

'I am ...'

Journeying with the
Gospel of John through Lambeth



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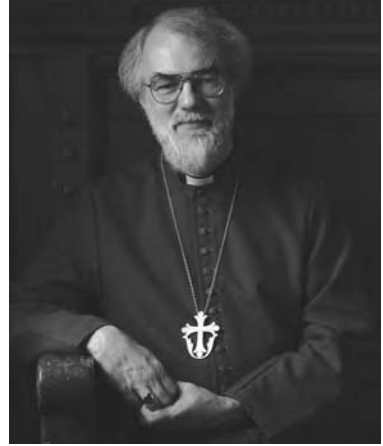
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The Lambeth Conference 2008

Preface

by The Archbishop of Canterbury

The Gospel of John thrills and challenges us with the vast scope of its opening sentences. By deliberately using words and phrases which recall the beginning of the Book of Genesis, John has powerfully reminded us that the life and ministry of Jesus Christ is not confined by place or time. In this Gospel we meet a figure whose significance spans infinity and eternity. As our Bible studies will make clear, Jesus' rightful claim to the divine title 'I am' is a sign that he bridges the past, present and future just as he bridges Jew and Gentile, men and women.



Yet alongside infinity John also offers us the tenderness of intimacy. Jesus' earthly ministry in this Gospel culminates with several chapters in which 'loving his disciples to the end' Jesus seeks to invite them to share in the intimate relationship he has enjoyed with his Father throughout all time. As Jesus opens his heart to his friends, infinity and intimacy are held together within the life of the Trinity.

Throughout Anglican history and biblical scholarship John's Gospel has been especially cherished. I am consequently very glad that we have chosen this Gospel for our Bible studies at this Lambeth Conference in which Anglican identity will be a major theme for our discussions. John's vast scope helps to remind us of the cosmic context of the good news we celebrate and proclaim. As we meet here in Canterbury as ministers of the mission of God it encourages us to keep the many pressing needs of our world firmly in front of our eyes.

At the same time we need to take seriously the model this Gospel offers us of a conversation between friends that is both intimate and profound. It is my deep hope that our conversations together over the next two to three weeks may be imbued with the spirit of the discussion between Jesus and his disciples immediately before the Passion. It is because they have shared in such prayerful reflection with their Lord that the disciples, after the resurrection, can be sent out to fulfil and complete the mission for which Jesus had been sent by his Father. I pray that all of us who meet here in Canterbury will travel from this place, enriched by the time we have spent together in these Bible studies, and renewed in our discipleship and our commitment to God's mission in our world.

✠ **Rowan Cantuar:**

From Lambeth Palace, London

Pentecost, 2008

Introduction

These Bible studies are offered to the bishops and their spouses as a resource for their journey through Lambeth 2008. The small groups, which meet for Bible study each day, will be the thread of continuity that runs through the Lambeth Conference. We pray that the Bible study groups will become sacred and safe places. We pray that each group would come to value and respect its members, becoming more and more open to each other and the contexts which they represent as they journey with each other day by day.

The Bible studies have been designed to be participatory. Fundamental to the Bible study process is that the members of each group feel free to share their interpretations, their experiences, their contexts. We have offered some input in each Bible study, in an attempt to hear the voice of John's Gospel. For the Bible must have a presence among the voices of the group members. It is for this reason that we have not constructed the Bible studies to follow the logic of Lambeth. They have been shaped, to the best of our abilities, by the logic of John. We have tried 'to hear' John's Gospel, and to follow its logic.

Such is the richness of the Gospel of John that we have had to choose a particular thread to follow through the Gospel. The strand we have chosen is the 'I am' sayings of Jesus, and John's theological appropriation of the 'I am' sayings. We trust that you will revel in the depth of this particular thread as we have. We as a Bible study team, from diverse parts of the Anglican Communion, have had a profound journey with each other as we have journeyed with John in preparing these Bible studies.

Of course, we have tried wherever appropriate to link elements of each Bible study to the concerns of the Lambeth Conference and the Anglican Communion. So we constantly bring biblical text and context into dialogue through the questions we offer to you. But what you make of the questions and how you enter into the dialogue between biblical text and your context is up to you.

We have asked the Lambeth Conference to make facilitators available for the Bible studies, so that each group will have someone to 'animate' the Bible study process. The Lambeth Conference has identified facilitators from among you. However, their task is simply (but profoundly) to facilitate, not to dominate, the Bible study. Their only preparation has been some training prior to the Lambeth Conference in basic

facilitating skills (e.g. listening, summarising, turn-taking, time-keeping, etc.). There are no ‘teacher’s notes’! The only notes are the ones everyone will receive in every Bible study group. Each facilitator is from among you and is there as the servant of his or her group.

May God watch over us all as we use these Bible studies to draw near to each other and to God, in Christ Jesus.

Bible Study Team

The members of the Bible Study Team worked together over two years in order to develop the Bible Study Programme for the Lambeth Conference. They all hope that you have as much joy and delight exploring St John’s Gospel as they have had.

GERALD WEST [Team Leader] is Professor of Old Testament at the University of Kwazulu-Natal, South Africa and founder of the Ujamaa Centre, which serves local churches and communities, particularly the poor and marginalised, in their own contexts and in their own languages with biblical and theological resources for social transformation. Gerald is a lay person in the Anglican Church of Southern Africa.

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JOYCE MUHINDO TSONGO is a member of the teaching faculty of the IsThA-Bunia, the theological college of the Eglise Anglicane du Congo, in Bunia, DR Congo. She is a priest ordained in L’Eglise Anglicane du Congo.

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The one *who is* in the bosom of the Father

John 1:1-18

The facilitator invites two people to read the passage antiphonally.

READER A: verses 1-5 10-11 14

READER B: verses 6-9 12-13 15-18

The facilitator invites the group to read the following note silently.

The first Christians were inspired to begin the story of Jesus in different ways. The canon of Holy Scripture honors the unique theological voice of each writer by keeping their books distinct, and attending to the detail of each deepens our understanding of the whole. St. Paul begins his letter to the Romans by proclaiming the Son “who was descended from David according to the flesh and was declared to be Son of God with power according to the Spirit of holiness by resurrection from the dead, Jesus Christ our Lord” (Romans 1:3-4). Mark begins with the Holy Spirit descending on Jesus when John baptized him (Mark 1:9-11). Matthew and Luke begin with accounts of Jesus’ birth, highlighting Mary’s being with child from the Holy Spirit. However, even all these variations on how to begin the Gospel story didn’t prepare the early Christians for the radical proclamation of John’s Gospel. As biblical scholar Gail O’Day describes it:

All three of the other Gospels shape their beginnings around moments in human history. A beginning point in human time and history is too constraining for the way that John wants to tell the Jesus story, however. For John, the story of Jesus cannot be contained inside the normal human calculations of time or even space. John’s opening words move readers outside of their own time frame and the created universe. They place readers instead in the presence of God that transcends both time and space. “In the beginning was the Word, and the Word was with God, and the Word was God.”

The famous opening verse sets the pattern for the entire Prologue, which lyrically echoes themes from the Old Testament (John's Scriptures) that will be wonderfully transformed in John's Gospel. For example, the central image of the Prologue, Jesus as the Word, drew on Scriptural traditions that had been richly developed in the centuries before Jesus' birth. The first readers of John's Gospel would have recognized the personified Word from Isaiah 55:11 and Wisdom of Solomon 18:14-15 (which is still used today in the Roman Catholic church on Christmas Eve). The Prologue introduces three Scriptural themes in particular that come up again and again in John's Gospel, and we turn now to these.

The first Old Testament theme that John evokes is creation. In a radical break with the earlier Gospels, John's Gospel begins with the opening words of Genesis 1:1, "In the beginning." In addition, verses 1-5 draw on the Scriptural tradition of Wisdom, who was with God at creation (Proverbs 8:22-31) and is "a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness" (Wisdom of Solomon 7:26). John presents the mystery of the Incarnation in traditional images that are given surprising new meaning. The Word who long ago created the world now enters his world in the flesh to bring about a new creation. Verse 5 points back to the creation of light in Genesis 1:3-5 and forward to the story of Jesus in the Gospel. In addition, the repeated reference to days in the first chapter, culminating in Jesus' first sign (2:1), is seen by many scholars as John's invitation to read the beginning of Jesus' ministry as the start of a new creation.

