that they might have My joy fulfilled in themselves.<sup>14</sup> I have given them Your<sup>(s)</sup> Word; and the world has hated them, because they are not of the world, even as I am

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not of the world. <sup>15</sup> I pray not that You<sub>(s)</sub> should take them out of the world, but that you<sub>(s)</sub> should keep them from the evil. <sup>16</sup> They are not of the world, even as I am not of the world. <sup>17</sup> Sanctify them through Your<sub>(s)</sub> truth: Your<sub>(s)</sub> Word is truth. <sup>18</sup> As You<sub>(s)</sub> have sent Me into the world, even so have I also sent them into the world. <sup>19</sup> And for their sakes I sanctify Myself, that they also might be sanctified <sup>(made holy)</sup> through the truth. <sup>20</sup> Neither do I pray for these alone, but for the ones also who shall believe on Me through their word; <sup>21</sup> that they all may be one; as You<sub>(s)</sub>, Father, are in Me, and I in you<sub>(s)</sub>, that they also may be one in Us: that the world may believe that You<sub>(s)</sub> have sent Me. <sup>22</sup> And the glory which you<sub>(s)</sub> gave Me I have given them; that they may be one, even as We are one: <sup>23</sup> I in them, and You<sub>(s)</sub> in Me, that they may be made perfect in one <sup>(union)</sup>; and that the world may know that You<sub>(s)</sub> have sent Me, and have loved them, as You<sub>(s)</sub> have loved Me. <sup>24</sup> Father, I will that they also, whom You<sub>(s)</sub> have given Me, be with Me where I am; that they may behold My glory, which You<sub>(s)</sub> have given Me: for You<sub>(s)</sub> loved Me before the foundation of the world. <sup>25</sup> O righteous Father, the world has not known You<sub>(s)</sub>; but I have known You<sub>(s)</sub>, and these have known that You<sub>(s)</sub> have sent Me. <sup>26</sup> And I have declared unto them Your<sub>(s)</sub> name, and will declare it: that the love with which You<sub>(s)</sub> have loved Me may be in them, and I in them.”

### Chapter 18.

\* A.D. 33 (27).

*Jesus arrives at Gethsemane. (Cf. Mt. 26.36-46; Mk. 14.32-42; Lk. 22.39-46).*

When Jesus had spoken these words, He went out with His disciples over the brook Kidron, where was a garden, into the which He entered, and His disciples.

*The betrayal and arrest (Mt. 26.47-56; Mk. 14.43-50; Lk. 22.47-53).*

<sup>2</sup> And Judas also, who betrayed Him, knew the place: for Jesus often retreated there with His disciples. <sup>3</sup> Judas then, having received a band of men, and officers from the chief priests and Pharisees, came there with lanterns and torches and weapons. <sup>4</sup> Jesus therefore, knowing all things that should come

upon Him, went out, and said unto them, “Whom do you seek?” <sup>5</sup> They answered Him, “Jesus of Nazareth.” Jesus said unto them, “I-AM <sup>(tetragrammaton, highest name for God)</sup>.” And Judas also, who betrayed Him, stood with them. <sup>6</sup> Then as soon as He had said unto them, “I-AM,” they went backward, and fell to the ground. <sup>7</sup> Then He asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth.” <sup>8</sup> Jesus answered, “I have told you that I-AM He: if therefore you seek Me, let these go their way:” that the saying might be fulfilled, which He spoke, of the ones whom You<sub>(s)</sub> have given to me I have not lost even one. <sup>9</sup> Then Simon Peter having a sword drew it, and struck the high priest’s bond-servant, and cut off his right ear. The servant’s name was Malchus. <sup>10</sup> Then Jesus said unto Peter, “Put up your<sub>(s)</sub> sword into the sheath: the cup which My Father has given Me, shall I not drink it?”

*Jesus brought before the high priest (Mt. 26.57-68; Mk. 14.53-65; Lk. 22.66-71).*

<sup>12</sup> THEN the band and the captain and officers of the Jews took Jesus, and bound Him, <sup>13</sup> and led Him away to Annas first; for he was father in law to Caiaphas, who was the high priest that same year. <sup>14</sup> Now Caiaphas was the one, who gave counsel to the Jews, that it was expedient that one man should die for the people.

