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**THE GOSPEL according to ST. JOHN**  
**Translation by John Wesley**

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**CHAPTER 1**

In the beginning existed the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not one single thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, but the darkness perceived it not.

There was a man sent from God whose name was John. The same came for a testimony to testify of the light, that all through it might believe. He was not the light, but was sent to testify of the light. This was the true light, who lighteth every man that cometh into the world. He was in the world, and the world was made by him; yet the world knew him not. He came to his own, and his own received him not. But as many as received him, to them gave he privilege to become the sons of God, to them that believe in his name: Who were born, not of blood, nor by the will of the flesh, nor by the will of man, but of God.

And the Word was made flesh, and tabernacled among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

John testified of him and cried, saying, This is he of whom I said, He that cometh after me is preferred before me, for he was before me. And out of his fullness have we all received, even grace upon grace. For the law was given by Moses, but grace and truth were by Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him. And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not, but confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. Then said they to him, Who art thou? That we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying aloud in the

wilderness, Make straight the way of the Lord, as said the Prophet Isaiah. And they who were sent were of the Pharisees. And they asked him and said to him, Why baptizest thou then, if thou art not the Christ, nor Elijah, neither the prophet? John answered them saying, I baptize with water, but there standeth one among you whom ye know not. He it is who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.

The next day he seeth Jesus coming toward him, and saith, Behold the Lamb of God, who taketh away the sin of the world, This is he of whom I said, After me cometh a man who is preferred before me; for he was before me. And I knew him not, but that he might be manifested to Israel, therefore am I come baptizing with water. And John testified, saying, I saw the Spirit descending from heaven as a dove, and it abode upon him. And I knew him not, but he that sent me to baptize with water, he had said to me, On whom thou shalt see the Spirit descending and abiding on him, this is he who baptizeth with the Holy Ghost. And I saw it, and testified, that this is the Son of God. Again, the next day, John was standing, and two of his disciples, And looking upon Jesus walking, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. And Jesus turning and seeing them following, saith to them, What seek ye? They said to him, Rabbi, (that is, being interpreted, Master) where dwellest thou? He saith to them, Come and see. They came and saw where he dwelt, and abode with him that day; for it was about the tenth hour. Andrew, Simon Peter's brother, was one of the two who heard John speak, and followed him. He first findeth his own brother Simon, and saith to him, We have found the Messiah (which is being interpreted the Christ). And he brought him to Jesus. And Jesus looking upon him, said, Thou art Simon, the son of Jonah; thou shalt be called Cephas which is by interpretation, Peter.

The day following he was minded to depart into Galilee, and findeth Philip, and saith to him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael and saith to him, We have found him, whom Moses in the law and the prophets described, Jesus of Nazareth, the son of Joseph. And Nathanael saith to him, Can any good thing come out of Nazareth? Philip saith to him, Come and see. Jesus saw Nathanael coming toward him, and saith to him, Behold an Israelite indeed, in whom is no guile. Nathanael saith to him, Whence knowest thou me? Jesus answered and said to him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and said to him, Rabbi, thou art the Son of God, thou art the King of Israel. Jesus answered and said to him, Because I said to thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. And he saith to him, Verily, verily I say to you, Hereafter ye shall see the heaven opened, and the angels of God ascending and descending on the Son of man.

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## CHAPTER 2

And the third day there was a marriage in Cana of Galilee and the mother of Jesus was there. And both Jesus and his disciples were invited to the marriage. And wine falling short, the mother of Jesus saith to him, They have not wine. Jesus saith to her, Woman, what is it to me and thee? Mine hour is not yet come. His mother saith to the servants, Whatsoever he saith to you, do.

And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them, Fill the water pots with water. And they filled them up to the brim. And he saith to them, Draw out now, and carry to the governor of the feast. And they carried it. When the governor of the feast had tasted the water that was made wine, (he knew not whence it was, but the servants who had drawn the water knew) the governor of the feast called the bridegroom, and saith to him, Every man doth set out good wine first and when men have well drunk, then that which is worse: but thou hast kept the good wine till now. Jesus wrought this beginning of miracles in Cana of Galilee, and manifested his glory, and his disciples believed on him.

After this he went down to Capernaum, he and his mother, and his brethren, and his disciples: and they tarried there not many days.

For the Passover of the Jews was nigh. And Jesus went up to Jerusalem, and found in the temple them that sold oxen, and sheep, and doves, and the changers of money sitting. And having made a scourge of rushes, he drove all out of the temple, both the sheep, and the oxen, and poured out the changers' money, and overthrew the tables, And said to them that sold doves, Take these things hence: make not my Father's house a house of traffic. And his disciples remembered that it is written, The zeal of thine house eateth me up. Then answered the Jews, and said to him, What sign showest thou us, seeing thou dost these things? Jesus answered and said to them, Destroy this temple, and I will raise it up in three days. Then said the Jews, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this; and they believed the scripture, and the word which Jesus had said. Now when he was in Jerusalem at the Passover, on the feast day, many believed in his name, beholding the miracles which he did. But Jesus did not trust himself to them, because he knew all men, And needed not that any should testify of man; for he knew what was in man.

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## CHAPTER 3

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles which thou dost, except God be with him. Jesus answered and said to him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith 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? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said to him, How can these things be? Jesus answered and said to him, Art thou a teacher of Israel, and knowest not these things? Verily, verily I say to thee, We speak what we know, and testify what we have seen; yet ye receive not our testimony. If I have told you earthly things, and ye believe not, how would ye believe if I told you heavenly things? For no one hath

gone up to heaven, but he that came down from heaven, the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, That whosoever believeth on him may not perish, but have everlasting life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him may not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world, but that the world might be saved through him. He that believeth on him, is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that practiseth the truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

After these things Jesus and his disciples went into the land of Judea, and there he tarried with them and baptized. And John also was baptizing in Enon, near Salim, because there was much water there; and they came and were baptized. For John was not yet cast into prison.

Then there arose a dispute between some of John's disciples and the Jews about purifying. And they came to John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou gavest testimony, behold he baptizeth, and all men come to him. John answered and said, A man can receive nothing, unless it be given him from heaven. Ye yourselves bear me witness that said, I am not the Christ, but I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom who standeth and heareth him, rejoiceth greatly because of the bridegrooms voice: this my joy therefore is fulfilled. He must increase but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth: yet no man receiveth his testimony. He that hath received his testimony, hath set to his seal, that God is true. For he whom God hath sent, speaketh the words of God; for God giveth not him the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son, hath everlasting life: but he that obeyeth not the Son, shall not see life; but the wrath of God abideth on him.

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## CHAPTER 4

When therefore the Lord knew that the Pharisees had heard, Jesus maketh and baptizeth more disciples than John, (Though Jesus himself baptized not; but his disciples) He left Judea, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with the journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith to her, Give me to drink. (For his disciples were gone to the city to buy meat.) Then saith the Samaritan woman to him, How dost thou, being a Jew, ask drink of me, who am a Samaritan woman? For the Jews have no dealing with the Samaritans. Jesus answered and said unto her, If thou hadst known the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water. The woman saith to him, Sir, thou hast nothing to draw with, and the well

is deep; whence then hast thou that living water? Art thou greater than our father Jacob who gave us the well, and himself drank thereof, and his children and his cattle? Jesus answered and said to her, Whosoever drinketh of this water, will thirst again. But whosoever drinketh of the water that I shall give him, will never thirst, but the water that I shall give him, will become in him a fountain of water springing up into everlasting life. The woman saith to him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith to her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said to her, Thou hast well said, I have no husband: For thou hast had five husbands, and he whom thou now hast, is not thy husband: this thou saidst truly. The woman saith to him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain: but ye say, that at Jerusalem is the place where men ought to worship. Jesus saith to her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship; for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship in spirit and in truth. The woman saith to him, I know that the Messiah is coming who is called Christ: when he is come, he will tell us all things. Jesus saith to her, I that speak to thee am He. And upon this came his disciples, and marveled that he talked with a woman. Yet none said, What seekest thou? Or, Why talkest thou with her?

