

THE HOLY BIBLE

Logos King James Version

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Introduction

This version of the Holy Bible is translated from the Hebrew Old Testament and the Greek New Testament (Textus Receptus) with retention of the flavour of the English version of the 1611 King James Bible as its English base. It is a labour many years of comparative Bible study, prayer and word by word translation. It seeks to be as accurate to the Hebrew and Greek roots as possible. Whenever an English word or phrase is added to render a meaning clearer but which is not in the original text, the added word or phrase would appear in *italics*. Where the root meaning is important but does not flow with modern English usage, a footnote is added to allow the reader to understand the root of the original word.

This translation has been a labour of love for the inspired Word of God. It has been rendered with great fear and trembling, with utmost respect and faith, that one is handling the inspired Word of God, the Holy Bible. The original names of God in the Old Testament have been purposely transliterated rather than translated from its original form to give the reader the depth and beauty of the Hebrew names of God. The archaic use of the name 'Jehovah' is now rendered 'Yahweh' which in its original transliteration would be 'YHWH.' In order to accord respect to God, references to God have been intentionally capitalised although the archaic 'Thees' and 'Thous' have been removed. Where there was no necessity to modernize the English usage of the 1611 King James English, they have been retained because the meaning remains clear although the phrases may sound 'poetic' to the reader. For example, 'I knew not' is retained rather than changing it to 'I do not know,' or 'Here am I' is retained rather than 'Here I am,' and retention of phrases such as 'therein,' 'beseech,' 'unto,' etc. The task was to render the correct translation of the Hebrew and Greek root words while retaining the poetic flow of the 1611 King James Version. The goal was to have a translation true to the original text but readable to a modern 21st century English speaker; both adult and child.

From the translation of the Gospel of John, I realized that the understanding of the word 'Logos' and 'Rhema' has its own special merit to the New Testament believers in biblical times. Although both words are normally translated as 'word' (logos – word; rhema – spoken word), to enhance the understanding of deeper Scriptural meanings, I have retained the word 'logos' and 'rhema' in this translation, using the Greek singular formats for both singular and plural usage for the sake of English readers, helping all to absorb a new paradigm understanding of the depth of these words which has no English equivalent.

A new concordance for this translation, the Logos King James Version (LKJV) with a new Hebrew and Greek coding is being developed while this translation is being released book by book. Leather versions of the LKJV will be available when all the final proof reading is completed and a publisher appointed.

Heaven and earth will pass away but the Word of God will endure forever.

In Christ Jesus

Johann Melchizedek Peter

3rd June 2019

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The Gospel of John

- 1.1 In the beginning was the Logos¹, and the Logos was with² God, and the Logos was God.
1.2 This³ *same* One was in the beginning with⁴ God.
1.3 All things were made⁵ through⁶ Him, and without⁷ Him absolutely nothing⁸ was made that was made.
1.4 In Him was life⁹ and the life was the light of men.
1.5 And the light shines in darkness and the darkness did not overcome¹⁰ it.
1.6 There came¹¹ a man sent from God, whose name was John.
1.7 This *same man*¹² came to¹³ *be* a witness,¹⁴ to bear witness concerning¹⁵ the Light, that through him all might believe.
1.8 He was not the Light, but *was sent* to bear witness concerning the Light.
1.9 He, the Light, was the true *Light*, which lights every man who comes into the world.
1.10 He was in the world, and the world was made through Him, and the world knew Him not.
1.11 He came unto His own, and His own received Him not.

¹ λογος – It has the same derivation as the word ‘λεγω’ (word spoken or counted) and used by ancient Greek philosophers to mean the underlying principle (gathering together - root meaning of logos) behind all words or ideas – the divine principle or energy of all thoughts and matter. Heraclitus was the first Greek philosopher to use the word ‘Logos,’ and saw it as the underlying force or principle that governs a changing cosmos (birth and decay, beginning and end). Logos is the organizing principle and the divine principle that transcended mortals. Logos was the Universal Law of the Universe that regulated and governed all creation. Aristotle views it as one of three persuasions of ‘reasoned logic’ different from emotional persuasion (pathos) and moral persuasion (ethos). Plato used it to mean both the spoken and unspoken word (word that exists before it is uttered), that is the rational principle that governs all things. Stoic philosophers took the concept of ‘Logos’ to include God, breath, spirit, air, fire, water and all creation including past, present and future. In the Septuagint (Greek Bible of Greek-speaking Jews from about 300BC, prior to the New Testament, and older than the modern Hebrew Bible), the word ‘Logos’ is used as the ‘Word of God’ that created all the heavens (Psalm 33:6). It is from these sources of Greek and Hebrew philosophical backgrounds that the apostle John wrote that the ‘Logos’ was indeed the Lord Jesus Christ Himself, who came and manifest as the ‘Son of God’ (John 1:14; 1 John 1:1-3). Paul agrees with this in describing our Lord Jesus Christ as the image and substance (hupostasis) of God’s person and Godhead (Hebrews 1:1-3).

² προς – with, in the face of God, the only One in the bosom of the Father (Exodus 33:20; John 1:18; 6:46; 17:5)

³ ουτος – This one, This ‘He’, This ‘person’, The same one, This same one

⁴ προς – with, in the face of God, before God, right in front of God

⁵ γινομαι – to become, to be made. Occurs three times in verse 3. This verse can also be rendered with emphasis on the ‘becoming’ or ‘existing’ translation of ‘ginomai’ as “All things came into existence through Him, and absolutely nothing exists without Him, that was created or came into existence.”

⁶ δια – through

⁷ χωρις – apart or separate from

⁸ ουδε εν (εις) – nothing nothing (negative of nothing), absolutely nothing

⁹ ζωη – life, spiritual life from God

¹⁰ καταλαμβανω – take, receive, lay hold of, overcome

¹¹ εγενετο (2nd Aorist middle deponent Indicative 3rd person singular, passive verb) from γινομαι (to become) – There became, There came

¹² ουτος – This one, This same one, This same man

¹³ εις – into, unto

¹⁴ μαρτυρια – witness, testimony, martyr

¹⁵ περι – concerning, about, on account of

1.12 But as many as received Him, to them He gave authority¹⁶ to become children of God, *even* to those who believe unto¹⁷ His name:

1.13 Who were not *born* out of blood, nor out of the will of the flesh, nor out of the will of man, but were born out of¹⁸ God.

1.14 And the Logos became¹⁹ flesh, and dwelt among us, and we beheld²⁰ His glory, the glory as of the only begotten of the Father, full of grace and truth.

1.15 John bore witness concerning Him, and cried out, saying, “This was He of whom I spoke, He who comes after me came²¹ before²² me, for He was first²³ before me.”

1.16 And out of²⁴ His fullness we have all we received, and grace for grace.

1.17 For the law was given through Moses, but grace and truth came²⁵ through Jesus Christ.

1.18 No man has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared²⁶ Him.

1.19 And this is the testimony²⁷ of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

1.20 And he confessed, and denied not, but confessed, “I am not the Christ.”

1.21 And they asked him, “What then? Are you Elijah?” And he said, “I am not.” Are you the Prophet?”²⁸ And he answered, “No.”

1.22 Then they said to him, “Who are you? That we may give an answer to those who sent us. What do you say about²⁹ yourself?”

1.23 He said, “I am the voice of one crying in the wilderness, ‘Make straight the way of the Lord,’ as the prophet Isaiah said.³⁰”

1.24 And they who were sent were from the Pharisees.

1.25 And they asked him, and said to him, “Why then do you baptize if you are not the Christ, nor Elijah nor the Prophet?”

1.26 John answered them, saying, “I baptize with water but there stands One among you, whom you know not.

1.27 It is He, who coming after me, came³¹ before³² me, whose sandal strap I am not worthy to loose.”

¹⁶ ἐξουσία - *authority*

¹⁷ εἰς – *into, unto*

¹⁸ ἐκ – *out of or out from*

¹⁹ γίνομαι – *to become*

²⁰ θεαομαι – *saw, behold*

²¹ γέγονεν (2nd Aorist Indicative 3rd person singular, active verb) from γίνομαι (become) – *became, exists before me*

²² ἐμπροσθεν from ἐν (in) and προς (in front of, in the face of, before) – *before, in front of (in place, time and rank)*

²³ πρῶτος – *first in time and place and rank, right at the beginning or first in principle in everything. This phrase carries the meaning of Jesus existence in everything before John - ‘for He exists before me.’*

²⁴ ἐκ – *out of or out from*

²⁵ γίνομαι – *to become, come to existence*

²⁶ ἐξηγεομαι from ἐκ (out of) and ἡγεομαι (to count, to be leader, ruler, governor) – *He has declared, manifested forth, revealed forth.*

²⁷ μαρτυρία – *witness, testimony, martyr*

²⁸ refers to the prophecy of Moses that a prophet like him will arise, who has God’s Word and whom Israel must hear and obey (Deuteronomy 18:15-19)

²⁹ περὶ – *concerning, about, on account of*

³⁰ Isaiah 40:3

³¹ γέγονεν (2nd Aorist Indicative 3rd person singular, active verb) from γίνομαι (become) – *became, exists before me*

³² ἐμπροσθεν from ἐν (in) and προς (in front of, in the face of, before) – *before, in front of (in place, time and rank)*

1.28 These things were done in Bethabara beyond the Jordan, where John was baptizing.

1.29 The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God, who takes away the sin of the world!

1.30 This is He of whom I said, ‘After me comes a Man³³ who came³⁴ before³⁵ me, for He was first³⁶ before me.’

1.31 And I knew Him not but that He should be made manifest³⁷ to Israel, therefore I came baptizing with water.”

1.32 And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and *the Spirit* abided³⁸ upon Him.

1.33 And I knew Him not but He who sent me to baptize with water, that *same* One said to me, ‘Upon whom you see the Spirit descending and abiding upon Him, this is He who baptizes in the Holy Spirit.’

1.34 And I saw, and testified that this is the Son of God.”

1.35 Again, the next day John stood with two of his disciples.

1.36 And looking upon Jesus as He walked, he said, “Behold the Lamb of God!”

1.37 And the two disciples heard him speak, and they followed Jesus.

1.38 Then Jesus turned, and saw them following, and said to them, “What do you seek?” They said to Him, “Rabbi, (which translated, says ‘Master’) where are you dwelling?”

1.39 He said to them, “Come and see.” They came and saw where He dwelt, and abide with him that day; for it was about the tenth hour.

1.40 One of the two who heard John speak, and followed him, was Andrew, Simon Peter’s brother.

1.41 He first found his own brother Simon, and said to him, “We have found the Messiah” (which is translated, the Christ).

1.42 And he brought him to Jesus. And when Jesus beheld him, He said, “You are Simon the son of Jonah. You shall be called Cephas” (which is translated, A stone).

1.43 The following day, Jesus wanted to go into Galilee, and He found Philip and said to him, “Follow Me.”

1.44 Now Philip was from Bethsaida, the city of Andrew and Peter.

1.45 Philip found Nathanael and said to him, “We have found Him, of whom Moses in the law, and the prophets, wrote - Jesus the son of Joseph from Nazareth.”

1.46 And Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.”

1.47 Jesus saw Nathanael coming toward Him, and said of him, “Behold an Israelite indeed, in whom is no guile!”

1.48 Nathanael said to Him, “How do you know me?” Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.”

1.49 Nathanael answered and said to him, “Rabbi, You are the Son of God! You are the King of Israel!”

1.50 Jesus answered and said to him, “Because I said to you, I saw you under the fig tree, you believe. You will see greater things than these.”

³³ *άνιρ* – man, husband, betroth or future husband

³⁴ *γενομεν* (2nd Aorist Indicative 3rd person singular, active verb) from *γινομαι* (become) – became, exists before me

³⁵ *έμπροσθεν* from *έν* (in) and *προς* (in front of, in the face of, before) – before, in front of (in place, time and rank)

³⁶ *πρωτος* – first in time and place and rank, right at the beginning or first in principle in everything. This phrase carries the meaning of Jesus existence in everything before John - ‘for He exists before me.’

³⁷ *φανερω* – to make manifest, to appear or make visible

³⁸ *μενω* – abide or to remain and dwell

1.51 And He said to him, “Amen, amen, I say to you. Hereafter you will see heaven open, and the angels of God ascending and descending upon the Son of Man.”

2.1 And on the third day there was a wedding in Cana of Galilee; and the mother of Jesus was there.

2.2 And both Jesus and His disciples were invited³⁹ to the wedding.

2.3 And when they wanted wine, the mother of Jesus said unto⁴⁰ Him, “They have no wine.”

2.4 Jesus said to her, “Woman, what concerns you *concerns* Me *though* My hour has not yet come.”⁴¹

2.5 His mother said unto the servants, “Whatever⁴² He says to you, do it.”

2.6 And there were set there six waterpots of stone, according to the manner of the purification of the Jews, containing two to three liquid measures apiece.⁴³

2.7 Jesus said to them, “Fill the waterpots with water.” And they filled them up to the brim.

2.8 And He said to them, “Draw out now, and bring to the master of the feast.” And they brought it.

2.9 When the master of the feast had tasted the water that became⁴⁴ wine, and knew not where it came from (but the servants who drew the water knew), the master of the feast called the bridegroom.

2.10 And he said to him, “Every man at the beginning sets out the good wine and when *the guests* have well drunk, then the inferior. You have kept the good wine until now!”