*Peter’s denial (also vs. 25-27) (Mt. 26.69-75; Mk. 14.66-72; Lk. 22.54-62).*

<sup>15</sup> AND Simon Peter followed Jesus, and so did another disciple: that disciple was known to the high priest, and went in with Jesus into the court of the high priest. <sup>16</sup> But Peter stood at the door outside. Then that other disciple, who was known to the high priest went out, and spoke unto her who kept <sup>(guarded)</sup> the door, and brought in Peter. Then the servant girl that kept the door said unto Peter, “Are you<sub>(s)</sub> not also one of this man’s disciples?” He said, “I am not.” <sup>18</sup> And the bond-servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

*(Jesus before the high priest continued.)*

<sup>19</sup> THE high priest then asked Jesus about His disciples, and about His doctrine. <sup>20</sup> Jesus answered him, “I spoke openly to the world; I always

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taught in the synagogue, and in the temple, where the Jews gather; and I have said nothing in secret. <sup>21</sup> Why do you(s) ask Me? Ask the ones who heard Me, what I have said unto them: behold, they know what I said.” <sup>22</sup> And when He had thus spoken, one of the officers who stood by struck Jesus with the palm of his hand, saying, “Do You(s) answer the high priest this way?” <sup>23</sup> Jesus answered him, “If I have spoken evil, testify of the evil: but if well, why do you(s) strike Me?” <sup>24</sup> Now Annas had sent Him bound unto Caiaphas the high priest.



<sup>23</sup> AND Simon Peter stood and warmed himself. They said therefore unto him, “Are not you(s) also one of His disciples?” He denied it, and said, “I am not.” <sup>26</sup> One of the bond-servants of the high priest, being his kinsman whose ear Peter cut off, said, “Did I not see you(s) in the garden with Him?” <sup>27</sup> Peter then denied again: and immediately the cock crowed.

*Jesus brought before Pilate (Mt. 27.1-14; Mk. 15.1-5; Lk. 23.1-7, 13,16).*

<sup>28</sup> THEN they led Jesus from Caiaphas to the Praetorium [hall of judgment]: and it was early; and they themselves did not go into the judgment hall, lest they should be defiled; but that they might eat (celebrate) the Passover. <sup>29</sup> Pilate then went out unto them, and said, “What accusation do you bring against this man?” <sup>30</sup> They answered and said unto

him, “If He were not an evil doer, we would not have delivered Him up unto you(s).” <sup>31</sup> Then Pilate said unto them, “Take you Him, and judge Him according to your law.” The Jews therefore said unto him, “It is not lawful for us to put anyone to death:” <sup>32</sup> that the saying of Jesus might be fulfilled, which He spoke, signifying what death He should die.

<sup>33</sup> THEN Pilate entered into the judgment hall again, and called Jesus, and said unto Him, “Are You(s) the King of the Jews?” <sup>34</sup> Jesus answered him, “Do you(s) say this thing from yourself, or did others tell it you(s) about Me?” <sup>35</sup> Pilate answered, “Am I a Jew? Your(s) own nation and the chief priests have delivered You(s) unto me: what have You(s) done?” <sup>36</sup> Jesus answered, “My kingdom is not according to this world: if My kingdom were of this world, then My bond-servants would fight, that I should not be delivered to the Jews: but now is My kingdom not from here.” <sup>37</sup> Pilate therefore said unto Him, “Are You(s) a king then?” Jesus answered, “You(s) say that I am a king. To this end I was born, and for this cause I came into the world, that I should testify to the truth. Everyone who is of the truth hears My voice.” <sup>38</sup> Pilate said unto Him, “What is truth?” And when he had said this, he went out again to the Jews, and said unto them, “I find in Him no fault at all.

*Jesus condemned: Barabbas released (Mt. 27.15-26; Mk. 15.6-15; Lk. 23.18-25).*

<sup>39</sup> But you have a custom, that I should release to you one at the Passover: will you therefore have it that I release to you the King of the Jews?” <sup>40</sup> Then they all cried again, saying, “Not this man, but Barabbas.” Now Barabbas was a robber.

