

JOHN'S ACCOUNT

The Word of Life Becomes Flesh

1 In the beginning, was the Word. The Word was *with* God, and the Word was God.^a ²This Word existed in the beginning with God. ³Everything came into being through him—and without him not even one thing came into being. What came into being in the Word^b was Life.^c ⁴And that Life was the light of human beings. ⁵The light's shining in the darkness, and the darkness hasn't understood^d it.

⁶There was a man sent from God, whose name was John. ⁷He came to testify: to testify about the light, so that everybody would believe through him. ⁸He himself wasn't the light—no, he would testify about the light. ⁹The true light was coming into the world—the light that gives light to every person. ¹⁰The Word^e was in the world, and the world came into being through him, but^f the world didn't know him. ¹¹He came to his own, and his own didn't accept him.^g ¹²But whoever *did* accept him—he gave *them* the authority to become God's children. Those are the ones who believe in his name. ¹³They're not born from human procreation,^h or physical desire, or a man's desire. They're born from God.

¹⁴The Word became flesh, and he lived with us. And we've seen his glory—like the glory of a father's only son—full of grace and truth.

¹⁵John testifies about him. He shouts out, “It was about him that I said, ‘The one who comes after me is actually before me,ⁱ because *he* was before *I* was.’”

^a Or “the word was divine.”

^b Some mss have, “...and without the Word not even one thing came into being that has come into being. In the Word was Life...”

^c I capitalize “Life” because I think John is referring to what we call “life itself” (compare the common capitalization of “the Universe.”)

^d Or “overcome.”

^e Lit. “He.”

^f Lit. “and.”

^g This is a double meaning. It can mean both “to the people of Israel” and “to humanity.”

^h Lit. “from bloods” (we would say the combining of the DNA from a mother and a father).

ⁱ Or “senior to me,” both in the sense of older and in the sense of superior in rank and status.

¹⁶Because we've all received from his abundance—just grace on top of grace.
¹⁷Because the Law was given through Moses; grace and truth came through Jesus the Messiah.^a ¹⁸Nobody has ever seen God. [God,]^b the one and only Son—who's in the Father's arms—he's the one who has explained him.

John the Baptizer Gives His Testimony (Mt. 3:1-2; Mk 1:1-8; Lk. 3:1-20)

¹⁹Now, this is John's testimony. This is what he said when the Jewish leaders^c of Jerusalem sent priests and Levites to him to ask him, "Who are you?" ²⁰And he said it right out, and didn't deny it, but just said it right out: "I'm not the Messiah."
²¹And they asked him, "So what are you? Are you Elijah?"^d He said, "No, I'm not."
 "Are you the Prophet?"^e And he answered, "No." ²²So they said to him, "Who are you? We have to give an answer to the people who sent us. What do you say about yourself?" ²³He would say, "I'm

A voice calling out in the wilderness:
 Make a straight path for the Lord!^f

—just like Isaiah the prophet said."

²⁴Now, they'd been sent from the Pharisees. ²⁵They asked him this question: "So why do you baptize people, if you're not the Messiah, and you're not Elijah, and you're not the Prophet?" ²⁶John gave them this answer: "I baptize people in water. Right there among you stands someone that you don't know. ²⁷He's coming after me, and I'm not even worthy to undo the strap of his sandal." ²⁸This happened in Bethany,^g across the Jordan River. That's where John was baptizing.

"Look, the Lamb of God!" (Mt. 3:13-17; Mk 1:9-11; Lk. 3:21-22)

²⁹The next day, he saw Jesus coming towards him, and he said, "Look—the Lamb of God that takes away the sins of the world! ³⁰This is the person I was talking about when I said, 'There's a man coming after me who's actually before me,'^h because *he* was before *I* was. ³¹Even I hadn't known him.ⁱ But that's exactly why

^a See "Bible Words."

^b Some of the very earliest mss have this surprising (but not impossible, given Jn 1:1) word, "God." It is almost certainly not an intentional addition. It is either John's own radical theological statement, or a rather amazing transcription error!

^c Lit. "the Jews/the Judeans." Translation of this expression in John as "the Jews" has led to a great deal of misunderstanding over the centuries. When John uses this term, it's usually obvious that he means the Jewish leaders, whose center of religious and political power was Jerusalem, not Judeans in general or Jewish people in general (see Jn 11:31, 36, 45 for probable exceptions).

^d See Mal. 4:5-6. Different mss have slightly different versions of this sequence of questions, e.g. "What then? Are you Elijah?," and "So who are you? Elijah?"

^e See Deut. 18:15, 18.

^f See Isa. 40:3.

^g Prn. **beth**-a-nee.

^h Or "senior to me."

ⁱ John might be saying, "Even though he's my own relative [see Luke 1:36], I hadn't realized that Jesus was the One I was supposed to introduce to Israel until the Spirit pointed him out to me."

I've been baptizing^a people in water: so that he'll be revealed to Israel." ³²John also gave this testimony: "I've seen the Spirit coming down like a dove from heaven, and it stayed on him. ³³Even I hadn't known him! However, the One who sent me to baptize people in water said to me, 'If you see the Spirit coming down from heaven and staying on a person, that's the one who baptizes in the Holy Spirit.' ³⁴I've seen it, and my testimony is that he is the Son of God."

"Come and See": Jesus' First Followers

³⁵The next day John was standing there with two of his followers, ³⁶and he saw Jesus walking along. He said, "Look—the Lamb of God!" ³⁷His two followers heard him saying that, and followed Jesus. ³⁸When Jesus turned and saw them following him, he said to them, "What're you looking for?" They said to him, "Rabbi (which means 'Teacher'), where are you staying?" ³⁹He said to them, "Come and see." So they went and saw where he was staying. And they stayed with him that day. (It was about four in the afternoon.)^b ⁴⁰Andrew, Simon Peter's brother, was one of the two people standing next to John and listening, who followed Jesus. ⁴¹The first thing Andrew did was find his brother Simon. He said to him, "We've found the Messiah (which means 'the Anointed One')!" ⁴²He led him to Jesus. Jesus saw Simon and said, "You are Simon, John's son. You're going to be called Cephas^c (which means 'Rock')."

Jesus Calls Philip and Nathaniel

⁴³The next day, Jesus wanted to go off to Galilee, and he found Philip. Jesus said to him, "Come with me." ⁴⁴Now, Philip was from Bethsaida,^d from the same town as Andrew and Peter. ⁴⁵Philip found Nathaniel and said to him, "We've found the person that Moses wrote about in the Law,^e and that the prophets wrote about.^f It's Jesus, Joseph's son, from Nazareth." ⁴⁶Nathaniel said to him, "Is it possible for anything good to come out of Nazareth?" And Philip said to him, "Come and see!" ⁴⁷Jesus saw Nathaniel coming up to him, and said, "Look! A true Israelite, who doesn't have any dishonesty in him!" ⁴⁸Nathaniel said to him, "Where do you know me from?" Jesus replied, "Before Philip called out to you, you were under the fig tree. I saw you there." ⁴⁹Nathaniel said to him, "Rabbi, you're the Son of God! You're the King of Israel!" ⁵⁰Jesus replied, "Are you believing because I told you that I saw you under the fig tree? You're going to see greater things than

^a "I've been baptizing": lit. "I've come baptizing."

^b Lit. "the tenth hour."

^c Prn. *seef-us*. Cephas comes from the Aramaic nickname Keyfa', which means "rock." Peter means rock in Greek. Like Saul/Paul, Cephas/Peter ended up going by both Jewish and Greek versions of his name.

^d Prn. beth-*say-da*.

^e Deut. 18:18.

^f E.g. Isa. 7:14; 9:6; Ezek. 34:23.

that!”^a ⁵¹And he said to him, “I’m telling you very seriously: you’re going to see heaven opened up and God’s angels going up and down on the Human One.”

Water into Wine: Jesus Does a Miracle at a Wedding in Cana

2 Two days later,^b there was a wedding in Cana^c in Galilee. Jesus’ mother was there, ²and Jesus and his followers were invited to the wedding. ³When the wine ran out, Jesus’ mother said to him, “They don’t have any more wine.” ⁴Jesus said to her, “What’s that got to do with us, mother?”^d My time hasn’t come yet.” ⁵His mother said to the servers, “Do whatever he tells you.” ⁶Now, six stone water jars were standing there, which the Jews use for purification. They each held twenty or thirty gallons.^e ⁷Jesus said to them, “Fill the jars with water.” And they filled them up to the top. ⁸He said to them, “Now draw some out, and bring it to the person running the banquet.”^f And they brought some to him. ⁹When the person running the banquet tasted the water, which had become wine, he didn’t know where it had come from. But the servers, who had drawn the water, did know.^g The person running the banquet called the groom over, ¹⁰and said to him, “Everybody puts out the good wine first, and then puts out the poorer wine when people are getting drunk. You’ve kept the good wine for now!” ¹¹Jesus did this, the first of his miracles,^h in Cana in Galilee. He displayed his glory, and his followers believed in him.

¹²After that, Jesus went down to Capernaumⁱ with his mother and his brothers and his followers, and he stayed there for a few days.

Jesus Goes to the Temple—And Knocks Over Some Tables (Mt. 21:12-17; Mk 11:15-19; Lk. 19:45)

¹³It was nearly time for the Jewish Passover,^j and Jesus went up to Jerusalem. ¹⁴And he found people sitting in the Temple who were changing money,^k and selling cattle and sheep and doves. ¹⁵Jesus made a whip out of pieces of rope, and kicked them all out of the Temple, including the sheep and the cattle. And he poured out the money-changers’ coins, and tipped over their tables. ¹⁶And he said to the

^a Lit. “these.”

^b Lit. “On the third day.” The current day is being counted.

^c Prn. *kay-na*.

^d Lit. “woman.” In the original language, there is no tone of rudeness in Jesus’ question, as there would be in English.

^e Lit. “two or three measures.”

^f Lit. “the chief steward.”

^g Lit. “had known.”

^h Traditionally, “signs.” See “Bible Words.”

ⁱ Prn. *cup-per-nee-um*.

^j See “Bible Words.”

^k You couldn’t use Greek and Roman money in the Temple, so currency exchange was a daily reality for those entering the Temple.

people selling doves, “Get these out of here! Stop making my Father’s house into a market!”¹⁷ His followers remembered that scripture says,^a

I’m going to be consumed by passion for your house.^b

¹⁸The Jewish leaders said back to Jesus, “What miracle^c are you going to show us, since you’re doing these things?”¹⁹ Jesus said back to them, “Destroy this temple, and I’ll raise it back up in three days.”²⁰ So the Jewish leaders said back to him, “This Temple was built over a period of forty-six years. And you’re going to raise it up in three days?”²¹ But Jesus was talking about the temple of his body. ²²So when he rose from among the dead, his followers remembered that he’d been saying that—and they believed in the scripture and in the statement that Jesus had made.

Jesus’ Deep Knowledge of People

²³While Jesus was in Jerusalem for the Passover^d festival, lots of people believed in him.^e They were seeing the miracles^f that he was doing. ²⁴But Jesus himself wasn’t entrusting himself to them, because he understood all of them. ²⁵He didn’t need for somebody to tell him about a person, because he’d understand what was inside a person.

“You Have to be Born Over Again”: Nicodemus Visits Jesus

3 There was a man from the Pharisees, whose name was Nicodemus.^g He was a Jewish leader. ²He came to Jesus at night and said to him, “Rabbi, we know that you’ve come from God as a teacher. After all, nobody can do the miracles^h that you do unless God is with him.” ³Jesus said back to him, “I’m telling you very seriously: unless a person is born over again,ⁱ they’re not going to see^j God’s Reign.” ⁴Nicodemus said to him, “How can a person be born when they’re old? Surely they can’t go back into their mother’s womb for a second time and be born!” ⁵Jesus replied, “I’m telling you very seriously: unless somebody is born from water and the Spirit,^k they can’t enter God’s Reign. ⁶What’s born from the flesh is flesh, and what’s born from the Spirit is spirit. ⁷Don’t be shocked that I told

^a Lit. “that it’s written.”

^b Ps. 69:9.

^c Lit. “sign.”

^d See “Bible Words.”

^e Lit. “in his name.”

^f Traditionally, “signs.”

^g Pm. nick-a-**deem**-us.

^h Traditionally, “signs.”

ⁱ Or “from above.” John probably wants us to understand both senses at the same time.

^j Lit. “they cannot see.” There’s another double meaning here: they won’t be able to see manifestations of the presence of God’s Reign in the here and now, and they are not going to be allowed to see (i.e. take part in) the future age of resurrection and renewal in which God’s Reign comes in its fullness.

^k Or “water and spirit.”

you, ‘You have to be born over again.’^a 8 The wind^b blows wherever it wants, and you hear the sound of it, but you don’t know where it’s coming from and where it’s going. Everybody who’s been born from the Spirit is just like that.” 9 Nicodemus said back to him, “How can that be?!” 10 Jesus answered him, “You’re a teacher in Israel, and you don’t know these things? 11 I’m telling you very seriously: we’re saying what we know, and we’re testifying about what we’ve seen. And you don’t accept our testimony. 12 If I’ve told you folks earthly things and you don’t believe, how are you going to believe if I tell you heavenly things? 13 Because^c nobody’s gone up to heaven except the person who came down from heaven: the Human One.^d 14 Just like Moses lifted up the snake in the desert,^e the Human One has to be lifted up just the same way. 15 That way, everyone who believes in him will have eternal life. 16 Because God has loved the world to the point of giving his one and only Son. That way, nobody who believes in him will be lost—they’ll all have eternal life. 17 After all, God didn’t send the Son into the world to judge the world—just the opposite: it was so that the world would be saved through him. 18 The person who believes in him isn’t judged. But the person who doesn’t believe is already convicted, because they haven’t believed in the name of the one and only Son of God. 19 So^f that’s the judgment: the light has come into the world, and people have loved the darkness more than the light. After all, they’ve been doing evil things.^g 20 Everybody that does bad things hates the light, and doesn’t come towards the light. That way, the things they do won’t get shown up as wrong. 21 But people who act honestly come to the light,^h so that it’ll be clear that the things they’ve done have been in God.”

Jesus and John the Baptizer

22 After this, Jesus and his followers went out into the Judeanⁱ countryside. He was staying out there with them and baptizing. 23 John was baptizing too, at Aenon^j near Salim^k—because there was plenty of water there. And people were coming and getting baptized. (24 John hadn’t been put in prison yet.) 25 So then^l there got to be an argument between John’s followers and the Jewish leaders about purification. 26 They came to John and said to him, “Rabbi, remember the man who was with you on the other side of the Jordan—the one that you’ve testified to?”

^a Or “from above.”

^b There’s a double meaning going on here: in Greek, the word for the Spirit is the same as the word for wind.

^c Lit. “And.”

^d Some mss have after these words, “who was in heaven,” or “who is from heaven.”

^e Num. 21:9.

^f Lit. “and/but.”

^g Lit. “for their works have been evil.”

^h Lit. “But the one that does the truth comes to the light.”

ⁱ Prn. joo-dee-an.

^j Prn. ee-non.

^k Prn. say-lim.

^l These can be pronounced s’then.

Look—he’s baptizing, and everybody’s going to him.”²⁷ John answered them by saying, “Nobody can get a single thing unless it’s been given to them from heaven.²⁸ You yourselves are my witnesses: I said I’m not the Messiah. No, I said that I’ve been sent ahead of him.²⁹ It’s the groom who has the bride! The groom’s friend, who waits and listens for him,^a is totally happy when he hears^b the groom’s voice. That’s the complete happiness that I have.³⁰ He has to get bigger, and I have to get smaller.”

The One Who Comes from Above

³¹The One who comes from above is over everyone. The one who’s from the earth is from the earth, and so he speaks from the earth. The one who comes from heaven is over everyone.³² He testifies to what he’s seen and heard, and nobody accepts his testimony.³³ The person who accepts his testimony confirms that^c God is true.³⁴ After all, God has sent him, and he speaks the words of God—and he freely gives out the Spirit.

³⁵The Father loves the Son, and has given everything over into his hands.³⁶ The person who believes in the Son has eternal life. But the person who disobeys the Son isn’t going to see life—just the opposite. God’s wrath remains on that person.

Jesus Talks with a Samaritan Woman

4 The Pharisees heard that Jesus was gaining more followers and baptizing more people than John. (But actually,^d Jesus himself wasn’t baptizing people—it was his followers.) So when Jesus realized that, he left Judea and went back to Galilee again.⁴ And he had to go through Samaria.^e So he went to a Samaritan town called Sychar.^f It’s near the plot of land that Jacob gave to his son Joseph. “Jacob’s Well” was there. So, Jesus was exhausted from the journey, and was sitting there at the well. It was about noon.⁸ Along came a woman from Samaria, to draw water. Jesus said to her, “Give me a drink.” (His followers had gone off to Samaria to buy food.) So the Samaritan^h woman said to him, “You’re a Jew. How is it that you’re asking a Samaritan woman for a drink?” (She said that because Jews don’t associate with Samaritans.)¹⁰ Jesus said back to her, “If you’d known the gift of God, and who was asking you, you’d have asked *him*, and he’d have given you living water.”¹¹ The woman said to him, “Sir, you don’t even have

^a Or “who stands with him and hears his vows”; lit. “who stands and hears him.”