The second Old Testament theme that John develops is presence. To fully appreciate this theme, it is helpful to look at the architecture of the Prologue. In ancient literature the beginning and the end of a narrative often echo each other to form a kind of frame around the piece. So in the Prologue, the opening "the Word was with God" and the ending "who is close to the Father's heart" form a frame by their word-pictures of Jesus being in God's presence. Inside this frame, especially in verses 9-17, is the story of what happened when the Word came to be present on earth among us. Verse 14 lyrically weaves together multiple images of God's presence. One of these images is presented to us in the Greek verb translated as "live among" (*skenoun*), which means literally to pitch a tent. During their forty years of traveling in the wilderness toward the Promised Land, the Israelites were instructed to make a tent -

- the Tabernacle - where the LORD could dwell in the midst of his people (Exodus 25:8-9). Even after the Israelites had built the Temple, it was the Tabernacle within it that signaled God's holy presence. In fact the verb "to pitch a tent" gave rise in early Judaism to the noun Shekinah, still used today as a name for God's presence among his people. John's use of this highly evocative verb implies that the Word is one with the LORD. The phrase "The Word became flesh and pitched his tent among us" therefore poetically expresses a truth that the Church would be able to agree on and articulate in the creed only several hundred years later at the Council of Nicaea. In the Prologue this theme that links Jesus to the loving God who camped with his people Israel in the desert also anticipates the theme of the Father's presence in Jesus that will unfold throughout John's Gospel.

John's third theme explores human responses to God's presence. Verses 10-11 recall the Scriptural tradition of the Israelites repeatedly rejecting the prophets who were calling them back to their true identity as God's people. At the same time of course the words of verse 11 foreshadow the ministry, passion and death of Jesus that continued this tradition of rejection. The Prologue therefore anticipates the question that is implied at the beginning of almost every story within John's Gospel: How are these people going to respond to Jesus? At the conclusion of John's Gospel the question is implicitly posed to the reader in 20:30-31, "How are you going to respond?"

The 'I am' sayings that are the subject of these Bible studies are hinted at in verse 18. The Greek words behind the first two words of the phrase "who is (ho own) close to the Father's heart/bosom" imply much more than they say. Meaning literally 'the one who is' or 'the Being', these are two of God's four words to Moses at the burning bush in Exodus 3:14. Moses said to God, "When they ask me, What is his name?" what shall I say to them?" In the Greek translation of Exodus used in the early church, God answered him with the words *ego eimi ho own*, "I am the one who is" or perhaps "I am the Being One". So the Prologue that began by giving Jesus a divine title, 'the Word', thus closes with an even more arresting divine name, one that foreshadows the blaze of glory that will come with the 'I am' (*ego eimi*) in the Gospel stories. Each 'I am' will develop one or more of the themes hinted at in the Prologue.

Each echoes the Old Testament in a different way, while at the same time revealing another dimension of who Jesus is. Together these sayings bear witness to the mystery of Christ as a new revelation of God and yet with God since the beginning. And each presents us again with the question of how we respond to who Jesus is and who he is calling us to become.

QUESTION: What early memories do you have of hearing John's Prologue read aloud? What have these words meant for you in the course of your ministry?

After each member of the group has shared, the facilitator closes with a prayer.

The facilitator encourages group members to identify at least one new insight from the Bible study, and to record it in the space provided.

“He confessed ... ‘I not am the Messiah’”

John 1:19–34

The facilitator asks someone to open with a brief prayer.

The facilitator asks someone in the group to read John 1:19–34.

The facilitator reads or invites the group to read the following note:

It is the priests and Levites from Jerusalem, sent by the *Ioudaioi*, who confront and question John (“a man sent from God”, v6) and then prompt his testimony in verse 19. In most cases in John’s Gospel the term *Ioudaioi* (a Greek word) refers to the Jewish authorities, a small religious, economic and political elite. It only occasionally refers to Jewish people more generally.

From a historical perspective, the term *Ioudaioi* in John’s Gospel refers both to the time of Jesus and to the time when the Gospel itself was written. So *Ioudaioi* refers to two different yet related groups: the Jewish leadership in the time of Jesus, but also the leadership of Pharisaic Judaism in the later historical period when John’s Gospel was written down. This period, after the destruction of the Jerusalem temple in 70 AD, was a time when there was growing tension between Christian Jews and Pharisaic rabbinic Judaism. Both historical sets of *Ioudaioi* are vigilant and watchful so as to preserve the religious and socio-economic status quo. John’s testimony is directed to both.

John has been introduced in 1:6 quite suddenly, and with no qualifying term, unlike the Synoptic Gospels. In Mark he is introduced as “the baptizing one” (1:4), and in Matthew “the Baptizer” (3:1). But in John’s Gospel he is simply “John”. His status is that of a witness. In 1:20 he speaks. His opening declaration is emphatic: “I not am the Christ.” This strange grammatical form prepares the way for the many times in John’s Gospel in which Jesus will say “I am”.

Placing the word ‘not’ between the ‘I’ and the verb ‘am’ is in marked contrast to the ‘I am’ formula Jesus will use on many occasions in the Gospel, and which this series of Bible studies explores. John avoids placing the ‘I’ alongside the ‘am’, making it clear that when he quotes from Isaiah 40:3 in verse 23 he is in no way claiming to be the Messiah.

Both Jesus’ own contemporaries and the first readers of John’s Gospel would have been familiar with the ‘I am’ formula of God’s self-disclosure in the Septuagint translation of Exodus 3:14, as well as its extensive use in Isaiah. In denying that he is ‘I am’, John asserts that he is no rival to Jesus; indeed, he is the one who will bear witness to “one whom you do not know” (v26).

John also rejects every other version of messianic identity; he is not Elijah and he is not the Prophet (v21). No, no, no, he is not any form of messiah. He is a voice. What John says is an adaptation of Isaiah 40:3. The primary task of the voice is to call everyone, and specifically those who are in leadership, to make God’s way straight.

QUESTION 1: *What do you think John the Baptist meant by “to make straight the way of the Lord”?*

QUESTION 2: *What does it mean “to make straight the way of the Lord” in your context?*

QUESTION 3: *In what ways have you felt like “one crying in the wilderness”?*

When the group has had some time to discuss the questions, the facilitator reads or invites the group to read the following note:

Having questioned John about his *identity*, the priests and Levites from Jerusalem then question John about his *activity* (v24).

John’s reply is rather odd, because in response to their question, “Why then are you baptizing ...?” (v25), he replies, “I am baptizing in/with water”

(v26). He does not answer their question; instead he poses an implied question of his own. John's reply is provocative, inviting those questioning him to ask the really important question. The really important question is not who John is or what John is doing, but Who it is that John is preparing the way for and what this One will do. John's identity and John's task have a common purpose: "to make known the unknown who is already present".

All of the above takes place on the first day. The next day there are no observers and no questioners. Only John and Jesus are present – and we the readers. Jesus enters the narrative world of John's Gospel for the first time. Although John is the grammatical subject and Jesus the grammatical object of the first sentence (v29), Jesus is the one who initiates this meeting with John. Verses 32–33 perhaps imply that there has been a previous encounter between them. On that previous day God, via the Spirit, revealed Jesus to John. On this second day, John reveals Jesus to us! It also now becomes clear why John baptises with water – it distinguishes him clearly from the One who is above him and was before him (v30), who will baptise with the Holy Spirit (v33). There is no confusion on this second day. Just as on the first day, John bears witness to the difference that is Jesus.

John also identifies Jesus in another way, as "the Lamb of God who takes away the sin of the world!" (v29) The singular form of the noun "sin" denotes "the condition rather than the act of sin". Jesus will rid the world of the condition of sin, and the remainder of John's Gospel will bear witness to this accomplishment.