The woman then left her water pot, and went to the city, and saith to the men, Come, see a man who told me all things that ever I did: Is not this the Christ? Then they went out of the city, and came to him.

In the meantime his disciples prayed him, saying, Master, eat. But he said to them, I have meat to eat that ye know not of. The disciples said one to another, Hath any man brought him to eat? Jesus saith to them, My meat is to do the will of him that sent me, and to finish his work. Say ye not, There are yet four months, and the harvest cometh? Lo, I say to you, lift up your eyes and survey the fields, for they are white already to the harvest. And he that reapeth receiveth wages, and gathereth fruit to life eternal, that both he that soweth and he that reapeth may rejoice together. And herein is the saying true, One soweth, and another reapeth. I have sent you to reap that whereon you have bestowed no labor: others have labored, and ye are entered into their labor.

And many of the Samaritans out of the city believed on him for the saying of the woman testifying, He told me all that ever I did. So when the Samaritans were come to him, they besought him to tarry with them. And he abode there two days. And many more believed, because of his word, And said to the woman, We no longer believe, because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world.

After the two days, he departed thence, and went into Galilee. (Now Jesus himself had testified, That a prophet hath not honor in his own country.) And when he was come into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast. For they also had come to the feast.

So he came again to Cana of Galilee, where he had made the water wine. And there was a certain noble man, whose son was sick at Capernaum. When he heard that Jesus was come out of

Judea into Galilee, he went to him, and besought him to come down and heal his son, for he was at the point of death. Jesus said to him, Unless ye see signs and wonders, ye will in nowise believe. The nobleman said to him, Sir, come down, ere my child die. Jesus said to him, Go: thy son liveth. And the man believed the word that Jesus spake to him, and he went. And as he was now going down his servants met him, and told him, saying, Thy son liveth. Then he asked of them the hour when he amended. And they said to him, Yesterday at the seventh hour the fever left him. So the father knew it was at the same hour, in which Jesus had said to him, Thy son liveth. And himself believed, and his whole house. This second miracle again Jesus wrought, being come out of Judea into Galilee.

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## CHAPTER 5

After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep gate, a bath which is called in the Hebrew tongue, Bethesda, having five porticos. In these lay a great multitude of diseased, of blind, halt, withered, waiting for the moving of the water. For an angel went down at certain times into the bath, and the water was troubled, and whosoever went in first, after the troubling of the water, was made whole, whatsoever disease he had. And a certain man was there, who had been diseased eight and thirty years. Jesus seeing him lie, and knowing that he had now been diseased a long time, saith to him, Desirest thou to be made whole? The infirm man answered him, Sir, I have no man to put me into the bath, when the water is troubled; and the while I am coming, another steppeth down before me. Jesus saith to him, Rise, take up thy bed and walk. And immediately the man was made whole, and took up his bed and walked: and the same day was the Sabbath. Then said the Jews to him that was healed, It is the Sabbath; it is not lawful for thee to take up thy bed. He answered, He that made me whole, said to me, Take up thy bed and walk. Then asked they him, Who is the man that said to thee, Take up thy bed and walk? And he that was healed knew not who he was for Jesus had retired, a multitude being in the place. Afterward Jesus findeth him in the temple, and said to him, Lo, thou art made whole: sin no more, lest a worse thing come to thee. The man departed and told the Jews, that it was Jesus who had made him whole.

And therefore the Jews persecuted Jesus, because he had done these things on the Sabbath. But Jesus answered them, My Father worketh until now, and I work. Therefore the Jews sought the more to kill him, because he not only broke the Sabbath, but also said that God was his own Father, making himself equal with God. Then answered Jesus and said to them, Verily, verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do: but what things soever he doth, these also doth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doth: and he will show him greater works than these, so that ye will marvel. For as the Father quickeneth the dead, so the Son also quickeneth whom he will. For neither doth the Father judge any one, but hath given all judgment to the Son; That all men may honor the Son, even as they honor the Father. He that honoureth not the Son, honoureth not the Father that sent him. Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and cometh not into condemnation, but is passed from death to life. Verily, verily I say to you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son also to have

life in himself, And hath given him authority to execute judgment likewise, because he is the Son of man. Marvel not at this: for the time is coming in which all that are in the graves shall hear his voice, And shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. I can do nothing of myself: as I hear, I judge, and my judgment is just; because I seek not my own will, but the will of him that sent me. If I testify of myself, my testimony is not valid. There is another that testifieth of me, and I know that the testimony which he testifieth of me is valid.

Ye sent to John, and he bare testimony to the truth. But I receive not testimony from man, but these things say, that ye may be saved He was a burning and a shining light, and ye were willing for a season to rejoice in his light. But I have a greater testimony than that of John: for the works which the Father hath given me to fulfil, the very works that I do testify of me, that the Father hath sent me. And the Father who hath sent me, he hath testified of me: ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you; for whom he hath sent, ye believe not. Search the Scriptures: in them ye are assured ye have eternal life: and it is they that testify of me. Yet ye will not come to me, that ye may have life. I receive not honor from men, But I know you, that ye have not the love of God in you. For I am come in my Father's name, and ye receive me not: if another shall come in his own name, him will ye receive. How can ye believe, while ye receive honor one of another, and seek not the honor that is from God only? Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words.

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## CHAPTER 6

After these things, Jesus went over the sea of Galilee, the sea of Tiberias, And a great multitude followed him, because they had seen the miracles which he did on the diseased. But Jesus went up into the mountain, and sat there with his disciples. And the Passover, a feast of the Jews, was nigh. Jesus then lifting up his eyes, and seeing a great multitude coming to him, saith to Philip, Whence shall we buy bread, that these may eat? (But this he said trying him: for he himself knew what he intended to do.) Philip answered him, Two hundred penny worth of bread is not sufficient for them, that each of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith to him, Here is a lad, who hath five barley loaves and two small fishes: but what are they among so many? Jesus said, Make the men sit down. (Now there was much grass in the place.) So the men sat down, in number about five thousand. Then Jesus took the loaves, and having given thanks, distributed to the disciples, and the disciples to them that were sat down, and likewise of the fishes as much as they would. When they were filled, he saith to his disciples, Gather up the fragments which remain, that nothing be lost. They therefore gathered them, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Then those men having seen the miracle which Jesus did, said, Of a truth this is the prophet that was to come into the world. Jesus therefore knowing that they were about to come and take him by force to make him a king, again retired to the mountain all alone.

In the evening, his disciples went down to the sea, and entering into the vessel, they went over the sea toward Capernaum: And it was now dark, and Jesus was not come to them. And the sea ran high, a great wind blowing. And having rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh to the vessel: and they were afraid. But he saith to them, It is I; be not afraid. Then they willingly received him into the vessel; and immediately the vessel was at the land to which they were bound.