^b “When he hears”; lit. “because of.”

^c Lit. “has set his seal to the fact that.” Are we hearing John the Baptizer speaking about his own belief in and testimony to Jesus here, or is it the voice of John the Evangelist, starting in v. 31? It’s hard to know for sure.

^d Lit. “And yet.”

^e Prn. sum-**merr**-ee-a.

^f Prn. **sy**-ker.

⁸ Lit. “about the sixth hour.”

^h Prn. sum-**mer**-rit-ten.

¹ I.e. fresh water that flows from the surface of the ground on its own—artesian spring water—a metaphor for the Holy Spirit (In 4:13; 7:39; see Jer. 2:12-13).

a bucket, and the well is deep. So where do you have this “living water” from? ¹²Are you really greater than our ancestor, Jacob? He gave us this well, and he and his children and his flocks drank from it.” ¹³Jesus said back to her, “Everybody that drinks from this water will be thirsty again. ¹⁴But everybody that drinks from the water that I’m going to give them will never be thirsty forever. Because^a the water that I’ll give them will become a spring of water inside them that keeps welling up for eternal life.” ¹⁵The woman said to him, “Sir, give me that water! That way, I won’t get thirsty or come here to draw water.” ¹⁶Jesus said to her, “Go get^b your husband, and come here.” ¹⁷The woman said back to him, “I don’t have a husband.” Jesus said to her, “That was well put: ‘I don’t have a husband.’ ¹⁸Because you’ve had five husbands, and now the person you’re with^c isn’t your husband. What you said was true.” ¹⁹The woman said to him, “Sir, I see that you’re a prophet! ²⁰Our ancestors worshiped God on this mountain. But^d you Jews say that Jerusalem is the place where people have to worship.” ²¹Jesus said to her, “Believe me, dear woman—there’s coming a time when people will neither worship the Father here on this mountain nor in Jerusalem. ²²You Samaritans don’t know what you’re worshiping. We Jews know what we’re worshiping, because salvation comes from the Jews. ²³However, a time is coming—and it’s here now—when the true worshipers will worship the Father in spirit and in truth. Because the Father’s looking for people who’ll worship him that way. ²⁴God is spirit, and those who worship God have to worship in spirit and truth.” ²⁵The woman said to Jesus, “I know that Messiah is coming, who’s called ‘The Anointed One.’^e When *he* comes, he’s going to tell us everything.” ²⁶Jesus said to her, “It’s me, the one talking to you!”

²⁷As Jesus said that, his followers came up. They were shocked that he was talking with a woman. But nobody said, “What’re you after?” or “Why are you talking with her?” ²⁸So then^f the woman left her water jug and went off to the town. She said to people, ²⁹“Come see a man who told me all the things that I’ve done! This couldn’t be the Messiah, could it?” ³⁰They came out of the town and were coming to him. ³¹In the meantime, Jesus’ followers were asking him, “Rabbi, please eat.” ³²But he said to them, “I have food to eat that you don’t know about.” ³³So his followers were saying to each other, “Somebody didn’t bring him something to eat, did they?” ³⁴Jesus said to them, “My food is to do the will of the One who sent me, and to finish his work. ³⁵Don’t you say, ‘There are still four months to go

^a Lit. “On the contrary...”

^b Lit. “call.”

^c Lit. “the one you have.”

^d Lit. “And.”

^e I.e. the person who’s had olive oil ceremonially poured on his head to signify the Holy Spirit’s empowerment for kingship. See “Bible Words,” under Messiah.

^f These can be pronounced *s’then*.

before harvest time comes”? Look, I’m telling you: open your eyes^a and see the fields—they’re golden,^b ready for the harvest. ³⁶The harvest worker is already getting paid, and is gathering the harvest for eternal life. That way, the person who plants can be just as happy as the person that harvests. ³⁷Because in this situation, the saying holds true: ‘One person does the planting, and another person does the harvesting.’” ³⁸I’ve sent you to harvest what you haven’t done the hard work on. Others have done the hard work, and you’re joining in their labor.”

“This is Really the Savior of the World”: Many Samaritans Believe in Jesus

³⁹Now, there were a lot of Samaritans from that town who believed in Jesus, because of the testimony of the woman who said, “He told me all the things that I’ve done.” ⁴⁰So when the Samaritans came to him, they asked him to stay with them, and he stayed there for two days. ⁴¹A lot more people believed in him because of his teaching. ⁴²They’d say to the woman, “We don’t believe because of your story anymore. Because we’ve heard him ourselves, and we know that this is really the savior of the world.”

Jesus Heals an Official’s Son

⁴³After those two days, Jesus went off from there to Galilee. ⁴⁴(After all, Jesus himself testified that prophets don’t get any respect in their own^c home territory.) ⁴⁵So when he went to Galilee, the Galileans welcomed him. They’d all seen the things he’d done in Jerusalem at the festival, because they’d gone to the festival themselves. ⁴⁶So Jesus went back to Cana^d in Galilee, where he’d made the water into wine. In Capernaum^e there was an official whose son was sick. ⁴⁷When he heard that Jesus had arrived in Galilee from Judea, he went off to see him. He asked him to come down and heal his son, because he was about to die. ⁴⁸So Jesus said to him, “Unless you people see miracles^f and wonders, you never believe.” ⁴⁹The official said to him, “Sir, come down before my little boy dies!” ⁵⁰Jesus said, “Go on home. Your son’s alive.” The man believed what Jesus said to him and was going home. ⁵¹While he was on the way^g down to his house, his slaves met him, saying that his son was alive. ⁵²So he asked them what time it was when he got better. Then they told him, “Yesterday at one o’clock^h the fever went away.” ⁵³So the father knew: that had been the time when Jesus had said to

^a Or “Look out”; lit. “raise your eyes.”

^b Lit. “white.” Jesus is using the color word used at that time for grain fields that are ready to harvest. In English, the corresponding word is “golden.”

^c Lit. “a prophet has no honor in his own.”

^d Pm. *kay-na*.

^e Pm. cup-*per-nee-um*.

^f Traditionally, “signs.”

^g Lit. “And as he was still going.”

^h Lit. “at the seventh hour.”

him, “Your son is alive.” He believed, and so did his whole household. ⁵⁴That was the second miracle^a that Jesus did, when he came from Judea to Galilee.

Jesus Heals a Paralyzed Man^b

5 Later on,^c there was a Jewish festival, and Jesus went up to Jerusalem. ²Now, by the Sheep Gate in Jerusalem, there’s a pool. In Hebrew it’s called Bethesda.^d It has five sheltered porches.^e ³A crowd of people with illnesses used to lie on those porches—people who were blind, lame, or paralyzed.^f ⁴There was one man there who’d had his illness for thirty-eight years. ⁵Jesus saw him lying there, and knew that he’d been ill for a long time. Jesus said to him, “Do you want to get well?” ⁷The sick man answered, “Sir, I don’t have anyone to put me in the pool when the water is stirred up. So while I’m on my way, somebody else gets in the water^g ahead of me.” ⁸Jesus said to him, “Get up, pick up your sleeping mat, and walk!” ⁹Immediately the man got well, and he picked up his sleeping mat and walked.

Jesus Gets in Trouble for Healing on the Sabbath—And for Calling God His Father

Now, it was the Sabbath day. ¹⁰So the Jewish leaders said to the man who’d been healed, “It’s the Sabbath, and you’re not allowed to carry your sleeping mat.” ¹¹But he said back to them, “The man who made me well was the one who told me, ‘Pick up your sleeping mat and walk.’” ¹²They asked him, “Which person was it that said to you, ‘Pick it up and walk?’” ¹³But the man who’d been healed didn’t know who it was, since Jesus had disappeared into the crowd there.

¹⁴Later on,^h Jesus found him in the Temple. He said to him, “See, you’ve been made well now. Don’t sin anymore, so that something worse doesn’t happen to you.” ¹⁵The man went away and told the Jewish leaders that it was Jesus who had made him well. ¹⁶And the Jewish leaders started going afterⁱ Jesus, because he’d done this on the Sabbath. ¹⁷But he said back to them, “My Father is still working, and I’m working too.” ¹⁸So for saying that, the Jewish leaders started looking even

^a Lit. “sign.”

^b It’s very possible that the original copy of John’s gospel got some groups of pages rearranged somehow. Chapter 5 may well belong after Chapter 6, which would make the statements about Judea and Galilee make sense (which they don’t as the text stands). Try reading it both ways and see what you think. See also the notes on Jn 8:1-11 and 13:31.

^c Lit. “After these things.”

^d Pm. *beth-ezz-da*. Some mss have “Bethzatha,” pm. *beth-zay-tha*.

^e Lit. “colonnades.”

^f Later mss include v. 4, which supplies some context for the paralyzed man’s later statements: “They were waiting for the water to get stirred up. Because an angel of the Lord used to go down at certain times and stir up the water. And whoever was the first to get down in the water after it was stirred up would be healed from any sickness that they had.”

^g Lit. “gets down.”

^h Lit. “After these things.”

ⁱ Or “persecuting.”

harder for a way to kill him—because not only was he breaking the Sabbath, but he even called God his own Father, making himself equal with God.

The Parable of the Son Who Imitates His Father—Jesus Talks about His Authority

¹⁹But Jesus said back to them,

I'm telling you very seriously: the son can't do anything on his own, but only what he sees his father doing. Whatever the father does, the son does the same. ²⁰Because the father loves the son, and shows him all the things that he does.^a He's going to show him even greater things to do than these, so that you'll be amazed. ²¹Because just as the Father raises the dead, and brings them to life, so the Son also brings to life whoever he wants. ²²Because the Father doesn't judge anyone either—no, he's given judgment over to the Son. ²³That way, everybody gives the same honor to the Son as they do to the Father.^b The person that doesn't honor the Son doesn't honor the Father that sent him. ²⁴I'm telling you very seriously: the person that hears my message^c and believes in the One who sent me has eternal life. They don't come to judgment—no, they've crossed over from death to life. ²⁵I'm telling you very seriously; there's a time coming—and it's here now—when the dead are going to hear the voice of the Son of God. And the ones who've heard are going to live. ²⁶Because just as the Father has life in himself, so he's also given the Son life to have in himself. ²⁷And he's given him authority to act as judge,^d because he's human.^e ²⁸Don't be shocked by that. Because a time is coming when those who are in their graves are going to hear his voice,²⁹ and they're going to come out. Those who've done good things are going to come out for a resurrection of life; those who've done bad things are going to come out for a resurrection of judgment.

Where to Look for Evidence That Jesus is from God

³⁰I can't do anything in and of myself.^f I judge as I hear,^g and my judgment is just, because I'm not trying to get my own way,^g but I'm looking for the will of the One who sent me. ³¹If I testify about myself, my testimony is not valid.^h ³²Somebody else is the one who testifies about me—and I know that the testimony that he

^a Or: "...the Son can't do anything on his own, but only what he sees the Father doing. Whatever the Father does, the Son does the same. Because the Father loves the Son, and shows him all the things that he does." But I think that vv. 19-20a are a parable, an analogy based on ordinary life—that Jesus is explaining the father-son relationship he enjoys with God by talking about how fathers and sons relate to each other. If one understands him as speaking directly and exclusively about his relationship with the Father, "the Father" and "the Son" become titles, and need to be capitalized.

^b Lit. "so that all might honor the Son as they honor the Father."

^c Lit. "word."

^d Lit. "authority to render judgment."

^e Lit. "because he's a son of humanity." See Rev. 5 for the idea that only Jesus, the human being, has the qualifications to judge humanity.

^f "In and of myself": lit. "from myself."

^g Lit. "I'm not looking for my own will."

^h Lit. "true" or "genuine."

brings about me is true. ³³You've sent to John,^a and he has testified to the truth. ³⁴Now, I don't *get* my testimony from human beings. But I'm telling you this so that you'll be saved. ³⁵He was a lamp that was burning and shining, and you wanted to enjoy^b his light for a while. ³⁶But the testimony I have is greater than John.^c Because there are things my Father has given me to finish, and they're the things I'm doing. These things testify that my Father has sent me.^d ³⁷And the Father who sent me has testified about me himself. You haven't ever heard his voice or seen what he looks like.^e ³⁸And you don't have his word living^f in you, because you don't believe the one he sent. ³⁹Search the scriptures—after all,^g you think they have eternal life in them. They testify about me too,^h ⁴⁰butⁱ you don't want to come to me to get life.

⁴¹I don't accept praise^j from human beings. ⁴²However, I know this about you: that you don't have God's love in yourselves. ⁴³I've come in my Father's name, and you don't accept me. If somebody else comes in their *own* name, you'll accept *that* person. ⁴⁴How can you believe, while you're accepting praise from each other, and you're not seeking praise from the One God? ⁴⁵Don't think that I'm going to accuse you in front of the Father. The one accusing you is Moses—he's the one you've put your hope in. ⁴⁶Because if you believed Moses, you'd have believed me—after all, he wrote about me. ⁴⁷But if you don't believe the things he wrote, how are you going to believe my words?

Jesus Feeds More Than 5,000 People (Mt. 14:12-21; Mk 6:30-44; Lk. 9:10-17)

6 Later on,^k Jesus went off across Lake Galilee (that is, Tiberias^l). ²A big crowd was following him, because they were witnessing the miracles^m that he was doing for the sick. ³And Jesus went off up the mountain and sat down there with his followers. ⁴It was nearly time for the Jewish festival of the Passover.ⁿ ⁵So when Jesus looked out^o and saw that there was a big crowd coming to him, he said to Philip, "Where are we going to buy food for these people to eat?" (⁶He was saying

^a I.e. John the Baptizer.

^b Lit. "rejoice in."

^c Lit. "I have the greater testimony than John's," i.e. greater than John's testimony about him.

^d Lit. "For the works that the Father has given me, to complete them, these are the works that I'm doing. They bear witness about me, that the Father has sent me."

^e Lit. "or seen his form."

^f Or "abiding."

^g Or "You search the scriptures, because."

^h Lit. "They too are those that testify about me."

ⁱ Lit. "and."

^j "Praise": lit. "glory," here and twice in v. 44.

^k Lit. "After these things."

^l Prn. tye-beer-ee-us.

^m Traditionally, "signs."

ⁿ See "Bible Words."

^o Lit. "lifted his eyes."

that to test him, because he'd already made up his mind^a what he was going to do.) Philip said back to him, "Two hundred denarii^b wouldn't buy enough loaves of bread for each of them to get a little something." One of Jesus' followers—Andrew, Simon Peter's brother—said to him, "There's a young boy here that has five loaves of barley bread and two fish. But what use are they for so many people?" Jesus said, "Make the people sit down."^c (There was a lot of grass there.) So they sat down. The number of men was about five thousand.^d So Jesus took the loaves, and gave thanks. Then he gave them out to the people who were sitting down. The same with the fish—as much as people wanted. When they'd all gotten full, he said to his followers, "Gather up the leftover pieces, so that nothing's wasted."^e So they gathered them up—and they filled twelve baskets with the pieces from the five barley loaves, which were left over when people had eaten.^f So when people saw the miracle that Jesus had done, they started saying, "This is really the Prophet^g that's coming to the world!"^h Jesus knew that they were about to come and kidnap him and make him king, so he went away again up the mountain by himself.

Jesus Walks on the Water (Mt. 14:22-33; Mk 6:45-52)

When evening came, Jesus' followers went down to the lake. They got into a boat, and were going across the lake to Capernaum.ⁱ It had already gotten dark, and Jesus hadn't come to them yet. And with a strong wind blowing, the lake was getting rough. Now, when they'd rowed three or three and a half miles,^j they saw Jesus walking on the lake and getting near the boat. They were frightened. But he said to them, "It's me—don't be afraid." So then^k they were happy to let him come in the boat.^l Right away the boat got to the shore they were headed for.

The Living Bread

The next day came. The crowd had stayed on the other side of the lake. They'd seen that there was no other boat there besides the one. And^m Jesus hadn't gotten into the boat with his followers—his followers had gone off alone. However,

^a Lit. "he had already known."

^b Pm. *din-nahr-ee*. A denarius (pl. denarii) was a standard day's pay for a laborer (Mt. 20:2). 200 denarii might buy something on the order of 500 loaves of bread.

^c Lit. "make the people lie down"—in those days people always lay down to eat, rather than sitting.

^d That doesn't include the women and children (see Mt. 14:21).

^e Lit. "lost."