2.11 This beginning of miracles Jesus did in Cana of Galilee, and manifested⁴⁵ His glory; and His disciples believed in⁴⁶ Him.

2.12 After this He went down to Capernaum, He and His mother, and His brothers, and His disciples; and they did not dwell there many days.

2.13 And the Passover of the Jews was at near, and Jesus went up to Jerusalem.

2.14 And He found in the temple those who sold oxen and sheep and doves, and the money changers sitting *doing business*.

2.15 And when He had made a whip of cords, He drove them all out of the temple, with the sheep, and the oxen; and poured out the changers' money, and overthrew the tables.

2.16 And He said to those who sold doves, “Take these things out from here! Do not make My Father's house a house of merchandise!”

2.17 And His disciples remembered that it was written, “The zeal of Your house has consumed me!”⁴⁷

2.18 Then the Jews answered and said to Him, “What sign do You show to us, since you do these things?”

³⁹ καλεω – called, invited

⁴⁰ προς – in front of, before – she said before him (in his presence)

⁴¹ τι έμοι και σοι, γυναι, ύπω ηκει η ωρα μου – literally translated as ‘what with me and with you, woman, not yet the hour of mine.’ Closest rendering would be ‘woman, what concerns with me also with you, hitherto my hour is not yet come.’ Also the word ‘gunai (gune)’ is a respectable address to a woman as oppose to anthrope.

⁴² ο τι άν – what whatsoever whatever, a triple ‘whatever.’ A request to do ‘whatsoever anything whatever’ He says.

⁴³ μετρητης from μετρω – a liquid metretes, a liquid measure used in biblical times, about 9 gallons or 40 litres per liquid metretes measure. Each waterpot contains about two to three metretes; which calculates to be about 18 gallons (9 X 2) to 27 gallons (9 X 3) or about 80 litres (40 X 2) to 120 litres (40 X 3).

⁴⁴ γινομαι – become, became

⁴⁵ φανερω – to make manifest, to appear or make visible

⁴⁶ εις – into, unto

⁴⁷ Psalm 69:9

2.19 Jesus answered and said to them, “Destroy this temple, and in three days I will raise it up.”
2.20 Then the Jews said, “This temple was built in forty-six years, and You will raise it up in three days?”
2.21 But He spoke of the temple of His body.
2.22 Therefore, when He was risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture, and the logos which Jesus had said.
2.23 Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, when they saw the miracles which He did.
2.24 But Jesus did not entrust⁴⁸ Himself to them, because He knew all things,
2.25 And had no need that anyone testify of man, for He knew what was in man.

3.1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews.
3.2 This *man* came to⁴⁹ Him by night, and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do, unless God is with him.”
3.3 Jesus answered and said to him, “Amen, Amen, I say to you. Unless one is born again, he cannot see the kingdom of God.”
3.4 Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?”
3.5 Jesus answered, “Amen, Amen, I say to you, unless a man is born of⁵⁰ water and of the Spirit, he cannot enter into the kingdom of God.
3.6 That which is born of the flesh is flesh and that which is born of the Spirit is spirit.
3.7 Marvel not that I said to you, you must be born again.
3.8 The wind blows where it wills, and you hear the sound of it, but cannot tell where it comes, and where it goes. So is every one who is born of the Spirit.”
3.9 Nicodemus answered and said to Him, “How can these things be?”
3.10 Jesus answered and said to him, “Are you the teacher of Israel, and know not these things?
3.11 Amen, Amen, I say to you. We speak what We know, and testify what We have seen and you receive not Our witness.
3.12 If I have told you earthly things, and you believe not, how will you believe if I tell you of heavenly things?
3.13 And no one has ascended up to heaven but He who came down from heaven, even the Son of Man who is in heaven.
3.14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.
3.15 That whoever believes in⁵¹ Him should not perish but have eternal⁵² life.
3.16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have eternal life.
3.17 For God sent not His Son into the world to condemn the world but that the world through Him might be saved.
3.18 He who believes in Him is not condemned but he who believes not is condemned already, because he has not believed in the name of the only begotten Son of God.
3.19 And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

⁴⁸ *οὐκ ἐπίστευε* – not not believe or never entrusted, double negative – did not entrust

⁴⁹ *προς* – towards, before

⁵⁰ *ἐκ* – out of

⁵¹ *εἰς* – into

⁵² *ἀίωνιος* – age to age, perpetual, without beginning or ending, everlasting, eternal, forever, unceasing

3.20 For everyone who practices⁵³ evil hates the light, and does not come to the light, lest his deeds should be rebuked.⁵⁴

3.21 But he who does truth comes to the light, that his deeds may be made manifest⁵⁵ that they are⁵⁶ wrought⁵⁷ in God.”

3.22 After these things Jesus and his disciples came into the land of Judea and there He stayed⁵⁸ with them, and baptized.

3.23 And John also was baptizing in Aenon near Salim, because there was much water there and they came, and were baptized.

3.24 For John was not yet cast into prison.

3.25 Then there arose a dispute⁵⁹ between some of John's disciples and the Jews about purifying.

3.26 And they came unto John, and said to him, “Rabbi, He who was with you beyond Jordan, to whom you testified, behold, this *One* baptizes and all men are coming to Him!”

3.27 John answered and said, “A man can receive nothing, unless it has been given him from heaven.

3.28 You yourselves bear me witness that I said ‘I am not the Christ’ but ‘I am sent before Him.’

3.29 He who has the Bride is the Bridegroom but the friend of the Bridegroom, who stands and hears Him, rejoices greatly because of the Bridegroom's voice. Therefore, this joy of mine is fulfilled.

3.30. He must increase, but I must decrease.

3.31 He who comes from above is above all; he who is of the earth is earthly, and speaks of the earth, he who comes from heaven is above all.

3.32 And what he has seen and heard, that he testifies and no one receives his testimony.

3.33 He who has received his testimony has sealed that God is true.

3.34 For he whom God has sent speaks the rhema of God, for God does not the Spirit by measure.

3.35 The Father loves the Son, and has given all things into His hand.

3.36 He who believes on the Son has eternal life and he who believes not the Son shall not see life; but the wrath of God abides on him.”

4.1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

4.2 (though Jesus Himself baptized not, but His disciples),

4.3 He left Judea and departed again into Galilee.

4.4 And He must⁶⁰ go through Samaria.

4.5 Then He came to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

4.6 Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus by⁶¹ the well. It was about the sixth hour.

⁵³ *πρασσω* – to do, to collect, to practice

⁵⁴ *ἐλεγχῶ* – reproved, rebuked, convicted

⁵⁵ *φανερω* – manifest, appear, be made visible

⁵⁶ *ἔστι* - are

⁵⁷ *ἐργαζομαι* – worked, wrought

⁵⁸ *διατριβῶ* – continued, stayed

⁵⁹ *ζητησις* – an enquiry, debate, dispute, questioning

⁶⁰ *δει* – must, need to, necessary to

⁶¹ *ἐπι* - upon

4.7 A woman of Samaria came to draw water. Jesus said to her, “Give Me a drink.”

4.8 For His disciples had gone away into the city to buy food.

4.9 Then the woman of Samaria said to Him, “How is it that you, being a Jew, ask a drink from me, being a Samaritan woman? For the Jews have no dealings⁶² with the Samaritans.”

4.10 Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked of Him, and He would have given you living water.”

4.11 The woman said to Him, “Lord, you have nothing to draw with, and the well is deep. Where then do You get that living water?”

4.12 Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his children, and his livestock?”

4.13 Jesus answered and said to her, “Whoever drinks of this water shall thirst again,

4.14 But whoever drinks of the water that I shall give him will never ever⁶³ thirst again. The water that I shall give him will be in him a fountain⁶⁴ of water springing up⁶⁵ into eternal life.”

4.15 The woman said to Him, “Lord, give me this water, that I neither thirst nor come here to draw.”

4.16 Jesus said to her, “Go, call your husband, and come here.”

4.17 The woman answered and said, “I have no husband.” Jesus said to her, “You have well said, ‘I have no husband’

4.18 For you have had five husbands and he whom you now have is not your husband; in that you spoke truthfully.”

4.19 The woman said to Him, “Lord, I perceive that you are a prophet.

4.20 Our fathers worshipped on⁶⁶ this mountain and you *Jews* say that in Jerusalem is the place where one ought to worship.”

4.21 Jesus said to her, “Woman, believe me, the hour is coming when you will neither on this mountain nor in Jerusalem, worship the Father.

4.22 You worship what you do not know, we know what we worship for salvation is of the Jews.

4.23 But the hour is coming, and now is, when the true worshippers⁶⁷ will worship⁶⁸ the Father in spirit and in truth; for the Father seeks such to worship Him.

4.24 God is a Spirit and those who worship Him must⁶⁹ worship Him in spirit and in truth.

4.25 The woman said to Him, “I know that Messiah⁷⁰ is coming, who is called Christ.⁷¹ When He comes, He will tell us all things.”

4.26 Jesus said to her, “I who speak to you am He!”

4.27 And at this *point* His disciples came, and marvelled that He talked with the woman; yet no one said, “What do You seek? or Why do You talk with her?”

4.28 The woman then left her waterpot, and went her way into the city, and said to the men,

4.29 Come, see a Man, who told me all things that ever I did. Is this not the Christ?

4.30 Then they went out of the city, and came unto Him.

4.31 In the meantime His disciples beseeched Him, saying, “Rabbi, eat.”

⁶² συγγραομαι – *dealings, association, joining together with*

⁶³ *ὄυ μη διψηση εις τον αιωνα* – *double negative, never never thirst into the age, never never thirst forever*

⁶⁴ *πηγη* – *fountain, spring, a well fed by a spring, the idea of gushing forth strongly*

⁶⁵ *αλλομαι* – *to leap or spring forth, gush forth*

⁶⁶ *εν* - *in*

⁶⁷ *προσκυνητης* – *one who draws near to adore and to kiss, a worshipper, a loving server*

⁶⁸ *προσκυνεω* – *to draw near to adore and kiss (the hand), to adoringly serve and give all attention to*

⁶⁹ *δει* – *must, need to, necessary to*

⁷⁰ *Μεσσιας* – *from Hebrew Mashiach or Anointed One*

⁷¹ *Χριστος* – *Greek for Anointed One*

4.32 But He said to them, “I have food to eat which you do not know.”

4.33 Therefore the disciples said to one another, “Has anyone brought Him *anything* to eat?”

4.34 Jesus said to them, “My food is to do the will of Him who sent Me, and to finish His work.

4.35 Do you not say, ‘There are yet four months, and then comes the harvest?’ Behold, I say to you, ‘Lift up your eyes, and look on the fields, for they are already white for harvest!

4.36 And he who reaps receives wages, and gathers fruit unto life eternal, that both he who sows and he who reaps may rejoice together.

4.37. For in this is a true logos, ‘One sows, and another reaps.’

4.38 I sent you to reap that which you have not laboured; others have laboured, and you are entered into their labours.”

4.39 And many of the Samaritans of that city believed in⁷² Him because of the logos of the woman, who testified, “He told me all that ever I did.”

4.40 So when the Samaritans had come to⁷³ Him, they entreated⁷⁴ Him that He would abide with them; and He abided there two days.

4.41 And many more believed because of His own logos.

4.42 And they said to the woman, “Now we believe, not because of what you said, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world.”

4.43 Now after two days He departed from there and went into Galilee.

4.44. For Jesus Himself testified that a prophet has no honour in his own country.

4.45 Then when He came into Galilee, the Galileans received Him, having seen all the things He did in Jerusalem at the feast; for they also had gone to the feast.

4.46 So Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

4.47 When he heard that Jesus had come out of Judea into Galilee, he went to Him, and entreated⁷⁵ Him that he would come down, and heal his son, for he was at the point of death.

4.48 Then Jesus said unto him, “Unless you see signs and wonders, you will never⁷⁶ believe.”

4.49 The nobleman said to Him, “Lord, come down before my child dies.”

4.50 Jesus said to him, “Go your way, your son lives!” And the man believed the logos that Jesus had spoken to him, and he went his way.

4.51 And as he was now going down, his servants met him, and told him, saying, “Your son lives!”

4.52 Then he enquired of them the hour when he got better. And they said to him, “Yesterday at the seventh hour the fever left him.”

4.53 So the father knew that it was at the same hour, in which Jesus said to him, “Your son lives!” And he himself believed, and his whole house.

4.54 This again is the second miracle that Jesus did, when He came out of Judaea into Galilee.

5.1. After this there was a feast of the Jews; and Jesus went up to Jerusalem.

5.2 Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches.

5.3 In these lay a great multitude of sick people, blind, lame, paralysed, waiting for the moving of the water.

⁷² εἰς - into

⁷³ πρὸς – towards, before, to

⁷⁴ ἐρωτῶ – to entreat, to request, implore, beseech

⁷⁵ ἐρωτῶ – to entreat, to request, implore, beseech

⁷⁶ οὐ μὴ – double negative, not not, never

5.4 For an angel went down at a certain season into the pool, and stirred up⁷⁷ the water; then whoever stepped in first after the stirring of the water was made whole of whatever disease he had.

5.5 And a certain man was there, who had an infirmity thirty-eight years.

5.6 When Jesus saw him lying there, and knew that he had already been *in such condition* a long time, He said to him, “Do you want to be made whole⁷⁸?”

5.7 The sick man answered him, “Lord, I have no man, when the water is stirred, to put me into the pool but while I am coming, another steps down before me.”