The day following, the multitude who had stood on the other side of the sea, because they saw there was no other vessel there, save that one into which his disciples went, and that Jesus went not into the vessel with his disciples, but that his disciples were gone away alone: (But there came other little vessels from Tiberias, near the place where they had eaten bread, after the Lord had given thanks.) When they saw that Jesus was not there, neither his disciples, they also went aboard the vessels, and came to Capernaum seeking Jesus.

And having found him on the other side of the sea, they said to him, Rabbi, when comest thou hither? Jesus answered them and said, Verily, verily I say to you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were satisfied. Labor not for the meat which perisheth, but for that which endureth to everlasting life, which the Son of man will give you; for him hath God the Father sealed. Then said they to him, What shall we do, that we may work the works of God? Jesus answered and said to them, This is the work of God, that ye believe on him whom he hath sent. They said therefore to him, What sign dost thou then, that we may see and believe thee? What dost thou work? Our fathers ate manna, in the wilderness, as it is written, He gave them bread from heaven to eat. Then said Jesus to them, Verily, verily I say unto you, Moses gave you not the bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he that cometh down from heaven, and giveth life to the world. Then said they to him, Lord, ever give us this bread. And Jesus said to them, I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst. But I told you, that though ye have seen me, ye believe not. All that the Father giveth me, will come to me, and him that cometh to me, I will in nowise cast out. For I came down from heaven, not to do my own will, but the will of him that sent me. And this is the will of him that sent me, That of all which he hath given me, I should lose nothing, but should raise it up at the last day. And this is the will of him that sent me, that every one who seeth the Son, and believeth on him, should have everlasting life: and I will raise him up at the last day.

The Jews then murmured about him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven? Jesus answered and said to them, Murmur not among yourselves. No man can come unto me, unless the Father who hath sent me, draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and learned of the Father cometh to me. Not that any man hath seen the Father, save he who is from God; he hath seen the Father. Verily, verily I say unto you, he that believeth on me hath everlasting life. I am the bread of life. Your fathers ate manna in the wilderness, and yet died. This is the bread which cometh down from heaven, that a man may eat of it, and not die. I am the living bread which came down from heaven: If any man eat of this bread, he shall live for ever, and the bread that I will give is my flesh, which I will give for the life of the world.



The Jews then debated among themselves, saying, How can this man give us his flesh to eat? But Jesus said to them, Verily, verily I say unto you, unless ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. He that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is the bread which came down from heaven; not as your fathers ate manna, and died: he that eateth of this bread, shall live for ever. These things he said in the synagogue, teaching at Capernaum.

Many of his disciples hearing it, said, This is a hard saying: who can hear it? Jesus knowing in himself that his disciples murmured about this, said to them, Doth this offend you? What if ye shall see the Son of man ascend where he was before? It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I have spoken, they are Spirit and they are life. But there are some of you who believe not. (For Jesus had known from the beginning who they were that believed not, and who would betray him.) And he said, Therefore said I to you, That no man can come to me, unless it be given him by my Father.

From this time many of his disciples went back and walked no more with him. Then said Jesus to the twelve, Are ye also minded to go away? Then Simon Peter answered him, saying, Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and known, that thou art the Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve? Yet one of you is a devil. He spake of Judas Iscariot, the son of Simon; for he it was that would betray him, being one of the twelve.

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## CHAPTER 7

After these things Jesus walked in Galilee: for he would not walk in Judea, because the Jews sought to kill him. Now the Jews' feast of tabernacles was nigh. His brethren therefore said to him, Depart hence and go into Judea, that thy disciples there also may see the works which thou dost. For no man doth any thing in secret, but desireth to be publicly known: if thou dost these things, show thyself to the world. (For neither did his brethren believe on him.) Jesus saith to them, My time is not yet come: your time is always ready. The world cannot hate you, but me it hateth; because I testify of it, that its works are evil. Go ye up to the feast: I go not up to this feast yet; because my time is not yet fully come. Having said these things to them, he abode in Galilee.

But when his brethren were gone up, then he also went up to the feast, not openly, but as it were privately. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the multitude concerning him: for some said, He is a good man, others said, Nay; but he seduceth the people. However no man spake openly of him, for fear of the Jews.

Now at the middle of the feast, Jesus went up into the temple and taught. And the Jews marveled, saying, How doth this man know letters, having never learned? Jesus answered them

and said, My doctrine is not mine, but his that sent me. If any man be willing to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true, and there is no unrighteousness in him. Did not Moses give you the law? Yet none of you keepeth the law. Why seek ye to kill me? The people answered and said, Thou hast a devil. Who seeketh to kill thee? Jesus answered and said to them, I did one work, and ye all marveled at it. Moses gave you circumcision, (not that it is of Moses, but of the fathers) and ye circumcise a man on the Sabbath. If a man receive circumcision on the Sabbath, that the law of Moses may not be broken; are ye angry at me, because I entirely healed a man on the Sabbath? Judge not according to appearance, but judge righteous judgment.

Then said some of them of Jerusalem, Is not this he whom they seek to kill? And lo he speaketh boldly, and they say nothing to him. Do the rulers know indeed that this is the Christ? Howbeit we know this man, whence he is: but when Christ cometh none knoweth whence he is: Then cried Jesus in the temple as he taught saying, Do you both know me, and know whence I am? And yet I am not come of myself, but he that sent me is true, whom ye know not. But I know him; for I am from him, and he hath sent me. Then they sought to seize him; but no man laid hands on him, because his hour was not yet come. And many of the multitude believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done! The Pharisees heard the multitude whispering such things concerning him, and the Pharisees and the chief priests sent officers to seize him. Then said Jesus to them, Yet a little time I am with you, and then I go to him that sent me. Ye shall seek, and shall not find me and where I am ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go to the dispersed among the Greeks, and teach the Greeks? What saying is this that he said, Ye shall seek me, and shall not find me; and where I am ye cannot come?

On the last, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come to me and drink. He that believeth on me, out of his belly (as the Scripture hath said) shall flow rivers of living water. This he spake of the Spirit, which they who believed on him were to receive: for the Holy Ghost was not yet given, because Jesus was not yet glorified. Many of the multitude therefore, hearing this discourse, said, Certainly this is the prophet. Others said, This is the Christ. But some said, Doth Christ come out of Galilee? Hath not the Scripture said that Christ cometh of the seed of David, and from Bethlehem, the town where David was? So there was a division among the people concerning him. And some of them would have seized him: but no man laid hands on him. So the officers came to the chief priests and Pharisees; and they said to them, Why have ye not brought him? The officers answered, Never man spake like this man. The Pharisees answered, Are ye also deceived? Hath any of the rulers believed on him, or of the Pharisees? But this populace, who know not the law, are accursed. Nicodemus (he that came to him by night, being one of them) saith to them, Doth our law judge a man before it hear him, and know what he doth? They answered and said to him, Art thou also a Galilean? Search and see, that out of Galilee ariseth no prophet. And every man went to his own house.

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## CHAPTER 8

But Jesus went to the mount of Olives. And early in the morning he returned to the temple, and all the people came to him, and sitting down he taught them. And the scribes and Pharisees brought in a woman taken in adultery, and having set her in the midst, They say to him, Master, this woman was taken actually committing adultery. Now Moses hath commanded us in the law to stone such. What therefore sayest thou? This they spoke tempting him, that they might have to accuse him. But Jesus stooping down, wrote with his finger on the ground. And as they continued asking him, he raised himself and said to them, He that is without sin among you let him cast the first stone at her. Then stooping down again, he wrote on the ground. But they who heard it went out one by one, beginning at the eldest; and Jesus was left alone, and the woman in the midst. Then Jesus raising himself up, said to her, Woman, where are thine accusers? Hath no man condemned thee? She saith, No man, sir. And Jesus saith unto her, Neither do I condemn thee. Go, and sin no more.