^f Lit. "left over for those who'd eaten."

^g Or "This is the true Prophet."

^h See Deut. 18:15, 18.

ⁱ Pm. *cup-per-nee-um*.

^j Lit. "twenty-five or thirty stadia."

^k These can be pronounced *s'then*.

^l Lit. "So they were wanting to take him into the boat."

^m Lit. "...one, and that."

boats came from Tiberias, and landed near the place where people had eaten the bread after the Lord's giving of thanks. ²⁴Now, when the crowd saw that Jesus wasn't there, and neither were his followers, they got in the boats and went to Capernaum looking for Jesus. ²⁵They found him there across the lake. They said to him, "Rabbi, when did you get here?" ²⁶Jesus said back to them, "I'm telling you very seriously: you're not looking for me because you saw miracles—it's because you ate those loaves^a of bread and got a good meal! ²⁷Don't work for perishable food—work for the food that lasts right to eternal life. That's the food that the Human One is going to give you, because God has set his seal on him." ²⁸So then^b they said to Jesus, "What should we do so that we do God's work?"^c ²⁹Jesus answered them, "This is God's work: to believe in the one he has sent." ³⁰So then they said to him, "So what miracle are you going to do, so that we can see it and believe in you? What are you doing? ³¹Our ancestors ate manna in the desert,^d just as scripture says:^e

'He gave them bread from heaven to eat.'"^f

³²Then Jesus said to them, "I'm telling you very seriously: it wasn't Moses that gave you the bread from heaven. No, my Father is giving you the bread that really comes from heaven. ³³Because God's bread is the one that comes down from heaven and gives life to the world." ³⁴So then they said to him, "Teacher, give us that bread all the time!" ³⁵Jesus said to them, "I am the bread of life. The person that comes to me will never be hungry, and the person that believes in me will never, ever be thirsty. ³⁶However, as I said to you, you've seen me^g and you don't believe. ³⁷Everything^h that my Father gives to me is going to come to me. And I'll never kick out the one that comes to me. ³⁸Because I haven't come down from heaven to do what *I* want, but what the One who *sent* me wants. ³⁹And this is what the One who sent me wants: that I won't lose anything from what he gave me, but raise it all up on the last day. ⁴⁰Because this is what my Father wants: for everyone who sees the Son and believes in him to have eternal life. I'm going to raise that person up on the last day."

The Jewish Leaders Get Offended at Jesus

⁴¹So thenⁱ the Jewish leaders were whispering^j about him because he said, "I'm the bread that has come down from heaven." ⁴²They were saying, "Isn't this Jesus,

^a Lit. "but because you ate of the loaves."

^b These can be pronounced *s'then*.

^c Lit. "works."

^d See Exod. 16:15; Num. 11:7-9.

^e Lit. "just as it is written."

^f See Ps. 78:24.

^g Some mss lack the word "me."

^h This word is capable of including human beings along with other things.

ⁱ These can be pronounced *s'then*.

^j Or "grumbling."

Joseph's son, whose father and mother we know? How can he now be saying, 'I've come down from heaven?'" 43 Jesus said back to them, "Don't be whispering^a to each other. 44 Nobody can come to me unless the Father who sent me draws them, and I'm going to raise them up on the last day. 45 It's written in the Prophets,^b

They're all going to be taught by God.^c

Everyone that hears from the Father, and learns, comes to me. 46 It's not that anybody's *seen* the Father, other than the one who's with God—*he* has seen the Father. 47 I'm telling you very seriously: the person that believes has eternal life. 48 I'm the bread of life. 49 Your ancestors ate the manna in the desert, and they died. 50 This is the bread that comes down out of heaven so that a person can eat it and never die. 51 I'm the living bread that came down from heaven. If somebody eats this bread, they'll live forever. The bread that I'm going to give is also my flesh, given for the life of the world."

52 So then^d the Jewish leaders started arguing with each other. They were saying, "How can this person give his flesh^e to eat?" 53 So Jesus said to them, "I'm telling you very seriously: unless you eat the flesh of the Human One and drink his blood, you don't have life in yourselves. 54 The person that eats my flesh and drinks my blood has eternal life, and I'm going to raise them up on the last day. 55 Because my flesh is real food, and my blood is real drink. 56 The person that eats my flesh and drinks my blood stays in me, and I stay in them. 57 The living Father has sent me, and I live because of him. In the same way, the person that eats me will live because of me. 58 That's the bread that has come down from heaven. It's not like what the ancestors ate, and died. The person that eats this bread will live forever." 59 Jesus said all this^f while he was teaching in a synagogue^g in Capernaum.

"That's a Hard Message!"

60 Now, lots of Jesus' followers, when they heard that, said, "That's a hard message! Who can listen to it?" 61 But Jesus knew in himself that his followers were whispering^h about this. He said to them, "Is this tripping you up? 62 So then what if you see the Human One going back up where he used to be before? 63 The Spirit is the one that brings people to life. The flesh is no use at all. The things that I've said to you are the Spirit talking—Life talking.ⁱ 64 But there are some of you that

^a Or "grumbling."

^b That is, the prophetic section of the Hebrew Bible. The other two sections of the Hebrew Bible (known to Christians as the Old Testament) are the Law and the Writings.

^c See Isa. 54:13.

^d These can be pronounced *s'then*.

^e Many mss have "give flesh."

^f Lit. "these things."

^g Prn. *simm-a-gogg*. See "Bible Words."

^h Or "grumbling."

ⁱ Lit. "The words/things that I've spoken to you are Spirit/spirit and Life/life."

don't believe. (Jesus said that because he'd known from the beginning which people didn't believe, and who was going to betray him.) ⁶⁵He was saying, "That's why I've said to you that nobody can come to me unless it's been given to them from the Father." ⁶⁶At that point, lots of Jesus' followers distanced themselves from him,^a and weren't going around with him anymore. ⁶⁷So Jesus said to the twelve, "You don't want to go too, do you?" ⁶⁸Simon Peter said back to him, "Teacher, who are we going to go to? Your words have eternal life in them!^b ⁶⁹And we've come to believe and know that you're God's Holy One." ⁷⁰Jesus replied to the twelve, "Didn't I choose all twelve of you?^c Yet one of you is an enemy."^d (⁷¹Jesus was talking about Judas, Simon Iscariot's^e son, because he was going to betray Jesus to the authorities, and he was one of the twelve.)

Jesus' Brothers Don't Believe in Him

7 Now, after that, Jesus was traveling in Galilee. That was because he didn't want to travel^f in Judea because the Jewish leaders were trying to kill him.

²It was nearly time for the Jewish festival of Tabernacles.^g ³So Jesus' brothers said to him, "Leave here and go to Judea, so that your followers can see the things you're doing. ⁴After all, nobody does something secretly, and then expects to be publicly recognized. If you're doing these things, reveal yourself to the world." (⁵They said that because even his brothers weren't believing in him.) ⁶So Jesus said to them, "My time hasn't arrived yet. But yours is ready anytime. ⁷The world can't hate you, but it hates me. That's because I'm testifying about it—that its ways^h are evil. ⁸You go up to the festival. I'm not going up to this one, because my time hasn't quite arrived yet."ⁱ ⁹After he said that, he stayed on in Galilee.

Jesus Teaches at the Festival of Tabernacles

¹⁰When his brothers had gone up to the festival, then Jesus went up too—not openly, but secretly. ¹¹So the Jewish leaders were looking for him at the festival. They were saying, "Where is he?" ¹²And there was a lot of whispering in the crowd about him. Some were saying, "He's good," and others were saying, "No, definitely not. He's leading the crowd astray." ¹³But nobody was talking about him openly for fear of the Jewish leaders.

^a Or "turned away"; lit. "went off in the opposite direction."

^b Lit. "You have words of eternal life."

^c Lit. "Didn't I choose you twelve?"

^d Or "And one of you is a devil."

^e Ptn. iss-**kerr**-ee-ut's.

^f A few mss have, "because he couldn't travel." Those words would have been very tempting to change, since they could be taken as indicating weakness on Jesus' part, so it's possible that they're original.

^g Or "Shelters." See Lev. 23:34.

^h Lit. "works."

ⁱ Lit. "because my time/moment hasn't come to fulfillment."

¹⁴When the festival was already at the halfway point, Jesus went up to the Temple and started teaching. ¹⁵So the Jewish leaders kept^a being amazed. They were saying, “How does he have learning? He hasn’t studied!” ¹⁶So Jesus said back to them, “My teaching’s not my own: it comes from the One who sent me. ¹⁷If somebody wants to do what that One wants, they’ll know whether my teaching is from God, or whether I’m just speaking from myself. ¹⁸People who speak from themselves look for their own glory. But the person that looks for the glory of the one that sent them—that person is genuine, and there’s no wrong in them. ¹⁹Didn’t Moses give you the Law? And none of you keeps the Law. Why are you trying to kill me?” ²⁰The crowd answered, “You have a demon! Who’s trying to kill you?” ²¹Jesus said back to them, “I did one thing,^b and everybody’s shocked.^c ²²Isn’t that why Moses has given you circumcision, and you circumcise a person on the Sabbath? (Not that it’s from Moses—it’s from the ancestors.)^d ²³If a person receives circumcision on the Sabbath so that the Law of Moses won’t be broken, why are you angry with me because I made a whole person well on the Sabbath? ²⁴Don’t judge things by appearance—judge things justly.”^e

Can This be the Messiah?

²⁵Now, some people from Jerusalem were saying, “Isn’t this the person they’re trying to kill? ²⁶And look—he’s talking openly and they’re not saying anything to him.” “The leaders couldn’t really know that he’s the Messiah, could they?” ²⁷“No, we know where he’s from. Whenever the Messiah comes, nobody’s going to know where he’s from.” ²⁸So Jesus shouted out as he was teaching in the Temple, “So you know me, and you know where I’m from! I’m not here on my own initiative.^f Far from it. The One who sent me is real, and you don’t know him. ²⁹I know him, because I’m from him and he sent me.” ³⁰They were trying to arrest him because of that, but nobody put a hand on him, because his time hadn’t come yet. ³¹Lots of people in the crowd were starting to believe in him, and were saying, “When the Messiah comes, he won’t do more miracles than this man, will he?”

The Jewish Leaders Send Guards to Arrest Jesus

³²The Pharisees heard the crowd whispering those things about him, and the chief priests and the Pharisees sent guards to arrest him. ³³So Jesus said, “I’m still with you for a little while, and then I’m going to the One who sent me. ³⁴You’ll look for me, but you’re not going to find me, and you can’t come where I’m going to be.”^g ³⁵So the Jewish leaders said to each other, “Where is he going to go, so that we won’t be able to find him?” ³⁶“He’s not going to the places where Jews live among

^a Or “were.”

^b Lit. “work.”

^c Or “amazed.” They’re shocked that he did it on the Sabbath.

^d See Gen. 17:10-13; Lev. 12:3.

^e Lit. “judge the righteous judgment” (see Lev. 19:15; Isa. 11:4).

^f Lit. “I haven’t come from myself.”

^g Lit. “where I am” (at that time).

non-Jews,^a and teach the non-Jews,^b is he?” “What was that about, when he said,^c ‘You’re going to look for me and not find me’? And what was that about ‘You can’t come where I am going?’”^d

Jesus Forgives a Woman Caught Breaking Her Marriage Vows

[[^{7:53}Everybody went home,^e ^{8:11}and Jesus went to the Mount of Olives. ¹He came back to the Temple early in the morning, and everybody there^f was coming to him. Jesus sat down and was teaching them. ²And the scripture experts and the Pharisees brought a woman who’d been caught breaking her marriage vows.^g They stood her in front of everyone^h and said to him, “Teacher, this woman was caught in the act of breaking her marriage vows.ⁱ ³In the Law, Moses commanded us to stone such people. So what do you say? (⁴They were saying that to test Jesus, so that they’d have something to accuse him with.)] But Jesus stooped down and began writing in the dirt with his finger. ⁵When they kept on asking him, he stood up. He said to them, “The one of you who’s sinless should throw the first stone at her.” ⁶And he stooped down again and began writing in the dirt. ⁷And the people listening began to leave one by one—starting with^k the elders. Finally,^l he was left there alone with the woman who’d been brought in front of everyone.^m ⁸Jesus stood up and said to her, “Ma’am,ⁿ where are they all? Didn’t anybody condemn you?” ⁹She said, “Nobody did, sir.” And Jesus said, “Well, I don’t condemn you either. Go on, and don’t sin anymore from now on.”]]

Jesus Will Open the Flowing Spring of the Spirit in People

^{7:37}Now on the last day, the biggest day of the festival, Jesus stood and shouted out, “If somebody’s thirsty, let them come to me^o and drink! ³⁸Just as scripture says,

^a Lit. “to the Diaspora of the Greeks” (a generic term for non-Jews).

^b Lit. “the Greeks.”

^c Lit. “what is this word that he said.”

^d The following passage, John 7:53–8:11, the story of the woman caught in adultery, may well be a genuine story of Jesus, but its writing style is significantly different from John’s, and it doesn’t mesh at all with the context in which it sits in most editions of the New Testament (between 7:52 and 8:12). I’ve followed the lead of one ms in moving it to a nearby place where it fits smoothly into the context, but I’ve enclosed it in double brackets [[]] to indicate that it almost certainly does not belong to the original edition of John’s Gospel.

^e Lit. “And each person went to their house.”

^f Lit. “the whole congregation.”

^g Traditionally, “caught in adultery.”

^h Lit. “in the middle.”

ⁱ Traditionally, “caught in adultery.”

^j I think the idea is that they knew Jesus would not be in favor of stoning such a person, so they could accuse him of contradicting the Law.

^k Lit. “from.”

^l Lit. “And.”

^m Lit. “and the woman being in the middle.” Perhaps it means that she’s now standing in the middle of a deserted place in the Temple.

ⁿ Lit. “Woman.” Use of that word didn’t carry any disrespectful tone at all.

^o Some good mss lack the words, “to me.” Jesus is clearly echoing Isaiah’s prophecy (Isa. 55:1), whether the words “to me” are original or not.

streams of living water will flow out from the core^a of the person that believes in me.”^b (39)Now, he said that about the Spirit, that the people who believed^c in him were going to receive. Because the Spirit hadn’t been received yet, because Jesus wasn’t glorified yet.)

People in the Crowd Argue about Jesus

40So then some people in the crowd who heard all this^d were saying, “He really is the Prophet!”^e 41Others were saying, “He’s the Messiah!” But others were saying, “Surely the Messiah can’t come from Galilee, can he? 42Doesn’t the scripture say that the Messiah comes from ‘the offspring of David,’^f and ‘from Bethlehem,’^g David’s village?” 43So there got to be a split in the crowd because of him. 44And some of them wanted to arrest him, but nobody laid a hand^h on him.

The Leaders Refuse to Believe in Jesus

45So then the Temple guardsⁱ went to the chief priests and the Pharisees. They said to the guards, “Why didn’t you bring him?” 46The guards replied, “Nobody has ever spoken like that!” 47So then the Pharisees said back to them, “Surely you’re not deceived too! 48Have any of the leaders believed in him, or any of the Pharisees? 49It’s just the opposite with this crowd, that doesn’t know the Law. They’re accursed.” 50Nicodemus^j (the one who’d gone to him before) was one of them. He said to them, 51“Surely our Law doesn’t judge a person unless it hears them first, and knows what they’re doing.” 52They said back to him, “You’re not from Galilee too, are you? Look through the scriptures and see—no prophet comes from Galilee!”

“I am the Light of the World!”^k

8 8:12So then Jesus spoke to them again. He was saying, “I’m the light of the world. The person that follows me will never walk in the dark. Just the opposite: they’ll have the light of life.” 13So the Pharisees said to him, “You’re testifying about yourself. Your testimony isn’t valid.” 14Jesus said back to them, “Even if I testify about myself, my testimony is valid, because I know where I came from, and I know where I’m going. But you don’t know where I come from or where I’m going. 15You’re judging based on^m the flesh; I’m not judging anyone.

^a Lit. “belly.”

^b See Isa. 58:11; Jer. 2:12-13.

^c Some mss have “believe.”

^d Lit. “these words.”

^e Or “This is the true Prophet!” See Deut. 18:15.

^f Lit. “the seed of David”: 2 Sam. 7:12; Ps. 89:3-4.

^g Mic. 5:2.

^h Lit. “laid their hands.”

ⁱ Or “attendants,” here and below.

^j Prn. nick-a-deem-us.

^k For Jn 7:53–8:11, see after 7:36 and the footnote there.

^l Lit. “true” or “genuine.”

^m Lit. “according to.”

¹⁶And even if I do judge, my judgment is valid,^a because it's not just me. No, it's me and my Father, who sent me. ¹⁷Yes, it's written in your Law that the testimony of two witnesses is valid.^b ¹⁸I'm one person testifying about myself; and my Father, who sent me, is testifying." ¹⁹So they were saying to him, "Where is your father?" Jesus replied, "You don't know me, and you don't know my Father. If you'd known me, you'd have known my Father too." ²⁰He said these things while he was teaching in the treasury in the Temple. And nobody arrested him, because his time hadn't come yet.