The climax of this second day is John's eyewitness attestation: "I myself have seen and I have witnessed that this is the Son of God" (v34). The verb "I have seen" emphasises an actual experience which has ongoing significance. John confirms and amplifies the witnessing voice of the Prologue (1:1–18). On the third day (1:35–42), John continues the process of bearing witness, pointing his own disciples to the One who is above and before him.

QUESTION 4: *What are the particular challenges of each of our contexts in being a faithful witness to Jesus?*

When the group has had some time to discuss the question, the facilitator invites someone to bring the Bible study to a conclusion in prayer.

The facilitator encourages group members to identify at least one new insight from the Bible study, and to record it in the space provided.

Jesus said to her, “I am, the one who is speaking to you”

John 4:6–42

The facilitator asks someone to open with a brief prayer.

The facilitator reads or invites the group to read the following note:

In this passage we can appreciate John the story-teller as well as John the theologian. In fact the two are related, because the Evangelist draws us into his narrative in order to open us up to the surprise of God’s word. Here the story is told in two scenes: Jesus talks with the Samaritan woman about water (5–26), and after she leaves he speaks with his disciples about food (31–38). The transition (27–30) and the conclusion (39–42) draw these two apparently unrelated scenes together, but John (as he often does) leaves it to his readers to make connections between them.

The facilitator asks one person to read John 4:1–26, a second to read verses 27–30 and a third to read 31–38. The second reader then takes a second turn, reading verses 39–42.

Jesus has to leave Judea because of the Pharisees. By the time he arrives at a resting place on the way he is bone-weary from his travels. John notes, curiously, in verse 4 that “it was necessary for Jesus to go through Samaria” on his way back to Galilee. Raymond Brown points out that there were other roads from Judea to Galilee, so it was not geographically necessary for Jesus to go through Samaria. However, John often uses the words “it was necessary” (or “he had to”) to signify God’s plan, as for example in John 3:14. The Evangelist hereby signals us to be alert to the unfolding of God’s plan at this unlikely time and place.

The dialogue is unusually long, and the portrait of the woman strikingly

vivid. John relies on his readers to recognise the narrative pattern in the Old Testament in which the chance encounter at a well between a man and a woman leads to a betrothal. This is the story of Isaac and Rebecca (Genesis 24), Jacob and Rachel (Genesis 29), and Moses and Zipporah (Exodus 2:15–22). So John builds the suspense of how this unexpected meeting at a well will turn out, keeping his readers with him as the theological teaching deepens. The conversation, which again and again seems to lead towards misunderstanding, keeps surprising us as the woman’s feisty responses hint at her growing faith. In the end, of course, John turns the whole ‘betrothal at the well’ tradition upside down. Jesus has indeed wooed and won the woman, but as a disciple whom he has enabled for mission!

The scene frequently highlights the long-standing antagonism between Samaritans and Jews. The ancestors of the Samaritans had lived in the northern part of Israel, while the ancestors of the Jews (Judeans) had lived in the southern part. In the eyes of the Jews in Jesus’ time, Samaritans had originally been part of the people of Israel, but had long ago lost their place because of their interpretations of key religious traditions. Most importantly, the Samaritans’ ancestors had interpreted Deuteronomy 27:1–13 to mean that Mt. Gerizim was the place where they were to worship God. The ancestors of the Jews, on the other hand, had read Deuteronomy 12:5 and similar texts as evidence that Jerusalem was the place of God’s special presence. In the early years of Jesus’ life there had been violent conflict between Samaritans and Jews, and in Matthew 10:5–6 he tells the disciples not to enter any Samaritan town. The Samaritan woman twice reminds Jesus of the barriers between them (verses 9 and 20). But Jesus’ words in verses 21–24 sweep away these religious distinctions about impure people and holy places.

QUESTION 1: *What does John’s phrase “it was necessary for Jesus to go through Samaria” mean for you?*

When the group has had some time to discuss the question, the facilitator reads or invites the group to read the following note:

One of the most distinctive features of John's Gospel is the frequent use of double meanings and word-plays, often leading to misunderstandings by the characters. Jesus and the woman seem to be talking past each other because they use the same words to mean different realities. The woman would have understood Jesus' references to "living water" to mean flowing water, which was much better than well water. In the Old Testament, however, water is a symbol of divine wisdom that brings life (Jeremiah 2:13; Isaiah 55:1; Proverbs 13:14; and especially Sirach 24:21), and in the Dead Sea Scrolls it is used as a symbol of the Torah.

The misunderstandings continue when Jesus turns to the subject of her husband. The "five husbands" is usually interpreted to mean that she had been living in sin for some time, because religious law allowed only three marriages. Might it alternatively mean that she had been widowed five times (see Tobit 6:14–15)? The five husbands have occupied commentators for centuries. St. John Chryostom, for example, praised the woman for coming from the five husbands to Jesus: "Let us then be ashamed and let us now blush. A woman who had had five husbands and was a Samaritan manifested such deep interest in doctrine"! Other more modern commentators have explored the various ways in which a woman of that time might have 'lost' a husband, whether through death, divorce, or abandonment. Jesus, however, does not push the woman on this subject, but allows her to change the subject.

When the woman changes the subject from husbands to the religious tradition that divides her from Jesus, we can imagine her turning to look at Mount Gerizim, which was in plain sight of the well. Jesus again shifts the conversation to another level, using the word "spirit" three times. The Dead Sea Scrolls have shed light on the contrast between flesh and spirit in first-century Jewish Christianity. The distinction was not between the outer physical self and the inner psychological self, as we moderns instinctively think of it. Instead, in John's theological vocabulary, flesh means the human world as we know it, while spirit refers to the heavenly realm of God. Jesus joins these two worlds by his presence. So when the Samaritan woman talks about whose religious tradition is right, Jesus moves the conversation from flesh to spirit, from human traditions to the Holy God. His words "God is Spirit" are not a philosophical

definition but rather the kind of God-talk seen in the Old Testament, which can describe God only in terms of a living relationship. God's presence gives us God's Spirit, by which we are born 'from above' (see John 3:1–10) and therefore able to truly worship.

The words "I am he" (in verse 26) are the climax of a conversation that has been full of puns and multiple levels of meaning. On the literal level his response to the woman says that he is the Messiah whom she awaits, but on the theological level his words proclaim the central truth of the Gospel. In the Greek translation of the Old Testament that John and other early Christians used, the divine name revealed to Moses at the burning bush was literally, "I am" (*ego eimi*). These words occur again as a divine name in Isaiah. The Jewish man who asked the Samaritan woman for a drink of water and engaged her in conversation now brings her into the presence of the living God.

QUESTION 2: *This is the first time that the divine name "I am" is used in John's Gospel. Why do you think it is revealed for the first time in this encounter?*

When the group has had some time to discuss the question, the facilitator reads or invites the group to read the following note:

The second scene moves from the woman at the well to the disciples at the well. The point of view shifts from outsider to insider, from unbeliever to disciple. Yet John seems to underline their similarities by showing Jesus and the disciples talking past each other. Verse 34 may suggest that Jesus has been nourished by the encounter with the Samaritan woman, since bringing people to know God is part of doing "the will of him who sent me".

QUESTION 3: *What are the stages of mission in the story that lead up to the confession of faith in verse 42?*

The facilitator invites everyone to write down, in just a few words, a challenge to mission in their own context. The papers are distributed around the group, and the facilitator invites the group to pray (in silent prayer) for the person whose piece of paper they have.

The facilitator encourages group members to identify at least one new insight from the Bible study, and to record it in the space provided.

But he said to them “I am, do not be afraid”

John 6:14–21

The facilitator asks someone to open with a brief prayer.

The facilitator asks someone in the group to read John 6:14–21.

The facilitator reads or invites the group to read the following note:

This story falls between the feeding of the five thousand (6:1–13) and Jesus’ teaching that draws out the significance of the event (6:25–69). Those who have seen the feeding begin to proclaim Jesus as the Prophet who is to come, one who would be like Moses feeding the Israelites in the wilderness (Deuteronomy 8:3, 18:15). Jesus, realising that they want to make him king, withdraws to a mountain. He seems to refuse the traditional expectations that are being laid on him. So the challenging puzzle of Jesus’ identity hovers in the background of this strange incident on the lake and acts as a bridge that links the experience to what precedes and follows it.