Then spake Jesus again to them, I am the light of the world, he that followeth me shall in nowise walk in darkness, but shall have the light of life. The Pharisees therefore said to him, Thou testifiest of thyself: thy testimony is not valid. Jesus answered and said to them, Though I testify of myself, yet my testimony is valid: for I know whence I came, and whither I go: but ye know not whence I came, or whither I go. Ye judge after the flesh: I judge no man. And yet if I judge, my judgment is valid; for I am not alone: but I and the Father that sent me. Even in your law it is written, The testimony of two men is valid. I am one that testify of myself, and the Father that sent me testifieth of me. Then said they to him, Where is thy Father? Jesus answered, Ye neither know me nor my Father. If ye had known me, ye would have known my Father also. These words spake he in the treasury, as he taught in the temple. And no man seized him; for his hour was not yet come.

Then said Jesus again to them, I go, and ye shall seek me, and shall die in your sin. Whither I go, ye cannot come. The Jews said therefore, Will he kill himself? Because he saith, Whither I go, ye cannot come. And he said to them, Ye are of them that are beneath; I am of them that are above: ye are of this world; I am not of this world. Therefore I said, Ye shall die in your sins; for if ye believe not that I am, ye shall die in your sins. Then said they to him, Who art thou? And Jesus saith to them, Even what I say to you from the beginning. I have many things to say and to judge of you; but he that sent me is true; and I speak to the world the things which I have heard from him. They understood not that he spake to them of the Father. Jesus therefore said to them, When ye shall have lifted up the Son of man, then shall ye know that I am, and that I do nothing of myself, but as my Father hath taught me, I speak these things. And he that sent me is with me; the Father hath not left me alone; for I do always the things that please him. As he spake these words, many believed on him.

Then said Jesus to the Jews who believed on him, If ye continue in my word, ye are my disciples indeed: And ye shall know the truth, and the truth shall make you free. They answered him, We are Abraham's offspring, and were never enslaved to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily I say unto you, He that committeth sin is the slave of sin: And the slave abideth not in the house for ever: but the Son abideth for ever. If therefore the Son shall make you free, you will be free indeed. I know that ye are Abraham's offspring; yet ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father, and ye do that which ye have heard from your father. They answered and said

to him, Abraham is our father. Jesus saith to them, If ye were the children of Abraham ye would do the works of Abraham. But now ye seek to kill me, a man who have told you the truth which I have heard from God. Abraham did not thus. Ye do the deeds of your father. They said to him, We were not born of fornication; we have one Father, even God. Jesus said to them, If God were your Father, ye would love me; for I proceeded forth, and come from God. I am come not of myself, but he hath sent me. Why do ye not understand my discourse? Even because ye cannot hear my word. Ye are of your father the devil, and your will is to do the desires of your father. He was a murderer from the beginning, and abode not in the truth; for there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. But because I speak the truth, ye believe me not. Which of you convicteth me of sin? And if I speak the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said to him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honor my Father, and ye dishonor me. I seek not my own glory; there is one that seeketh it and judgeth. Verily, verily I say unto you, If a man keep my word, he shall never see death. Then said the Jews to him, Now we know that thou hast a devil. Abraham is dead and the prophets: yet thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, who is dead? The prophets also are dead. Whom makest thou thyself? Jesus answered. If I honor myself, my honor is nothing; it is my Father that honoureth me, of whom ye say, He is our God. Yet ye have not known him: but I know him. And if I should say I know him not, I should be a liar like you: but I know him, and keep his word. Your father Abraham longed to see my day; and he saw it and was glad. Then said the Jews to him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them, Verily, verily I say unto you, Before Abraham was, I AM. Then they took up stones to cast at him; but Jesus concealed himself, and went out of the temple, going through the midst of them, and so passed on.

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## CHAPTER 9

And as he passed on, he saw a man blind from his birth. And his disciples asked him, saying, Master, who sinned, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God might be made manifest through him. I must work the works of him that sent me, while it is day; the night is coming when no man can work. While I am in the world, I am the light of the world. Having said this, he spat on the ground, and made clay with the spittle, and anointed the eyes of the blind man with the clay, and said to him, Go, wash at the pool of Siloam (which is by interpretation, Sent). He went therefore, and washed, and came seeing.

Then the neighbors and they who had seen him before, when he was blind, said, Is not this he who used to sit begging? Some said, This is he: others, He is like him: but he said, I am he. They said to him, How were thine eyes opened? 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. And I went, and washed, and received sight. Then said they to him, Where is he? He said, I know not.

They bring to the Pharisees the man who had aforetime been blind. (It was the Sabbath, when Jesus made the clay and opened his eyes.) Again the Pharisees also asked him how he had received his sight? He said to them, He put clay on my eyes, and I washed, and see. Therefore said some of the Pharisees, This man is not of God because he keepeth not the Sabbath. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say to the blind man again, What sayest thou of him, for that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind and received his sight, till they had called the parents of him who had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see? His parents answered them, and said, We know that this is our son, and that he was born blind. But how he now seeth, we know not, or who hath opened his eyes we know not. He is of age: ask him; he will speak concerning himself. His parents said this because they feared the Jews; for the Jews had already agreed, That if any man should own him to be Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.

Therefore they called a second time the man that had been blind, and said to him, Give glory to God; we know that this man is a sinner. He answered and said, That he is a sinner I know not: one thing I know, that I was blind and now see. They said to him again, What did he to thee? How opened he thine eyes? He answered them, I have told you already, and ye did not hearken: why would you hear it again? Are ye also willing to be his disciples? Then they reviled him and said, Thou art a disciple of that fellow; but we are disciples of Moses. We know that God spake to Moses; but we know not this fellow, whence he is. The man answered and said to them, Why, herein is a marvelous thing, that ye know not whence he is: although he hath opened my eyes! We know that God heareth not sinners; but if a man be a worshipper of God, and do his will, him he heareth. Since the world began it was not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said to him, Thou wast altogether born in sin, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and having found him, he said to him, Dost thou believe on the Son of God? He answered and said, Sir, who is he, that I may believe on him? Jesus said to him, Thou hast both seen him, and he that talketh with thee is he. And he said, Lord, I believe. And he worshipped him. Jesus said, For judgment am I come into the world, that they who see not may see, and that they who see may become blind. And some of the Pharisees that were with him heard this, and said to him, Are we blind also? Jesus said to them, If ye had been blind ye would have no sin. But now ye say, We see: therefore your sin remaineth.

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## CHAPTER 10

Verily, verily I say to you, he that entereth not by the door into the sheepfold, but climbeth up some other way, he is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the doorkeeper openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath led forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. They will not follow a stranger, but will

flee from him; for they know not the voice of strangers. This parable spake Jesus to them; but they understood not what things they were which he spake to them.