"Where I'm Going, You Can't Come."

²¹So then Jesus said to them again, "I'm leaving. And you're going to look for me, but^c you're going to die in your sins. Where I'm going, you can't come." ²²So the Jewish leaders started saying, "He's not going to kill himself, is he? Because he's saying, 'Where I'm going, you can't go.'" ²³And Jesus was saying to them, "You're from down here; I'm from above.^d You're from this world; I'm not from this world. ²⁴That's why^e I said to you that you're going to die in your sins: if^f you don't believe that I am who I am,^g you're going to die in your sins." ²⁵So then they were saying to him, "Who are you?" Jesus said to them, "What've I been telling you from the beginning?^h ²⁶I've got lots of things to say about you, lots of things to criticize.ⁱ But the One who sent me is truthful,^j and what I'm saying in the world is what I've heard from him." (²⁷They didn't know that he was talking to them about the Father.) ²⁸So then Jesus said to them, "When you lift up the Human One, then you're going to know that I am who I am, and that I don't do anything on my own.^k No, what I say is exactly what the Father taught me.^l ²⁹And the One who sent me is with me. He hasn't left me on my own, because I always do what's pleasing to him."

"The Truth Will Set You Free"

³⁰When he was saying those things, lots of people believed in him. ³¹So then Jesus was saying to the Jewish people who'd come to believe in him, "If you hold to my teaching,^m you'll really be my followers.ⁿ ³²You'll know the truth, and the truth

^a Lit. "true" or "genuine."

^b Lit. "true" or "genuine."

^c Lit. "and."

^d Lit. "You're from the things below; I'm from the things above."

^e Lit. "Therefore."

^f Lit. "...sins, for if."

^g John is well aware that the repeated statement "I am" sounds tantalizingly like the name of God in Exodus (Exod. 3:13-16).

^h Or "What I've been telling you from the beginning."

ⁱ Or "judge."

^j Lit. "true." This is the same word as the one rendered as "valid" above.

^k Lit. "from myself."

^l Lit. "On the contrary, just as the Father taught me, these things I say."

^m Lit. "stay in my teaching."

ⁿ Or "you'll be true followers of mine."

will set you free.”³³ They said back to him, “We’re Abraham’s descendants, and we’ve never been enslaved to anyone. How can you say that ‘we’re going to be free?’”³⁴ Jesus answered them, “I’m telling you very seriously: everybody who’s sinning is a slave of sin.³⁵ But the slave doesn’t stay in the household forever—the son stays forever.³⁶ So if the Human One sets you free, you’ll be really free.³⁷ I know you’re Abraham’s descendants. But you’re trying to kill me, because my message isn’t going into you.^a ³⁸I’m saying what I’ve seen with the Father. And so you should do what you’ve heard from the Father.”^b

“Before Abraham Ever was, I Am!”

³⁹They said back to him, “Abraham is our father!” Jesus said to them, “If you’re^c Abraham’s children, you’d be doing what Abraham did.^d ⁴⁰But now you’re trying to kill me—a person who’s spoken the truth to you, that I heard from God. Abraham never did that!^e ⁴¹You’re doing what your father does.”^f So then they said to him, “We weren’t born from sexual immorality. We have one Father—God.” ⁴²Jesus said to them, “If God were your father, you’d love me, because I’ve come here from God. After all, I haven’t come for myself^g at all: he sent me. ⁴³Why don’t you understand what I’m saying? It’s because you can’t hear my message. ⁴⁴You’re from your father, the devil, and you want to carry out your father’s desires.^h He was a murderer from the beginning. And he doesn’t stand for the truth,ⁱ because the truth isn’t in him. Whenever he tells a lie, he’s speaking his own language, because he’s a liar, and he’s every liar’s father.^j ⁴⁵And because I’m telling the truth, you don’t believe me. ⁴⁶Which one of you can prove that I’ve sinned?^k If I’m telling the truth, why don’t you believe me? ⁴⁷The person that’s from God listens to God’s words. Here’s why you don’t listen: because you’re not from God.”

⁴⁸The Jewish leaders said back to Jesus, “Aren’t we right to say^l that you’re a Samaritan, and that you have a demon?”⁴⁹ Jesus answered, “I don’t have a demon.

^a Or “because my message has no place in you.”

^b Some mss have, “I’m saying what I’ve seen with my Father. And so you’re doing what you’ve heard from your Father.” In v. 41–44, Jesus is going to end up saying that “their father” is the devil. So either Jesus is already implying that here (if the alternative reading is original), or at this point he is just saying that he has gotten the truth directly from the Father, and they have the scriptures, which are equally from the Father—but they have “heard” them read, as opposed to “seeing” it directly. There is no contradiction (Jn. 5:39).

^c Some mss have the expected, “If you were...”

^d Lit. “you’d have done the works of Abraham.” Perhaps he’s referring to the fact that Abraham welcomed God’s messengers who were sent to him (Gen. 18).

^e Lit. “This Abraham didn’t do.”

^f Lit. “You’re doing your father’s works.” He might even be saying, “Go ahead and do your father’s works!”

^g Or “on my own initiative.”

^h Or “obsessions.”

ⁱ Lit. “in the truth.”

^j Or “and the father of the lie”; lit. “and his/its father.”

^k Lit. “Who of you indicts me concerning sin?”

^l Lit. “Haven’t we said well.”

Just the opposite: I'm honoring my Father. And you're dishonoring me. ⁵⁰But I'm not looking for my own glory. The One that looks out for my glory is also the Judge. ⁵¹I'm telling you very seriously: if somebody holds onto my message, they'll never see death forever." ⁵²So then the Jewish leaders said to him, "Now we know you have a demon! Abraham died, and so did the prophets. And you say, 'If somebody holds onto my message, they'll never face^a death forever.'" ⁵³Are you really greater than our father Abraham,^b who died? Even the prophets died! Who do you think you are?"^c ⁵⁴Jesus answered, "If I glorify myself, my glory's nothing. My Father is the One that glorifies me. He's the one that you call 'our God,' ⁵⁵and you don't know him! But I know him. If I said 'I don't know him,' I'd be a liar like you. But I know him, and I hold onto his message. ⁵⁶Abraham, your father, was happy that he would see my day. In fact,^d he *has* seen it, and he *was* happy." ⁵⁷So then the Jewish leaders said to him, "You're not fifty years old yet, and you've seen Abraham?" ⁵⁸Jesus said to them, "I'm telling you very seriously: before Abraham ever was, I am."^e ⁵⁹So then they picked up stones to throw at him. But Jesus hid from them, and left the Temple.

Jesus Heals a Man Born Blind

9 As Jesus was walking along, he saw a man who'd been blind from birth. ¹His followers asked him, "Rabbi, who sinned—this man, or his parents, so that he was born blind?" ²Jesus answered, "He didn't sin, and neither did his parents. No, it was so that God's work^f could be brought to light in him. ³We^g have to keep doing the work^h of the One who sent me while it's still light out. ⁴Night is coming, when nobody can work. ⁵As long as I'm in the world, I'm the world's light." ⁶When he said that, he spat on the ground, and made mud from the spit. Then he smeared it on his eyes, ⁷and said to him, "Go wash in the Pool of Siloam." (Siloam means "Sent.") So he went off and washed, and he left seeing. ⁸So then^j his neighbors, who'd known him before as a beggar,^k were saying, "Isn't that the person that sits and begs?" ⁹Some people were saying, "Yes, it's him." Others were saying, "No, no, but he is like him." He was saying, "It is me." ¹⁰So they were saying to him, "So how is it that your eyes got healed?"^l ¹¹He answered, "A man called Jesus made mud, and he smeared it on my eyes, and he told me, 'Go to Siloam and

^a Lit. "taste."

^b Some mss have, "than father Abraham."

^c Lit. "Who are you making yourself?"

^d Lit. "And."

^e See Jn. 1:1; Exod. 3:13-16.

^f Lit. "works."

^g Some mss have "I." But there would have been no temptation to change "I" to "We."

^h Lit. "working the works."

ⁱ Lit. "while it's still day."

^j These can be pronounced *s'then*.

^k Lit. "who'd seen him before, that he was a beggar."

^l Lit. "opened."

wash.’ So I went and washed, and I could see.”¹² And they said to him, “Where is he?” He said, “I don’t know.”

The Pharisees Try to Disprove the Healing

¹³They brought the man who used to be blind to the Pharisees. ¹⁴Now, it was the Sabbath on the day when Jesus made the mud and healed^a the man’s eyes. ¹⁵So the Pharisees asked him again how he started being able to see. He said to them, “He put mud on my eyes, and I washed, and I can see.” ¹⁶So then some of the Pharisees were saying, “That man isn’t from God, because he doesn’t obey the Sabbath law.” But others were saying, “How can a man who is a sinner do miracles like that?” And there was a split between them. ¹⁷So then they said again to the blind man, “What do you say about him, since he healed^b your eyes?” And he said, “He’s a prophet.”

¹⁸So the Jewish leaders didn’t believe^c that he’d been blind and started being able to see—not until they sent for his parents.^d ¹⁹They asked them, “This is your son, that you say was born blind. So how can he see now?” ²⁰So his parents answered, “We know that he’s our son, and that he was born blind. But how he can see now, we don’t know. ²¹And we don’t know who healed^e his eyes. Ask him. He’s an adult—he’ll speak for himself.”^f ²²His parents said that because they were afraid of the Jewish leaders—the Jewish leaders had already agreed that if anybody said^g Jesus was the Messiah, they’d get kicked out of the synagogue. ²³That’s why his parents said, “He’s an adult—ask him.”

²⁴So, for the second time they called the man who’d been blind. They said to him, “Tell the truth in front of God!^h We know that this man’s a sinner!” ²⁵So then he said back to them, “I don’t know if he’s a sinner, but I do know one thing: I was blind, and now I can see.” ²⁶So they said to him, “What did he do to you? How did he healⁱ your eyes?” ²⁷He said back to them, “I told you already, and you didn’t listen. Why do you want to hear it again? You don’t want to be his followers too, do you?” ²⁸They insulted him, and said, “You’re his follower—but we’re Moses’ followers. ²⁹We know that God has spoken to Moses, but we don’t know where this man is from.” ³⁰The man said back to them, “Well, that’s a surprise: you don’t know where he’s from, and he healed^j my eyes. ³¹We all know that God doesn’t listen to sinners. But if somebody respects him, and does what he wants, he hears

^a Lit. “opened.”

^b Lit. “opened.”

^c Lit. “believe about him.”

^d Lit. “for the parents of him who started being able to see.”

^e Lit. “opened.”

^f Or “he’ll tell his own story”; lit. “he’ll speak concerning himself.”

^g Lit. “acknowledged.”

^h Lit. “Give glory to God.” For a similar use of this expression, see Josh. 7:19.

ⁱ Lit. “open.”

^j Lit. “opened.”

them. ³²Ever since the beginning, it's never been heard that somebody healed^a the eyes of a person born blind. ³³If this person weren't from God, he wouldn't have been able to do anything." ³⁴They said back to him, "You were totally born in sin, and you're trying to teach us?" And they kicked him out.

God's Judgment: Some Will See for the First Time and Some Will Go Blind

³⁵Jesus heard that they'd kicked him out, and found him. He said to him, "Do you believe in the Human One?" ³⁶He said back to him, "Well, sir,^b who is he? I'd like to believe in him."^c ³⁷Jesus said to him, "You've not only seen him; he's the person talking to you." ³⁸He said, "Teacher, I believe," and he bowed down to him. ³⁹Jesus said, "I've come to this world for judgment: so that those who can't see will see, and those who can see will go blind."

⁴⁰Some of the Pharisees were with him and heard that, and they said to him, "We're not blind too, are we?" ⁴¹Jesus said to them, "If you admitted you were blind, you wouldn't be holding onto sin.^d But now you're saying, 'We can see.' So your sin is still there."

The Parables of the Shepherd and the Sheep Gate

10 "I'm telling you very seriously: the person that doesn't come into the sheep enclosure through the gate, but climbs over someplace else, is a thief and a rustler.^e ²But the person that comes in through the gate is the shepherd of the sheep. ³The person guarding the gate opens to him, and the sheep hear his voice. He calls his own sheep by name, and leads them out. ⁴Whenever he puts his own sheep out to pasture, he goes out ahead of them. And his sheep follow him, because they know his voice. ⁵They'll never follow a stranger—just the opposite. They'll run away from him, because they don't know strangers' voices." ⁶Jesus told them this riddle, but they didn't know what he was talking to them about. ⁷So then^f Jesus said again, "I'm telling you very seriously: I'm the gate for the sheep. ⁸All the people that came before me are thieves and rustlers.^g But the sheep didn't listen to them. ⁹I'm the gate. A person can come in through me to be saved, and then come in and go out and find pasture. ¹⁰The thief doesn't come around except to steal and slaughter and destroy. I've come so that they'll have life, and have more than enough of it. ¹¹I'm the good shepherd. The good shepherd lays his life on the line^h for the sheep. ¹²The hired workers aren't the shepherd, and the sheep aren't their own. They see a wolf coming, and they leave

^a Lit. "opened."

^b Or "Lord." But he doesn't see Jesus as "Lord" yet. He will in a few seconds.

^c Lit. "And who is he, sir, so that I can believe in him?" The mss have slight variations.

^d Lit. "you wouldn't have been having sin."

^e Lit. "robber."

^f These can be pronounced *s'then*.

^g Lit. "robbers."

^h Or "lays down his life." Some mss have "gives his life" (see the parallel in Mt. 20:28; Mk 10:45).

the sheep behind and run away. The wolf attacks the sheep^a and scatters them, ¹³because they're hired workers, and the sheep don't matter to them. ¹⁴I'm the good shepherd. ¹⁵Just as the Father knows me and I know the Father, so I know my own, and my own know me. And I lay my life on the line^b for the sheep. ¹⁶And I have other sheep that don't come from this enclosure. I have to lead them too, and they're going to listen to my voice. They're going to turn into one flock, with one shepherd. ¹⁷Here's why^c my Father loves me: because I lay my life on the line, so that I'll end up receiving it back again. ¹⁸Nobody is taking it away from me: I'm laying it on the line on my own initiative.^d I have authority to lay it on the line, and I have authority to receive it back. I got this command from my Father."

¹⁹There got to be another split among the Jewish leaders because of these statements. ²⁰Lots of them were saying, "He has a demon, and he's raving. Who can listen to him?" ²¹Other people were saying, "These aren't the words of a demonized person. Surely a demonized person couldn't heal^e a blind person's eyes?"

The Leaders Reject Jesus

²²Then it came time for the Hanukkah^f festival in Jerusalem. It was winter, ²³and Jesus walked around in the Temple along Solomon's Colonnade. ²⁴So then^g the Jewish leaders surrounded him and started saying to him, "How long are you going to keep us in suspense? If you're the Messiah, tell us publicly." ²⁵Jesus said back to them, "I've told you, and you don't believe. The things I'm doing in my Father's name are the things that testify^h about me. ²⁶But you don't believe, because you're not from my sheep.ⁱ ²⁷My sheep hear my voice, and I know them. They follow me, ²⁸and I give them eternal life. They'll never be lost, forever: nobody is going to steal them while they're in my care.^j ²⁹What my Father has given me is greater than anything.^k And nobody can steal what's in the Father's care.^l ³⁰The Father and I are one."

³¹The Jewish leaders picked up stones again to throw at him. ³²Jesus said back to them, "I've shown you lots of good deeds from the Father. Which of them is the deed you're stoning me for?" ³³The Jewish leaders said back to him, "We're not

^a Lit. "And the wolf snatches them away."

^b Or "I lay down my life." Some mss have "I give my life" (see the parallel in Mt. 20:28; Mk 10:45).

^c Lit. "Because of this" (referring to what follows).

^d Lit. "from myself."

^e Lit. "open."

^f That is, the Feast of the Dedication of the Temple (1 Macc. 4:59).

^g These are pronounced *s'then*.

^h Lit. "...name—these things testify."

ⁱ Some mss add, "just as I've told you."

^j Lit. "...kidnap them from my hand."

^k Lit. "everything." Some mss have, "My Father, who has given them to me, is greater than all."