5.8 Jesus said to him, “Rise, take up your bed, and walk.”

5.9 And immediately the man was made whole, and took up his bed, and walked. And that day was the Sabbath.

5.10 The Jews therefore said to him who was healed, “It is the Sabbath; it is not lawful for you to carry your bed.”

5.11 He answered them, “He who made me whole, that *same* one, said to me, ‘Take up your bed, and walk.’”

5.12 Then they asked him, “Who is the Man who said to you, ‘Take up your bed, and walk?’”

5.13 And he who was healed did not know who it was, for Jesus had withdrawn Himself away, a multitude being in that place.

5.14 Afterward Jesus found him in the temple, and said to him, “Behold, you are made whole, sin no more, lest a worse thing come upon you.”

5.15 The man departed, and told the Jews that it was Jesus, who had made him whole.

5.16 Therefore because He had done these things on the Sabbath, the Jews persecuted Jesus, and sought to kill Him.

5.17 But Jesus answered them, “My Father is working until now, and I am *also* working.”

5.18 Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath but also said that God was His Father, making Himself equal with God.

5.19 Then Jesus answered and said to them, “Amen, Amen, I say to you. The Son can do nothing of Himself, but what He sees the Father do; for whatever things He does, these also the Son does likewise.

5.20 For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.

5.21 For as the Father raises up the dead, and gives life to them, even so the Son gives life to whom He will.

5.22 For the Father judges no man, but has committed all judgment to the Son,

5.23 That all men should honour the Son, even as they honour the Father. He who honours not the Son honours not the Father who sent Him.

5.24 Amen, Amen, I say to you. He who hears My *logos*, and believes in Him who sent Me has eternal life, and shall not come into judgment but has passed from death into life.

5.25 Amen, Amen, I say to you. The hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

5.26 For as the Father has life in Himself so has He also given to the Son to have life in Himself;

5.27 And has given Him authority to execute judgment also, because he is the Son of Man.

5.28 Marvel not at this; for the hour is coming, in which all who are in the graves will hear His voice,

5.29. And shall come forth; they who have done good, unto the resurrection of life and they who have done evil, unto the resurrection of judgment.

⁷⁷ *ταρασσω* – troubled, stirred up, agitate

⁷⁸ *ὑγιης* – to be healthy, to be made whole or sound in body

5.30 I can of My own self do nothing, as I hear, I judge and My judgment is just because I seek not My own will but the will of the Father who sent Me.

5.31 If I bear witness of Myself, My witness is not true.

5.32 There is another who bears witness of Me and I know that the witness which He witnesses of Me is true.

5.33 You have sent unto John, and he has borne witness to the truth.

5.34 For I receive not testimony from man but these things I say, that you might be saved.

5.35 He was a burning and a shining light and you were willing for a season to rejoice in his light.

5.36 But I have a greater witness than that of John, for the works which the Father has given Me to finish, the same works that I do, bear witness of Me, that the Father has sent Me.

5.37 And the Father Himself, who sent Me, has borne witness of Me. You have neither heard His voice at any time nor seen His form.⁷⁹

5.38 And you do not have His logos abiding in you, for whom He sent, Him you believe not.

5.39 Search the scriptures, for in them you think you have eternal life; and these are they which testify of Me.

5.40 Yet you will not come to Me, that you might have life.

5.41 I receive not honour from men.

5.42 But I know you, that you have not the love of God in you.

5.43 I am come in My Father's name, and you receive Me not; if another comes in his own name, him you receive.

5.44 How can you believe, who receive honour from one another, and seek not the honour that comes from only God?

5.45 Do not think that I will accuse you to the Father; there is one who accuses you, even Moses, in whom you trust.

5.46 For had you believed Moses, you would have believed Me; for he wrote concerning Me.

5.47 But if you believe not his writings, how will you believe My rhema?

6.1 After these things Jesus went over the sea of Galilee, which is the Sea of Tiberias.

6.2 And a great multitude followed Him, because they saw His signs⁸⁰ which He did on those who were sick.

6.3 And Jesus went up into a mountain, and there He sat with His disciples.

6.4 And the Passover, a feast of the Jews, was near.

6.5 Then Jesus lifted up His eyes, and seeing a great multitude coming toward Him, He said unto Philip, "Where shall we buy bread, that these may eat?"

6.6 And this He said to prove him, for He Himself knew what He would do.

6.7 Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, that every one of them may receive⁸¹ a little."⁸²

6.8 One of His disciples, Andrew, Simon Peter's brother, said to Him,

6.9 "There is a lad here, who has five barley loaves and two small fish, but what are they among so many?"

6.10 And Jesus said, "Make the people sit down." Now there was much grass in the place. So the men sat down, in number about five thousand.

6.11 And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to those who were set down; and likewise of the fish as much as they wanted.

⁷⁹ *ἔιδος* – external outward appearance, shape or form

⁸⁰ *σημειον*

⁸¹ *λαμβάνω* – to take or receive

⁸² *βραχυς* – small, little

6.12 When they were filled, He said to His disciples, “Gather up the fragments that remain, that nothing is lost.”

6.13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which were an overabundance⁸³ increase left by those who had eaten.

6.14 Then those men, when they had seen the sign that Jesus did, said, “This is in truth, the Prophet who is to come into the world.”

6.15 When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain by Himself alone.

6.16 And when evening came, His disciples went down to the sea,

6.17 And entered into a boat, and went over the sea toward Capernaum. And it was now dark, and Jesus had not come to them.

6.18 Then the sea arose because a great wind was blowing.

6.19 So when they had rowed about twenty-five or thirty stadia,⁸⁴ they saw Jesus walking on the sea, and drawing near to the boat; and they were afraid.

6.20 But He said to them, “It is I, be not afraid.”

6.21 Then they willingly received Him into the boat and immediately the boat was at the land where they were going.

6.22 On the following day, when the people who stood on the other side of the sea saw that there was no other boat there, except that one which His disciples entered, and that Jesus had not entered the boat with His disciples, but that His disciples had gone away alone;

6.23 (However, other boats came from Tiberias near to the place where they ate bread, after the Lord had given thanks),

6.24 When the people therefore saw that Jesus was not there, nor His disciples, they also got into boats and came to Capernaum, seeking Jesus.

6.25 And when they had found Him on the other side of the sea, they said to Him, “Rabbi, when did You come here?”

6.26 Jesus answered them and said, “Amen, Amen, I say to you. You seek Me, not because you saw the signs, but because you ate of the loaves and were filled.

6.27 Labour not for the food which perishes, but for the food which endures into eternal life, which the Son of Man will give you, for the Father sealed Him, *as God*.⁸⁵”

6.28. Then said they to Him, “What shall we do, that we might work the works of God?”

6.29 Jesus answered and said to them, “This is the work of God, that you believe in Him whom He sent.”

6.30 They said therefore to Him, “What sign will You do then, that we may see, and believe You? What works *will You do*?”

6.31 Our fathers ate manna in the desert; as it is written, ‘He gave them bread from heaven to eat.’”

6.32 Then Jesus said to them, “Amen, Amen, I say unto you. Moses gave you not that bread from heaven but My Father gives you the true bread from heaven.

6.33 For the bread of God is He who comes down from heaven, and gives life to the world.”

6.34 Then they said to Him, “Lord, give us this bread always.”

6.35 And Jesus said to them, “I am the Bread of Life. He who comes to Me will never hunger, and he who believes in Me will never thirst.

⁸³ περισσευω – *super abundant, abounding, increase*

⁸⁴ σταδιον – *a stadia, about 600 feet or 185 metres. Twenty-five to thirty stadia is about 2.8 to 3.4 miles or about 4.6 to 5.5 kilometres.*

⁸⁵ τουτον γαρ ὁ πατηρ ἐσφραγισεν ὁ θεος – *literally ‘on Him for the Father sealed, God.’ Young’s literally translation rendered this portion as ‘for Him did the Father sealed, even God.’ Literal translation rendered it ‘for God the Father sealed this One.’ To keep the Father and God as separate expressions, we have rendered it ‘for the Father sealed Him, as God.’*

6.36 But I say to you that you have seen Me and yet believe not.
6.37 All whom the Father gives Me will come to Me, and him who comes to Me I will never⁸⁶ cast out.
6.38 For I came down from heaven, not to do My own will, but the will of Him who sent Me.
6.39 And this is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up again at the last day.
6.40 And this is the will of Him who sent Me, that everyone who sees the Son, and believes in Him, has eternal life; and I will raise him up at the last day.”
6.41 The Jews then murmured concerning Him, because He said, “I am the bread which came down from heaven.”
6.42 And they said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, ‘I have come down from heaven?’”
6.43 Jesus therefore answered and said to them, “Murmur not among yourselves.
6.44 No man can come to Me, unless the Father who sent Me draws him, and I will raise him up at the last day.
6.45 It is written in the prophets, ‘And they shall be all taught of God.’ Every man therefore who has heard, and has learned from the Father, comes unto Me.
6.46 Not that anyone has seen the Father, except He who is from God; He has seen the Father.
6.47 Amen, Amen, I say to you. He who believes in Me has eternal life.
6.48 I am that Bread of Life.
6.49 Your fathers did eat manna in the wilderness, and are dead.
6.50 This is the bread which comes down from heaven, that one may eat of it, and not die.
6.51 I am the living bread which came down from heaven. If anyone eat of this bread, he will live for ever, and the bread that I will give is My flesh, which I will give for the life of the world.”
6.52 The Jews therefore strived⁸⁷ among themselves, saying, “How can this Man give us His flesh to eat?”
6.53. Then Jesus said to them, “Amen, Amen, I say to you. Unless you eat the flesh of the Son of Man, and drink His blood, you have no life in you.
6.54 Whoever eats My flesh, and drinks My blood, has eternal life, and I will raise him up at the last day.
6.55 For My flesh is food indeed, and My blood is drink indeed.
6.56. He who eats My flesh, and drinks My blood, dwells in Me, and I in him.
6.57 As the living Father sent Me, and I live by the Father, so he who eats Me, even he shall live by Me.
6.58 This is the bread which came down from heaven - not as your fathers did eat manna, and are dead. He who eats of this bread will live for ever.”
6.59 These things He said in the synagogue, as He taught in Capernaum.
6.60 Many therefore of His disciples, when they had heard this, said, “This is a hard saying; who can hear it?”
6.61 When Jesus knew in Himself that His disciples murmured concerning this, He said to them, “Does this offend you?
6.62 *What* then if you should see the Son of Man ascend up where He was before?
6.63 It is the Spirit who gives life; the flesh profits nothing. The rhema which I speak to you, they are spirit and they are life.
6.64 But there are some of you who believe not.” For Jesus knew from the beginning who they were who believed not, and who would betray Him.

⁸⁶ *οὐ μη* – double negative, never never, never ever

⁸⁷ *μαχομαι* – to fight, to strive and quarrel, engage in combat

6.65 And He said, “Therefore said I to you, that no one can come unto Me, unless it has been given to him from⁸⁸ My Father.”
6.66 From that time many of His disciples went back, and walked no more with Him.
6.67 Then Jesus said to the twelve, “Will you also go away?”
6.68 Then Simon Peter answered Him, “Lord, to whom shall we go? You have the rhema of eternal life.
6.69 And we believe and are sure that You are the Christ, the Son of the living God.”
6.70 Jesus answered them, “Have not I chosen you twelve, and one of you is a devil?”
6.71 He spoke of Judas Iscariot the son of Simon, for he it was who would betray Him, being one of the twelve.

7.1 After these things Jesus walked in Galilee: for He would not walk in Judea, because the Jews sought to kill Him.
7.2 Now the Jew's Feast of Tabernacles was near.⁸⁹
7.3 His brothers therefore said unto Him, “Depart from here, and go into Judaea, that Your disciples also may see the works that You are doing.
7.4 For no one does anything in secret, when he himself seeks to be known openly. If You do these things, show Yourself to the world.”
7.5 For neither did His brothers believe in Him.
7.6 Then Jesus said to them, “My time is not yet come but your time is always ready.
7.7 The world cannot hate you but Me it hates, because I testify of it, that its works are evil.
7.8 You go up to this feast. I am not going up yet to this feast, for My time is not yet full.⁹⁰”
7.9 When He had said these things to them, He abided still in Galilee.
7.10 But when His brothers had gone up, then He also went up to the feast, not openly but as it were in secret.
7.11 Then the Jews sought Him at the feast and said, “Where is he?”
7.12 And there was much murmuring among the people concerning Him. For some said, ‘He is a good,’ others said, ‘No, but He deceives the people.’
7.13 However, no one spoke openly of Him for fear of the Jews.
7.14 Now about the middle of the feast Jesus went up into the temple and taught.
7.15 And the Jews marvelled, saying, “How does this man know *the* Writings⁹¹, having never learned?”
7.16 Jesus answered them and said, “My doctrine is not mine, but His who sent Me.
7.17 If anyone wills to do His will, he will know concerning the doctrine, whether it is of God or whether I speak of My own self.
7.18 He who speaks from his own self seeks his own glory but he who seeks the glory of the One who sent Him is true and no unrighteousness is in Him.
7.19 Did not Moses give you the law and yet none of you keep the law? Why do you seek to kill Me?”
7.20 The people answered and said, “You have a demon. Who is seeking to kill You?”
7.21 Jesus answered and said to them, “I did one work and you all marvel.
7.22 Moses therefore gave unto you circumcision (not because it is from Moses but from the fathers) and you on the Sabbath circumcise a man.