Therefore Jesus said to them again, Verily, verily I say unto you, I am the door of the sheep. Whosoever are come before me, are thieves and robbers; but the sheep did not hear them. I am the door; if any one enter in by me, he shall be safe, and shall go in and out, and find pasture. The thief cometh not, but to steal, and to kill, and to destroy: I am come, that they may have life, and that they may have it abundantly: I am the good shepherd: the good shepherd layeth down his life for the sheep. But the hireling, who is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: so the wolf seizeth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine: (As the Father knoweth me, and I know the Father) and I lay down my life for the sheep. I have also other sheep which are not of this fold: I must bring them likewise, and they will hear my voice, and there shall be one flock, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I may take it again. No one taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commission have I received of my Father. There was again a division among the Jews because of these sayings. Many of them said, He hath a devil, and is mad: why hear ye him? Others said, These are not the words of one that hath a devil. Can a devil open the eyes of the blind?

Now the feast of the dedication came on at Jerusalem: and it was winter. And Jesus was walking in the temple in Solomon's portico. Then came the Jews round about him, and said to him, How long dost thou keep us in suspense? If thou be the Christ, tell us plainly. Jesus answered them, I have told you; yet ye do not believe; the works that I do in my Father's name, they testify of me. But as I have told you, ye do not believe, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me. And I give them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, who gave them me, is greater than all; and none shall pluck them out of my Father's hand. I and the Father are one.

Then the Jews again took up stones to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, We stone thee not for a good work, but for blasphemy, and because thou being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said ye are gods? If he call them gods to whom the word of God came (and the Scripture cannot be broken) Say ye of him whom God hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe, that the Father is in me, and I in him. Therefore they sought again to seize him; but he escaped out of their hands.

And he went away again beyond Jordan, to the place where John baptized at first, and there he abode. And many came to him and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there.

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## CHAPTER 11

Now one Lazarus, of Bethany, the town of Mary, and her sister Martha, was sick. (It was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent to him, saying, Lord, behold he whom thou lovest is sick. Jesus hearing it, said, This sickness is not to death, but for the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. So after he had heard that he was sick, he abode still two days in the place where he was. Then after this he saith to the disciples, Let us go into Judea again. The disciples say to him, Master, the Jews but now sought to stone thee, and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day he stumbleth not, because he seeth the light of this world. But if any man walk in the night, he stumbleth, because the light is not in him. Thus he spake, and after that he saith to them, Our friend Lazarus sleepeth; but I go to awake him. Then the disciples said, Lord, if he sleep, he will recover. Jesus spake of his death; but they thought he had spoken of the natural rest in sleep. Then said Jesus to them plainly, Lazarus is dead. And I am glad for your sake I was not there, that ye may believe: but let us go to him. Then said Thomas, called Didymus, to his fellow disciples, Let us also go, that we may die with him.

When Jesus came, he found he had been now four days in the tomb. (Now Bethany was near Jerusalem, about fifteen furlongs off.) And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. When Martha heard that Jesus was coming, she went and met him; but Mary sat in the house. Then said Martha to Jesus, Lord, if thou hadst been here, my brother had not died. But I know even now, that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her, Thy brother shall rise again. Martha said to him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection and the life; he that believeth in me, though he die, yet shall he live; And whosoever liveth and believeth in me, shall not die for ever. Believest thou this? She saith to him, Yea, Lord, I believe thou art the Christ, the Son of God, who was to come into the world. Having said this, she went and privately called Mary her sister, saying, The Master is come, and calleth for thee. As soon as she heard it, she arose quickly and came to him. Jesus was not yet come into the town, but was at the place where Martha had met him. The Jews then who were with her in the house and comforted her, seeing Mary, that she arose up quickly and went out, followed her, saying, She is going to the tomb to weep there. When Mary was come where Jesus was, and saw him, she fell at his feet, saying to him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews weeping who came with her, he groaned deeply, and troubled himself and said, Where have ye laid him? They say to him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this person, who opened the eyes of the blind, have even caused that this man should not have died? Jesus again groaning in himself, cometh to the tomb. It was a cave, and a stone lay upon it. Jesus saith, Take away the stone. Martha, the sister of the deceased, saith to him, Lord, by this time he stinketh; for he had been buried four days. Jesus saith to her, Said I not to thee, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from where the dead lay. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but I spake this because of the people who stand by, that they may believe that thou hast sent me. And having spoken thus, he cried with a loud voice, Lazarus, come forth. And he that had been dead came forth, bound hand and foot with grave clothes, and his face was wrapped about with a napkin. Jesus saith to them, Loose him, and let him go.

Many therefore of the Jews who were come to Mary, and had seen the things which Jesus had done, believed on him. But some of them went to the Pharisees, and told them what things Jesus had done. Then the chief priests and elders assembled a council and said, What do we? For this man doth many miracles. If we let him thus alone, all men will believe on him, and the Romans will come and subvert both our place and nation. And one of them, Caiaphas, being the high priest that year, said to them, Ye know nothing, Nor consider it as expedient for us, that one man should die for the people, and that the whole nation perish not. He spake not this of himself, but being high priest that year, he prophesied, that Jesus should die for the nation: And not for that nation only, but that he might also gather into one all the children of God that were scattered abroad. Therefore from that day they consulted together to put him to death.

Jesus therefore walked no longer openly among the Jews, but went thence into the country, near the wilderness, to a city called Ephraim, and there continued with his disciples. And the Passover of the Jews was nigh; and many went up to Jerusalem to purify themselves. Then sought they for Jesus, and said one to another, standing in the temple, What think ye? That he will not come to the feast? Now both the chief priests and Pharisees had given order, That if any man knew where he was, he should show it, that they might apprehend him.

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## CHAPTER 12

Then Jesus, six days before the Passover, came to Bethany, where Lazarus was who had been dead, whom he had raised from the dead. There they made him a supper, and Martha served; but Lazarus was one of them who sat at table with him. Then Mary, taking a pound of ointment, of very costly spikenard, anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. But one of his disciples, Judas Iscariot, who was about to betray him, saith, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not because he cared for the poor, but because he was a thief and had the purse, and bare what was put therein. Then Jesus said, Let her alone; against the day of my burial hath she kept this. Ye have the poor always with you: but me ye have not always.

Now much people of the Jews knew that he was there, and came not only for the sake of Jesus, but also to see Lazarus, whom he had raised from the dead. But the chief priests consulted, how to kill Lazarus also, Because on his account, many of the Jews went away, and believed on Jesus.

The next day, a great multitude who were come to the feast, having heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went out to meet him, and cried, Hosanna: blessed in the name of the Lord is he that cometh, the King of Israel. And Jesus having found a young ass, rode thereon, as it is written, Fear not, daughter of Zion; behold thy King cometh, sitting on an ass's colt. These things his disciples understood not at first: but when Jesus had been glorified, then they remembered that these things were written of him, and that they had done these things to him. And the multitude who were with him, when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went to meet him,



because they heard he had done this miracle. The Pharisees therefore said to each other, Perceive ye how ye prevail nothing? Behold, the world is gone after him.

Now among those who came up to worship at the feast, there were certain Greeks. These came to Philip of Bethsaida in Galilee, and asked him, saying, Sir, we desire to see Jesus. Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily I say unto you, Unless a grain of wheat that falleth into the ground die, it remaineth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it: and he that hateth his life in this world shall preserve it to life eternal. If any man serve me, let him follow me, and where I am, there shall also my servant be: if any man serve me, him will the Father honor.