Why, we may ask, did the disciples not wait for Jesus but decide to travel alone to Capernaum? According to the Synoptic Gospels, Jesus sends them ahead of him while he is dismissing the crowd. In John’s Gospel, Jesus withdraws to a mountain to avoid being made king. The disciples, it seems, have been waiting for Jesus to return to them, but when it gets late in the day they set off across the lake by themselves. Some way into their journey the sea grows rough, but they seem unafraid. It is only when they see Jesus walking on the water that they become afraid (verse 19).

The Synoptic Gospels give us the reason why the disciples are afraid – they think it is a ghost. In an African traditional worldview, for instance, a ghost is a malevolent spirit that cannot be appeased. It is believed that ghosts live in watery places and, despite having no physical bodies, they can appear at night as shadows. It is held that ghosts are the key causes of accidents, especially around

water. John records that the disciples are “terrified”, but he avoids ‘ghost’ language.

QUESTION 1: *What is it that the disciples ‘see’ that makes them afraid?*

When the group has had some time to discuss the question, the facilitator reads or invites the group to read the following note:

John avoids ‘ghost’ language. Here there is no confusion about the identity of Jesus. The disciples clearly recognise him. Yet their understanding of who Jesus is now takes on a new depth. For surely only God could tread on “the waves of the sea” (Job 9:8), and only God could provide safe passage through threatening waters (Exodus 14:21–22)? Surely it is the waters that are afraid, for they have seen God (Psalm 77:16)! Who besides God can still the storm (Psalm 89:9)?

Fear in the presence of the divine is a normal and appropriate response throughout the Bible. When the freed slaves “witnessed the thunder and lightning, the sound of the trumpet, and the mountain smoking, they were afraid ...” (Exodus 20:20). Moses responds by saying, “Do not be afraid; for God has come only to test you and to put the fear of him upon you so that you do not sin.” What Jesus says is both similar and different. He says, “I am, do not be afraid.” He does not lecture them about testing and sin. As in other instances in John’s Gospel, Jesus surpasses Moses. Jesus simply declares his twofold identity, that of the One who was with God and is God (1:1) and the one who is their friend (15:15). Jesus is both, and because of each of these aspects of his identity they need not be afraid.

The pace of this narrative is also significant. Up until this point John has been slowing things down – there is a time of waiting at the beginning of the story, then darkness comes before the disciples decide to set off, and then comes the storm. But when fear vanishes and the disciples have Jesus with them, they suddenly discover that they have reached the safety of dry land. John seems to be saying that in moving beyond recognition of Jesus to a deeper understanding of Jesus, the disciples reach their destination.

Following this input the facilitator invites the group to respond to the following questions, one at a time.

Question 2: What are the things that bring fear to Christians in your own context?

Question 3: What are the things that bring fear to us as bishops and spouses?

Question 4: What might change if we could encounter Jesus saying “I am, do not be afraid” at this Lambeth Conference?

The facilitator invites members of the group to pray for each other in pairs, and then brings the Bible study to a conclusion by saying the following prayer together:

Jesus, the ‘I am’, Creator of the sea, the One who controls the waves, we pray that we and the people we serve might hear you say “I am, do not be afraid”. Help us to encounter your presence in a new way at this Lambeth Conference. O Lord, calm our fears and give us hope so that we can be the source of hope to your Church today. Amen.

The facilitator encourages group members to identify at least one new insight from the Bible study, and to record it in the space provided.

Jesus said to them, “I am the bread of life”

John 6:1–14 and 25–59

The facilitator asks someone to open with a brief prayer.

The facilitator asks two persons to read the texts. First John 6:1–14. Then, after a couple of moments of silent reflection, John 6:25–59.

The facilitator reads or invites the group to read the following note:

This ‘I am’ saying is prompted by a barrage of specific questions to Jesus (John 6:25, 28, 30) that arise from the religious and social worldview of the crowd. Throughout the Gospel, and here in particular, a characteristic of Jesus is his willingness to frame his teaching to respond to the specific concerns of those listening to him.

In the spirit of knowing the contexts that we as participants at the Lambeth Conference represent, and the questions with which we come to the study of God’s Word, let us listen to an incident narrated by Mother Teresa of Calcutta (quoted by Dorothy S. Hunt):

A girl came from outside India to join the Missionaries of Charity. We have a rule that the very next day new arrivals must go to the Home for the Dying. So I told this girl: “You saw Father during the Holy Mass, with what love and care he touched Jesus in the host. Do the same when you go to the Home for the Dying, because it is the same Jesus you will find there in the broken bodies of our poor.”

And they went. After three hours the newcomer came back and said to me with a big smile – I have never seen a smile quite like that – “Mother, I have been touching the body of Christ for three hours.” And I said to her: “How – What did you do?” She replied: “When we arrived there, they brought a man who had fallen into the drain, and been there for some time. He was covered with

wounds and dirt and maggots, and I cleaned him and knew that I was touching the body of Christ.”

After a minute of silence the facilitator continues:

This is the first time in which the ‘I am’ saying is tagged on to a qualifying phrase: “I am the bread of life”. The concrete and ordinary metaphor that is used, ‘bread’, is a daily form of sustenance in Jesus’ social setting. In other contexts, the metaphor might be different: ‘I am the rice of life’. Jesus is concerned about caring for the physical and emotional needs of people around him. John also makes a point of telling us that Jesus fed the crowd till “they were satisfied” (John 6:12). It is in the context of providing nourishment for everyday life that Jesus claims to be the bread of life.

QUESTION 1: *What is the relationship between the bread for life and the bread of life in your context?*

After discussion the facilitator reads or invites the group to read the following notes:

Having fed the crowd, Jesus insists that this bread is not sufficient; there needs also to be another kind of bread and another kind of eating. While these two are linked, Jesus wants to emphasise his offer of bread that is everlasting (John 6:35). There may well be a continuation of the theme from Jesus’ conversation with the Samaritan woman, for as a commentator has said, “The word, ‘food’, *broxis*, is the same as the food which nourished Jesus at the well when he had no bread (John 4:32). Just as Jesus told the woman to ask for the water of life instead of a physical well (4:10), so now he tells the crowd to work for the living food he offers (6:27).”

This event takes place at Passover time (6:4). There are three Passovers mentioned in John’s Gospel: one at the beginning of Jesus’ ministry (2:13), this one in Galilee apparently a year later, and the final Passover (12:1, 20; 13:1) during which Jesus was crucified, put to death at precisely the same time as the Passover lambs were being killed in the Temple (19:14). The three Passovers in John are part of John’s special theological contribution,

and help to remind us that the Eucharist is not a moment but a way of life. John has no specific institution of the Eucharist (unlike the Synoptic Gospels). Instead, he shows us how Jesus continually gives himself, enabling others to live through him. John hints at the mutuality of Eucharistic moment and Eucharistic life; they reinforce and provide coherence to ministry. It is important to note that the boy who shares his food is participating with Jesus in bringing life to those around him. Even if not fully aware, he is embracing the Eucharistic way of life with Jesus.

QUESTION 2: How does the Eucharist bring life, both in worship and in ordinary life?

The facilitator invites someone to bring the Bible study to conclusion in prayer.

The facilitator encourages group members to identify at least one new insight from the Bible study, and to record it in the space provided.

Again Jesus spoke to them saying, “I am the light of the world”

John 8:1–20

The facilitator asks someone to open with a brief prayer.

The facilitator asks two members of the group to read John 8:1–20, the first reading from 7:53–8:11 and the second from 8:12–20. The group is encouraged to listen for the connections between these two passages.

QUESTION 1: Verse 12 is pivotal, connecting the two sections. How does Jesus’ declaration that he is “the light of the world” – using the ‘I am’ formula – speak to each of these sections?

When the group has had some time to discuss the question, the facilitator reads or invites the group to read the following note:

Many of our Bibles contain a note about the first section of text we have read (7:53–8:11). The note indicates that some ancient manuscripts do not have this section, that some manuscripts do have it in its current location, that some place it after 7:36, or after 21:25, or after Luke 21:38. This was clearly an important story about Jesus, which people wanted to remember, even if they were not precisely sure where it belonged.