⁸⁸ ἐκ – out of, out from

⁸⁹ ἐγγυς – to be within arm's length, to be near, near at hand

⁹⁰ πληρωω – filled, full, complete

⁹¹ γραμμα – writing, letters

7.23 If a man on the Sabbath receives circumcision, that the law of Moses should not be broken, are you angry at Me because I have made a man completely whole⁹² on the Sabbath?

7.24 Judge not according to the appearance but judge righteous judgment.”

7.25 Then some of them from Jerusalem said, “Is this not He, whom they seek to kill?

7.26 But, behold, He speaks boldly and they say nothing to Him. Do the rulers know indeed that this is truly the Christ?

7.27 However, we know this man where he is from, but when Christ comes, no one knows whence he is from.”

7.28 Then Jesus cried out⁹³ in the temple as He taught, saying, “You both know Me and you know where I am from; and I have not come of Myself but He who sent Me is true, whom you know not.

7.29 But I know Him, for I am from Him, and He sent Me.”

7.30 Then they sought to take Him but no one laid a hand on Him because His hour had not yet come.

7.31 And many of the people believed in⁹⁴ Him, and said, “When Christ comes, will He do more signs than these which this *Man* has done?”

7.32 The Pharisees heard that the people murmured such things concerning Him and the Pharisees and the chief priests sent officers to take Him.

7.33 Then Jesus said to them, “Yet a little while am I with you, and then I go unto Him who sent Me.

7.34 You will seek Me, and will not find Me and where I am, there you cannot come.”

7.35 Then the Jews said among themselves, “Where will He go, that we will not find Him? Will He go to the dispersed among the Gentiles, and teach the Gentiles?

7.36 What is this logos that He said, ‘You will seek Me and will not find Me, and where I am, there you cannot come?’”

7.37 On the last day, that great day of the feast, Jesus stood and cried out, saying, “If any one thirst, let him come unto Me, and drink.

7.38 He who believes in Me, as the Scripture has said, out of his belly⁹⁵ shall flow rivers of living water.”

7.39 But this He spoke of the Spirit, whom those believing in Him will receive; for the Holy Spirit was not yet given because Jesus was not yet glorified.

7.40 Many of the people therefore, when they heard this logos, said, “This is truly the Prophet!”

7.41 Others said, “This is the Christ.” But some said, “Should Christ come out of Galilee?

7.42 Has not the Scripture said, ‘That Christ comes from the seed of David, and out from the town of Bethlehem, where David was?’”

7.43 So there was a division among the people because of Him.

7.44 And some of them wanted to take Him but no one laid hands on Him.

7.45 Then the officers came to the chief priests and Pharisees, and they said to them, “Why have you not brought Him?”

7.46 The officers answered, “No man spoke like this Man.”

7.47 Then the Pharisees answered them, “Are you also deceived?

7.48 Have any of the rulers or of the Pharisees believed in Him?

7.49 But this people who know not the law are cursed.”

7.50 Nicodemus (he who came to Jesus by night, being one of them) said unto them,

7.51 Does our law judge a man, before it hears him and knows what he does?”

⁹² ὅλως – whole or sound in body

⁹³ κραζω to call, scream or cry out loud

⁹⁴ εἰς - into

⁹⁵ κοιλία – belly, womb, the whole abdomen area (closest Scripture fulfilment Isaiah 58:11)

7.52 They answered and said to him, "Are you also from Galilee? Search, and look, for no prophet has arisen out from Galilee."

7.53 And everyone went to his own house.

8.1 And Jesus went to the Mount of Olives.

8.2 And early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them.

8.3 And the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst,

8.4 They say to Him, "Teacher, this woman was caught in adultery, in the very act.

8.5 Now Moses in the law commanded us, that such should be stoned, but what do You say?"

8.6 This they said, testing Him, that they might have *something* to accuse Him. But Jesus stooped down, and with His finger wrote on the ground, as though He heard them not.

8.7 So when they continued asking Him, He lifted Himself up, and said to them, "He who is without sin among you, let him first cast a stone at her."

8.8 And again He stooped down and wrote on the ground.

8.9 And they who heard it, being convicted by their own conscience, went out one by one, beginning with the oldest even to the last. And Jesus was left alone, and the woman standing in the midst.

8.10 When Jesus had lifted Himself up, and saw no one but the woman, He said to her, "Where are those accusers of yours? Has no one condemned you?"

8.11 She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you. Go and sin no more."

8.12 Then Jesus spoke again to them, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but shall have the light of life."

8.13 The Pharisees therefore said to Him, "You bear witness of Yourself. Your witness is not true."

8.14 Jesus answered and said to them, "Though I bear witness of Myself, yet My witness is true. For I know where I came from and where I am going; but you cannot tell where I come from, and where I am going.

8.15 You judge after the flesh; I judge no one.

8.16 And yet if I judge, My judgment is true: for I am not alone, but I am with the Father who sent me.

8.17 It is also written in your law, that the testimony of two men is true.

8.18 I am one who bear witness of Myself, and the Father who sent Me bears witness of Me."

8.19 Then they said to Him, "Where is Your Father?" Jesus answered, "You neither know Me, nor My Father. If you had known Me, you would have known My Father also."

8.20 These things Jesus spoke in the treasury, as He taught in the temple and no one laid hands on Him, for His hour had not yet come.

8.21 Then Jesus said again to them, "I am going away, and you will seek Me, and will die in your sins. Where I go, you cannot come."

8.22 Then the Jews said, "Will He kill Himself, because He says, 'Where I go, you cannot come?'"

8.23 And He said to them, "You are from beneath; I am from above. You are of this world; I am not of this world.

8.24 I said therefore to you that you will die in your sins for if you believe not that I am He, you will die in your sins."

8.25 Then they said to Him, "Who are You?" And Jesus said to them, "Just what I have been saying to you from the beginning.

8.26 I have many things to say and to judge concerning you, but He who sent Me is true and I speak to the world those things which I have heard from Him.”

8.27 They understood not that He spoke to them of the Father.

8.28 Then Jesus said to them, “When you have lifted up the Son of Man, then will you know that I am He, and that I do nothing of Myself; but as My Father taught Me, I speak these things.

8.29 And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.

8.30 As He spoke these words,⁹⁶ many believed in Him.

8.31 Then Jesus said to those Jews who believed in Him, “If you abide⁹⁷ in My logos, then are you My disciples indeed.

8.32 And you will know the truth, and the truth will make you free.”

8.33 They answered Him, “We are Abraham's seed, and were never in bondage to anyone. How can You say, ‘You will be made free?’”

8.34 Jesus answered them, “Amen, Amen, I say to you. Whoever commits sin is the slave of sin.

8.35 And the slave abides not in the house forever but the Son abides forever.

8.36 If the Son therefore makes you free, you will be free indeed.

8.37 I know that you are Abraham's seed but you seek to kill Me, because My logos has no place in you.

8.38 I speak what I have seen with My Father and you do what you have seen with your father.

8.39 They answered and said to Him, “Abraham is our father.” Jesus said to them, “If you were Abraham's children, you would do the works of Abraham.

8.40 But now you seek to kill Me, a Man who has told you the truth, which I have heard from God. Abraham did not do this.

8.41 You do the deeds of your father.” Then they said to Him, “We were not born of fornication; we have one Father - God.”

8.42 Jesus said to them, “If God were your Father, you would love Me. For I came forth out⁹⁸ from God and came⁹⁹ *here*; nor have I come of Myself but He sent Me.

8.43 Why do you not understand My speech? Because you are not able to hear My logos.

8.44 You are of your father the devil and the lusts of your father you will do. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own self. For he is a liar and the father of it.

8.45 And because I tell you the truth, you believe Me not.

8.46 Which of you convicts Me of sin? And if I speak the truth, why do you not believe Me?

8.47 He who is of God hears God's rhema. You therefore hear them not because you are not of God.”

8.48 Then the Jews answered, and said to Him, “Do we not well said that You are a Samaritan, and you have a demon?”

8.49 Jesus answered, “I do not have a demon but I honour¹⁰⁰ My Father and you dishonour Me.

8.50 And I seek not My own glory. There is One who seeks and judges.

8.51 Amen, Amen, I say to you. If anyone keeps¹⁰¹ My logos, he will never ever¹⁰² see death.”

⁹⁶ ταυτα – these things

⁹⁷ μενω – to abide, to stay, to remain

⁹⁸ ἐξέρχομαι – to come forth, to come out of, to issue forth

⁹⁹ ἤκω – to arrive, to be present, to come

¹⁰⁰ τιμᾶω – to honour, to value

¹⁰¹ τηρεω – to guard, to keep, to hold fast onto, implies a military fortress holdout (noun ‘τήρησις’ means prison)

¹⁰² ὄυ μη – double negative, never never, never ever

8.52 Then the Jews said to Him, “Now we know that You have a demon. Abraham is dead and the prophets; and You say, ‘If anyone keeps My logos, he will never ever¹⁰³ taste death unto eternity.’¹⁰⁴

8.53 Are You greater than our father Abraham, who is dead? And the prophets are dead. Who do You make Yourself out to be?”

8.54 Jesus answered, “If I glorify Myself, My glory is nothing. It is My Father who is glorifying Me, of whom you say that He is your God.

8.55 Yet you have not known Him but I know Him, and if I should say, ‘I know Him not,’ I would be a liar like you; but I know Him and keep¹⁰⁵ His logos.

8.56 Your father Abraham rejoiced to see My day, and he saw it and was glad.”

8.57 Then the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?”

8.58 Jesus said to them, Amen, Amen, I say to you. Before Abraham was, I AM!”

8.59 Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

9.1 And as Jesus passed by, He saw a man who was blind from birth.

9.2 And His disciples asked Him, saying, “Rabbi, who sinned, this *man* or his parents, that he was born blind?”

9.3 Jesus answered, “Neither this man nor his parents sinned, but that the works of God should be made manifest in him.

9.4 I must work the works of Him who sent Me while it is day; the night comes when no one can work.

9.5 As long as I am in the world, I am the light of the world.”

9.6 When He had said these things, He spat on the ground and made clay of the spittle, and He anointed the eyes of the blind man with the clay,

9.7 And said to him, “Go, wash in the pool of Siloam” (which is translated, Sent). He went his way and washed, and came seeing.

9.8 The neighbours therefore, and those who had previously seen that he was blind, said, “Is not this he who sat and begged?”

9.9 Some said, “This is he.” Others said, “He is like him” but he said, “I am he.”

9.10 Therefore they said to him, “How were your eyes opened?”

9.11 He answered and said, “A man called Jesus made clay and anointed my eyes, and said to me, ‘Go to the pool of Siloam, and wash’ so I went and washed, and I received sight.”

9.12 Then they to him, “Where is He?” He said, “I do not know.”

9.13 They brought him who was previously blind to the Pharisees.

9.14 And it was the Sabbath when Jesus made the clay, and opened his eyes.

9.15 Then the Pharisees also asked him again how he had received his sight. He said to them, “He put clay upon my eyes, and I washed, and I see.”

9.16 Therefore some of the Pharisees said, “This Man is not from God, because He does not keep the Sabbath.” Others said, “How can a man who is a sinner do such miracles?” And there was a division among them.

9.17 They said to the blind man again, “What do you say concerning Him, He who had opened your eyes?” He said, “He is a prophet.”

9.18 But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight.

¹⁰³ *ὄυ μη* – double negative, never never, never ever

¹⁰⁴ *εἰς τον αἰωνα* – into the ages, eternally, unto eternity, forever

¹⁰⁵ *τηρεω* – to guard, to keep, to hold fast onto, implies a military fortress holdout (noun *‘τηρησις’* means prison)

9.19 And they asked them, saying, “Is this your son whom you say was born blind? How then does he now see?”

9.20 His parents answered them and said, “We know that this is our son, and that he was born blind.

9.21 But by what means he now sees, we do not know. Or who opened his eyes, we do not know. He is of age, ask him. He will speak for himself.”

9.22 These things his parents said because they feared the Jews, for the Jews had already agreed that if anyone confess that He was Christ, he should be put out of the synagogue.

9.23 Therefore his parents said, “He is of age, ask him.”

9.24 Then again they called the man who was blind, and said to him, “Give God the praise. We know that this man is a sinner.”

9.25 He answered and said, “Whether He is a sinner or not, I know not. One thing I know, that *once* I was blind, now I see.”

9.26 Then they said to him again, “What did He do to you? How did He open your eyes?”

9.27 He answered them, “I have told you already and you did not hear. Why do you want to hear it again? Do you not also¹⁰⁶ want to be His disciples?”

9.28 Then they reviled him and said, “You are His disciple but we are Moses' disciples.

9.29 We know that God speaks to Moses; *as for* this *fellow*, we do not know where He is from.”

9.30 The man answered and said to them, “Why, this is a marvellous thing, that you do not know where He is from, and yet He had opened my eyes!

9.31 Now we know that God does not hear sinners; but if anyone be a worshipper of God, and does His will, him He hears!

9.32 Since the world began it has been unheard that anyone opened the eyes of one who was born blind.

9.33 If this Man were not from God, He could do nothing.”

9.34 They answered and said to him, “You were born completely in sins, and you are teaching us?” And they cast him out.

9.35 Jesus heard that they had cast him out, and when He had found him, He said to him, “Do you believe in the Son of God?”