Now is my soul troubled. And what shall I say? Father, save me from this hour? But for this cause I came, for this hour. Father, glorify thy name. Then a voice came from heaven, I have both glorified it, and I will glorify it again. The multitude who stood and heard it, said, It thundered; others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, when I am lifted up from the earth, will draw all men to me. (He spake this, signifying what death he should die.) The multitude answered him, We have heard out of the law, that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man? Then Jesus said to them, Yet a little while is the light with you. Walk while ye have the light, lest darkness overtake you; for he that walketh in darkness, knoweth not whither he goeth. While ye have the light, believe in the light, that ye may become children of light. These things spake Jesus, and retiring concealed himself from them.

But though he had done so many miracles before them, yet they believed not on him; So that the word of the Prophet Isaiah was fulfilled, which he said, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? Therefore they could not believe, according to what Isaiah said again, He hath blinded their eyes, and hardened their heart, that they might not see with their eyes, and understand with their heart, and be converted, that I might heal them. These things said Isaiah, when he saw his glory, and spake of him. Nevertheless many even of the rulers believed on him, but they did not confess him, because of the Pharisees, lest they should be put out of the synagogue. For they loved the praise of man more than the praise of God.

Jesus said with a loud voice, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me, may not continue in darkness. If any man hear my words, and believe not, I judge him not; for I am not come to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word which I have spoken, that shall judge him at the last day. For I have not spoken of myself, but the Father who sent me, he gave me commandment, what I should say, and how I should speak. And I know that his commandment is life everlasting; what therefore I speak to you, as the Father hath said to me, so I speak.

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## CHAPTER 13

Now before the feast of the Passover, Jesus knowing his hour was come, to pass out of this world to the Father, having loved his own who were in the world, he loved them to the end. And while they were at supper (the devil having now put it into the heart of Judas Iscariot, the son of Simon, to betray him) Jesus knowing the Father had given all things into his hands, and that he was come forth from God, and going to God, Riseth from supper, and layeth aside his garments, and taking a towel, girdeth himself. After that, he poured water into the basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter, who saith to him, Lord, dost thou wash my feet? Jesus answered and said to him, What I do, thou knowest not now; but thou shalt know hereafter. Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith to him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He who hath been bathed, needeth only to wash his feet, and is clean all over: and ye are clean; but not all. For he knew who would betray him: therefore he said, Ye are not all clean. So after he had washed their feet, and taken his garments, sitting down again, he said to them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye also may do as I have done to you. Verily, verily I say unto you, the servant is not greater than his Lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye, if ye do them. I speak not of you all: I know whom I have chosen, that the scripture may be fulfilled, He that eateth bread with me, hath lifted up his heel against me. Now I tell you before it is done, that when it is done, ye may believe that I am he. Verily, verily I say unto you, he that receiveth whomsoever I send, receiveth me, and he that receiveth me receiveth him that sent me.

Jesus having said this, was troubled in spirit, and testified, and said, Verily, verily I say unto you, one of you will betray me. Then the disciples looked one on another doubting of whom he spake. Now there was lying in the bosom of Jesus one of the disciples whom Jesus loved. Simon Peter therefore beckoned to him, to ask who it was of whom he spake. He then, leaning on the breast of Jesus, saith to him, Lord, who is it? Jesus answered, It is he to whom I shall give the sop when I have dipped it. And having dipped the sop, he giveth it to Judas Iscariot, the son of Simon. And after the sop, then Satan entered into him. Then said Jesus to him, What thou doest, do quickly. Now none at the table knew why he said this to him. But some thought, as Judas had the purse, that Jesus had said to him, Buy what we have need of against the feast, or, Give something to the poor. He then having received the sop, went out immediately. And it was night when he went out.

Jesus saith, Now is the Son of man glorified, and God is glorified by him. If God be glorified by him, God will also glorify him with himself, and will shortly glorify him. Beloved children, yet a little while I am with you: ye shall seek me, and as I said to the Jews, Whither I go ye cannot come, so now I say to you. A new commandment I give you, that ye love one another: as have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Simon Peter said to him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou wilt follow me hereafter. Peter saith to him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered

him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, the cock shall not have crowed, till thou hast denied me thrice.

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## CHAPTER 14

Let not your heart be troubled: believe in God: believe also in me. In my Father's house are many mansions; if not, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself, that where I am, ye may be also. And whither I go ye know, and the way ye know. Thomas saith to him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith I am the way, and the truth, and the life; no man cometh to the Father but by me. If ye had known me, ye would have known my Father also: from henceforth ye have known him, and have seen him. Philip saith to him, Lord, show us the Father, and it sufficeth us. Jesus saith to him, Have I been so long with you, and hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself; and the Father that dwelleth in me he doth the works. Believe me, because I am in the Father, and the Father in me; but if not, believe me for the sake of the works. Verily, verily I say unto you, He that believeth on me, the works which I do shall he do also; and greater than these shall he do, because I go to my Father. And whatsoever ye shall ask in my name, I will do it, that the Father may be glorified through the Son. If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments. And I will ask the Father, and he will give you another Comforter, to remain with you for ever, Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But ye know him, for he remaineth with you, and shall be in you. I will not leave you orphans: I come to you. Yet a little while, and the world seeth me no more: but ye see me: because live, ye shall live also. At that day ye shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved by my Father, and I will love him, and will manifest myself to him.

Judas (not Iscariot) saith to him, Lord, how is it that thou art about to manifest thyself to us, and not to the world? Jesus answered and said to him, If any man love me, he will keep my words; and my Father will love him, and we will come to him, and make our abode with him. He that loveth me not, keepeth not my words; and the word which ye hear is not mine, but the Father's who sent me.

These things have I spoken to you, while I remained with you. But the Comforter, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and will bring all things to your remembrance, whatsoever I have said to you. Peace I will leave with you; my peace I will give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye heard me say to you, I go, and come again to you. If ye loved me, ye would have rejoiced, because I go to the Father; for the Father is greater than I. And now I have told you, before it cometh to pass, that when it is come to pass ye may believe. Hereafter I shall not talk

much with you; for the prince of this world is coming; but he hath nothing in me: But that the world may know that I love the Father, and as the Father commanded me, so I do. Arise, and let us go hence.

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## CHAPTER 15

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every one that beareth fruit, he purifieth it, that it may bear more fruit. Now ye are clean through the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can ye, unless ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, he beareth much fruit; but separate from me ye can do nothing. If any one abide not in me, he is cast out as a branch, and is withered: and they gather and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask whatsoever ye will, and it shall be done for you. Hereby is my Father glorified, that ye bear much fruit: so shall ye be my disciples. As the Father hath loved me, so have I also loved you. Abide ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. I have spoken these things to you, that my joy might remain in you, and your joy might be full. This is my commandment, That ye love one another, as I have loved you. No one hath greater love than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. I no longer call you servants, for the servant knoweth not what his lord doth: but I have called you friends: for all things that I have heard from my Father, I have made known to you. Ye have not chosen me, but I have chosen you, and appointed you that ye may go and bear fruit, and that your fruit may remain; that whatsoever ye shall ask of the Father in my name, he may give it you. This I command you, That ye love one another.

If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said to you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do to you, for my name's sake, because they know not him that sent me. If I had not come and spoken to them, they had not had sin, but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which no other did, they had not had sin: but now have they seen them, and yet hated both me and my Father So that the word which is written in their law is fulfilled, They hated me without a cause. But when the Comforter is come, whom I will send to you from the Father, the Spirit of truth, who proceedeth from the Father, he shall testify of me. Ye also shall testify, because ye have been with me from the beginning.