### Chapter 19.

\* A.D. 33 (27).

*Jesus crowned with thorns (Mt. 27.27-30; Mk. 15.16-20).*

THEN Pilate therefore took Jesus, and scourged Him. <sup>2</sup> And the soldiers plaited a crown (wreath) of thorns, and put it on His head, <sup>3</sup> and they put on Him a purple robe, and said, Hail, King of the Jews; and they struck Him with their hands.

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*Pilate brings Jesus before the multitude.*

<sup>4</sup> **Pilate** therefore went out again, and said unto them, "Behold, I bring Him out to you, that you may know that I find no fault in Him." <sup>5</sup> Then Jesus came out, wearing the crown of thorns, and the purple robe. And *Pilate* said unto them, "Behold the man." <sup>6</sup> When the chief priests therefore and officers saw Him, they cried out, saying, "Crucify Him, crucify Him." Pilate said unto them, "**You** take Him, and crucify Him: for I find no fault in Him." <sup>7</sup> The Jews answered him, "**We** have a law, and by our law He ought to die, because He made himself the Son of God."

<sup>8</sup> WHEN Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall (Praetorium); and said unto Jesus, "From where are **You(s)**?" But Jesus gave Him no answer. <sup>10</sup> Then Pilate said unto Him, "Speak **You(s)** not unto me? *Do You(s)* not know that I have power to crucify **You(s)**, and have power to release **You(s)**?" <sup>11</sup> Jesus answered, "**You(s)** could have no power at all against Me, except it were given **you(s)** from above: therefore he who delivered Me unto **you(s)** has the greater sin." <sup>12</sup> And from then onward Pilate sought to release Him: but the Jews cried out, saying, "If **you(s)** let this *man* go, **you(s)** are not Caesar's friend: whoever makes himself a king speaks against Caesar."

<sup>13</sup> WHEN Pilate therefore heard that saying, he brought Jesus out, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, it is called Gabbatha.

*The final rejection of the King by the Jewish authorities and people.*

<sup>14</sup> And it was the preparation of the Passover, and about the sixth hour: and he said unto the Jews, "Behold your King." <sup>15</sup> But they cried out, "Away with Him, away with Him, crucify Him." Pilate said unto them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."

*The crucifixion of Jesus Christ (Mt. 27.33-54; Mk. 15.22-39; Lk. 23.33-47).*

<sup>16</sup> Then he delivered Him therefore unto them to be crucified.

And they took Jesus, and led Him away.

<sup>17</sup> AND He carrying His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

<sup>18</sup> where they crucified Him, and two

other with Him, on either side one, and Jesus in the midst.

<sup>19</sup> AND Pilate wrote a title, and put it on the cross. And the writing was,

**JESUS OF NAZARETH THE KING OF THE JEWS.**



<sup>20</sup> This title then was read by many of the Jews: for the place where Jesus was crucified was near to the city: and it was written in Hebrew, and Greek, and Latin. <sup>21</sup> Then the chief priests of the Jews said to Pilate, "Write not, 'The King of the Jews;' but that **He** said, 'I am King of the Jews.'" <sup>22</sup> Pilate answered, "What I have written I have written."

<sup>23</sup> THEN the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. <sup>24</sup> They said therefore among themselves, Let us not tear it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which says,

THEY PARTED MY CLOTHING AMONG THEM, AND FOR MY VESTURE THEY DID CAST LOTS. {Psa. 23.18}

These things therefore the soldiers did.

<sup>25</sup> NOW there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. <sup>26</sup> When Jesus therefore saw His mother, and the disciple standing by, whom He loved,

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He said unto His mother, "**Woman, behold your<sub>(s)</sub> son.**"<sup>27</sup> Then He said to the disciple, "**Behold your<sub>(s)</sub> mother.**" And from that hour *that* disciple took her to his own home.