In its present canonical location, the story of the woman who is brought to Jesus to be judged helps us to understand the second section we have read, in which Jesus makes it clear to the Pharisees that he “judges no one” (verse 15b). Jesus has already made the point that the Pharisees judge “by human standards” (verse 15a), so he goes on to argue that even if he did judge, he would not judge as they do, for he would judge with his Father according to the law of life, love and light.

The kind of judgement Jesus advocates does not bring death. Jesus is the

light, and the light brings life (verse 12b). Light does not take away judgement, but instead enables judgement by clarifying the true situation. Earlier, in chapter 7, Jesus had argued that though the leaders of the Jews had the law, they did not keep the law. One of the proofs of this was that they were willing to judge him and kill him (7:19), without even talking to him! Nicodemus made the same point to the chief priests and Pharisees later in the same chapter, when he said: “Our law does not judge people without first giving them a hearing to find out what they are doing, does it?” (7:51).

The story of the woman who had been caught in adultery can therefore be read as an example of what Jesus and Nicodemus have been arguing. John makes it clear that there has been no real engagement with Jesus by the Jewish leadership; they are simply judging him “by appearances” (7:24). Is this what the scribes and Pharisees are doing when they bring to Jesus a woman who “was caught in the very act of committing adultery” (8:4)? The narrator tells us clearly that the temple leadership were not really interested in the woman’s alleged behaviour; they were focused on trying to entrap him (v6).

Significantly, though the scribes and Pharisees “kept on questioning him [Jesus]” (8:7), they do not question the woman. She is not given a chance to speak for herself. We do not hear her side of the story, though we can perhaps imagine the kind of story she might have told. Instead of questioning her, Jesus questions her accusers, asking them to judge their own behaviour (8:7b). Unable to cope with their own self-judgement, they leave. Jesus is left alone with the woman, to whom he then talks, making it clear to her that he too does not give judgement against (*katakrino*) her. He does not condemn her. Instead, as he did with her accusers, Jesus challenges her to exercise self-judgement: “Go your way, and from now on do not sin again” (8:11).

John makes it clear that the discussions in our reading take place in the context of the temple; they are therefore internal disputations within Judaism (both in the time of Jesus and in the later period of the composition of John’s Gospel).

QUESTION 2: *What does it mean in our Anglican Communion to judge in the light that brings life (not death)?*

When the group has had some time to discuss the question, the facilitator reads or invites the group to read the following note:

The form of judgement practised by the leadership of the Jews offers only darkness and death. But the judgement of Jesus brings light and life, offering the way of self-judgement in relationship with Jesus and the Father. This seems to be the message of the second section, where Jesus continues to challenge the temple leadership on the theme of judgement. We have seen already that Jesus “judges no one” (8:15b), not even the woman allegedly caught in the very act of adultery.

He now develops this theme, making the point that if he were to judge, his judgement would be valid because it is corroborated by the Father, so conforming to the law’s requirement of two witnesses – unlike the judgement of the woman, where there are no witnesses! Unable, again, to cope with his critique of their form of judgement, the leaders of the temple try another angle of attack, asking, “Where is your Father?” Jesus’ reply is blunt, because like Nicodemus he knows that they are not really interested in understanding who he is and what he is doing. Jesus answers: “You know neither me nor my Father. If you knew me, you would know my Father also” (8:19b).

The facilitator invites the group to bring the Bible study to a close by praying the following prayer together:

Our Father, thank you that Jesus is the light of the world, revealing you to us and liberating us from darkness and death, into the light of self-judgement and life in your presence.

The facilitator encourages group members to identify at least one new insight from the Bible study, and to record it in the space provided.

Jesus said to them, “Very truly I tell you, before Abraham was, I am”

John 8:31–59

The facilitator asks someone to open with a brief prayer.

The facilitator reads or invites the group to read the following note:

With this passage we reach the ‘high point’ of the Gospel’s exploration of what it means to call Jesus ‘I am’. The moment has been called “the towering crest of Jesus’ claim for himself”. But perhaps we also reach one of the ‘lowest points’ of the Gospel – or indeed of the whole New Testament. What is the connection between these two – this high point, and that low point?

The facilitator asks someone to read the passage – but to pause for a minute before reading verse 44.

The facilitator then invites the group to continue reading the note:

The high point: this is the moment when, in 8:58, Jesus proclaims in a way that is unmistakable – and more clearly than he has ever stated previously – his complete identity with “the eternal being of God”. Previously Jesus’ claim to be ‘I am’ has either been qualified by a phrase such as ‘bread of life’ (6:35) or has been sufficiently ambiguous that it has been half-hidden in our translations, as in 4:26 and 6:20. But now it blazes out with an unavoidable brilliance – drawing further attention to itself by its startling clash of tenses, “Before Abraham was, I am”. We cannot avoid looking at it. Its light compels our gaze. It is a moment of climax. Jesus has said of himself ‘I am’ five times in chapter 8 (verses 12, 18, 24, 28) and this is the startling culmination.

And the low point? It is the fierce controversy between Jesus and ‘the Jews’, in which the language becomes increasingly hostile and vicious. According to 8:44, Jesus even refers to Jews as being “from your father the devil”. It is an

infamous phrase, and has been used by Christians many times throughout the last 2000 years when they have wanted to attack Jews and Judaism. For example, there was a picture-book for children published by the Nazis in Germany in 1936 which included a cartoon of a Jewish person and the caption “The father of the Jews is the devil”. Four centuries earlier Martin Luther had spoken of the Jews as being “the devil’s people”. Interpretation of texts like 8:43–50 bear at least some responsibility for the long history of Christian anti-semitism which culminated in the Nazi Holocaust.

How should Christians today respond to the problems that such texts as this seem to pose? One suggestion is that we should cease to use them. The *Revised Common Lectionary*, for example, deliberately does not include John 8:43–50 among its suggestions for Gospel readings. The group that prepared these Bible studies for the Lambeth Conference also discussed whether we too should omit 8:31–58 from among the readings for Bible study. We chose to include the passage, partly because its conclusion – John 8:58 – is so central to the ‘I am’ theme. However, our decision to keep a moment of silence before reading verse 44 was intended to mark the difficulty that these verses offer.

The more we seek to affirm the unique identity of Christ, as John’s Gospel does, the greater our difficulty in sympathising with those who do not think as we do. The harsh words of John 8:44–47 can be viewed as the other side of the coin of the assertion of Jesus’ identity with God proclaimed so clearly in 8:58. The high point and the low point belong together. In many of our varied contexts the desire of Christians to affirm what is good and true has led us to assess others very negatively as wrong and false. All of us need to recall that interpreting the Bible is a potentially dangerous pursuit.

But perhaps another way forward is to explore whether John’s focus on the uniqueness of Jesus Christ can assist us in engaging with Scripture. Do we identify with those whom Jesus is addressing in this passage – or do we try to distance ourselves from them? Our first instinct is to regard “the Jews” as ‘others’, far removed from ourselves, whom we probably picture as being alongside Jesus as his loyal disciples. But perhaps we need to reflect, for one of the remarkable features of John’s Gospel is its sense of deep belonging in a Jewish world and culture. Jesus is ‘at home’ (see 1:11) in the

world of Judaism, and, as the beginning of our reading makes clear, there were many Jews “who had believed in him” (8:31). These are the people to whom Jesus is addressing his words – not those who had been hostile to him from the start. Let us therefore stand alongside these Jews and try to discover step by step what it is that provokes his anger with them – and us.

The facilitator invites the group consciously to position themselves in the story alongside those ‘Jews who had believed in Jesus’, and then continues with the note.

At the beginning of this passage (8.31), Jesus seems to be pushing them/us, explaining that we must “continue” or “abide” (the word is the same in Greek) in his word. If we ‘abide’ in Jesus we discover that he will reshape us at a deep level. For certainty about our own tradition, the inability to hear the challenges offered by others, is not freedom in Christ. Those to whom Jesus was originally speaking (and those to whom the Gospel was speaking) were so sure of their identity as Abraham’s children that it had become a sort of possession – which both held them captive and excluded others, such as the Samaritans.