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## CHAPTER 16

I have told you these things, that ye may not be offended. They will put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think he doth God service. These things will they do, because they have not known the Father nor me. But I have told you these things, that when the time shall come, ye may remember I told you them. I did not tell you these things at the beginning, because I was with you. But now I go to him that sent me, and none of you asketh me, Whither goest thou? But because I have told you these things, sorrow hath filled your heart. But I tell you the truth; it is expedient for you that I go: for if I go not, the Comforter will not come to you; but if I depart, I will send him to you. And he coming will convince the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me: Of righteousness, because I go to my Father, and ye see me no more: Of judgment, because the prince of this world is judged.

I have yet many things to say to you, but ye cannot bear them now. But when he, the Spirit of truth, is come, he will guide you into all the truth; for he will not speak of himself: but whatsoever he shall hear, he will speak; and he will show you the things which are to come. He will glorify me; for he will take of mine, and show it you. All things that the Father hath are mine: therefore I said, He will take of mine, and show it you. A little while and ye shall not see me; and again, a little while and ye shall see me, because I go to the Father. Then some of his disciples said to each other, What is this that he saith to us? A little while and ye shall not see me; and again, a little while and ye shall see me? and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We understand not what he saith. Jesus knew they were desirous to ask him, and said to them, Ye inquire among you of this, that I said, A little while and ye shall not see me: and again, A little while and ye shall see me. Verily, verily I say unto you, Ye will weep and lament; but the world will rejoice: ye will be sorrowful; but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she hath brought forth the child, she no longer remembereth the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no one taketh from you. And in that day ye shall not question me about any thing. Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full. I have spoken these things to you in parables: but the time is coming when I will no longer speak to you in parables, but will show you plainly the Father. At that day ye shall ask in my name: and I say not to you, that I will pray the Father for you. For the Father himself loveth you, because ye have loved me, and have believed that I came forth from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

His disciples say to him, Lo, now speakest thou plainly, and speakest no parable. Now we are sure that thou knowest all things, and needest not that any should question thee: by this we believe that thou camest forth from God. Jesus answered, Ye do now believe. But lo, the hour is coming, yea, is already come that ye will be scattered every one to his own, and shall leave me alone: and yet I am not alone, for the Father is with me. I have spoken these things to you, that ye may have peace in me. In the world ye shall have tribulation; but take courage, I have overcome the world.

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## CHAPTER 17

These things spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him. And this is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on earth. I have finished the work which thou gavest me to do. And now, Father, glorify thou me with thyself, with the glory which I had with thee before the world was.

I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and thou hast given them me, and they have kept thy word. Now they know, that all things whatsoever thou hast given me are of thee. For I have given them the words which thou gavest me, and they have received them, and have known surely, that I came forth from thee, and they have believed that thou hast sent me. I pray for them: I pray not for the world, but for them whom thou hast given me; for they are thine. And all things that are mine are thine, and that are thine are mine, and I am glorified by them. And I am no longer in the world, but these are in the world, and I come to thee. Holy Father, keep through thy name them whom thou hast given me, that they may be one, as we are. While I was with them in the world I kept them through thy name. Those whom thou hast given me I have guarded, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled. And now I am coming to thee, and I speak these things in the world, that they may have my joy fulfilled in them. I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world. I do not pray that thou wouldest take them out of the world, but that thou wouldest keep them from the evil one. They are not of the world, as I am not of the world. Sanctify them through the truth: thy word is truth. As thou hast sent me into the world, I also have sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified through the truth.

Neither pray I for these alone, but for them also who will believe on me through their word: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given them, that they may be one as we are one: I in them, and thou in me, that they may be perfected in one; and that the world may know, that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that these also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world. Righteous Father, though the world hath not known thee, yet I have known thee, and these have known that thou hast sent me. And I have declared to them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them.

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## CHAPTER 18

Jesus having spoken these words, went forth with his disciples over the brook Kidron, where was a garden, into which he entered and his disciples. And Judas also, who betrayed him, knew the place: for Jesus had often met there with his disciples. Judas then having received a troop of soldiers, and officers from the chief priests and Pharisees, cometh thither with lanterns,

and torches, and arms. Then Jesus knowing all things that were coming upon him, going forth said to them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith to them, I am he. And Judas also, who betrayed him, stood with them. As soon as he said to them, I am he, they went backward, and fell to the ground. He asked them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, have told you, am he: if therefore ye seek me, let these go: That the saying might be fulfilled which he had spoken, Of them whom thou hast given, me, I have lost none. Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus to Peter: Put up the sword into its scabbard. The cup which my Father hath given me, shall I not drink it?

Then the soldiers and the captain, and officers of the Jews took Jesus and bound him. And led him away to Annas first, (for he was father in-law to Caiaphas, who was high priest that year). Caiaphas was he who had counseled the Jews, that it was expedient one man should die for the people. Now Simon Peter followed Jesus, and another disciple. That disciple was known to the high priest, and went with Jesus into the palace of the high priest. But Peter stood at the door without: therefore the other disciple, who was known to the high priest, went out and spake to her that kept the door, and brought in Peter. Then saith the maid who kept the door to Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers having made a fire of coals (for it was cold) stood and warmed themselves: and Peter stood with them and warmed himself. Then the high priest asked Jesus of his disciples and of his doctrine. Jesus answered him, I spake openly to the world; I was continually teaching in the synagogue and in the temple, whither all the Jews resort, and in secret have I said nothing. Why askest thou me? Ask them that heard me, what I said to them: behold they know what I said. When he had said thus, one of the officers, who stood by, gave Jesus a blow, saying, Answerest thou the high priest so? Jesus answered, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? (Now Annas had sent him bound to Caiaphas the high priest.)

And Simon Peter was standing and warming himself. They said to him, Art not thou also one of his disciples? He denied and said, I am not. One of the servants of the high priest (being kinsman to him whose ear Peter had cut off) said, Did not I see thee in the garden with him? Peter denied again, and immediately the cock crew.

Then they led Jesus from Caiaphas to the governor's palace and it was early: and they went not into the palace themselves, that they might not be defiled, but might eat the Passover. Pilate therefore went out to them, and said, What accusation do ye bring against this man? They answered and said to him, If he were not a malefactor, we should not have delivered him to thee. Then said Pilate to them, Take ye him, and judge him according to your law. The Jews said to him, It is not lawful for us to put any man to death: So the saying of Jesus was fulfilled which he spake, signifying what death he should die. Then Pilate returned into the palace, and called Jesus, and said to him, Art thou the king of the Jews? Jesus answered him, Sayest thou this of thyself? or did others tell it thee of me? Pilate answered, Am I a Jew? thy own nation, even the chief priests, have delivered thee to me. What hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, my servants would have fought, that I might not be delivered to the Jews: but my kingdom is not from hence. Pilate said to him, Art thou a king then? Jesus answered, Thou sayest I am a king. To this end was I born, and for this cause came I into the world, that I might bear witness to the truth. Every one that is of the truth, heareth my voice. Pilate saith to him,

What is truth? And having said this, he went out again to the Jews, and saith to them, I find no fault in him. But ye have a custom that I should release to you one at the Passover: will ye therefore that I release to you the king of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