<sup>28</sup> AFTER this, Jesus knowing that all *things* were now accomplished, that the Scripture might be fulfilled, said, "**I thirst.**"<sup>29</sup> Now there was seated an earthen vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to His mouth.<sup>30</sup> When Jesus therefore had received the vinegar, He said, "**It is finished.**" and He bowed *His* head, and **gave up the ghost.**

"**Not a bone of him broken.**"

<sup>31</sup> THE Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was a high day,) pled with Pilate that their legs might be broken, and *that* they might be taken away.<sup>32</sup> Then the soldiers, came and broke the legs of the first, and of the other who was crucified with Him.<sup>33</sup> But when they came to Jesus, and saw that He was already dead, they *did* not break His legs:<sup>34</sup> but one of the soldiers with a spear pierced His side, and immediately without delay there came out blood and water.<sup>35</sup> And he who saw *it* testifies, and his witness is true: and **he** knows what he says is true, that **you** might believe.<sup>36</sup> For these *things* were done, that the Scripture should be fulfilled,

A BONE OF HIM SHALL NOT BE BROKEN.

{Psa. 34.20}

<sup>37</sup> And again another Scripture says,

THEY SHALL LOOK ON *HIM* WHOM THEY PIERCED. {Zech 12.10}

**The entombment (Mt. 27.57-60; Mk. 15.43-47; Lk. 23.50-56).**

<sup>38</sup> AND after this **Joseph** of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, pled with Pilate that he might take away the body of Jesus: and Pilate gave *him* permission. He came therefore, and took the body **of Jesus.**<sup>39</sup> And there came Nicodemus, also who at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound *weight.*<sup>40</sup> Then they took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.<sup>41</sup> Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, in which a

man was never yet laid.<sup>42</sup> There they laid Jesus therefore because of the Jews' preparation day; for the sepulchre was near at hand.

### Chapter 20.

\* A.D. 33 (27).

**The resurrection of Jesus Christ (Mt. 28.1-10; Mk. 16.1-14; Lk. 24.1-43).**

**T**HE first *day* of the week Mary Magdalene came early, when it was yet dark, to the **sepulchre**, and saw the stone taken away from the sepulchre.<sup>2</sup> Then she ran, and came to Simon Peter, and to the other disciple, whom Jesus loved, and said unto them, "They have taken away the LORD out of the sepulchre, and we *do* not know where they have laid Him."<sup>3</sup> Peter therefore went out, and *that* other disciple, and came to the sepulchre.<sup>4</sup> So they both ran together: and the other disciple outran Peter, and came first to the sepulchre.<sup>5</sup> And stooping down, and looking in, he saw the linen clothes lying; yet he *did* not go in.<sup>6</sup> Then Simon Peter came following him, and went into the sepulchre, and saw the linen clothes lying **there,**<sup>7</sup> and the cloth, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.<sup>8</sup> Then *that* other disciple, who came first to the sepulchre went in also, and he saw, and believed.<sup>9</sup> For as yet they *did* not know the Scripture, that He must rise again from the dead.<sup>10</sup> Then the disciples went away again *each* unto their own home.

**Jesus appears to Mary Magdalene.**

<sup>11</sup> BUT **Mary** stood outside of the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre,<sup>12</sup> and saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.<sup>13</sup> And **they** said unto her, "Woman, why **do** you<sub>(s)</sub> weep?" She said unto them, "Because they have taken away my Lord, and I *do* not know where they have laid Him."<sup>14</sup> And when she had said these things, she turned herself around, and saw Jesus standing **there,** and *did* not know that it was Jesus.<sup>15</sup> Jesus said unto her, "**Woman, why do you<sub>(s)</sub> weep? Whom do you<sub>(s)</sub> seek?**" **She**, supposing Him to be the gardener, said unto Him, "Sir, if **You**<sub>(s)</sub> have carried Him from here, tell me where you<sub>(s)</sub> have laid Him, and I will take Him away."<sup>16</sup> Jesus said unto her, "**Mary.**" **She** turned herself, and said unto Him, "Rabboni;" which is to say,

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“Master”.<sup>17</sup> Jesus said unto her, **“Do not touch Me; for I have not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.”**<sup>18</sup> Mary Magdalene came and told the disciples that she had seen the LORD, and that He had spoken these things unto her.