When we seek to ‘enter’ the text in this way it can help us to realise that the very harsh words which are thrown back and forth between Jesus and those with whom he is talking are part of an internal discussion within Judaism, not a conversation with outsiders. That phrase “your father the devil” is one Jew, Jesus, addressing his fellow countrymen and co-religionists. Jesus is behaving rather like a prophet of the Old Testament, many of whom could also use very harsh language when addressing their own people.

Yet at the same time we can see in the encounter and its result the seeds of what would lead Judaism and Christianity to become two separate ‘sister’ faiths. The tensions between them are becoming stretched to breaking point – particularly in their respective views as to Jesus’ right to stand in judgement on aspects of Jewish self-understanding.

Yet what about Jesus also standing in judgement on Christian self-understandings? For Jesus to say of himself, “Before Abraham was, I am” is to assert a claim that questions all the ‘absolute’ claims linked to religion that

human beings might make, whether in the past, present or future. There is a plea here for us all to be more than we imagine ourselves to be, beyond the constraints of our tradition and identity. When God first revealed his name as the “I am who I am” in Exodus 3:14, it was a powerful assertion of divine freedom and uncontrollability. So is not Jesus inviting us to view our self-understanding anew in the creative light offered by his identity with this God who refuses to be held captive in the ‘boxes’ that human beings continue to seek to construct for him?

Ultimately, however, Jesus’ assertion “Before Abraham was, I am” are words of welcome as well as judgement. The theme of light that runs through chapters 8–9 links us back to creation and God’s willingness to shine on all. In embracing Abraham, and the Samaritans, and in asserting an origin before both, Jesus includes, potentially, all who are willing to abide in him.

QUESTION 1: *When we position ourselves in the story as “Jews who had believed in Jesus” what do we find particularly difficult – or particularly congenial – about the words of Jesus?*

QUESTION 2: *What might be the kind of ‘traditions’ that are dangerous for us in our churches today?*

QUESTION 3: *Which passages in the Bible do you find particularly difficult – and how do you help your people interpret them?*

After discussing these questions the facilitator invites the group to prayer, saying:

The words on the seal of the world-wide Anglican Communion – ‘The truth shall set you free’ – come from a verse in this chapter (John 8:32): “You will know the truth, and the truth will set you free”. In a time of open prayer let us name things from which we or our people either have been or need to be ‘set free’.

The facilitator then draws the prayer time to a close by leading the group in saying together, “The truth is setting us free. Thanks be to God.”

The facilitator encourages group members to identify at least one new insight from the Bible study, and to record it in the space provided.

He kept saying, “I am the man”

John 9:1–41

The facilitator asks someone to open with a brief prayer.

The facilitator asks one person in the group to read John 9:1–23 and another to read verses 24–41.

QUESTION 1: *Jesus engages in a number of ways with a man born blind: Jesus saw him (v1); Jesus touched him (v6); Jesus spoke to him (v7); Jesus found him (v35); Jesus has a conversation with him (v35). What do each of these actions of Jesus say about Jesus and his ministry to the man born blind?*

When the group has had some time to discuss the question, the facilitator reads or invites the group to read the following note:

The question the disciples ask in verse 2 is central to this story for it reveals their theological orientation and the alternative theological orientation of Jesus. What Jesus *says* in verse 3 and what he *does* in the story (which we have explored in Question 1) reveal his alternative theological orientation.

QUESTION 2: *What is the disciples’ theological understanding of sickness/disability and what is the alternative theological understanding of Jesus?*

QUESTION 3: *From the perspective of the man born blind, what enables him to appropriate the ‘I am’ formula of Jesus (“I am the man” (verse 9)), and to become more of a subject and less of an object (see verse 27)?*

QUESTION 4: *What does this text say to the Church in the context of HIV and AIDS?*

When the group has had sufficient time to discuss the questions, the facilitator invites someone who works within a context where HIV and AIDS are a major concern to bring the Bible study to a conclusion in prayer.

The facilitator encourages group members to identify at least one new insight from the Bible study, and to record it in the space provided.

So again Jesus said to them, “Very truly, I tell you, I am the gate ...”

John 10: 1–10

The facilitator asks someone to open with a brief prayer.

The facilitator asks someone to read John 10:1–10.

The facilitator introduces the photograph of a church in South Asia and asks the group to discuss Question 1.

QUESTION 1: *What strikes you as significant when you interpret the Bible reading against the backdrop of this photograph?*

The facilitator invites the group members to read the following note for themselves:

The gate in the photograph helps us register that the claim of Jesus, “Very truly, I tell you, I am the gate”, involves a journey of both *entering into the sheepfold* (John 10:1 and John 10:9) and *going out to find pasture* (John 10:3 and John 10:4). All gates have an inside, leading to secure and intimate dwelling, and an outside, leading to pasture and abundant life. While the enclosure is for safety, rest and refreshment, the sheep cannot always live in the enclosure. The shepherd also leads them outward into the world. There is a balance between ensuring individual security (inside) and effecting collective abundant life (outside).

QUESTION 2: *What does it mean for us to think of Jesus as the gate that both invites the world into the Church and urges the sheep to follow Jesus trustingly into the world?*

When the group has had some time to discuss the question, the facilitator reads or invites the group to read the following note:

The voice is an important component of the shepherd's leading in and out of the gate. The movement of going in and out is shaped by hearing rather than sight. The focus of John here is on aural connection; being in tune with the voice of God. This passage's emphasis on "following Jesus because they know his voice" (John 10:4) is itself part of a larger section (including John 9:1–10 and 21) that opens and closes with the reference to the man born blind. The Jewish leaders are depicted as blind ("I came ... that those who do see may become blind" (John 9:39)) in contrast to the blind man who receives his sight. John could be deliberately switching metaphors from seeing to hearing to provide another opportunity to the Jewish leaders. Even those who have been earlier pronounced blind can still follow him by listening to the voice of the shepherd.

QUESTION 3: What dimensions of voice are needed for leading God's people today? Is it the pastoral voice (familiarity with our people and their needs), the prophetic voice (warning people of thieves and bandits), and/or the voice of proclamation (announcing that Jesus is the gate to salvation) that is needed in our situation?

The facilitator invites someone to bring the Bible study to conclusion in prayer.

The facilitator encourages group members to identify at least one new insight from the Bible study, and to record it in the space provided.

“I am the Good Shepherd”

John 10:11–18

The facilitator asks someone to open with a brief prayer.

The facilitator asks someone in the group to read John 10:11–18.

QUESTION 1: *In your context, what image do you have of the relationship between the shepherd and the sheep?*

After this sharing and reflection, the facilitator invites group members to read the following note for themselves:

The Old Testament frequently uses images of shepherds and sheep for Israel, her leaders and for God, with particular warnings against false or bad shepherds.

In Psalms 23:1, 80:1, Isaiah 40:11, Jeremiah 31:10, and Ezekiel 34:15, for example, God himself is the shepherd of Israel. And according to Psalm 100:3 we are the sheep of his pasture. Good leaders such as David are also described as shepherds of God’s people (2 Samuel 5:2; Psalms 78:71; Ezekiel 34:23). But there are also bad shepherds.

Ezekiel 34:1–31 is essentially an indictment of the bad shepherds of God’s people. Metaphorically, they have failed to provide pasture and security for the sheep. They feed themselves on the choicest animals and clothe themselves with their wool (34:3). As a result, the nation is plundered by its enemies. God therefore intends to do two things. On the one hand, he will search for his sheep, lead them to good pasture, give them security and make them rest. On the other hand, he will judge the false shepherds (v10), where necessary the sheep as well (16–21), and appoint a new shepherd (23–24). False shepherds are also denounced in Isaiah 56:9–12, Jeremiah 25:32–38,

and Zechariah 11. Jesus' description of the hired hand in our reading (John 10:11–13) clearly draws on these Old Testament Scriptures.

QUESTION 2: As leaders of God's people, what do we make of these images and warnings? Can we be both bad and good shepherds at the same time?