9.36 He answered and said, “Who is He, Lord, that I might believe in Him?”

9.37 And Jesus said to him, “You have both seen Him, and it is He who talks with you.”

9.38 And he said, “Lord, I believe.” And he worshipped Him.

9.39 And Jesus said, “For judgment I am come into this world, that those who do not see might see and that those who see might be made blind.”

9.40 And some of the Pharisees who were with Him heard these things, and said to Him, “Are we blind also?”

9.41 Jesus said to them, “If you were blind, you would have no sin but now you say, ‘We see,’ therefore your sin remains.¹⁰⁷”

10.1 “Amen, Amen, I say to you. He who enters not by the door into courtyard¹⁰⁸ of the sheepfold¹⁰⁹ but climbs up some other way, the same is a thief and a robber.

10.2 But He who enters in by the door is the Shepherd of the sheep.

10.3 To Him the doorkeeper opens, and the sheep hear His voice and He calls His own sheep by name, and leads them out.

¹⁰⁶ μη και – not also

¹⁰⁷ μενω – abide, remain

¹⁰⁸ αυλη – yard, courtyard, hall, palace

¹⁰⁹ προβατον – sheep, sheepfold

10.4 And when He brings out His own sheep, He goes before them, and the sheep follow Him for they know His voice.

10.5 And a stranger they will never ever¹¹⁰ follow but will flee from him for they know not the voice of strangers.”

10.6 This parable Jesus spoke to them but they understood not the things which He spoke to them.

10.7 Then Jesus said to them again, “Amen, Amen, I say to you. I am the door of the sheep.

10.8 All that came before Me are thieves and robbers but the sheep did not hear them.

10.9 I am the door. If anyone enter in by Me, he will be saved and will go in and out and find pasture.

10.10 The thief comes not, but for to steal and to kill, and to destroy. I am come that they might have life,¹¹¹ and that they might have it more abundantly.¹¹²”

10.11 I am the good¹¹³ shepherd. The good shepherd gives His life¹¹⁴ for the sheep.

10.12 But he who is a hireling and not the shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf catches them and scatters the sheep.

10.13. The hireling flees because he is a hireling, and cares not for the sheep.

10.14 I am the good shepherd and I know My sheep, and am known by My own.

10.15 As the Father knows Me, even so I know the Father and I lay down My soul¹¹⁵ for the sheep.

10.16 And other¹¹⁶ sheep I have, which are not of this courtyard;¹¹⁷ them also I must bring and they will hear My voice and there shall be one¹¹⁸ flock¹¹⁹ and one¹²⁰ shepherd.¹²¹

10.17 Therefore, for this cause, My Father loves Me, because I lay down My soul,¹²² that I might take it again.

10.18 No one takes it from Me but I lay it down of Myself. I have authority¹²³ to lay it down, and I have authority¹²⁴ to take it again. This commandment I have received from My Father.”

10.19 There was a division therefore again among the Jews for these logos.

10.20 And many of them said, He has a demon and is mad. Why do you hear Him?”

10.21 Others said, “These are not the rhema of one who has a demon. Can a demon open the eyes of the blind?”

10.22 And it was at Jerusalem the Feast of Dedication,¹²⁵ and it was winter.

10.23 And Jesus walked in the temple, in Solomon's porch.¹²⁶

¹¹⁰ *ὄυ μη* – never never, never ever

¹¹¹ *ζωη* – life, spiritual life from God

¹¹² *περισσος* – super abundant (in quantity) or superior (in quality), exceeding abundant above, beyond measure

¹¹³ *καλος* – beautifully good

¹¹⁴ *ζωη* – life, spiritual life from God

¹¹⁵ *ψυχη* - soul

¹¹⁶ *ἄλλος* – others of the same kind (as opposed to *ἕτερος* – others of a different kind)

¹¹⁷ *ἀυλη* – yard, courtyard, hall, palace

¹¹⁸ *μια* – feminine one

¹¹⁹ *ποιμην* – shepherded, flock, shepherd

¹²⁰ *ῥεις* – masculine one

¹²¹ *ποιμην* - shepherd

¹²² *ψυχη* - soul

¹²³ *ἐξουσια* - authority

¹²⁴ *ἐξουσια* - authority

¹²⁵ *Hanukkah*, celebrated on 25th day of Kislev (usually in December or in late November). It is celebrated for eight days and was instituted by Judas Maccabeus in 165 BC in commemoration of the rededication of the Jewish temple, especially the altar of burnt offering (after they have been desecrated during the persecution by Antonius Epiphanes around 168 BC.

¹²⁶ *Solomon's porch* – a colonnade on the East side of the temple

10.24 Then the Jews surrounded Him, and said to Him, “How long do you raise *doubts* in our soul? If You are the Christ, tell us openly.¹²⁷”

10.25 Jesus answered them, “I told you and you believed not. The works that I do in My Father’s name, they bear witness of Me.

10.26 But you believe not because you are not of My sheep, as I said to you.

10.27. My sheep hear My voice and I know them, and they follow Me.

10.28 And I give them eternal life and forever they will never ever¹²⁸ perish, neither will anyone snatch¹²⁹ them out of My hand.

10.29 My Father, who gave them to Me, is greater than all; and no one is able to snatch¹³⁰ *them* out of My Father’s hand.

10.30 I and My Father are one.¹³¹”

10.31 Then the Jews took up stones again to stone Him.

10.32 Jesus answered them, “Many good¹³² works I have shown you from My Father; for which of those works do you stone Me?”

10.33 The Jews answered Him, saying, “For a good work we stone you not but for blasphemy, and because You, being a Man, make Yourself God.”

10.34 Jesus answered them, “Is it not written in your law, I said, ‘You are gods.’¹³³”

10.35 If He called them gods, to whom the logos of God came, and the Scripture cannot be destroyed,¹³⁴

10.36 He whom the Father sanctified and sent into the world, do you say *of Him* ‘You blaspheme’ because I said, ‘I am the Son of God?’

10.37 If I do not do the works of My Father, believe Me not.

10.38 But if I do, though you believe not, believe the works that you may know and believe, that the Father is in Me, and I in Him.”

10.39 Therefore they sought again to take¹³⁵ Him but He came forth out of their hand,

10.40 And went away again beyond Jordan into the place where John at first baptized; and there He abided.

10.41 And many came unto Him, and said, “John did no sign but all things that John spoke of this Man were true.”

10.42 And many believed in Him there.

11 1.1 Now a certain *man* was sick, named Lazarus of Bethany, the town of Mary and her sister Martha.

11.2 It was *that* Mary who anointed the Lord with fragrant oil¹³⁶ and wiped His feet with her hair, whose brother Lazarus was sick.

11.3 Therefore his sisters sent to Him, saying, “Lord, behold, he whom You loved is sick.”

11.4 When Jesus heard that, He said, “This sickness is not unto death, but for the glory of God, that the Son of God might be glorified through it.”

11.5 Now Jesus loved Martha and her sister and Lazarus.

¹²⁷ παρρησια – *boldly, openly, freely*

¹²⁸ ὄυ μη...τον νιωννα – *never ever...forever, never ever...eternally*

¹²⁹ ἄρπαζω – *seize, snatch, take by force*

¹³⁰ ἄρπαζω – *seize, snatch, take by force*

¹³¹ ἄεις – *masculine one*

¹³² καλος – *beautifully good*

¹³³ Psalm 82:6

¹³⁴ λυω – *to loose or destroy*

¹³⁵ πιαζω – *to take, to lay hold of, to arrest, to capture*

¹³⁶ μυρον – *a fragrant ointment*

11.6 When He had heard therefore that he was sick, He abided two more days in the same place where He was.

11.7 Then after that He said to His disciples, “Let us go into Judaea again.”

11.8 His disciples said to Him, “Rabbi, the Jews of late sought to stone You, and You are going there again?”

11.9 Jesus answered, “Are there not twelve hours in the day? If anyone walks in the day, he stumbles not, because he sees the Light of this world.”

11.10 But if one walks in the night, he stumbles, because the Light is not in him.”

11.11 These things He said and after that he said to them, “Our friend Lazarus sleeps but I go that I may wake him.

11.12 Then His disciples said, “Lord, if he sleeps, he will do well.”

11.13 However, Jesus spoke of his death but they thought that He was speaking of taking rest in sleep.

11.14 Then Jesus said to them plainly, “Lazarus is dead.

11.15 And I am glad for your sakes that I was not there, that you may believe. Nevertheless, let us go to him.”

11.16 Then Thomas, who is called Didymus,¹³⁷ said to his fellow disciples, “Let us also go, that we may die with Him.”

11.17 Then when Jesus came, He found that he had already been in the tomb four days.

11:18 Now Bethany was near to Jerusalem, about fifteen stadia¹³⁸ away.

11.19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

11.20 Then Martha, as soon as she heard that Jesus was coming, went and met Him but Mary was sitting in the house.

11.21 Then Martha said to Jesus, “Lord, if You had been here, my brother would not have died.

11.22 But I know, that even now, whatever You ask of God, God will give it to You.”

11.23 Jesus said to her, “Your brother will rise again.”

11.24 Martha said to Him, “I know that he will rise again in the resurrection at the last day.”

11.25 Jesus said to her, “I am the resurrection, and the life. He who believes in Me, though he were dead, yet shall he live.

11.26 And whoever believing in Me has life and will forever never ever¹³⁹ die. Do you believe this?”

11.27 She said to Him, “Yes, Lord: I believe that You are the Christ, the Son of God, who comes into the world.”

11.28 And when she had said these things, she went her way and called Mary her sister secretly, saying, “The Teacher has come and calls for You.”

11.29 As soon as she heard that, she arose quickly, and came to Him.

11.30 Now Jesus has not yet come into the town, but was in the place where Martha met Him.

11.31 The Jews then who were with her in the house and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, “She is going to the tomb to weep there.”

11.32 Then when Mary came where Jesus was and saw Him, she fell down at His feet, saying to Him, “Lord, if You had been here, my brother would not have died.”

11.33 When Jesus therefore saw her weeping, and the Jews also who came with her weeping, He was stirred¹⁴⁰ in the spirit, and was troubled.¹⁴¹

¹³⁷ Διδυμος – twofold or twin

¹³⁸ σταδιον – stadia, about 185 metres or 600 feet. Fifteen stadia is about 2.775 kilometres or 1.7 miles.

¹³⁹ ου μη...τον νιωνα – never ever...forever, never ever...eternally

¹⁴⁰ ἐμβριμασμαι – a sense of sternness and authority, indignant (Matthew 9:30; Mark 1:43; 14:5)

¹⁴¹ ταρασσω – stirred like moving water, agitated

11.34 And said, "Where have you laid him?" They said to Him, "Lord, come and see."
11.35 Jesus wept.
11.36 Then the Jews said, "Behold how He loved him!"
11.37 And some of them said, "Could not this man, who opened the eyes of the blind, also have kept this man from dying?"
11.38 Jesus therefore again being stirred¹⁴² in Himself came to the tomb. It was a cave and a stone lay upon it.
11.39 Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to Him, "Lord, by this time he stinks for he has been dead four days."
11.40 Jesus said to her, "Did I not say to you that if you believe, you will see the glory of God?"
11.41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, "Father, I thank You that You have heard Me.
11.42 And I know that You always hear Me but because of the people who are standing by I said *this*, that they may believe that You sent Me."
11.43 And when He had thus spoken, He cried with a loud voice, "Lazarus, come forth!"
11.44 And he who was dead came forth, bound hand and foot with graveclothes, and his face was bound about with a napkin. Jesus said to them, "Loose him, and let him go."
11.45 Then many of the Jews who came to Mary, and had seen the things which Jesus did, believed in Him.
11.46 But some of them went away to the Pharisees, and told them the things Jesus had done.
11.47 Then the chief priests and the Pharisees gathered a council, and said, "What shall we do? For this man works many miracles.
11.48 If we let Him alone like this, all men will believe in Him and the Romans will come and take away both our place and nation."
11.49 And one of them, named Caiaphas, being the high priest that same year, said to them, "You know nothing at all,
11.50 Nor consider that it is expedient for us, that one Man should die for the people, and that the whole nation perish not."
11.51 And this he spoke, not of himself but being high priest that year, he prophesied that Jesus would die for that nation.
11.52 And not for that nation only, but that also He would gather together in one the children of God who were scattered abroad.
11.53 Then from that day forth they took counsel together to put Him to death.
11.54 Jesus therefore walked no more openly among the Jews but went from there into a country near to the wilderness, into a city called Ephraim, and there continued with His disciples.
11.55 And the Jews' Passover was near at hand and many went out from the country up to Jerusalem before the Passover to purify themselves.
11.56 Then they sought for Jesus and spoke among themselves, as they stood in the temple, "What do you think? Will He not, or will He come to the feast?"
11.57 Now both the chief priests and the Pharisees had given a commandment that if anyone knew where He were, he should disclose it that they might capture¹⁴³ Him.

12.1 Then six days before the Passover, Jesus came to Bethany, where Lazarus was, who had been dead, whom He had raised from the dead.

¹⁴² ἐμβριμασμαι – a sense of sternness and authority, indignant (Matthew 9:30; Mark 1:43; 14:5)

¹⁴³ πιαζω – to take, to seize, to lay hold of, to capture

12.2 There they made Him a supper and Martha served but Lazarus was one of them who sat at the table with Him.

12.3 Then Mary took a litra¹⁴⁴ of ointment of very costly spikenard, and anointed the feet of Jesus and wiped His feet with her hair. And the house was filled with the fragrance of the ointment.