*Jesus appears to the disciples: Thomas not present (Lk. 24.36-49).*

<sup>19</sup> THEN the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst, and said unto them, **“Peace be unto you.”**

<sup>20</sup> And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the LORD.<sup>21</sup> Then Jesus said to them again, **“Peace be unto you: as My Father has sent Me, even so I send you.”**<sup>22</sup> And when He had said this, He breathed on them, and said unto them, **“Receive you the Holy Ghost: <sup>23</sup> to whomever you remit their sins, they are remitted unto them; and to whomever you retain their sins, they are retained.”**

*Jesus appears to the disciples: Thomas present.*

<sup>24</sup> BUT Thomas, one of the twelve, called Didymus, was not with them when Jesus came.<sup>25</sup> The other disciples therefore said unto him, “We have seen the LORD.” But he said unto them, “Unless I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.”

<sup>26</sup> AND after eight days again His disciples were inside, and Thomas with them: then Jesus came, the doors being shut, and stood in their midst, and said, **“Peace be unto you.”**<sup>27</sup> Then He said to Thomas, **“Reach here your<sub>(s)</sub> finger, and behold My hands; and reach here your<sub>(s)</sub> hand, and thrust it into My side; and be not faithless, but believing.”**

<sup>28</sup> And Thomas answered and said unto Him, “My LORD and My God.”<sup>29</sup> Jesus said unto him, **“Thomas, because you<sub>(s)</sub> have seen Me, you<sub>(s)</sub> have believed: blessed are the ones who have not seen, and yet have believed.”**

*Conclusion: why John’s Gospel was written.*

<sup>30</sup> AND many other signs Jesus truly did in the presence of His disciples, which are not written in this book:<sup>31</sup> but these are written, that you might

believe that Jesus is the Christ (Messiah), the Son of God; and that believing you might have life through His name.

### Chapter 21.

\* A.D. 33 (27).

*Epilogue: “If I will,” The risen Christ is Master of our service.*

AFTER these things Jesus showed himself again to the disciples at the sea of Tiberias; and in this manner He showed himself.<sup>2</sup> There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples.

*Service in self-will, under human leadership.*

<sup>3</sup> Simon Peter said unto them, “I am going fishing.” They said unto him, **“We will also go with you<sub>(s)</sub>.”** They went out, and entered into a boat immediately, and that night they caught nothing.<sup>4</sup> But when the morning had, come, Jesus stood on the shore: but the disciples did not know that it was Jesus.

*Service in self-will tested: the barren result.*

<sup>5</sup> Then Jesus said unto them, **“Children, do you have any food?”** They answered Him, “No.”

*Christ-directed service, and the result.*

<sup>6</sup> And He said unto them, **“Cast the net on the right side of the boat, and you shall find.”** Then they cast the net, and now they were not able to draw it because of the multitude of fishes.

<sup>7</sup> Therefore that disciple whom Jesus loved said unto Peter, “It is the LORD.” Now when Simon Peter heard that it was the LORD, he fastened his fisherman’s coat to himself, (for he was naked,) and did cast himself into the sea.

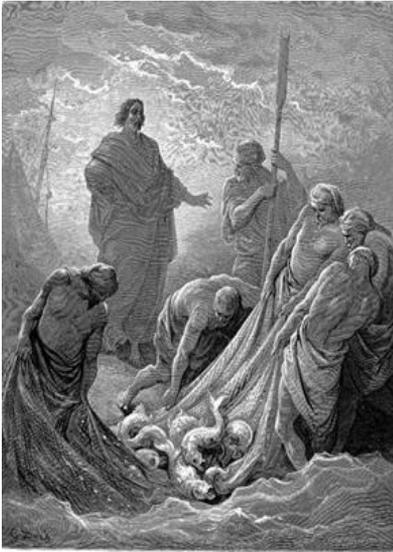
<sup>8</sup> And the other disciples came in a little boat; (for they were not far from land, but as it were two hundred cubits (mans elbow to fingertip, 18” x 200 = 9 300 feet)) dragging the net with fishes. As soon then as they had come to land, they saw a fire of coals there, and fish laid thereon, and bread.<sup>10</sup> Jesus said unto them, **“Bring from the little fish which you have now caught.”**<sup>11</sup> Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and although there were so many, yet the net was not broken.