When the group has had time to discuss this question, the facilitator invites group members to read the following note for themselves:

Jesus describes himself as the Good Shepherd. By using the language of God in Ezekiel 34:15, Jesus equates himself with God. His goodness as the Shepherd is characterised by the fact that he is appointed by the Father (the owner of the sheep), not self-appointed. Furthermore, his identity as the Shepherd derives from his own identity as a sheep of the Father. He has an intimate relationship with the sheep to the extent that he knows them by name and they know his voice. He is committed to providing security for the sheep, and is ready to die for them. Jesus has just demonstrated himself to be a good shepherd not only by giving light/life to the man born blind, but also by defending him against the Pharisees (the wolves). As the Lamb of God he will lay down his life by dying on the cross for the sheep. This is in contrast to the hired man (the false shepherd), who abandons the sheep to save his own life. He acts because he is after wages, not because of his love for the sheep.

QUESTION 3: As shepherds of God's people, what does it mean to lay down our lives for the sheep?

QUESTION 4: As the Good Shepherd, Jesus extends his love to the sheep outside the fold – seeking to bring them into the sheep fold so that there is one flock and one shepherd. What does this mean in terms of the Anglican Communion?

After the discussion of these questions, the facilitator brings the Bible study to conclusion by inviting the group to pray together for their work as shepherds. Members are encouraged to offer a petition that they would like their own flock to pray for them.

The facilitator encourages group members to identify at least one new insight from the Bible study, and to record it in the space provided.

“I am the resurrection and the life”

John 11:1–44

The facilitator asks someone to open with a brief prayer.

The facilitator invites the group to take turns in reading John 11:1–44: 1–6, 7–16, 17–27, 28–37, 38–44.

Today the Bible study group will use their preparatory work on this text.

The tasks for each bishop and each spouse are:

- 1 Briefly summarise your interpretation of this text (in about 300 words, using the prepared notes you have made).
- 2 Having heard each other’s interpretations of this text, what would we as a group say is Anglican about these interpretations?

Towards the end of the allocated time, the facilitator invites the group to conclude the Bible study by praying for the Anglican Communion, focusing particularly on biblical interpretation.

“I am the way, and the truth, and the life”

John 13:31–14:14

The facilitator asks someone to open with a brief prayer.

The facilitator asks members of the group to read the biblical text, using different voices for Jesus, the Narrator, Peter, Thomas and Philip.

The facilitator reads or invites the group to read the first section of the note:

This is ‘the turning point of the Gospel, which is also the turning point of human history.’ The conversation between Jesus and his friends takes place immediately after Judas has left the company of Jesus and his other disciples. His departure is in order to betray Jesus to the authorities. So Judas sets in motion the events which will lead inexorably to Jesus’ crucifixion. It would appear that evil is victorious – and so, in the symbolic language of the Gospel, “it is night” (13:30).

Yet appearances are deceptive. For this is not the moment of Jesus’ defeat but his time of glorification. Throughout this Gospel the theme of ‘glory/glorification’ has been sounding like a drumbeat – at first softly, but by the time we reach 12:27–32 and here (13:31–32) insistently, and in a way that we can no longer ignore. John’s use of this language is a mark of the radical paradox with which this Gospel presents us. In the Old Testament the word ‘glory’ is frequently used to express the sense of the ‘visible presence of God’. Normally it is associated with God’s power and triumph (see e.g. Psalm 24: 8–11). But John applies it specifically to the time when Jesus will hang, apparently powerless and defeated, on the cross. He is telling us that – unbelievable though it might seem – this is the moment in the life of Jesus Christ when God is most visibly present in and with him.

Our assumptions are further challenged by the way that John teases us with the expression ‘lift up’ (e.g. 3:14; 12:32–33). For in Greek, the word

John chooses means both physical ‘lifting up’ and ‘exaltation’. John intends us to hold both meanings together. Incredible though it might seem, the cross, that instrument of torture and death, on which Jesus hangs and dies is also being described as his exalted throne, on which he is lifted up to bridge the abyss which previously had separated earth and heaven. One writer suggests that the covenant which Jesus is inaugurating is like a marriage covenant between heaven and earth, and that we are the ‘little children’ (see 13:33) born of that union. And, just as a marriage is marked by mutual love between the two partners, and between parents and children, so too our life together must be celebrated by mutual love. Over the next four chapters of the Gospel Jesus begins to share with his disciples – whom he now calls ‘friends’ – the marks and characteristics of this new relationship.

QUESTION 1: How has John’s radical paradox, that God’s glory is most visible at moments of apparent weakness and vulnerability, been part of your church’s story? Share some specific examples from your contexts.

After discussion of this question, the facilitator invites the group to read the rest of the note:

It is in such a spirit of intimacy that the discussion between Jesus and his disciples takes place (13:36–14:14). Jesus’ comments here are triggered by the specific questions of three of his disciples: Peter, Thomas and Philip. In this tense and fearful time he seeks to reassure his friends. And, as each disciple in turn seems somehow to misunderstand him, Jesus deals patiently with their concerns.

The three disciples are referred to by name elsewhere in the Gospel of John, and their questions at this point in the narrative link to what we know of them from elsewhere.

Peter wants to know where Jesus is going and how he can “follow” him there (13:26–38). Interestingly, in John’s Gospel (unlike the Synoptic Gospels) the command ‘Follow me’ is not given to Peter at the beginning of the Gospel. Other potential disciples ‘follow’ (e.g. Andrew, Philip) – but not

Peter. In the Gospel of John, Peter is finally commanded by Jesus to “Follow me” in John 21:19, 22. It is only after the crucifixion, when Peter can more fully realise the true cost of ‘following’ Jesus, that he can be offered such a challenge.

Thomas has understood, perhaps more than Peter has, the costliness of Jesus’ ministry. It was Thomas who verbalised the risk to Jesus and the disciples of returning to Judea to give life to Lazarus (11:16). It will be Thomas for whom seeing Jesus’ wounds is important – even after Easter Sunday (20:25). Perhaps Thomas especially needs to hear that Jesus’ suffering will not be a failure, or a ‘dead end’, but rather a new ‘way’. In the later writings of Christian Gnostics, who believed that salvation came through ‘knowledge’, the name of Thomas figures prominently. So it is interesting that at this point in John’s Gospel the word ‘know’ also appears several times. But unlike the Gnostics, for whom ‘knowledge’ was primarily seen in intellectual terms, in this Gospel to ‘know the way’ seems to mean a personal and committed engagement with Jesus who walks the way of the cross.

And Philip? Is Philip still making the same mistake about Jesus that he had originally made back in 1:45 when he described Jesus as “the son of Joseph from Nazareth”? Even now, chapters later, he needs Jesus’ relationship with his true Father to be explained to him. Yet Philip is also the disciple who has been the path by which others, such as Nathanael (1:46) and the Greeks (12:21–22) have been able to ‘come and see’ Jesus. Now Jesus’ response to Philip (14:9) reminds both Philip – and us – that when we ‘see’ Jesus, we are seeing far more than the story of a man who lived in Palestine in about 30 AD. We are being offered a peep-hole through which we can glimpse the eternal God and Creator, the Father, the “I am who I am” who is not confined by boundaries of place or time. Jesus’ affirmation, “I am the way, and the truth, and the life” reminds us that as followers of Jesus we are called to hold together both stability and change:

‘The way is change,
the truth unchanging leads to life through change,
Or else the water never would be ready for the feast,
nor we ourselves be present as the guests.’

“I am the way, and the truth, and the life. No one comes to the Father except through me.” Those words in 14:6 are often taken as the starting-point for Christians today in discussing how they should relate to people of other faiths. On the face of it the words seem to be exclusive – yet they appear in a passage in which only a few verses earlier we have been told, “in my Father’s house there are many dwelling-places”. Is it possible that among the ‘many’ who are offered such a home in God are some who have found their way there without first encountering the face of Christ?

QUESTION 2: *“I am the way, and the truth, and the life. No one comes to the Father except through me.” How do you understand these words in the light of your specific geographical and religious context, particularly as you engage in ‘respectful evangelism’?*

QUESTION 3: *What is the question you would have wanted to ask Jesus if you had been there among his group of friends at the Last Supper?*

After discussion of these questions the facilitator invites the group to keep a minute of silence and then concludes by reading:

‘Come, my Way, my Truth, my Life:
Such a Way, as gives us breath:
Such a Truth, as ends all strife:
And such a Life, as killeth death.’