12.4 Then one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said,

12.5 Why was not this fragrant oil¹⁴⁵ sold for three hundred denarii¹⁴⁶ and given to the poor?

12.6 This he said, not that he cared for the poor but because he was a thief and had the money bag; and he took what was put inside.

12.7 Then Jesus said, "Let her alone. She has kept this unto the day of My burial.

12.8 For the poor you have with you always, but Me you do not have always."

12.9 Now a great many of the Jews knew that He was there. And they came, not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead.

12.10. But the chief priests consulted how they might also put Lazarus to death;

12.11 Because on account of him many of the Jews went away, and believed in Jesus.

12.12 On the next day a great multitude who had come to the feast, when they heard that Jesus was coming to Jerusalem,

12.13 Took branches of palm trees, and went forth to meet Him, and cried, "Hosanna! Blessed is the King of Israel who comes in the name of the Lord!"

12.14 And Jesus, when He had found a young donkey, sat upon it, as it is written,

12.15 'Fear not, daughter of Zion. Behold, your King comes, sitting on a donkey's colt.'¹⁴⁷

12.16 These things His disciples did not understand at first but when Jesus was glorified, then they remembered they these things were written of Him, and *that* they had done these things to Him.

12.17 Therefore the multitude who were with Him when He called Lazarus out of his grave, and raised him from the dead, bore witness.

12.18 For this cause the multitude also met Him, for they heard that He had done this sign.

12.19 The Pharisees therefore said among themselves, "You see that you are accomplishing nothing? Behold, the world has gone after Him."

12.20 And there were certain Greeks among them who came up to worship at the feast.

12.21 Then they came to Philip, who was of Bethsaida of Galilee, and asked him, saying, "Sir, we desire to see Jesus."

12.22 Philip came and told Andrew; and in turn Andrew and Philip told Jesus.

12.23 And Jesus answered them, saying, "The hour has come that the Son of Man should be glorified.

12.24 Amen, Amen, I say to you. Unless a grain of wheat falls into the ground and dies, it abides alone; but if it dies, it brings forth much fruit.

12.25 He who loves his soul will lose it and he who hates his soul in this world will keep it unto eternal life.

12.26. If anyone serves Me, let him follow Me; and where I am, there My servant will also be. If anyone serves Me, him My Father will honour.

12.27 Now My soul troubled¹⁴⁸ and what shall I say? Father, save Me from this hour? But for this cause I came into this hour.

¹⁴⁴ λίτρα – a Roman libra of about 340 gram or 12 ounces.

¹⁴⁵ μύρον – a fragrant ointment

¹⁴⁶ δηνάριον – denarius, a Roman silver coin. A denarius was about the ordinary pay for a day's wage. Thus 300 denarii is about one year's wage.

¹⁴⁷ Zechariah 9:9

¹⁴⁸ ταρασσῶ – stirred like moving water, agitated

12.28 Father, glorify Your name.” Then there came a voice from heaven, saying, “I have both glorified it and will glorify it again.”

12.29 The people therefore, who stood by and heard it, said that it had thundered. Others said, “An angel spoke to Him.”

12.30 Jesus answered and said, “This voice came not because of Me, but for your sake.

12.31 Now is the judgment of this world. Now the prince of this world will be cast out.

12.32 And I, if I be lifted up from the earth, will draw all men unto¹⁴⁹ Me.

12.33 This He said, signifying by what death He should die.

12.34. The people answered Him, “We have heard out of the law that Christ abides for ever; and how can you say, “The Son of Man must be lifted up? Who is this Son of Man?”

12.35 Then Jesus said to them, “Yet a little while is the Light with you. Walk while you have the light, lest darkness overtake you. For he who walks in darkness does not know where he goes.

12.36 While you have light, believe in the Light that you may become sons of light. These things Jesus spoke and departed, and was hidden from them.

12.37 But though He had done so many signs before them, yet they believed not in Him.

12.38 That the saying of Isaiah the prophet might be fulfilled, which he spoke, ‘Lord, who has believed our report? And to whom has the arm of the Lord been revealed?’¹⁵⁰

12.39 Therefore they could not believe, because Isaiah said again,

12.40 ‘He has blinded their eyes and hardened their heart that they should not see with their eyes nor understand with their heart, and be converted,¹⁵¹ so that I should heal them.’¹⁵²

12.41 These things Isaiah said when he saw His glory and spoke of Him.

12.42 Nevertheless among the chief rulers also many believed in Him; but because of the Pharisees they did not confess¹⁵³ Him, lest they should be put out of the synagogue.

12.43 For they loved the glory of men more than the glory of God.

12.44 Jesus cried and said, “He who believes in Me, believes not in Me but in Him who sent Me.

12.45 And he who sees Me sees Him who sent Me.

12.46 I am *the* Light to the world. I have come that whoever believes in Me should not abide in darkness.

12.47 And if anyone hears My rhema and believe not, I judge him not; for I came not to judge the world, but to save the world.

12.48 He who rejects Me and receives not My rhema, has one that judges him: the logos that I have spoken will judge him in the last day.

12.49 For I have not spoken of Myself but the Father who sent Me, He gave Me a commandment, what I should say and what I should speak.

12.50 And I know that His commandment is eternal life. Whatever I speak therefore, even as the Father said to Me, so I speak.

13.1 Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world unto¹⁵⁴ the Father, having loved His own who were in the world, He loved them unto¹⁵⁵ the end.

¹⁴⁹ προς – before the face of, unto, with

¹⁵⁰ Isaiah 53:1

¹⁵¹ ἐπιστρέφω – to turn, to be converted, to revert, to turn about

¹⁵² Isaiah 6:10

¹⁵³ ὁμολογέω – to confess, to say the same word

¹⁵⁴ προς – before the face of, unto, with

¹⁵⁵ εἰς – into

13.2 And supper being ended, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray Him,
13.3 Jesus knowing that the Father had given all things into His hands, and that He had come from God, and was going to God,
13.4 He rose from supper, and laid aside His garments, took a towel and girded Himself.
13.5 After that He poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.
13.6 Then He came to Simon Peter and Peter said to Him, "Lord, are You washing my feet?"
13.7 Jesus answered and said to Him, "What I do you know not now but you shall know after this."
13.8 Peter said to Him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no part with Me."
13.9 Simon Peter said to Him, "Lord, not my feet only, but also *my* hands and *my* head."
13.10 Jesus said to him, "He who is bathed needs only to wash *his* feet, but is completely pure;¹⁵⁶ and you are pure, but not all of you."
13.11 For He knew who would betray Him; therefore He said, "You are not all pure."
13.12 So after He had washed their feet, and had taken His garments, and was set down again, He said to them, "Do you know what I have done to you?"
13.13 You call Me Teacher and Lord and you say well, for *so* I am.
13.14 If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.
13.15 For I have given you an example, that you should do as I have done to you.
13.16 Amen, Amen, I say to you. The servant is not greater than his master; nor he who is sent greater than he who sent him.
13.17 If you know these things, happy are you if you do them.
13.18 I speak not concerning all of you. I know whom I have chosen; but that the scripture may be fulfilled, 'He who eats bread with Me has lifted up his heel against Me.'¹⁵⁷
13.19 Now I tell you before it comes, that, when it is come to pass, you may believe that I am He.
13.20 Amen, Amen, I say to you. He who receives whomever I send receives Me, and he who receives Me receives Him who sent Me."
13.21 When Jesus had said these things, He was troubled¹⁵⁸ in spirit, and testified, and said, Amen, Amen, I say to you. One of you shall betray Me."
13.22 Then the disciples looked at one another, uncertain¹⁵⁹ about whom He spoke.
13.23 Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved.
13.24 Simon Peter therefore beckoned to him, that he should ask who it was of whom He spoke.
13.25 He then lying on Jesus' breast said to him, "Lord, who is it?"
13.26 Jesus answered, "He it is, to whom I shall give a piece of bread, when I have dipped it."
And when He had dipped the piece of bread, He gave it to Judas Iscariot, the son of Simon.
13.27 And after the piece of bread, Satan entered into him. Then said Jesus to him, "What you do, do quickly."
13.28 Now no one at the table knew for what reason He said this to him.
13.29 For some of them thought, because Judas had the money bag, that Jesus had said to him, "Buy those things that we need for the feast," or that he should give something to the poor.
13.30 He then having received the piece of bread went out immediately, and it was night.

¹⁵⁶ καθαρος – to be pure, cleansed as by fire, clean in Levitical sense, free from corruption

¹⁵⁷ Psalm 41:19

¹⁵⁸ ταρασσω – stirred like moving water, agitated

¹⁵⁹ ἀπορεω – uncertain, confused, puzzled, unsure

13.31 Therefore, when he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in Him.

13.32 If God be glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.

13.33 Little children, yet a little while I am with you. You will seek Me and as I said to the Jews, ‘Where I go, you cannot come’ so now I say to you.

13.34 A new commandment I give to you, that you love one another as I have loved you, that you also love one another.

13.35 By this shall all men will know that you are My disciples, if you have love for one another.”

13.36 Simon Peter said to Him, “Lord, where are you going?” Jesus answered him, “Where I go, you cannot follow Me now but you will follow Me afterwards.”

13.37 Peter said to him, “Lord, why cannot I follow You now? I will lay down my life for You.”

13.38 Jesus answered him, “Will you lay down your life for Me? Amen, Amen, I say to you, ‘The rooster shall not crow, till you have denied Me thrice.’

14.1 Let not your heart be troubled;¹⁶⁰ you believe in God, believe also in Me.

14.2 In My Father's house are many homes;¹⁶¹ if it were not so, I would have told you. I go to prepare a place for you.

14.3 And if I go and prepare a place for you, I will come again, and receive you unto¹⁶² Myself; that where I am, there you may be also.

14.4 And where I go you know,¹⁶³ and the way you know.”

14.5 Thomas said to Him, “Lord, we know not where you are going, and how can we know the way?”

14.6 Jesus said to him, “I am the way, the truth, and the life, no one comes to the Father but by Me.

14.7 If you had known¹⁶⁴ Me, you would have known My Father also and from now on you know¹⁶⁵ Him, and have seen¹⁶⁶ Him.

14.8 Philip said to Him, “Lord, show¹⁶⁷ us the Father, and it is sufficient for us.”

14.9 Jesus said to him, “Have I been with you for *such* a long time and yet you have not known me, Philip? He who has seen Me has seen the Father; so how can you then say, ‘Show us the Father?’

14.10 Do you not believe that I am in the Father, and the Father in Me? The rhema that I speak to you I speak not of Myself but the Father who dwells¹⁶⁸ in Me, He does the works.

14.11 Believe Me that I am in the Father, and the Father in Me or else believe Me because of the works.

14.12 Amen, Amen, I say to you. He who believes in Me, the works that I do, he will do also; and greater things¹⁶⁹ than these he will do because I go to My Father.

¹⁶⁰ *ταρασσω* - stirred like moving water, agitated

¹⁶¹ *μονη* - abiding place, permanent place of dwelling, home

¹⁶² *προς* - before the face of, unto, with

¹⁶³ *οιδα* - perfect tense of *ειδω* (see), to have seen John 14:4-5

¹⁶⁴ *γινωσκω* - know, understand

¹⁶⁵ *γινωσκω* - know, understand

¹⁶⁶ *οραω* - to see with eyes or mind, to discern, experience

¹⁶⁷ *δεικνυω* - to show, expose to the eyes, to give evidence or proof

¹⁶⁸ *μενω* - abide, dwell

¹⁶⁹ *μειζων* - greater, greatest

14.13 And whatever you ask in My name, that will I do, that the Father may be glorified in the Son.

14.14 If you ask anything in My name, I will do it.

14.15 If you love Me, keep My commandments.

14.16 And I will pray the Father and He shall give you another¹⁷⁰ Advocate,¹⁷¹ that He may abide with you for ever;

14.17 Even the Spirit of truth, whom the world cannot receive, because it neither sees¹⁷² Him nor knows¹⁷³ Him; but you know Him for He dwells with you and will be in you.

14.18 I will not leave you orphans; I will come to you.

14.19 Yet a little while, and the world see Me no more but you see Me, because I live, you will live also.

14.20 At that day you will know that I am in My Father, and you in Me and I in you.

14.21 He who has My commandments, and keeps them, it is he who loves Me. And he who loves Me will be loved of My Father, and I will love him, and will manifest¹⁷⁴ Myself to him.

14.22 Jude said to him, not Iscariot, “Lord, how is it that you will manifest Yourself to us, and not to the world?”

14.23 Jesus answered and said to him, “If anyone loves Me, he will keep My logos and My Father will love him, and we will come to him, and make our home¹⁷⁵ with him.

14.24 He who does not love Me does not keep My logos, and the logos which you hear is not Mine but the Father's who sent Me.

14.25 These things I have spoken to you, being yet present¹⁷⁶ with you.

14.26 But the Advocate, who is the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring all things to your remembrance, whatever I have said to you.

14.27 Peace I leave with you, My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled,¹⁷⁷ neither let it be afraid.

14.28 You have heard how I said to you, ‘I am going away and coming again to you.’ If you loved Me, you would rejoice, because I said, ‘I go unto the Father,’ for My Father is greater than I.

14.29 And now I have told you before it come to pass, that when it comes to pass, you might believe.

14.30 And now I will not talk much with you for the prince of this world comes, and he has nothing in Me.

14.31 But that the world may know that I love the Father and as the Father gave Me commandment, even so I do. Arise, let us go from here.