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## CHAPTER 19

Then Pilate therefore took Jesus and scourged him. And the soldiers having platted a crown of thorns, put it on his head, and put on him a purple robe, And said, Hail, king of the Jews. And they smote him on the cheeks. Pilate went out again, and saith to them, Lo, I bring him forth to you, that ye may know I find no fault in him. Then Jesus came forth, wearing the crown of thorns, and the purple robe. And he saith to them, Behold the man. But when the chief priests and the officers saw him, they cried out saying, Crucify, crucify him. Pilate saith to them, Take ye him and crucify him; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate heard that saying, he was the more afraid, And returned into the palace, and saith to Jesus, Whence art thou? But Jesus gave him no answer. Then Pilate saith to him, Speakest thou not to me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power over me, unless it were given thee from above: therefore he that delivered me to thee hath the greater sin. Upon this Pilate sought to release him: but the Jews cried out saying, If thou release this man, thou art not a friend to Caesar. Whosoever maketh himself a king, speaketh against Caesar. Pilate hearing this saying, brought Jesus forth, and sat on the judgment seat, in a place called the pavement, but in Hebrew, Gabbatha; (It was the preparation of the Passover, and about the third hour) and saith to the Jews, Behold your king. But they cried out, Away with him, away with him, crucify him. Pilate saith to them, Shall I crucify your king? The chief priests answered, We have no king but Caesar. Then delivered he him to them to be crucified.

And they took Jesus and led him away. And he bearing his cross, went forth to the place called the place of a skull, which is called in Hebrew, Golgotha; Where they crucified him, and two others with him, one on each side, and Jesus in the midst. And Pilate wrote an inscription also, and put it on the cross: and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. Many of the Jews read this inscription; for the place where Jesus was crucified was near the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests to Pilate, Write not, The king of the Jews; but that he said I am the king of the Jews. Pilate answered, What I have written, I have written. And the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part, and also his vesture: now the vesture was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be; that the scripture might be fulfilled which saith, They parted my garments among them, and cast lots for my vesture. These things therefore the soldiers did.

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. Jesus therefore seeing his mother, and the disciple standing by whom he loved, saith to his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour the disciple took her to his own home.



After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar. And filling a sponge with vinegar, and putting it on a stalk of hyssop, they put it to his mouth. When Jesus had taken the vinegar, he said, It is finished, and bowing the head, he delivered up his spirit.

Now because it was the preparation, lest the bodies should remain upon the cross on the Sabbath (for that Sabbath was a great day) the Jews besought Pilate, that their legs might be broken, and they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other, who was crucified with him. But coming to Jesus, when they saw he was dead already, they brake not his legs. But one of the soldiers pierced his side with a spear, and forthwith there came out blood and water. And he that saw hath testified it, and his testimony is true, and he knoweth that he saith true, that ye also may believe. For these things were done that the scripture might be fulfilled, A bone of it shall not be broken. And again another scripture saith, They shall look on him whom they have pierced.

And after these things, Joseph of Arimathea (being a disciple of Jesus, but secretly, for fear of the Jews) asked Pilate leave to take away the body of Jesus. And Pilate gave him leave. He came therefore and took the body of Jesus. And Nicodemus also came (who at first had come to Jesus by night) bringing a mixture of myrrh and aloes, about a hundred pounds. So they took the body of Jesus, and wrapped it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden, and in the garden a new sepulchre, in which no man had ever been laid. There therefore they laid Jesus, because of the preparation day of the Jews; for the sepulchre was nigh.

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## CHAPTER 20

The first day of the week cometh Mary Magdalene early, while was yet dark, to the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Then Peter went out and the other disciple, and came to the sepulchre. They both ran together, but the other disciple outran Peter, and came first to the sepulchre. And stooping down he seeth the linen clothes lying: yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin that had been about his head, not lying with the linen clothes, but folded up in a place by itself. Then the other disciple who came first to the sepulchre, went in; and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went home again.

But Mary stood without at the sepulchre weeping. And as she wept, she stooped down into the sepulchre, and seeth two angels in white sitting, where the body of Jesus had laid, one at the head, and one at the feet. And they say to her, Woman, why weepest thou? She saith to them, They have taken away my Lord, and I know not where they have laid him. And having said this she turned herself back, and seeth Jesus standing, but knew not that it was Jesus. Jesus saith to her,

Woman, why weepest thou? Whom seekest thou? She supposing him to be the gardener, saith to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith to her, Mary! She turning, saith to him, Rabboni; that is, Master. Jesus saith to her, Touch me not; for I am not yet ascended to my Father. But go to my brethren, and say to them, I ascend to my Father and your Father, and to my God, and your God. Mary Magdalene cometh and telleth the disciples that she had seen the Lord, and that he had spoken these things to her.

The same day, the first day of the week, at evening, the doors being shut, where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst, and saith to them, Peace be unto you. And having said this he showed them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you. As the Father hath sent me, even so send I you. And having said this, he breathed on them, and saith to them. Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted to them; and whose soever sins ye retain, they are retained.

But Thomas called Didymus, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Unless I see the print of the nails in his hands, and put my finger into the place of the nails, and my hand into his side, I will not believe.

And after eight days his disciples were again within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and put it upon my side, and be not faithless, but believing. And Thomas answered and said to him, My Lord, and my God. Jesus saith to him, Thomas, because thou hast seen me, thou hast believed: happy are they that have not seen, and yet have believed.

And Jesus wrought many other miracles also, in the presence of his disciples, which are not written in this book. But these are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life through his name.

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## CHAPTER 21

After these things Jesus manifested himself again to the disciples at the sea of Tiberias; he manifested himself thus; There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith to them, I go a fishing. They say to him, We also go with thee. They went out and entered into the vessel, but caught nothing that night. When the morning was come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then said Jesus to them, Children, have ye any meat? They answered him, No. And he said to them, Cast your net on the right side of the vessel, and ye shall find. They cast, therefore, and now they were not able to draw it, for the multitude of fishes. Then the disciple whom Jesus loved saith to Peter, It is the Lord. Simon Peter hearing that it was the Lord, girt on his upper coat (for he was stripped) and threw himself into the sea. And the other disciples came in the vessel (for they were not far from land, about two hundred cubits) drawing

the net full of fishes. When they came to land they see a fire of coals there, and fish laid thereon, and bread. Jesus saith to them, Bring of the fishes which ye have taken now. Simon Peter went on board, and drew the net to land, full of great fishes, a hundred and fifty and three: and though there were so many, the net was not broken. Jesus saith to them, Come ye and dine. And none of the disciples presumed to ask him, Who art thou? knowing that it was the Lord. Jesus then cometh and taketh bread, and giveth to them, and fish likewise. This was the third time that Jesus showed himself to his disciples, after he was risen from the dead.

When they had dined, Jesus saith to Simon Peter, Simon, son of Jonah, lovest thou me more than these do? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs. He saith to him again, the second time, Simon, son of Jonah, lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him Feed my sheep. He saith to him the third time, Simon, of Jonah, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith to him, feed my sheep: Verily, verily I say unto thee, when thou wast young, thou didst gird thyself, and walk whither thou wouldest: but when thou shalt be old, thou shalt stretch out thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This he said, signifying by what death he should glorify God. And having said this, he saith to him, Follow me. Peter turning about, seeth the disciple whom Jesus loved following, who also leaned on his breast at supper, and said, Lord, who is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith to him, If I will that he tarry till I come, what is it to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die. Yet Jesus did not say to him, That he should not die: but, If I will that he tarry till I come, what is it to thee?

This is the disciple who testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, which, if they were to be written particularly, suppose that even the world itself would not contain the books that were written.

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THE END