^l Lit. "kidnap from the hand of the Father."

stoning you for a good deed, but because of blasphemy: because you're a human being, and you make yourself out to be God." ³⁴Jesus answered them, "Isn't it written in your Law,^a 'I've said that you're gods'?" ³⁵Didn't he refer to those addressed by God's word as 'gods'? (And that scripture^c can't be erased!)^d ³⁶Yet you say, 'You're blaspheming,' to the one God set apart for holy service, and sent into the world, because I said, 'I'm the Son of God!'^e ³⁷If I'm not doing my Father's deeds, don't believe in me. ³⁸But if I *am* doing them, don't even believe in me—believe in the things I'm doing. That way, you'll know and understand that the Father is in me, and I'm in the Father." ³⁹So then they tried to arrest him again. But he got away from them.^f

⁴⁰Jesus went back across the Jordan to the place where John had been baptizing at first, and he was staying there. ⁴¹And lots of people came to him. They were saying, "John didn't do a single miracle, but everything John said about him was true." ⁴²Lots of people believed in him there.

Jesus' Friend Lazarus Dies

11 Now, a person named Lazarus was sick. He was from Bethany, the village where Mary and her sister Martha lived.^g ²Mary was the one who poured perfumed oil on the Lord and wiped his feet with her hair;^h it was her brother Lazarus who was sick. ³So the sisters sent a message to Jesus that said, "Teacher, your dear friend is sick!"ⁱ ⁴But when Jesus heard that, he said, "This sickness isn't going to kill him.^j No, it's for the glory of God, so that the Son of God will be glorified through it." ⁵Now, Jesus loved Martha and her sister and Lazarus. ⁶So then^k when he heard that Lazarus was sick, he stayed in the place where he was for two days.

⁷Then after that, he said to his followers, "Let's go to Judea again." ⁸His followers said to him, "Rabbi, the Jewish leaders have just been trying to stone you, and you're going over there?" ⁹Jesus answered, "Aren't there twelve hours of daylight? If somebody walks in the daylight, they don't trip, because they see this world's light. ¹⁰But if somebody walks at night, they stumble, because the light isn't in them." ¹¹He said that,^l then he told them, "Our friend Lazarus has fallen

^a Some mss have, "the Law."

^b Ps. 82:6.

^c Or "the Scripture," in general.

^d Lit. "voided out," or "annulled."

^e Lit. "if it/he called those to whom the word of God came 'gods,' do you say to him whom the Father sanctified and sent into the world, 'You're blaspheming,' because I said, 'I'm the Son of God?'"

^f Lit. "And he left from their hand."

^g Lit. "the village of Mary and her sister Martha."

^h See Lk. 7:36-50; Jn 12:1-8.

ⁱ Lit. "Lord, look—he whom you love is sick."

^j Lit. "...isn't leading to death."

^k These are pronounced *s'then*.

^l Lit. "those things."

asleep—but I’m going over to wake him up.”¹² So then^a his followers said to him, “Teacher, if he’s asleep, he’s going to be okay.”¹³ But Jesus had been talking about his death, and they thought he was talking about ordinary sleep.¹⁴ So then he said it to them plainly: “Lazarus has died.¹⁵ And I’m glad for your sake that I wasn’t there when it happened, so that you’ll believe. Now let’s go to him.”¹⁶ So then Thomas, known as “the Twin,” said to the other followers,^c “Let’s go ourselves, and^d die with him!”

“I am Resurrection, and I am Life”

¹⁷ So then, when Jesus came, he found that Lazarus had been in the tomb for four days already.¹⁸ Now, Bethany was about two miles^e from Jerusalem.¹⁹ And lots of Judeans^f had come to Martha and Mary, to comfort them about their brother.²⁰ So when Martha heard that Jesus was coming, she went out to meet him. (Mary stayed home.)²¹ So then Martha said to Jesus, “Teacher, if you’d been here, my brother wouldn’t have died!²² Still, even now I know that God will give you whatever you ask.”²³ Jesus said to her, “Your brother’s going to rise again.”²⁴ Martha said to him, “I know that he’s going to rise again in the resurrection on the last day.”²⁵ Jesus said to her, “I am Resurrection, and I am Life.^g The person that believes in me will live even if they die,²⁶ and everyone that lives and believes in me will never, ever die. Do you believe that?”²⁷ She said to him, “Yes, Teacher! I’ve come to believe that you’re the Messiah—the Son of God who comes to the world.”

²⁸ When she said that, she went and whispered to her sister Mary,^h “The Teacher is here, and he’s calling for you.”²⁹ When Mary heard that, she got up right away and went to him.³⁰ Now, Jesus hadn’t gotten to the village yet—he was still at the place where Martha had met him.³¹ The Judeansⁱ in the house with Mary (who were there comforting her) saw that she got up in a hurry and left. So they followed her—they thought she was going to the tomb, to cry over there.

Jesus in Tears

³² So then Mary came to where Jesus was and saw him. She threw herself at his feet and said to him, “Teacher, if you’d been here, my brother wouldn’t have died!”³³ Jesus was intensely exasperated and upset in his spirit as he watched her crying, and the Judeans who’d come out with her crying.^j³⁴ Jesus said, “Where

^a These can be pronounced *s’then*.

^b Lit. “be saved.”

^c Or “to his fellow followers.”

^d Lit. “in order to die with him.” Is Thomas being heroic, resigned, or is this gallows humor?

^e Lit. “twenty-five stadia.”

^f John most often uses this term to refer to the Jewish leaders (see note on Jn 1:19).

^g Traditionally: “I am the resurrection and the life.”

^h Lit. “she went and called Mary her sister, quietly saying.”

ⁱ John most often uses this term to refer to the Jewish leaders (see note on Jn 1:19), but not here.

^j Lit. “So as he saw her crying and the Judeans who’d come with her crying, he was furious in spirit, and upset himself.”

have you put him?” They said to him, “Come and see.”³⁵ Jesus was in tears. ³⁶So then the Judeans started saying, “Look how he loved him!” ³⁷And some of them said, “He’s the one that healed the blind man’s eyes. Couldn’t he also have made it so Lazarus wouldn’t have died?”

Jesus Brings Lazarus Back to Life

³⁸So then Jesus, furious in himself again, came to the tomb. Now, it was a cave, and a stone door lay across the opening.^a ³⁹Jesus said, “Take the stone door off.” Martha, the dead man’s sister, said, “Teacher, he already smells bad—it’s been four days.” ⁴⁰Jesus said to her, “Didn’t I tell you that if you believed you’d see the glory of God?” ⁴¹So they took off the stone door. And Jesus looked up^b and said, “Father, I thank you that you’ve heard me. ⁴²Now, I know that you always hear me. But I only said that because of the crowd standing around me, so they’ll believe that you’ve sent me.” ⁴³When he’d said that, he shouted in a loud voice, “Lazarus, come out here!” ⁴⁴The man who’d died came out, his feet and hands bound with cloth strips, and his face wrapped in a cloth. Jesus told them, “Unwrap him and let him go home.”

The Pharisees and Chief Priests Decide to Kill Jesus (Mt. 26:1-5; Mk 14:1-2; Lk. 22:1-2)

⁴⁵So then lots of Judeans, who’d come to visit Mary, and saw what Jesus did, believed in him. ⁴⁶But some of them went off to the Pharisees and told them what Jesus had done. ⁴⁷So the chief priests and the Pharisees gathered the High Council together.^c They were saying, “What are we doing? Because this person’s doing a lot of miracles! ⁴⁸If we let him go on this way, everybody’s going to believe in him—and the Romans are going to come and take our land away and remove the whole nation of us!”^d ⁴⁹One of them, named Caiaphas,^e was the chief priest that year. He said to them, “You don’t know anything. ⁵⁰Haven’t you even considered that it’s better for you^f for one person to die instead of^g the people, so that^h the whole nation won’t be lost?” ⁵¹But he didn’t say that on his own. As high priest that year, he prophesied that Jesus was going to die for the nation—⁵²and not only for the nation, but so that he could gather together God’s scattered children into one people. ⁵³So from that day onwards they plotted to kill him.

^a Lit. “and a stone lay upon it.”

^b Lit. “lifted his eyes upwards.”

^c That is, the Sanhedrin.

^d Lit. “and take away both our place and our nation.” “Our place” may well refer to the Temple or to Jerusalem as the seat of the Temple. But the general sense is that they will take our land away from us and take us away from it.

^e Prn. **kay**-a-fuss.

^f Some mss have “for us.”

^g Or “for.” But he’s thinking about an expedient trade-off that they’re going to engineer, not about Jesus actively giving his life for them.

^h “So that”: lit. “and.”

⁵⁴So Jesus wasn't going around openly in Judea^a anymore. Instead, he went away from there to a place near the wilderness, into a village named Ephraim. And he stayed there with his closest followers.

⁵⁵Now, was nearly time for the Jewish Passover.^b And lots of people went up to Jerusalem from that place before the Passover, to purify themselves. ⁵⁶So they were looking for Jesus. They'd say to each other as they were standing there in the Temple, "What do you think? Is there any chance at all that he'll come to the festival?"^c ⁵⁷And the Pharisees and chief priests had given an order: that if anybody knew where he was, they were to report it, so they could arrest him.

Mary Anoints Jesus with Scented Oil (Mt. 26:6-13; Mk 14:3-9)

12 So then,^d six days before the Passover,^e Jesus went to Bethany. That's where Lazarus lived—the man Jesus had raised from among the dead. ²So they put on a dinner there, and Martha was serving, and Lazarus was one of the people eating dinner^f with him. ³So then Mary took a full bottle of fine perfumed oil, very expensive, and poured it on Jesus' feet. And she wiped his feet off with her hair. The whole house was filled with the fragrance of the perfume.^g ⁴One of his followers, Judas Iscariot,^h who was going to betray him, said, ⁵"Why wasn't this perfume sold for three hundred denarii,ⁱ and given to the poor?" (He didn't say that because he cared about the poor, but because he was a thief. He held the money bag, and he used to take what was put into it.) So ⁷Jesus said, "Leave her alone! Let her keep it for the day of my burial. ⁸After all, you always have the poor with you, but you don't always have me."

The Chief Priests Want to Kill Lazarus

⁹Eventually^j a large crowd of people from Judea found out that Jesus was there, and they came. Not only because of Jesus, but also to see Lazarus, whom he'd raised from among the dead. ¹⁰And the chief priests wanted to kill Lazarus too—¹¹because thanks to him lots of Judeans were going off and believing in Jesus.

^a Lit. "among the Judeans."

^b See "Bible Words."

^c Lit. "How does it look to you? That he absolutely won't come to the festival?" The question is framed with the strong expectation of a negative answer, yet it's hoping for a positive answer.

^d These are pronounced *s'then*.

^e See "Bible Words."

^f Lit. "reclining." In those days people lay down to eat.

^g The expensive oil is perfumed with myrrh, which is also used in embalming. Mary (i.e. Miriam, in Hebrew) is named for myrrh, which means "bitterness."

^h Pm. is *kerr-ee-ut*. Some mss have, "Judas, son of Simon Iscariot."

ⁱ Pm. *din-nahr-ee*, plural of denarius. A denarius was a standard day's wage. So we're talking about the equivalent of a many hundreds of dollars.

^j Lit. "Therefore." John uses this word very loosely. This statement has no particular connection to the dialogue that precedes.

The Crowd Celebrates as Jesus Enters Jerusalem (Mt. 21:1-11; Mk 11:1-10; Lk. 19:28-40)

¹²The next day, the large crowd that was going to the Temple heard that Jesus was coming to Jerusalem. ¹³They took palm branches and went out to meet him. They were shouting,

Hosanna!

Bless the one^a who comes in the name of the Lord!^b

¹⁴And Jesus found a little donkey and sat on it, just as the scripture says:^c

¹⁵Don't be afraid, daughter of Zion—

Look, your king is coming,

sitting on the colt of a donkey.^d

¹⁶His followers didn't realize these connections at first, but when Jesus was glorified, they remembered that those things had been written about him and that they'd done them^e for him. ¹⁷So then the crowd was testifying—those who'd been with him when he called Lazarus out of the tomb and raised him from among the dead. ¹⁸That's why the crowd met him: they heard he'd done that miracle. ¹⁹So the Pharisees said to one another, "See? You're not doing any good! Look, the whole world has gone off after him!"

Some Non-Jews Ask to See Jesus

²⁰Now, there were some Greeks^f in the crowd of people going up to worship in the festival. ²¹So these Greeks came up to Philip, who's from Bethsaida in Galilee. They asked him, "Sir, we'd like to see Jesus." ²²Philip went and told Andrew, and Andrew and Philip went and told Jesus. ²³Jesus said back to them, "The time^g has come for the Human One to be glorified. ²⁴I'm telling you very seriously: unless a wheat seed falls to the ground and dies, it'll always just be one seed.^h But if it dies, it produces many seeds.ⁱ ²⁵The person that loves their life will lose it, and the person that hates their life in this world will protect it for eternal life. ²⁶If somebody wants to serve me, they should follow me. And wherever I am, that's where my servant will be too. If somebody serves me, my Father's going to honor them."

^a Or "Blessed is the one."

^b Ps. 118:25-26.

^c Lit. "just as it is written."

^d Zech. 9:9.

^e Lit. "these things."

^f This probably means non-Jews, rather than people from Greece as such. See the note on Rom. 1:16.

^g Lit. "hour."

^h Lit. "it'll remain by itself."

ⁱ Lit. "it bears much fruit."

Jesus Talks about Facing His Own Death

²⁷“I’m deeply upset right now.^a But^b what can I say? ‘Father, save me from this moment?’^c No—it’s the whole reason I’ve come to this moment.^d ²⁸Father, glorify your name!” So then^e a voice came from heaven: “I *have* glorified it, and I’m going to glorify it again.” ²⁹So then the crowd standing there, who heard it, started saying, “It’s just thundered.” Other people were saying, “An angel’s just spoken to him.” ³⁰Jesus said back to them, “That voice didn’t come for my sake—it came for yours. ³¹Now judgment is on this world. Now the ruler of this world is going to be kicked out. ³²And as for me, if I’m lifted up off the earth, I’m going to draw all things^f to myself.” ³³Now, he was saying this as a way of indicating the sort of death he was going to die. ³⁴So the crowd said back to him, “We’ve heard it read from the Law that the Messiah stays for the coming age.^g So how is it that you’re saying the Human One has to get lifted up? Who is this Human One?” ³⁵So Jesus said to them, “The light’s still with you for a little while. ³⁶Keep moving^h while you have the light, so that the dark doesn’t overtake you. The person that walks around in the dark doesn’t know where they’re going. While you have the light, believe in the light. That way, you’ll be people who belong to the light.”ⁱ

People Refuse to Believe in Jesus

When he’d said those things, Jesus went off and hid from them. ³⁷Despite doing such miracles in front of them, they weren’t believing in him. ³⁸It had to be, so that the statement of Isaiah the prophet would be fulfilled. He said,

Lord, who has believed our news?
Who’s had the arm of the Lord revealed to them?^j

³⁹That’s why they couldn’t believe. Because Isaiah says again,

⁴⁰He has^k blinded their eyes
And hardened their heart,
So that they won’t see with their eyes,
And understand with their heart,
And turn around for me to heal them.^l

^a Lit. “Now my soul is upset.” See Ps. 6:3; 42:5, 11.

^b Lit. “And.”

^c Or “time”; lit. “hour.”

^d Or “time”; lit. “hour.”

^e These are pronounced *s’then*.

^f Many mss have “everyone,” but “all things” has the support of some of the best and oldest mss. See 1 Cor. 15:27-28; Eph. 4:10; Phil. 3:21; Col. 1:16-17.

^g Ps. 110:4; Isa. 9:6-7; Dan. 7:13-14.

^h Lit. “walk about” (i.e. do whatever walking from one place to another that you need to do).

ⁱ Lit. “you’ll be children of light.” See “Bible Words” under “Children of.”

^j Isa. 53:1.

^k Or “God has.”

^l Lit. “and I will heal them.” Isa. 6:10.

41Isaiah said those things because he saw Jesus' glory and talked about him.
 42However, there were even a lot of the leaders who believed in him. But because of the Pharisees, they didn't admit it, so they wouldn't get kicked out of the synagogue. 43They loved human glory more than God's glory.^a

"I Didn't Come to Judge, But to Save!"

44Then Jesus shouted out, "The person who believes in me isn't believing in me, but in the One who sent me! 45The person who sees me sees the One who sent me! 46I came as light into the world, so that everyone who believes in me wouldn't stay in the dark. 47So^b I don't^c judge the person that hears my words but doesn't obey them. Because I didn't come to judge the world, but to save^d the world. 48If a person thinks nothing of me, and doesn't accept my words, they have their judge.^e It's the word that I've spoken. That will judge them on the last day. 49Because I haven't spoken from myself. No, the One who sent me, the Father himself, has told me^f what to talk about and what to say. 50And I know that his command is eternal life. So what I say is what the Father has said to me. That's exactly what I say."