15.1. I am the true vine, and My Father is the vinedresser.

15.2 Every branch in Me that bears no fruit He takes away and every branch that bears fruit, He purifies¹⁷⁸ it, that it may bring forth more fruit.

¹⁷⁰ ἄλλος – another of the same kind

¹⁷¹ παρακλητος – one called alongside, helper, counsellor, advocate

¹⁷² θεωρω – to see, to behold, to look upon

¹⁷³ γνωσκω – know, understand

¹⁷⁴ ἐμφανιζω – to appear, to show plainly, to reveal

¹⁷⁵ μονη – abiding place, permanent place of dwelling, home

¹⁷⁶ μενω – abide, dwell

¹⁷⁷ ταρασσω – stirred like moving water, agitated

¹⁷⁸ καθαιρω – to cleanse, prune, purify

- 15.3 Now you are purified¹⁷⁹ through the logos which I have spoken to you.
- 15.4 Abide in Me and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you unless you abide in Me.
- 15.5 I am the vine, you are the branches. He who abides in Me and I in him, bears much fruit; for without Me you can do nothing.
- 15.6 If anyone does not abide in Me, he is cast out as a branch, and is withered; and they gather them and throw *them* into the fire, and they are burned.
- 15.7 If you abide in Me and My rhema abide in you, you shall ask what you will, and it shall be done for you.
- 15.8 In this My Father is glorified, that you bear much fruit so shall you be My disciples.
- 15.9 As the Father has loved Me, so have I loved you, abide in My love.
- 15.10 If you keep My commandments, you will abide in My love, even as I have kept My Father's commandments, and abide in His love.
- 15.11 These things I have spoken to you that My joy might abide in you, and that your joy might be full.
- 15.12 This is My commandment that you love one another, as I have loved you.
- 15.13 Greater love has no one than this, that one lay down his life for his friends.
- 15.14 You are My friends, if you do whatever I command you.
- 15.15 No longer do I call you servants for the servant knows not what his master does but I have called you friends for all things that I have heard of My Father I have made known to you.
- 15.16 You have not chosen Me, but I have chosen you, and ordained¹⁸⁰ you, that you should go and bring forth fruit, and that your fruit should remain, that whatever you ask of the Father in My name, He will give it you.
- 15.17 These things I command you, that you love one another.
- 15.18 If the world hates you, you know that it hated Me before it hated you.
- 15.19 If you were of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hates you.
- 15.20 Remember the logos that I spoke to you, 'A servant is not greater than his master.' If they have persecuted Me, they will also persecute you. If they have kept My logos, they will keep yours also.
- 15.21 But all these things they will do to you for My name's sake, because they know not Him who sent Me.
- 15.22 If I had not come and spoken to them, they would have no sin but now they have no excuse for their sin.
- 15.23 He who hates Me hates My Father also.
- 15.24 If I had not done among them the works which no one else did, they would have no sin but now they have seen and hated both Me and My Father.
- 15.25 But this came to pass, that the logos might be fulfilled that is written in their law, They hated Me without a cause.
- 15.26 But when the Advocate is come, whom I will send to you from the Father, even the Spirit of truth, who proceeds from the Father, He will testify of Me.
- 15.27 And you also will bear witness, because you have been with Me from the beginning.

16.1 These things I have spoken to you, that you should not be offended.

16.2 They will put you out of the synagogues, yes, the time comes that whoever kills you will think that he does God service.

¹⁷⁹ καθαρος – to be cleansed or purified

¹⁸⁰ τιθημι – to place, appoint, ordain or position

16.3 And these things they will do to you, because they have not known the Father nor Me.
16.4 But these things I have told you, that when the time comes, you will remember that I told you of them. And these things I did not say to you at the beginning because I was with you.
16.5 But now I go My way to Him who sent Me and none of you ask me, ‘Where are you going?’
16.6 But because I have said these things to you, sorrow has filled your heart.
16.7 Nevertheless I tell you the truth, it is expedient for you that I go away for if I do not go away, the Advocate will not come to you; but if I depart, I will send Him to you.
16.8 And when He has come, He will reprove¹⁸¹ the world of sin, and of righteousness, and of judgment:
16.9 Of sin, because they believe not in Me;
16.10 Of righteousness, because I go to My Father, and you see Me no more;
16.11 Of judgment, because the prince of this world is judged.
16.12 I have yet many things to say to you, but you cannot bear them now.
16.13 However when He, the Spirit of truth, is come, He will guide you into all truth. For He will not speak of Himself but whatever He hears, that He speaks and He will show you things to come.
16.14 He will glorify Me for He will take from what is Mine, and will show it to you.
16.15 All things that the Father have are Mine. Therefore, I said that He will take of what is Mine, and will show it to you.
16.16 A little while, and you will not see Me and again, a little while, and you will see Me, because I go to the Father.”
16.17 Then some of His disciples said among themselves, “What is this that He say to us, ‘A little while, and you will not see me and again, a little while, and you will see Me, and because I go to the Father?’”
16.18 They said therefore, “What is this that He says, ‘A little while?’ we do not know what He is saying.”
16.19 Now Jesus knew that they desired to ask Him, and said to them, “Do you enquire among yourselves of what I said, ‘A little while, and you will not see Me and again, a little while, and you will see Me?’
16.20 Amen, Amen, I say to you. You will weep and lament, but the world will rejoice and you will be sorrowful, but your sorrow will be turned into joy.
16.21 A woman when she is in travail has sorrow, because her hour is come but as soon as she has given birth to the child, she remembers the anguish no more, for joy that a human being is born into the world.
16.22 And you now therefore have sorrow but I will see you again, and your heart will rejoice, and your joy no one takes from you.
16.23 And in that day you will ask Me nothing. Amen, Amen, I say to you. Whatever you ask the Father in My name, He will give you.
16.24 Until now you have asked nothing in My name. Ask, and you will receive that your joy may be full.
16.25 These things have I spoken to you in proverbs but the time comes, when I will no more speak to you in proverbs, but I will show you plainly¹⁸² concerning the Father.
16.26 In that day you will ask in My name, and I do not say that I will pray to the Father for you,
16.27 For the Father Himself loves you, because you have loved Me and have believed that I came out from God.

¹⁸¹ ἐλεγχω – to reprove, rebuke or correct

¹⁸² παρησια – plainly, openly, boldly, freely

16.28 I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.”

16.29 His disciples said to Him, “Behold, now you speak plainly and do not speak a proverb.

16.30 Now we are sure that you know all things and have no need that anyone should question You. By this we believe that You came forth from God.

16.31 Jesus answered them, “Do you now believe?”

16.32 Behold, the hour comes, yes, is now come, that you will be scattered. Each to his own, and will leave Me alone and yet I am not alone, because the Father is with Me.

16.33 These things I have spoken to you, that in Me you will have peace. In the world you will have tribulation but be of good courage,¹⁸³ I have overcome the world.

17.1 These things Jesus spoke, and lifted up His eyes to heaven, and said, “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You.

17.2 As You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.

17.3 And this is eternal life, that they might know You the only true God, and Jesus Christ, whom You have sent.

17.4 I have glorified You on the earth. I have finished the work which You have given Me to do.

17.5 And now, O Father, glorify Me with Your own self in the glory which I had with You before the world was.

17.6 I have manifested Your name to the men whom You have given Me out of the world. They were Yours and You have given them to Me, and they have kept Your logos.

17.7 Now they have known that all things whatever You have given Me are from You.

17.8 For I have given unto them the rhema which You have given me and they have received them, and have truly known that I came out from You, and they have believed that You did send Me.

17.9 I pray for them. I do not pray for the world, but for those whom You have given Me, for they are Yours.

17.10 And all mine are Yours, and Yours are mine and I am glorified in them.

17.11 And now I am no more in the world, but these are in the world, and I come to You. Holy Father, keep through Your own name those whom You have given me, that they may be one, as We are.

17.12 While I was with them in the world, I kept them in Your name. Those that You have given me I have kept; and none of them is lost, but¹⁸⁴ the son of perdition that the Scripture might be fulfilled.

17.13 And now come I to You, and these things I speak in the world that they might have my joy fulfilled in themselves.

17.14 I have given them Your logos and the world has hated them because they are not of the world, even as I am not of the world.

17.15 I pray not that You should take them out of the world but that You should keep¹⁸⁵ them from the evil one.

17.16 They are not of the world, even as I am not of the world.

17.17 Sanctify them through Your truth. Your logos is truth.

17.18 As You sent Me into the world, in like manner I also¹⁸⁶ sent them into the world.

¹⁸³ *θαρσεω from θαρσος (courage) – to be of good courage, to be bold and courageous*

¹⁸⁴ *ἐι μη – if not, but, except*

¹⁸⁵ *τηρεω – to guard, to watch over, to protect*

¹⁸⁶ *καγω – even so me, both me, me also, in likewise, in like manner, this self-same as I*

17.19 And for their sakes I sanctify Myself, that they also might be sanctified through the truth.
17.20 I do not pray for these alone but also for those who will believe on Me through their logos.
17.21 That they all may be one as You, Father, are in Me and I in You, that they also may be one in Us that the world may believe that You sent Me.
17.22 And the glory which You gave Me I have given them that they may be one, even as We are one.
17.23 I in them and You in Me, that they may be made perfect in one and that the world may know that You sent Me, and loved them as You loved Me.
17.24 Father, I will that those whom You have given Me, be with Me where I am, that they may behold My glory, which You gave Me; for You loved Me before the foundation of the world.
17.25 O righteous Father, the world did not know You but I knew You, and these knew that You sent Me.
17.26 And I declared to them Your name, and will declare it that the love with which You loved Me may be in them, and I in them.”

18.1 Having spoken these things, He went forth with His disciples over the brook Kidron, where was a garden, which He and His disciples entered.
18.2 And Judas also, who betrayed Him, knew the place; for Jesus often gathered¹⁸⁷ His disciples together there.
18.3 Judas then, having received a detachment¹⁸⁸ of men and officers from the chief priests and Pharisees, came there with lanterns, torches and weapons.
18.4 Jesus therefore, knowing all things that should come upon Him, went forth and said to them, “Whom do you seek?”
18.5 They answered him, “Jesus of Nazareth.” Jesus said to them, “I am He.” And Judas, who betrayed Him, also stood with them.
18.6 As soon as He spoke to them, “I am He,” they went backward and fell to the ground.
18.7 Then He asked them again, “Whom do You seek?” And they said, “Jesus of Nazareth.”
18.8 Jesus answered, “I have told you that I am He. If therefore you seek Me, let these go their way.”
18.9 That the saying might be fulfilled, which He spoke, “Of those whom You gave Me I have lost none.”
18.10 Then Simon Peter having a sword drew it, and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus.
18.11 Then Jesus said to Peter, “Put your sword into the sheath. The cup which my Father has given Me, shall I not drink it?”
18.12 Then the detachment of men and the captain and officers of the Jews took Jesus, and bound Him,
18.13 And led Him away to Annas first, for he was father-in-law to Caiaphas, who was the high priest that year.
18.14 Now Caiaphas was he who gave counsel to the Jews that it was expedient that one man should die for the people.
18.15 And Simon Peter followed Jesus, and so *did* another disciple. That disciple was known to the high priest and went in with Jesus into the palace of the high priest.

¹⁸⁷ συναγω – to gather together with

¹⁸⁸ σπειρα – band, detachment, garrison, a military cohort

18.16 But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her that kept the door, and brought Peter in.

18.17 Then the damsel that kept the door said to Peter, "Are you not also one of this Man's disciples?" He said, "I am not."

18.18. And the servants and officers stood there, who had made a fire of coals, for it was cold, and they warmed themselves. And Peter stood with them, and warmed himself.

18.19 The high priest then asked Jesus about His disciples, and of His doctrine.

18.20 Jesus answered him, "I spoke openly to the world. I even taught in the synagogue and in the temple, where the Jews always gather together, and I have said nothing in secret.

18.21 Why do you ask Me? Ask those who heard Me, what I have said to them. Behold, they know what I said."

18.22 And when He had thus spoken, one of the officers who stood by struck Jesus with the palm of his hand, saying, "Do you answer the high priest like this?"

18.23 Jesus answered him, "If I have spoken evil, bear witness of the evil but if well, why do you strike Me?"

18.24 Now Annas had sent Him bound to Caiaphas the high priest.

18.25 And Simon Peter stood and warmed himself. They said therefore to him, "Are you not also one of His disciples?" He denied it and said, "I am not."

18.26 One of the servants of the high priest, a relative of *of him* whose ear Peter cut off, said, "Did I not see you in the garden with Him?"

18.27 Peter then denied again; and immediately the rooster crowed.

18.28 Then they led Jesus from Caiaphas to the hall of judgment, and it was early morning. But they themselves did not go into the judgment hall, lest they should be defiled, but that they might eat the Passover.

18.29 Pilate then went out to them and said, "What accusation do you bring against this Man?"

18.30 They answered and said to him, "If he were not an evildoer,¹⁸⁹ we would not have delivered Him up to you."

18.31 Then Pilate said to them, "Take Him, and judge Him according to your law." The Jews therefore said to him, "It is not lawful for us to put any man to death."

18.32 That the logos of Jesus might be fulfilled, which He spoke, signifying by what death He would die.

18.33 Then Pilate entered into the judgment hall again, and called Jesus, and said to Him, "Are You the King of the Jews?"