*(4) The Master enough for the need of his servants. (Cf. Lk. 22.35; Phil. 4.19).*

<sup>12</sup> Jesus said unto them, **“Come and dine.”** And none of the disciples dared to ask Him, “Who are You<sub>(s)</sub>?” knowing

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that it was the LORD.<sup>13</sup> Jesus then came and took bread, and gave *it to* them, and fish likewise.<sup>14</sup> This *is* now the third time *that* Jesus showed himself to His disciples, after He was risen from the dead.



(5) *The only acceptable motive in service. (Cf. 2 Cor. 5.14; Rev. 2.4,5).*

<sup>15</sup> So when they had dined, Jesus said to Simon Peter, “**Simon son of Jonah, do you<sub>(s)</sub> love (Gk:agape) Me more than these?**” He said unto Him, yes, “LORD; You<sub>(s)</sub> know that I *have* affection (Gk:philio)[love] *for* You<sub>(s)</sub>.” He said unto him, “**Feed (Gk:boske) My lambs (Gk:arnia).**”

<sup>16</sup> He said to Him again the second time, “**Simon, son of Jonah, do you<sub>(s)</sub> love Me?**” He said unto Him, “Yes, LORD; **You<sub>(s)</sub> know that I have affection for you<sub>(s)</sub>.**” He said unto him, “**Shepherd (Gk:poimaino) My sheep (Gk:probata).**”<sup>17</sup> He said unto him the third time, “**Simon, son of Jonah, do you<sub>(s)</sub> have affection for Me?**” Peter was greatly distressed because He said unto him the third time, “**Do you<sub>(s)</sub> have affection for Me?**” And he said unto Him, “LORD, **You<sub>(s)</sub> know all things; You<sub>(s)</sub> know that I have affection for you<sub>(s)</sub>.**” Jesus said unto him, “**Feed My sheep.**”

(6) *The Master appoints the time and manner of the servant's death.*

<sup>18</sup> Truly, truly, I say unto you<sub>(s)</sub>, ‘When you<sub>(s)</sub> were young, you<sub>(s)</sub> clothed

yourself, and walked where you<sub>(s)</sub> desired: but when you<sub>(s)</sub> shall be old, you<sub>(s)</sub> shall hold out your<sub>(s)</sub> hands, and another shall clothe you<sub>(s)</sub>, and carry you<sub>(s)</sub> where you<sub>(s)</sub> desire not.’”<sup>19</sup> This He spoke, signifying by what death he should glorify God. And when He had spoken this, He said unto him, “**Follow Me.**”

(7) *If the LORD returns the servants will not die. (Cf. 1 Cor. 15.51,52; 1 Thes. 4.14-18).*

<sup>20</sup> THEN Peter, turning about, saw the disciple whom Jesus loved following; who also leaned on His breast at supper, and said, “LORD, who is he who betrays You<sub>(s)</sub>?”<sup>21</sup> Peter seeing **Him** said to Jesus, “LORD, and what *shall* this man *do?*”<sup>22</sup> Jesus said unto him, “**If I will that he remains until I come, what *is that* to you<sub>(s)</sub>? Follow you<sub>(s)</sub> Me.**”

<sup>23</sup> Then this saying went abroad among the brethren, that this disciple should not die: yet Jesus said not unto him, “He shall not die; but, If I will that he remain till I come, what *is that* to you<sub>(s)</sub>?”

<sup>24</sup> THIS is the disciple who testifies of these *things*, and wrote these *things*: and we know that His testimony is true.

<sup>25</sup> And there are also many other *things* which Jesus did, the which, if everyone of them should be written, I suppose that even the world itself could not contain the books that should be written. **Amen** (Let it be true).

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**Born Again** - Just as each of us have had a physical beginning which the Bible calls born of water (in reference to a woman's water breaking during birth) {John 3.5}, Each of us needs to be regenerated spiritually {Mat. 19.28, Titus 3.5} having a second spiritual beginning {1Peter 1.3,23} which comes from above according to the literal interpretation of {John 3.3}. (See 'The Roman Road')