Jesus Washes His Followers' Feet

13 It was before the Passover^g festival. Jesus knew that his time^h had come to leave this world and go to the Father. He'd loved his own who were in the world, and he loved them right to the end. 2The evening meal was ready,ⁱ and the devil had already given Judas, Simon Iscariot's^j son, the idea of betraying Jesus.^k 3Jesus knew that the Father had given everything over to him,^l and that he'd come from God and was going to God. 4He got up from the meal and put his outer clothes aside, and wrapped a towel around himself. 5Then he put water in the washing bowl and started washing his followers' feet, and he was drying them on the towel that he had around him. 6So then^m he came to Simon Peter. Peter said to him, "Teacher, you're washing my feet?" 7Jesus said back to him, "You don't know what I'm doing yet. But you'll know afterwards." 8Peter said to him, "You'll never, ever wash my feet!" Jesus said back to him, "If I don't wash you, you're not

^a Or "Because they cared more about people's admiration than about God's glory."

^b Lit. "And."

^c Or "I'm not going to."

^d Or "heal."

^e Lit. "The person that thinks nothing of me, and doesn't accept my words, has their judge."

^f Or "has given me a command."

^g See "Bible Words."

^h Lit. "hour."

ⁱ Or "finished" (but see vv. 4, 26). Many mss have "the evening meal was going on."

^j Pn. is *kerr*-ee-ut's.

^k Lit. "the devil had already put it into the heart for Judas the son of Simon Iscariot to betray him." There are, incidentally, a number of minor variations on Judas' name in the mss.

^l Lit. "had given all things into his hands."

^m These are pronounced *s'then*.

with me.”⁹ Simon Peter said to him, “Teacher, not just my feet, but my hands and head too.”¹⁰ Jesus said to him, “The person who has had a bath only needs their feet washed. Their whole body is clean. You’re clean too—but not all of you.”¹¹ (Jesus knew who was betraying him, and that’s why he said, “You’re not all clean.”)

¹²So then, when he’d washed their feet, he put his outer clothes back on, and took his place^b again. He said to them, “Do you understand what I’ve just done for you?¹³ You call me ‘Teacher,’ and ‘Master,’ and you’re right to do so, because I am.¹⁴ So if I, your Master and Teacher, have washed your feet, then you have^c to wash one another’s feet too.¹⁵ Because I’ve given you an example: you should do just as I have done for you.¹⁶ I’m telling you very seriously: a slave isn’t greater than their master, and a messenger isn’t greater than the person that sent them.¹⁷ If you know these things, you’re blessed if you do them.¹⁸ I’m not talking about all of you. I know who I’ve chosen. But still, the scripture has to be fulfilled:

The person that eats bread with me has lifted his heel against me.^d

¹⁹I’m telling you at this point, before it happens. That way, when it does happen, you’ll believe that I am who I am.²⁰ I’m telling you very seriously: the person that accepts whoever I’m going to send accepts me, and the person that accepts me accepts the One that sent me.”

“One of You is Going to Betray Me!” (Mt. 26:21-25; Mk 14:18-19; Lk. 22:21-23)

²¹As Jesus said these things, he got very upset in his spirit and said with total conviction,^e “I’m telling you very seriously: one of you is going to betray me.”²² His followers were looking around at one another, wondering who he was talking about.²³ One of the followers was leaning back in Jesus’ arms—the one Jesus loved.²⁴ So Simon Peter nodded to him to get him to ask who Jesus could be talking about.²⁵ So he leaned back against Jesus’ chest and said to him, “Teacher, who is it?”²⁶ Jesus answered, “It’s the person I’m going to give the piece of bread to when I’ve dipped it.” So then^f Jesus dipped the piece of bread and gave it to Judas, Simon Iscariot’s^g son.^h ²⁷After he got the piece of bread, then Satan went into him. So then Jesus said to him, “That thing you’re doing—do it quickly.”²⁸ None of those at dinner knew why he’d said that to him.²⁹ For example, some people thought Jesus had told him, “Buy some things we need for the festival,” because he used

^a Simon can just about handle the idea of Jesus washing him like his parents had done when he was a child. But he’s choking on the symbolism of Jesus as a slave in relation to himself.

^b Lit. “lay down”; in those days people lay down to eat, rather than sitting.

^c Or “you’re obliged.”

^d Ps. 41:9. That gesture connotes rejection and deep contempt.

^e Lit. “testified and said.”

^f These are pronounced *s’then*.

^g Pmn. is-*kerr*-ee-ut’s.

^h There are a number of tiny variations on the wording of this verse in the mss, including on the name of Judas.

to have the money bag. Or they thought he was supposed to give something to the poor. ³⁰So when he'd taken the piece of bread, he went out right away. It was night.

“Love One Another!”

³¹So when he left, Jesus said, ^a“Now the Human One’s glorified, and God’s glorified in him. ^b ³²If God’s been glorified in him, ^c God’s also going to glorify him in himself, and he’s going to glorify him right away. ³³Children, I’m still with you for a little while. You’re going to look for me, and just like I said to the Jewish leaders, ‘where I’m going you can’t come,’ I’m also saying it to you now. ³⁴I’m giving you a new command: love one another. Just as I’ve loved you, you love one another too. ³⁵That’s how everyone will know that you’re my followers: if you have love for one another. ^d

Jesus Prophesies That Peter Will Disown Him (Mt. 26:31-35; Mk 14:27-31; Lk. 22:31-34)

³⁶Simon Peter said, “Teacher, where are you going?” Jesus answered, “Where I’m going you can’t follow now. But you’re going to follow later. ³⁷Peter said to him, “Teacher, why can’t I follow you now? I’ll lay down my life for you.” ³⁸Jesus answered, “You’re going to lay down your life for me? I’m telling you very seriously: the rooster won’t crow until you’ve denied me three times.”

“I am the Way!”

14 “Don’t let your hearts be upset. Believe in God, and believe in me. ¹In my Father’s house, there are lots of places to stay. If that weren’t true, I would have told you. Because ^e I’m going to get a place ready for you. ²If I go and get a place ready for you, I’ll come back and take you with me, so where I am, you’ll be too. ³And you know the way to where I’m going.” ^f

⁴Thomas said, “Teacher, we don’t know where you’re going. How can we know the way?” ⁵Jesus said to him, “I am the way. And I’m Truth and Life. Nobody comes to the Father except through me. ⁶If you know me, you know the Father too.” ⁸

^a It’s very possible that the original copy of John’s gospel got certain groups of pages rearranged somehow. Chapters 15 and 16 may originally have belonged right here after the words, “Jesus said” and before the words “Now the Human One’s glorified.” Try reading it in both orders and see what you think. (Also see the note at the head of Chapters 5 and 8.)

^b In this statement about glory, I think Jesus is summarizing his whole ministry and life—right up to his last act of friendship towards Judas in the dipping of the bread (see Ps. 41:9). From here forward an even more radical kind of glory is going to be revealed—that of the suffering servant (Isa. 52:13–53:12).

^c The oldest mss lack this first clause of the sentence. However, it would be easy for it to be left out by mistake in copying, since (1) it’s the second of three clauses that look a lot like each other, and (2) there’s no obvious reason why it should be added if it weren’t there.

^d Or “among yourselves.”

^e Many mss lack the word “Because.” With the word included, it’s possible to (mis-)read the sentence as, “If it weren’t true, I would have told you that I was going to get a place ready for you.”

^f Some early mss have, “You know where I’m going, and you know the way.”

⁸ Or “If you’d known me, you’d have known the Father too.” Some mss have differences that serve to rule this interpretation out, maybe because it doesn’t reflect well on Peter and the twelve.

From now on, you do know him, and you've seen him.” Philip said to Jesus, “Teacher, show us the Father, and that's enough for us.” Jesus said to him, “Have I been with you all this time, and you haven't gotten to know me, Philip? The person that sees me sees the Father. How can you say, ‘Show us the Father’? 10 Don't you believe that I'm in the Father and the Father's in me? The things that I say to you aren't coming from me!^a No, the Father, who lives^b in me, is at work.^c 11 Believe me: I'm in the Father and the Father's in me. If you're not able to do that, believe simply because of the things I've done.^d 12 I'm telling you very seriously: if somebody believes in me, they're going to do the same things^e that I do—they're even going to do greater things than I've done,^f because I'm going to the Father. 13 And whatever you ask in my name, I'll do it—so that the Father will be glorified in the Son. 14 If you ask me anything in my name, I'll do it.

Jesus Promises the Spirit

15 If you love me, you'll keep^g my commands—16 and I'll ask the Father, and he'll give you another defender,^h who'll be with you forever: 17 the Spirit of Truth. The world can't accept the Spirit, because it doesn't perceive the Spirit or know the Spirit. You know the Spirit, because the Spirit's alwaysⁱ with you—and the Spirit's going to be in you.^j 18 I'm not going to leave you orphans—I'm coming to you. 19 In just a little while, the world isn't going to see me anymore. But you're going to see me. Because I'm alive, you're going to be alive too.^k 20 Then^l you're going to know that I'm in my Father, and you're in me, and I'm in you. 21 If a person has my commands and keeps them, that's the person that loves me. They're going to be loved by my Father, and I'm going to love them, and I'm going to reveal myself to them.”

22 Judas (not Judas Iscariot^m) said to Jesus, “Teacher, how is itⁿ that you're going to reveal yourself to us, and not to the world?” 23 Jesus said back to him,

^a Lit. “I'm not saying from myself.”

^b Lit. “stays.”

^c Lit. “doing his works.”

^d Lit. “believe [some mss add, ‘in me’] because of the works themselves.” He's referring especially to his miracles.

^e Lit. “works.”

^f Lit. “than these.”

^g Some mss have a command: “If you love me, keep.”

^h This word also means helper, guardian, and defense attorney (see 1 Jn 2:1, where the same word is used to refer to the risen Jesus Christ). In this gospel, Jesus takes up the protective identity of the “good shepherd” (Jn 10:1-16), so it seems he is saying that when he has gone back to the Father, he's going to ask the Father to send the Spirit to take over his protective role.

ⁱ Lit. “because he/it [the Spirit] stays with you.”

^j Some mss have, “...with you and in you.”

^k Or “...but you're going to see me, because I'm alive, and you're going to be alive too.”

^l Lit. “On that day.”

^m Ptn. is **kerr**-ee-ut.

ⁿ Or “what has happened.” This isn't the plan that Jesus' closest followers have in mind. They're hoping he's the Messiah, who'll be king of the whole world.

If somebody loves me, they'll obey my teaching, and my Father will love them. We'll come and make our home with them. ²⁴The person that doesn't love me doesn't obey my teachings—and the teaching you've heard isn't mine at all. It's from the Father, who sent me.

²⁵I've said all this^a to you while I'm staying with you. ²⁶But the Defender is coming: the Holy Spirit, that the Father's going to send in my name. The Spirit is going to teach you everything, and remind you of everything I've said to you.

²⁷I'm leaving you my peace. I'm giving you my own peace. I'm not giving you peace like the world gives it. Don't let your hearts be upset, and don't be afraid. ²⁸You heard me say to you, "I'm going, and I'm coming back to you." If you loved me, you'd be happy that^b I'm going to the Father, because the Father's greater than I am. ²⁹So^c now I've told you before it happens, so that when it does happen, you'll believe. ³⁰I'm not going to be talking with you much longer, because the ruler of this world is coming. He has no claim on me.^d ³¹But I'm doing just as my Father has instructed me, so that the world will know that I love the Father. Come on, let's go.^e

"I'm the Real Grape Vine"

15 I'm the real grape vine, and my Father's the farmer.^f ²He takes off every branch of mine that doesn't bear fruit, and he trims^g every branch that does bear fruit, so that it'll bear more fruit. ³You are trimmed branches already, because of the teaching I've given you.^h ⁴Stay connected to me, and me to you.ⁱ Just as a branch can't bear fruit by itself, unless it stays connected to^j the grape vine, you won't either, unless you stay connected to^k me. I'm the grape vine, you're the branches. The person that stays connected to^l me, and me to them, bears lots of fruit. Because you can't do anything apart from me. ⁵If a person doesn't stay connected to^m me, they get thrown away as a branch and dry up. And the workers gather up the dead branchesⁿ and throw them into the fire, and they get burned up. ⁶If you stay connected to me, and my words stay in you, ask

^a Lit. "these things."

^b Or "...happy, because."

^c Lit. "And."

^d Or "He has nothing on me"; lit. "He has nothing in me."

^e Lit. "Get up, let's go from here."

^f See Ps. 80:8ff. and Isa. 5 for sources of this imagery.

^g Lit. "cleans," i.e. cuts off the extra shoots that take resources away from the bearing of fruit.

^h Lit. "You're already clean ones, because of the word I've spoken to you"—which carries the added meaning of spiritual cleansing.

ⁱ Lit. "stay in me and me in you."

^j Lit. "stays in."

^k Lit. "stay in."

^l Lit. "stays in."

^m Lit. "stay in."

ⁿ Lit. "And they gather them."

whatever you want, and it'll happen for you. ⁸My Father's glorified by that. He wants for you to bear lots of fruit and be^a my followers.

⁹I've loved you just as my Father has loved me. Stay connected to^b my love. ¹⁰If you obey my commands, you'll stay connected to^c my love—just as I've obeyed my Father's commands and stay connected to^d his love. ¹¹I've said this to you so that my joy will be in you, and your joy will be complete.^e ¹²This is my command: love each other as I've loved you. ¹³Nobody has more love than the love that it takes to lay down their life for their friends. ¹⁴You're my friends if you do what I command you. ¹⁵I'm not calling you servants anymore, because a servant doesn't know what the master's doing. But I've called you friends, because I've told you about everything that I've heard from the Father. ¹⁶You didn't choose me; I chose you. I've appointed you to go and bear fruit. And your fruit is going to last, so that the Father will give you whatever you ask in my name. ¹⁷I'm commanding you these things! Love one another!^f

“If They Persecuted Me, They'll Persecute You Too”

¹⁸If the world hates you, understand that it already hates me first.^g ¹⁹If you were from the world, the world would love its own. But it's because you're not from the world at all: I've chosen you out of the world. That's why the world hates you. ²⁰Remember what I said to you:^h “A servant isn't greater than their master.”ⁱ If they've persecuted^j me, they'll persecute you too. If they've obeyed my teaching,^k they'll obey yours too. ²¹But they're going to do all this^l to you because of my name,^m because they don't know the One that sent me. ²²If I hadn't come and spoken to them, they wouldn't be in sin.ⁿ But now they don't have an excuse for their sin. ²³The person that hates me hates my Father too. ²⁴If I hadn't done things nobody else has done in front of them,^o they wouldn't be in sin. But now they've seen me, and they've hated both me and my Father. ²⁵That way, the saying^p in their Law gets fulfilled:

^a Some mss have, “...fruit, and so you'll turn out to be.”

^b Lit. “stay in.”

^c Lit. “stay in.”

^d Lit. “stay in.”

^e Lit. “made full.”

^f “These things” refers to what he's just been saying. “Love one another” is a summary of it all.

^g Lit. “that it's been hating me before you.”

^h Lit. “the word that I spoke to you.”

ⁱ See Jn 13:16; Mt. 10:24; Lk 6:40.

^j The word here can here mean “persecuted,” “hunted,” “hounded,” “harassed,” or “prosecuted” (legally by the government).

^k Lit. “word.”

^l Lit. “all these things.”

^m See “Bible Words.”

ⁿ Lit. “they wouldn't have been having sin” (implying that they did and do “have sin”).

^o Lit. “among.”

^p “Lit. “word.”

They hated me for nothing.^a

²⁶When the Defender comes, that I'm going to send you from the Father, the Defender's going to testify about me. That's the Spirit of Truth, who comes from the presence of the Father. ²⁷And you testify too,^b because you've been with me from the beginning.

16 I've told you all this^c so that you won't get tripped up. ¹They're going to kick you out of the synagogue. Worse than that, a time is coming when everybody that kills you will think they're offering service to God. ²And they're going to do all this^d because they don't know the Father or me. ³But I've said all this^e to you so that, when their time comes, you'll remember about them, because I've told you.^f I haven't told you these things from the beginning, because I was with you. ⁴But now I'm going to the One that sent me. And none of you asks me, "Where are you going?" ⁵Yet your hearts are full of grief^g because of the things I've told you.

The Coming of the Defender, the Spirit of Truth

⁷But I'm telling you the truth: it's better for you for me to go away, because if I don't go away, the Defender won't come to you. But if I go, I'll send the Defender to you. ⁸The Defender's going to come and confront the world about sin and justice and judgment—⁹about sin, because they don't believe in me; ¹⁰about justice, because I'm going to the Father, and you won't^h see me anymore; ¹¹and about judgment, because the ruler of this world has been judged.

¹²I still have a lot of things to say to you, but you can't bear them now. ¹³But when the Defender comes, the Spirit of Truth, the Spirit is going to lead you into all the truth.ⁱ Because the Spirit's not going to speak independently. No, whatever the Spirit hears, the Spirit will speak, and will tell you what's going to happen.^j ¹⁴The Spirit's going to glorify me by telling you things from me.^k ¹⁵Everything that my Father has belongs to me. That's why I've said that the Spirit's going to tell you things from me.^l

^a Or "for no reason." See Ps. 35:19; 69:4.