18.34 Jesus answered him, "Are You speaking about this from yourself, or did others tell you concerning Me?"

18.35 Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?"

18.36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews, but now My kingdom is not from here."

18.37 Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say that I am a king. To this end was I born and for this cause I came into the world, that I should bear witness unto the truth. Everyone who is of the truth hear My voice."

18.38 Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find in Him no fault at all.

18.39 But you have a custom, that I should release to you one at the Passover. Do you therefore that I release unto you the King of the Jews?"

¹⁸⁹ *κακοποιος* – a doer of bad things

18.40 Then they all cried again, saying, “Not this Man, but Barabbas.” Now Barabbas was a robber.

19.1 Then Pilate took Jesus, and scourged Him.

19.2 And the soldiers weaved¹⁹⁰ a crown of thorns, and put it on His head, and they put on Him a purple robe,

19.3 And said, “Hail, King of the Jews!” and they struck Him with their hands.

19.4 Pilate then went out again, and said to them, “Behold, I bring Him out to you that you may know that I find no fault in Him.”

19.5 Then Jesus came out, wearing the crown of thorns, and the purple robe. And Pilate said to them, “Behold the man!”

19.6 When the chief priests therefore and officers saw Him, they cried out, saying, “Crucify Him, crucify Him.” Pilate saith to them, “You take Him, and crucify *Him* for I find no fault in Him.

19.7 The Jews answered Him, “We have a law, and by our law He ought to die, because He made Himself the Son of God.”

19.8 When Pilate therefore heard that logos, he was the more afraid.

19.9 And went again into the judgment hall, and called Jesus, and said to Him, “Where are You from? But Jesus gave him no answer.

19.10 Then Pilate said to Him, “Are you not speaking to me? Do You not know that I have authority to crucify You, and have authority to release You?”

19.11 Jesus answered, “You have no authority at all against Me, unless it had been given to you from above. Therefore he who delivered Me to you has the greater sin.”

19.12 From then onwards, Pilate sought to release Him but the Jews cried out, saying, “If you let this man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar.

19.13 When Pilate therefore heard that logos, he brought Jesus out, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

19.14 And it was the preparation of the Passover, and about the sixth hour and he said to the Jews, “Behold your King!”

19.15 But they cried out, “Away with Him, away with Him! Crucify Him! Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.”

19.16 Then he delivered Him to them to be crucified. And they took Jesus, and led *Him* away.

19.17 And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha.

19.18 Where they crucified Him, and two others with Him, one on either side, and Jesus in the centre.¹⁹¹

19.19 And Pilate wrote a title, and put it on the cross. And the writing was: JESUS OF NAZARETH THE KING OF THE JEWS.

19.20 Then many of the Jews read this title, for the place where Jesus was crucified was near to the city. And it was written in Hebrew, and Greek, *and* Latin.

19.21 Then said the chief priests of the Jews to Pilate, “Do not write ‘The King of the Jews’ but that ‘He said, I am King of the Jews.’”

19.22 Pilate answered, ‘What I have written I have written.’

¹⁹⁰ πλεκω – to weave together, twine or braid

¹⁹¹ μεσος – in the midst, in the middle

19.23 Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part and also His undergarment.¹⁹² Now the undergarment was without seam, woven from the top in one piece.

19.24 They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled, which said, ‘They parted my clothes among them, and for my clothing they cast lots.’¹⁹³ Therefore, the soldiers did these things.

19.25 Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the wife of Cleophas, and Mary Magdalene.

19.26 When Jesus therefore saw His mother, and the disciple standing by, whom He loved, he said to His mother, “Woman, behold your son!”

19.27 Then He said to the disciple, “Behold your mother!” And from that hour that disciple took her to his own *home*.

19.28 After this, Jesus knowing that all things were now accomplished,¹⁹⁴ that the Scripture might be fulfilled, said, “I thirst.”

19.29 Now there was a vessel full of vinegar sitting there, and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth.

19.30 When Jesus therefore had received the vinegar, He said, “It is finished”¹⁹⁵ and He bowed His head, and gave up the spirit.

19.31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was a high¹⁹⁶ day), asked Pilate that their legs might be broken, and that they might be taken away.

19.32 Then the soldiers came, and broke the legs of the first, and of the other who was crucified with Him.

19.33 But when they came to Jesus and saw that He was already dead, they did not break His legs.

19.34 But one of the soldiers with a spear pierced His side, and immediately blood and water came out.

19.35 And he who has seen it has borne witness, and his witness is true, and he knows that he speaks truth, that you might believe.

19.36 For these things were done, that the Scripture should be fulfilled, ‘Not one of his bones will be broken.’¹⁹⁷

19.37 And again another Scripture said, ‘They will look on Him whom they pierced.’¹⁹⁸

19.38 And after this Joseph of Arimathea, being a disciple of Jesus but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus. and Pilate gave him permission. He came therefore and took the body of Jesus.

19.39 And Nicodemus, who at first came to Jesus by night, also came and brought a mixture of myrrh and aloes, about an hundred pound weight.

19.40 Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury.

19.41 Now in the place where He was crucified there was a garden and, in the garden, a new tomb, where no one had yet been laid.

19.42 There they laid Jesus because of the Jews’ preparation day for the tomb was nearby.

¹⁹² χιτων – an undergarment that is usually worn next to the skin

¹⁹³ Psalm 22:18

¹⁹⁴ τελειω – finished, fulfilled, completed

¹⁹⁵ τελειω – finished, fulfilled, completed

¹⁹⁶ μεγας – big, great, significant

¹⁹⁷ Exodus 12:46; Psalm 34:20

¹⁹⁸ Zechariah 12:10

- 20.1 Now *on* the first day of the week Mary Magdalene went early, when it was yet dark, to the tomb and saw that the stone had been taken away from the tomb.
- 20.2 Then she ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him.”
- 20.3 Peter therefore went out, and that other disciple, and were going to the tomb.
- 20.4 So they both ran together and the other disciple outran Peter, and came first to the tomb.
- 20.5 And he stooping down and looking in, saw the linen cloths lying *there* but he did not go in.
- 20.6 Then Simon Peter following him came and went into the tomb, and saw the linen cloths lying *there*,
- 20.7 And the napkin, that had been around His head, not lying with the linen cloths but folded together in a place by itself.
- 20.8 Then the other disciple, who came to the tomb first, went in also and he saw, and believed.
- 20.9 For as yet they knew not the Scripture, that He must rise again from the dead.
- 20.10 Then the disciples went away again to their own home.
- 20.11 But Mary stood outside at the tomb weeping and as she wept, she stooped down, *and looked* into the tomb.
- 20.12 And saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.
- 20.13 And they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.”
- 20.14 And when she had said these things, she turned around and saw Jesus standing, and knew not that it was Jesus.
- 20.15 Jesus said to her, “Woman, why are you weeping? Whom do you seek? She, supposing Him to be the gardener, said to Him, “Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.”
- 20.16 Jesus said to her, “Mary!.” She turned around and said to Him, “Rabboni!” which is to say, ‘Teacher.’
- 20.17 Jesus said to her, “Do not touch¹⁹⁹ Me. For I am not yet gone up²⁰⁰ to My Father but go to My brethren, and say to them, ‘I go up to My Father and your Father, and to My God, and your God.’”
- 20.18 Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her.
- 20.19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith to them, “Peace be to you.”
- 20.20 And when He had said this, He showed to them His hands and His side. Then the disciples were glad, when they saw the Lord.
- 20.21 Then Jesus said to them again, “Peace to you! As My Father has sent Me, I also send you.”
- 20.22 And when He had said this, He blew²⁰¹ *His breath* upon them, and said to them, “Receive the Holy Spirit.

¹⁹⁹ ἅπτομαι – to touch, to attach to

²⁰⁰ ἀναβαίνω – to go up, to arise, to ascend

²⁰¹ ἐνεφύσησε from ἐμφύσσω from ἐν (in) and φύσσω (blow or puff), a derivation of φῦω (to blow) – to blow a wind of breath into. Used in traditional koine Greek by Hippocrates and by LXX (Greek Old Testament) in Genesis 2:7 when God breathed (ἐνεφύσησε) upon Adam and gave him life. Jesus is now in the place of God breathing and blowing life into His own. This word occurs only once in the whole New Testament.

20.23 Whatsoever sins you forgive,²⁰² they are forgiven of them and whatsoever sins you retain,²⁰³ they are retained.

20.24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

20.25 The other disciples therefore said to him, “We have seen the Lord. But he said to them, unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.”

20.26 And after eight days again His disciples were inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, “Peace to you!”

20.27 Then He said to Thomas, “Reach your finger here and behold My hands, and reach your hand here and put it into My side. And do not be unbelieving, but believing.”

20.28 And Thomas answered and said to Him, “My Lord and my God!”

20.29 Jesus said to him, “Thomas, because you have seen Me, you have believed. Blessed are those who have not seen, and *yet* have believed.”

20.30 Therefore indeed, Jesus did many other signs in the presence of His disciples, which are not written in this book.

20.31 But these are written, that you might believe that Jesus is the Christ, the Son of God and that believing you might have life through His name.

21.1 After these things Jesus showed Himself again to the disciples at the sea of Tiberias; and in this way He showed *Himself*.

21.2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two others of His disciples.

21.3 Simon Peter said to them, “I am going fishing.” They said to him, “We are also going with you.” They went forth, and entered into a boat immediately and that night they caught nothing.

21.4 But when the morning had now come, Jesus stood on the shore but the disciples knew not that it was Jesus.

21.5 Then Jesus said to them, “Children, have you any food?” They answered Him, “No.”

21.6 And He said to them, “Cast the net on the right side of the boat, and you will find *some*.” They cast therefore, and now they were not able to draw it in because of the multitude of fish.

21.7 Therefore that disciple whom Jesus loved said to Peter, “It is the Lord.” Now when Simon Peter heard that it was the Lord, he gird his outer garment (for he had removed it) and plunged into the sea.

21.8 And the other disciples came in a little boat (for they were not far from land, but was about two hundred cubits)²⁰⁴ dragging the net with fish.

21.9 As soon then as they had come to land, they saw a fire of coals there, and fish laid on it, and bread.

21.10 Jesus said to them, “Bring some of the fish which you have just caught.”

21.11 Simon Peter went up, and drew the net to land full of large fish, a hundred and fifty-three; and although there were so many, the net was not broken.

21.12 Jesus said to them, “Come and eat.” And none of the disciples dared ask Him, “Who are you?” Knowing that it was the Lord.

21.13 Jesus then came and took bread, and gave it to them, and likewise the fish.

21.14 This is now the third time that Jesus showed Himself to His disciples, after He was risen from the dead.

²⁰² ἀφίημι - to forgive, release or sent away

²⁰³ κρατέω – to hold, to retain. The contrast of ‘release’ and ‘held back’ is used in the Greek words of ἀφίημι and κρατέω.

²⁰⁴ two hundred cubits is about 300 ft or about 91.4 metres away from land.

21.15 So when they had eaten, Jesus said to Simon Peter, “Simon, son of Jonas, do you love²⁰⁵ Me more than these? He said to Him, “Yes, Lord, You know²⁰⁶ that I love²⁰⁷ You. He said to him, “Feed²⁰⁸ My lambs.”

21.16 He said to him again the second time, “Simon, son of Jonas, do you love²⁰⁹ Me? He said to Him, “Yes, Lord, You know²¹⁰ that I love²¹¹ You.” He said to him, “Shepherd²¹² My sheep.”

21.17 He said to him the third time, “Simon, son of Jonas, do you love²¹³ Me?” Peter was grieved²¹⁴ because he said to him the third time, ‘Do you love²¹⁵ Me?’ And he said to Him, “Lord, you know²¹⁶ all things. You know²¹⁷ that I love²¹⁸ You. Jesus said to him, “Feed²¹⁹ My sheep.

21.18 Amen, Amen, I say to you, when you were young, you gird yourself, and walk where you will but when you are old, you will stretch out your hands, and another will gird you, and carry you where you do not want.”

21.19 This He spoke, signifying by what death he should glorify God. And when He had spoken this, He said to him, “Follow Me.”

21.20 Then Peter, turning around, saw the disciple whom Jesus loved following, who also leaned on His breast at Supper, and said, ‘Lord, who is he who betray you?’”

21.21 Peter seeing him said to Jesus, “Lord, and what *about* this man?”

21.22 Jesus said to him, “If I will that he abide till I come, what is that to you? You follow Me.”

21.23 Then this saying went out among the brethren, that this disciple would not die. Yet Jesus did not say to him, ‘He will not die’ but ‘if I will that he abide till I come, what is that to you?’

21.24 This is the disciple who bear witness of these things, and wrote these things, and we know that his testimony is true.

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

²⁰⁵ ἀγαπαω – to love with agape love

²⁰⁶ εἶδω – to see, to know

²⁰⁷ φιλεω – to love with brotherly love

²⁰⁸ βοσκω – to feed, to graze

²⁰⁹ ἀγαπαω – to love with agape love

²¹⁰ εἶδω – to see, to know

²¹¹ φιλεω – to love with brotherly love

²¹² ποιμαινω – to shepherd

²¹³ φιλεω – to love with brotherly love

²¹⁴ λυπεω – to be sad or sorrowful

²¹⁵ φιλεω – to love with brotherly love

²¹⁶ εἶδω – to see, to know

²¹⁷ γινωσκω – to know, to understand

²¹⁸ φιλεω – to love with brotherly love

²¹⁹ βοσκω – to feed, to graze