^b This should be inflected as a command, not a statement of fact.

^c Lit. "these things."

^d Lit. "these things." Some mss add, "to you."

^e Lit. "these things."

^f Some mss have, "you'll remember that I told you."

^g Lit. "grief has filled up your heart."

^h Lit. "don't."

ⁱ I'm repeating the word "Spirit," rather than using pronouns for the Spirit in this paragraph, because the Greek word for spirit/Spirit is neuter in gender, yet the Spirit is obviously personal. No English pronoun (he, she, it) is correct.

^j Lit. "will report to you the things to come."

^k Lit. "because the Spirit is going to take from what is mine and report to you."

^l Lit. "that the Spirit is going to take from what is mine and report to you."

“A Little While, and You’re Going to See Me Again”

¹⁶Just a little while, and you’re not going to see me anymore, and then a little while, and you’re going to see me again.

¹⁷So some of Jesus’ followers said to one another, “What’s this he’s saying to us—‘Just a little while, and you’re not going to see me anymore, and then a little while, and you’re going to see me again’? And that other thing, ‘I’m going to the Father?’” ¹⁸So then^a they were saying, “What’s this about ‘a little while’? We don’t know what he’s saying.” ¹⁹Jesus knew they wanted to ask him. He said to them, “Are you discussing with each other the thing that I said, ‘Just a little while, and you’re not going to see me anymore, and then a little while, and you’re going to see me again?’”

²⁰I’m telling you very seriously: you’re going to be crying and pouring out your sorrow,^b but the world’s going to be celebrating. You’ll be grieving, but your grief is going to turn into joy. ²¹When a woman gives birth to a child, she’s in pain, because it’s her time. But when her child is born, she doesn’t remember her distress—because of her joy that a human being has been born into the world. ²²So that’s why you’re feeling^c grief now. But you’re going to see me^d again, and your hearts are going to celebrate, and nobody’s going to take your joy from you.^e ²³On that day, you won’t ask me anything. I’m telling you very seriously: whatever you ask the Father in my name, he’ll give you. ²⁴Up to now you haven’t asked anything in my name. Ask, and you’ll receive, so that your joy will be complete.

Time to Speak Plainly

²⁵I’ve said all this^f to you in riddles. A time’s coming when I won’t be speaking to you in riddles anymore. Just the opposite: I’ll tell you about the Father openly. ²⁶On that day you’re going to ask in my name. I’m not saying to you that I’m going to ask the Father for you—²⁷because the Father loves you himself. Because you’ve loved me, and you’ve believed that I come from God. ²⁸I’ve left the Father’s side, and I’ve come into the world. Now I’m leaving the world again, and I’m going to the Father.

²⁹His followers said, “See—now you’re talking openly, and you’re not telling a riddle at all! ³⁰Now we know that you know everything, and you don’t need somebody to ask you. That’s how^g we know you’ve come from God.” ³¹Jesus said back to them, “Now do you believe? ³²Look, there’s a time coming—and it’s

^a These can be pronounced *s’then*.

^b Lit. “lamenting.”

^c Lit. “having.” Some mss have, “you’ll have.”

^d Lit. “But I’m going to be seen by you.”

^e Some mss have, “nobody takes [i.e. gets to take] your joy from you.”

^f Lit. “these things.”

^g Lit. “By this.”

already here^a—when you’re all going to scatter^b to your own families, and leave me all alone. But^c I’m not alone, because the Father is with me. ³³I’ve told you all this^d so that you’ll have peace in me. In the world, you have distress—but keep up your courage: I’ve conquered the world.”

Jesus Prays for His Followers

17 Jesus said that, and looking up^e to heaven, he said,

Father, the time has come. Glorify your son, so that your son can glorify you. ²Because^f you’ve given him authority over all humanity,^g so that he’ll give eternal life to everyone you’ve given him. (³And eternal life is this: for them to know you, the only real God, and Jesus the Messiah, whom you’ve sent.)^h ⁴I’ve glorified you on earth: I’ve finished the work you’ve given me to do. ⁵And now glorify *me*, Father, in your own presence, with the glory I used to have with you before the world ever was.

⁶I’ve made your name known to the people that you’ve given me from the world. They were yours, and you’ve given them to me. They’ve obeyed your teaching. ⁷Now they’ve come to know that everything you’ve given me is from you. ⁸Because I’ve given them the things you gave me to say, and they’ve accepted them—and they’ve really known that I come from you, and they’ve believed that you sent me. ⁹I’m asking for their sake. I’m not asking for the world’s sake at all, but for the ones you’ve given me, because they’re yours. ¹⁰Everything that’s mine is yours, and yours is mine, and I’m glorified inⁱ them. ¹¹I’m not in the world anymore; they’re in the world, and I’m coming to you. Holy Father, hold them in your name—the name that you’ve given me, so that they’ll be one, just as we are. ¹²While I’ve been with them, I’ve been holding them in your name, which you’ve given me, and I’ve protected them. And none of them has been lost except the one destined to be lost,^j so that the scripture will be fulfilled. ¹³Now I’m coming to you, and I’m saying all this^k in the world, so that they’ll have my full joy^l in them. ¹⁴I’ve given them your message, and the world has hated them, because they’re not from the world, just as I’m not from the world. ¹⁵I’m not asking you to take them out of the world at all: I’m asking you to protect them from the evil one.

^a Lit. “and it has come.”

^b Lit. “be scattered.” There seems to be an allusion to the familiar Old Testament picture of defeated soldiers sneaking off home, hoping not to get captured or killed (e.g. 1 Sam. 4:10; 2 Sam. 18:17; 2 Kgs 14:12; 2 Chron. 25:22).

^c Lit. “And.”

^d Lit. “these things.”

^e Lit. “lifting up his eyes.”

^f Lit. “just as.”

^g Lit. “flesh.”

^h This prayer may be an interjection by John.

ⁱ Or “I’ve been glorified in/by.”

^j Lit. “And none of them has been lost except the son of destruction.”

^k Lit. “these things.”

^l Lit. “so that they’ll have my joy fulfilled in them.”

¹⁶They're not from the world, just as I'm not from the world. ¹⁷Make them holy by your truth—your word^a is truth. ¹⁸Just as you sent me into the world, I'm sending them into the world too. ¹⁹And I'm making myself holy for their sake, so that they themselves will be made holy by the truth.

²⁰I'm not only asking for them, but also for the people that believe in me through their message. ²¹May they all be one, just as you're in me, Father, and I'm in you. That way they'll be in us too,^b so that the world will believe that you've sent me. ²²I've even given them the glory that you've given me, so that they'll be one as we're one—²³I'll be in them, and you in me, so that they'll be completely unified.^c That way, the world will always know that you've sent me, and that you've loved them just as you've loved me. ²⁴Father, what you've given me, I want for them too: that they'll be with me where I am.^d That way, they'll see my glory—the glory that you've given me, because you've loved me from before the creation^e of the world.

²⁵Fair and just Father,^f the world doesn't know you, but I know you. And these people know that you've sent me. ²⁶I've revealed^g your name to them, and I'm going to reveal it, so that the love you have for me will be in them, and I will be in them.

Jesus is Betrayed and Arrested (Mt. 26:47-56; Mk 14:43-52; Lk. 22:47-53)

18 After Jesus said this, he left with his followers. They went across the Kidron valley to a place where there was a garden.^h Jesus and his followers went into it. ²Now, Judas, the person betraying him, knew the place, because Jesus had often met there with his followers. ³So Judas took the guard unit, and some guards from the chief priests and the Pharisees, and he came over there with torches and lanterns and weapons. ⁴Jesus knew everything that was going to happen to him, so he went out and said to them, “Who are you looking for?” ⁵They said back to him, “Jesus the Nazarene.” He said to them, “I'm him.”ⁱ (Judas, the one who betrayed him, was also standing there with them.) ⁶So then^j when Jesus told them “I'm him,” they backed away and fell on the ground. ⁷So he asked them again, “Who are you looking for?” They said, “Jesus the Nazarene.” ⁸Jesus replied, “I told you I'm him. So if you're looking for me, let these others go.” ⁹That was so

^a Or “your message.”

^b Lit. “...you, so that they themselves will be in us.”

^c Lit. “they'll be complete into one.”

^d Some mss have, “Father, I want for those you've given me, that they too will be with me where I am.”

^e Lit. “foundation.”

^f Usu. trans. “righteous Father.”

^g Lit. “made known.”

^h This garden, or “plot of land,” is situated on the Mount of Olives, which was his usual place to go for the night, according to Lk. 21:37 (see also Mt. 26:3; Mk 14:26).

ⁱ John is well aware that the statement “I'm him” is identical to the statement “I am,” which sounds tantalizingly like the name of God in Exodus (Exod. 3:13-16; see Jn 8:24, 58).

^j These can all be pronounced *s'then*.

the statement he made would be fulfilled: “I haven’t lost *one* of the people that you’ve given me.” ¹⁰So then Simon Peter drew the sword that he had,^a and struck the high priest’s servant, and cut off his right ear. (The servant’s name was Malchus.^b) ¹¹So Jesus said to Peter, “Put the sword back in its sheath. Don’t I have to drink the cup that the Father has given me?”^c

Jesus is Taken to the High Priest

¹²So then^d the guard unit, and its commander, and the guards from the Jewish leadership, arrested Jesus and bound him. ¹³They brought him first to Annas, because he was the father-in-law of Caiaphas,^e who was the high priest for that year. (¹⁴It had been Caiaphas who had advised the Jewish leaders that it was better for one person to die instead of the nation.)

Peter Denies That He Knows Jesus (Mt. 26:69-75; Mk 14:66-72; Lk. 22:54-62)

¹⁵Now Peter, together with another follower, was following Jesus. That follower was an acquaintance of the high priest, and he went into the chief priest’s courtyard with Jesus, ¹⁶but Peter had been left standing outside by the gate. So the other follower, who was the acquaintance of the high priest, went out and talked to the doorkeeper, and let Peter in. ¹⁷So then^f the servant who was the doorkeeper said to Peter, “Aren’t you one of that man’s followers?” He said, “I’m not.” ¹⁸Now, the servants and guards standing there had made a charcoal fire, because it was cold, and they were keeping warm. And Peter was also standing there with them, keeping warm.

The High Priest Questions Jesus

¹⁹So then the high priest^g asked Jesus about his followers and about his teaching. ²⁰Jesus said back to him, “I’ve always talked openly to the world. I’ve always taught in synagogues, and in the Temple, where all the Jewish leaders^h get together. I haven’t said anything in secret. ²¹Why are you asking me? Ask those who heard me what I said to them. Obviously they know what I said.” ²²When he said that, one of the guards standing there slapped Jesus. He said, “Is that how you answer the high priest?” ²³Jesus said to him, “If I said something wrong,

^a Lit. “Simon Peter, having a sword, drew it.”

^b Prn. *malk-us*.

^c Lit. “the cup that the Father has given me—shall I really not drink it?” The “I have to” in the text here expresses his determination, not that he’s being forced to do anything.

^d These can all be pronounced *s’then*.

^e Prn. *kay-ufis*.

^f These are pronounced *s’then*.

^g Annas has been the designated “high priest” in a previous year, so he is still referred to as “the high priest,” despite the fact that Caiaphas is this year’s high priest.

^h Or “the Jews.” John almost always means the Jewish leaders when he uses this term.

ⁱ Lit. “See, these know the things I said.”

testify about what I did wrong. But if what I said was right, why did you hit me?”
 24So then Annas sent him bound to Caiaphas^a the high priest.

Peter Twice More Denies That He Knows Jesus

25Now, Peter was still standing there keeping warm. So they said to him, “Aren’t you one of his followers?” He denied it, and said, “I’m not.” 26One of the high priest’s servants was a relative of the person whose ear Peter cut off. He said, “Didn’t I see you with him in the garden?” 27So then Peter denied it again. And right away a rooster crowed.

Jesus is Handed Over to Pilate, the Roman Governor (Mt. 27:1-2; Mk 15:1; Lk. 23:1)

28So then they brought Jesus from Caiaphas^b to the governor’s mansion.^c Now, it was early in the morning, and they didn’t actually go into the mansion. That way they wouldn’t become ritually unclean, and they’d be able to eat the Passover^d feast.^e 29So Pilate^f went outside to them and said, “What accusation are you bringing against this person?” 30They said back to him, “If he weren’t doing something wrong,^g we wouldn’t have handed him over to you.” 31So then Pilate said to them, “You take him, and judge him according to your own Law.” So the Jewish leaders said to him, “It’s not allowed for us to kill anyone.” 32That was so that Jesus’ statement^h would be fulfilled—the one that indicated what kind of death he was going to die.ⁱ 33So then Pilate went back into the mansion again and called for Jesus. He said to him, “Are you the king of the Jews?” 34Jesus answered, “Is that question really from you,^j or have other people said that to you about me?” 35Pilate answered, “I’m not a Jew, am I? Your nation and its chief priests have handed you over to me. What have you done?” 36Jesus replied, “My kingdom isn’t from this world. If my kingdom were from this world, my helpers^k would have fought so that I wouldn’t be handed over to the Jewish leaders. But as it is, my kingdom isn’t *from* here.” 37So then Pilate said to him, “So you *are* a king?” Jesus replied, “You say I’m a king.^l I’ve been born to this, and it’s for this

^a Prn. **kay**-a-fuss.

^b Prn. **kay**-a-fuss.

^c Lit. “into the praetorium.”

^d See “Bible Words.”

^e Lit. “...unclean, but instead might eat the Passover.” From now on there’s going to be a lot of irony in the narrative. E.g. they’re worried about Jewish rules about contact with the “unclean” Gentiles, and all the while they’re in the process of engineering the execution of an innocent person.

^f Prn. **pye**-lit. Pilate was the Roman governor of Judea.

^g Other mss have “If he hadn’t done something wrong,” and “If he weren’t a wrongdoer.”

^h Lit. “word.”

ⁱ See Jn 3:14; 8:28; 12:32.

^j Lit. “Are you saying this from yourself?”

^k Or “guards.” Peter certainly thought his role was to guard and protect Jesus (see Jn 18:10-11).

^l Or “You’re right that I’m a king.”

that I came into the world: to testify to the truth. Everyone that's of^a the truth hears my voice." ³⁸Pilate said to him, "What is truth?"

Pilate and the Jewish Leaders Condemn Jesus to Death (Mt. 27:15-26; Mk 15:6-14; Lk. 23:13-25)

When Pilate said that, he went outside again to the Jewish leaders, and said to them, "I don't find any basis for a charge against him.^b ³⁹Now, you have a custom, that I release one person for you at the Passover.^c So do you want me to release the 'king of the Jews' for you?" ⁴⁰So then they shouted back, "Not him—Barabbas!" (Barabbas was an armed robber.)

19 So then Pilate took Jesus and had him whipped. ²And the soldiers wove a crown out of thorn bush branches, and put it on his head. And they put a purple robe on him, ³and were coming up to him and saying, "Hello, 'King of the Jews'!" And they were hitting^d him. ⁴Pilate went outside again and said to them, "Look, I'm bringing him out to you, so that you'll know that I find no basis for a charge against him."^e ⁵So then Jesus came outside, wearing the thorny crown and the purple robe. Pilate said to them, "Look at this man!" ⁶So when the chief priests and their guards saw him, they shouted out, "Hang him on a cross! Hang him on a cross!" Pilate said to them, "Take him *yourselves* and hang him on a cross. I find no basis for a charge against him."^f ⁷The Jewish leaders replied, "We have a Law, and according to the Law he deserves to die, because he made himself out to be the son of God." ⁸So when Pilate heard that statement, he was even more frightened. ⁹He went into the mansion again and said to Jesus, "Where are you from?" But Jesus didn't give him an answer. ¹⁰So Pilate said to him, "You're not speaking to me? Don't you know that I have authority to let you go, and authority to hang you on a cross?" ¹¹Jesus said back to him, "You wouldn't have any authority over me unless it had been given to you from above. Because of that, the person that handed me over^g to you is guilty of^h the greater sin." ¹²Because of that statement, Pilate started trying to let him go. But the Jewish leaders were shouting out, "If you let this man go, you're no friend of Caesar! Every person that makes himself out to be a king is challenging Caesar!"

¹³So when Pilate heard those things, he brought Jesus outside and sat on the judgment bench at the place called "the Stone Pavement." (In the Jewish language, it's called "Gabbatha.") ¹⁴Now, it was about noon on the Day of

^a Lit. "from."

^b Lit. "I don't find in him any basis for a charge."

^c See "Bible Words."

^d Or "slapping."

^e See nt. on Jn 18:38.

^f See nt. on Jn 18:38.

^g Or "betrayed me to you." But none of the gospels portrays Pilate as having any hostile interest in Jesus.

^h Lit. "has."

ⁱ Prn. **gabb**-a-**tha**.

Preparation for the Passover.^a Pilate said to the Jewish leaders, “Look, your king.”¹⁵ So they shouted out, “Execute him! Execute him!”^b Hang him on a cross!” Pilate said to them, “I’m supposed to hang your king on a cross?” The chief priests answered, “We don’t have any king except Caesar!”^c ¹⁶So then he handed him over to them to be hung on a cross.

Jesus is Hung on a Cross (Mt. 27:32-56; Mk 15:21-32; Lk. 23:26-43)

So they led Jesus away. ¹⁷He was carrying his own cross, as he went out to what’s called “the Skull Place.” In the Jewish language, it’s called “Golgotha.”^d ¹⁸They hung him on the cross there—with two other people on either side of him, and Jesus in the middle. ¹⁹Pilate also had had a sign made^e and put on the cross. It read,^f

JESUS THE NAZARENE, THE KING OF THE JEWS

²⁰So lots of Jews read the sign, because the place where Jesus was hung on the cross was near to the city, and it was written in the Jewish language, in Latin, and in Greek. ²¹So then the Jewish chief priests started saying to Pilate, “Don’t write ‘The King of the Jews’! Write that he said ‘I am the King of the Jews.’” ²²Pilate answered, “What I’ve written, I’ve written.”

²³So then^g the soldiers, when they hung him on the cross, took his outer clothes and divided them up into four pieces. Each soldier got a piece. And then there was his undershirt. But the undershirt was all in one piece,^h woven from the top right through. ²⁴So they said to each other, “Let’s not tear it, but draw lotsⁱ for it instead, to see whose it will be.” That happened so that the scripture would be fulfilled that says,

They divided up my clothes between them,
And they drew lots^j for my clothing.^k

²⁵So that’s what the soldiers did.

Now, Jesus’ mother, and his mother’s sister, and Clopas’s wife Mary, and Mary Magdalene, were all there standing by the cross. ²⁶So Jesus saw his mother and the follower that he loved standing nearby. He said to his mother, “See, dear

^a See “Bible Words.”

^b Or “Hang him up! Hang him up!”

^c There’s deep irony here. Under any other circumstances they would have said, “We don’t have any king except God.”

^d Pm. *gol-goth-a*.

^e Lit. “wrote an inscription.” He probably didn’t do it personally, but ordered somebody to do it.

^f Lit. “and it was written.”

^g These can all be pronounced *s’ten*.

^h Lit. “seamless”

ⁱ Lit. “cast lots.” Tokens were thrown into a helmet and drawn without looking, to see who got what.

^j Lit. “cast the lot.”

^k Ps. 22:18.

woman: your son!”²⁷ Then he said to that follower, “See: your mother.” And that follower took her into his family from that moment on.

²⁸After that, Jesus knew that everything was finished now. So the scripture would be fulfilled, he said, “I’m thirsty.”^a ²⁹A jar full of vinegar^b was sitting there. So they put a sponge full of the vinegar on a hyssop^c stalk, and brought it up to his mouth. ³⁰So then, when he’d taken the vinegar, Jesus said, “It’s done.”^d He bowed his head and gave up his spirit.

A Soldier Pierces Jesus’ Side with a Spear

³¹So then, because it was the Day of Preparation, the Jewish leaders talked to Pilate so that the bodies wouldn’t stay on the cross on the Sabbath. (Because that was a very important Sabbath day.) They asked Pilate to break the men’s legs and take them off the crosses.^e ³²So the soldiers came and broke the first person’s legs, then the other person’s, who was being hung on a cross there with him. ³³Then they came around to Jesus, and saw that he’d already died. So they didn’t break his legs. ³⁴Instead, one of the soldiers stabbed him in the side with his spear. Right away blood and water came out.^f ³⁵The person who saw^g it has always testified to this. His testimony is truthful, and he knows he’s telling the truth. You can believe it too.^h ³⁶Because all thisⁱ happened so that the scripture would be fulfilled:

They are not to break any of his bones.^j

³⁷And again, in another scripture:

They’re going to look at the one they pierced.^k

Jesus is Buried in a Tomb (Mt. 27:57-61; Mk 15:42-47; Lk. 23:50-56)

³⁸Now after that, Joseph from Arimathea^l asked Pilate if he could take Jesus’ body off the cross. (He was a secret follower of Jesus, out of fear of the Jewish leaders.) And Pilate gave him permission. So he went and took his body off the cross. ³⁹Nicodemus^m came too—the man who came to Jesus at night before.ⁿ He was

^a Ps. 22:15.

^b Vinegar, or sour wine, was more or less the standard soft drink in those days.

^c Prn. *hiss*-up.

^d Or “It is finished.” The word used here is commonly seen on receipts, and means “paid in full.”

^e People who were hung on crosses for some time could only breathe by pushing down on their feet, which were pinned in place by spikes. When their legs were broken, they quickly suffocated as they hung by their extended arms.

^f I think John sees the flow of water (i.e. clear fluid) and blood together as absolute proof that Jesus had really died.

^g Lit. “who has seen.”

^h Lit. “so that you’ll believe too.”

ⁱ Lit. “these things.”

^j Exod. 12:46; Num. 9:12; Ps. 34:20. John is saying that Jesus is the lamb for the Passover.

^k Zech. 12:10.

^l Prn. a-ri-ma-**thiyy**-a.

^m Prn. nick-a-**deem**-us.

ⁿ See Jn 3:1-2; 7:50.

bringing a mixture^a of myrrh^b and aloes, weighing about seventy-five pounds.^c 40So then they took Jesus' body and wrapped it in strips of linen cloth with the perfumes. (That's the Jewish way to prepare someone for burial.)^d 41Now, in the place where he had been hung on a cross, there was a garden. In that garden there was a new tomb, that no one had been buried in^e yet. 42So since the tomb was close by, they put Jesus there—because the Jewish Day of Preparation was about to start.

The Resurrection of Jesus (Mt. 28:1-10; Mk 16:1-8; Lk. 24:1-12)

20 On the first day of the week,^f Mary Magdalene went to the tomb early, while it was still dark. She saw that the stone door had been removed from the tomb. 2So she ran and came to Simon Peter and the other follower that Jesus loved. She said to them, “They’ve taken our Teacher out of the tomb, and we don’t know where they’ve put him!” 3So Peter and the other follower went out to the tomb. 4They were running together, and the other follower outran Peter, and came to the tomb first. 5He ducked in and saw the strips of linen cloth lying there, but he didn’t really go in. 6So then^g Simon Peter came along after him^h and went into the tomb. He saw the linen strips lying there, 7and the towel that had been around his head. The towel was not lying with the linen strips, but was rolled up separately in one place.ⁱ 8So then the other follower came in too—the one who’d come to the tomb first—and he saw it and believed. (9They hadn’t yet known the scripture that said Jesus had to rise from among the dead.) 10So then the two followers went home again.

Jesus Shows Mary Magdalene That He’s Alive

11Now, Mary had been standing outside, in front of the tomb, crying.^j So then as she was crying, she stooped to look in the tomb. 12She saw two angels sitting there in white, where Jesus’ body had been lying. One was at the head, and one was at the foot.^k 13They said to her, “Ma’am,^l why are you crying?” She said to them, “They’ve taken away my Teacher,^m and I don’t know where they’ve put him!” 14When she’d said that, she turned around behind her, and saw Jesus standing

^a Some mss have “a bundle.”

^b Prn. *murr*.

^c Lit. “about 100 [Roman] pounds.” Roman pounds weighed just a little less than 12 ounces.

^d Lit. “...perfumes, just as is the custom among the Jews to prepare people for burial.”

^e “Buried in”; lit. “put.”

^f That is, Sunday (Jesus was executed on Friday).

^g These can be pronounced *s'then*.

^h Lit. “So Simon Peter also came following him.”

ⁱ Or, following Lattimore, “away from them and rolled up in a ball.”

^j Some mss have, “in front of the tomb, crying outside,” and “in front of the tomb, crying.”

^k Lit. “feet.”

^l Lit. “Woman.” Use of that word didn’t carry any disrespectful tone at all.

^m Or “Lord,” but at this point she knows only that he has been her beloved spiritual teacher. Only when the total impact of the resurrection hits her and the others will they be fully vindicated in hoping that he is indeed “the Lord,” the Messiah.

there, and she didn't know it was him. ¹⁵Jesus said to her, "Ma'am,^a why are you crying? What're you looking for?" She thought he was the gardener, and said to him, "Sir, if you've taken him,^b tell me where you've put him, and I'll get him." ¹⁶Jesus said to her, "Mary." She turned around and said to him in the Jewish language, "Rabbouni!"^c (which means "Teacher"). ¹⁷Jesus said to her, "Don't hold onto me, because I haven't gone back to my Father yet. But go and tell my brothers and sisters,^d 'I'm going back to my Father and your Father—to^e my God and your God.'" ¹⁸Mary Magdalene went and told the other followers, "I've seen the Lord!" and she told them the things he'd said to her.

Jesus Shows Himself to His Followers (Lk. 24:36-43; 1 Cor. 15:5)

¹⁹So then^f came^g the evening of that first day of the week. The doors were locked where Jesus' followers were, because of fear of the Jewish leaders. Jesus came and stood right there with them,^h and said to them, "Peace be with you!" ²⁰When he'd said that, he showed them his hands and his side. The followersⁱ were overjoyed to see the Lord. ²¹So then he said to them again, "Peace be with you! Just as the Father^j sent me, I'm also sending you." ²²After he said that, he breathed on them and said to them, "Receive the Holy Spirit. Whosever sins you forgive, they're forgiven.^k ²³Whosever sins you hold against them are held against them."

Jesus Gives Thomas the Proof That He Demanded

²⁴Now, Thomas, one of the twelve, known as "the Twin," wasn't there with them when Jesus came. ²⁵So the other followers were saying to him, "We've seen the Lord!" But he said to them, "If I don't see the nail holes^l on his hands and put my finger in the nail holes,^m and if I don't put my hand in his side, I'm never going to believe." ²⁶A weekⁿ later, his followers were inside again, and Thomas was *with* them. Jesus came. The doors were locked, yet he stood right there with them.^o ²⁷Jesus said to Thomas, "Give me your finger. See my hands? Give me your hand. Now put it in my side. Stop doubting, and believe."^p ²⁸Thomas said back to him,

^a Lit. "woman." In the original language, there is no tone of rudeness in Jesus' question, as there would be in English.

^b Or "carried him off."

^c Prn. rab-**boo**-nye.

^d Ps. 22:22. John would want us to understand that Jesus is talking about his followers, not his biological brothers and sisters.

^e Lit. "and."

^f These can be pronounced *s'then*.

^g Lit. "was."

^h Lit. "in the middle."

ⁱ Lit. "So the followers."

^j Or "my Father."

^k Lit. "Whosever sins you forgive are forgiven them."

^l Lit. "places."

^m Lit. "places."

ⁿ Lit. "eight days." That means a week, not a week and a day. They counted the current day as they looked ahead.

^o Lit. "in the middle."

^p Lit. "...put it in my side, and stop being unbelieving, but on the contrary, believe."

“My Lord and my God!” ²⁹Jesus said to him, “Because you’ve seen me, you believe now?^a The people who are blessed are the ones that believe without^b having seen.”

The Purpose of This Book

³⁰Jesus certainly did lots of other miracles^c in front of his followers, which are not written here in this book. ³¹But these are written here so that you’ll believe^d that Jesus is the Messiah, the Son of God, and so that by believing, you’ll have life in his name.

Jesus Meets His Followers at Lake Tiberias (Lake Galilee)

21 After that, Jesus revealed himself to his followers on the shore of Lake Tiberias.^e This is how he did it:^f ²Simon Peter, Thomas, known as “the Twin,” Nathaniel, from Cana^g in Galilee, the Zebedee brothers, and two other followers of Jesus, were together. ³Simon Peter said to them, “I’m going fishing.” They said to him, “We’re coming with you too.” So they went out and got in the boat, and that night they didn’t catch anything. ⁴When it got to be early morning, Jesus stood there on the beach—but his followers didn’t know that it was Jesus. ⁵So then^h Jesus said to them, “Fellows,ⁱ haven’t you caught any fish?” They said back to him, “No!” ⁶He said to them, “Throw the net on the right side of the boat, and you’ll find some.” So they threw the net over on that side, and there were so many fish they couldn’t pull it in.^j ⁷So the follower that Jesus loved said to Peter, “It’s the Lord!” So when Simon Peter heard that it was the Lord, he put on his outer clothes (because he had them off), and jumped in the lake. ⁸But the other followers came in the boat, dragging the net full of fish. They weren’t far from the shore—maybe three hundred feet or so. ⁹So then, when they landed on the beach,^k they saw a charcoal fire had been made, with^l fish and bread on it. ¹⁰Jesus said to them, “Bring some of the fish you caught just now.” ¹¹So Simon Peter got in the boat and dragged ashore the net full of big fish—a hundred and fifty-three of them. Despite there being so many, the net wasn’t torn. ¹²Jesus said to them, “Come have breakfast.” Now, none of his followers dared to ask him, “Who are you?” because they knew it was the Lord. ¹³Jesus came and took the bread and

^a Lit. “you have believed.” The Greek perfect tense has emphasis on the present result of the action.

^b Lit. “not.”

^c Traditionally, “signs.” See “Bible Words.”

^d Some mss have “keep on believing.” Given the equal support of both readings, it’s hard to tell if John is saying this is for Christians, to strengthen their faith, or for non-Christians, to persuade them of the good news.

^e Prn. *tye-beer-ee-us*. That is, Lake Galilee, or the Sea of Galilee.

^f Lit. “how he revealed.”

^g Prn. *kay-na*.

^h These are pronounced *s’then*.

ⁱ Prn. *fell-uzz*.

^j Lit. “they were unable to pull it from the number of the fish.”

^k Lit. “went up on the land.”

^l Lit. “and.”

gave it to them, and did the same with the fish. ¹⁴This was now the third time Jesus appeared to^a his followers after rising from among the dead.

Jesus Has a Deep Talk with Simon Peter

¹⁵So then, when they'd had breakfast, Jesus said to Simon Peter, "Simon, John's son, do you love me more than they do?"^b He answered, "Yes, Lord, you know that I love you." He said to him, "Take care of my lambs." ¹⁶He asked him again a second time, "Simon, John's son, do you love me?" Peter said to him, "Yes, Lord—you know I that love you." He said to him, "Be a shepherd to my sheep." ¹⁷Jesus said to him for the third time, "Simon, John's son, do you love me?" Peter was hurt that he'd asked him for the third time, "Do you love me?" He said, "Lord, you know everything! You really know that I love you." Jesus said to him, "Take care of my sheep. ¹⁸I'm telling you very seriously: when you were younger, you used to tie your belt around your waist, and you'd walk around wherever you pleased. But when you're old, you're going to put out your hands and somebody else is going to tie you up, and they'll take you where you don't want to go." (¹⁹Jesus said that to indicate the way Peter would die and bring glory to God.)^c After he said that, he said to him, "Follow me!"^d

The Destiny of the Follower That Jesus Loved—To Write This Book!

²⁰Peter turned around and saw the follower that Jesus loved following them. He was the very person who leaned back in Jesus' arms at dinner and said, "Teacher, who's the one who's betraying you?"^e ²¹So anyway, when he saw him, Peter said to Jesus, "Lord, and what about him?" ²²Jesus said to him, "If I want him to stay until I come, what's that got to do with you?"^f You follow me." ²³So the idea^g went around among the Christians^h that this follower wasn't going to die. But Jesus didn't say to Peter that he wasn't going to die, but only, "If I want him to stay until I come, what's that got to do with you?"ⁱ ²⁴It's that follower who is testifying about all this,^j and he's written all this. We know that his testimony is true. ²⁵There are lots of other things that Jesus did—and if every single one was written down, I suppose the world itself wouldn't even have room for all the books that would have to be written.

^a Or "was revealed to."

^b Or, possibly, "more than you love all this," or "more than you love these friends" (lit. "more than these"). I think he's asking whether Peter loves him more than the other followers do, but it's also just possible that Jesus is asking Peter whether he loves him more than he loves his friends, or more than he loves the life of a fisherman.

^c Lit. "He said this indicating by what kind of death he was going to glorify God." The picture is of Peter having to extend his arms to be tied up or handcuffed. For a similar prophecy, see Acts 21:10-11.

^d See Mt. 16:24; Mk 8:34; Lk. 9:23.

^e Jn 13:25.

^f Or "what do you care?" (lit. "what to you").

^g Lit. "this word."

^h Lit. "the brothers and sisters."

ⁱ Some mss lack the words, "what's that got to do with you," as though only the disputed words are being quoted.

^j Lit. "these things," here and in the next instance.