The facilitator encourages group members to identify at least one new insight from the Bible study, and to record it in the space provided.

“I am the true vine”

John 15:1–17

The facilitator invites someone in the group to introduce the Bible study by a short prayer. Then the text is read in silence.

The facilitator invites the group members to read the following note for themselves:

Jesus’ beautiful image of the vine develops the Gospel’s central theme of love. It comes right in the middle of his farewell conversation with the disciples. It begins suddenly, without apparent connection to the words that come just before it, but the more we read it the more connections appear.

This is the last of the ‘I am’ sayings in which Jesus identifies himself by using a metaphor (for example, bread, light, gate, resurrection, etc.). But it is also different from these earlier examples because it includes the disciples within the image. As Jesus makes clear, the vine and the branches are indivisible. They belong together. Together they make up the ‘I am’. Is it significant that this final example in the ‘I am ...’ sequence should have such a communal aspect? Perhaps it is suggesting to us that the final result of Jesus claiming the right to say of himself ‘I am’ is that his disciples – ourselves – may have the right to claim it too – provided, of course, that we remain attached to Jesus, and through him to each other. Coming in the context of Jesus’ farewell it also encourages us to ponder how the disciples can sustain and continue Jesus’ ministry of revealing God to the world after Jesus has returned to his Father.

The power of the image of the vine is enriched by the echoes which link it to the Old Testament. There the picture of a vine or a vineyard is used often to refer to the people of Israel (Psalms 80:9; Isaiah 5:1–7; Ezekiel 19:10–14). In these Old Testament passages, as in John 15, the importance of community comes out strongly. But equally emphasised is the need to

remain in a fruitful relationship with God. Rooted in this Old Testament heritage the symbol of the 'vine' offers us both promise and threat, as well as deep continuity with the story of God's people from its very beginning.

QUESTION 1: *What are the fruits, according to the text, of abiding in the vine?*

When the group has discussed this question, the facilitator invites the group members to read the following note for themselves:

Jesus then moves on to discuss the 'commandment' he is leaving with his disciples as his parting gift to them. He has already alluded to it earlier (13:34–35) in this farewell discussion. There he suggests both that it is a 'new' commandment – and that it is the special defining mark of his disciples. Once again we are being drawn back to reflect on 'roots'. The 'root experience' of the people of Israel was the Exodus event, the liberation from Egypt – a time of transition from slavery to freedom, a time when commandments and laws were given to constitute Israel as the people of God. So now at this time of 'New Exodus', of movement from death to life, the disciples of Jesus are also promised that they are no longer 'slaves' (15:15) but friends – and the 'new' commandment that they are being offered in turn will enable them too to be constituted as God's own people. There is both continuity – and difference. The 'new' will draw from, but also reinterpret, what has gone before. As with the people at the time of the Exodus, what is happening depends not on us but on the mysterious and undeserved grace of God. "You did not choose me, but I have chosen you" (compare Deuteronomy 4.37; 7.7). Yet now we are chosen to be "friends" not "servants". And part of our privilege as friends is to be allowed to learn about the intimate relationship of love shared between Jesus and his Father.

The Gospel writer uses the word 'abide' (Greek *meno*) to describe this relationship between Jesus and his Father, and potentially, our relationship with him. *Meno* can also be translated as 'stay' or 'dwell'. The verb is at the heart of the first question that the very first disciples asked Jesus back in 1:38, "Rabbi, where are you staying?" The quest to discover where Jesus is 'staying' and the call for us to 'dwell' there with and in him is a thread which

runs through the entire Gospel. We are in effect being invited to be ‘at home with God’. It is when we are willing to take the time to nurture this bond that we, perhaps almost unconsciously, begin to discover ourselves absorbing and sharing something of the life-giving love of God. It is a love which goes beyond human understanding, because it is a love which depends upon the self-giving of the one who is ‘I am’. It is a sacrificial love modelled by Jesus Christ who laid his life down for his friends (John 10:17–18). Yet through the gift of the Spirit this kind of love becomes possible in turn for those who abide in Jesus. We too have the aweful privilege of becoming life-givers, for one another and for the world.

QUESTION 2: There is a play on words in verse 3, with Jesus saying “You have already been cleansed/pruned by the word that I have spoken to you”. Clearly the purpose of God’s pruning is that the vine brings life (2–8). In relation to your own ministry, how do you use ‘the word of Jesus’ to bring forth fruit among your people?

QUESTION 3: What does Jesus’ commandment to “love one another” mean in your own context?

After discussion of these questions, the facilitator asks someone to conclude with a short prayer.

The facilitator encourages group members to identify at least one new insight from the Bible study, and to record it in the space provided.

“For whom are you looking? ... I am ... I am ... I am”

John 18:1–18

The facilitator invites someone in the group to introduce the Bible study with a short prayer.

The facilitator invites someone from the group to read the text.

The facilitator reads or invites the group to read the following note:

The first scene of John’s Passion Narrative begins with Jesus’ last ‘I am’ declaration. The words are therefore a sign of the transition from ministry and teaching to suffering and death on the cross. Throughout the Gospel Jesus said “my hour has not yet come”; now at last it has arrived. As if to emphasise the transition from Jesus’ declaration of ‘I am’ to the supreme act of giving himself into the hands of his enemies, John sets the last ‘I am’ in the arrest scene.

The scene is full of Johannine irony. Judas shows up with Roman soldiers, temple police, and many weapons, but it is Jesus who takes the initiative and who is in control. They bring lanterns and torches to lighten their darkness, though they are in the presence of the Light of the World. Peter the Rock pulls out his sword and cuts off the ear of the High Priest’s slave.

The greatest irony is reserved for the dramatic ‘I am’ encounter. In the Synoptic Gospels Judas uses the prearranged sign of a kiss to identify Jesus to the temple police, but in John it is Jesus, not Judas, who takes the lead. His question to the police, “Whom are you looking for?” is a clear echo of his first words in the Gospel, when he calls the first disciples with the words, “What are you looking for?” (1:38). Now when the temple police ask for Jesus of Nazareth, Jesus’ reply once again engages the multiple levels of meaning in John’s Gospel. The clear reply ‘I am he’ demonstrates who is in command of events in the

garden. The soldiers unwittingly play their part in a much larger drama than they can imagine. But Jesus' simple words are also the 'I am' of the divine epiphany, the twelfth and last in John's Gospel. This time, though, John gives us *three* occurrences of 'I am' between verses 5 and 8.

Why do the soldiers and temple police step back and fall to the ground? It is their automatic response to hearing the divine name, as it was the response to the divine presence in Daniel 2:46 and 8:18. Elaborating on this tradition, a Jewish midrash tells the story of when Moses spoke the divine name before Pharaoh, causing him to fall prostrate to the ground. But on another level this is the high moment of Johannine irony, because Jesus' enemies unwittingly pay homage to the divine presence before them. Somewhat like the demons in the Synoptic Gospels, these forces of evil recognise the divine name, and fall prostrate in its presence.

QUESTION 1: *What does it mean for you that the last 'I am' is spoken in this scene?*

When the group has discussed this question, the facilitator reads or invites the group to read the following note:

Jesus exercises a protective form of leadership in verse 8. The third and climactic 'I am' in this scene is linked with Jesus' words, "So if you are looking for me, let these men go". In this, the last time that we hear 'I am', John highlights the union between Jesus who cares for his disciples and the loving God who cares for his people. Jesus' determination to hold together the community of disciples that the Father has given him is a thread that runs throughout John's Gospel. The words become a kind of refrain in Jesus' ministry: "I should lose nothing of all that he has given me" (6:39); "No one will snatch them out of my hand" (10:28); and "Holy Father, protect in your name those whom you have given me, so that they may be one, as we are one" (17:11). Jesus models for the disciples the kind of care that he wants them to show each other, and to model to the world. The sign that will identify his disciples to the world is that they love one another, as he loved them.

QUESTION 2: *What might the kind of leadership that Jesus shows in the garden mean in your own ministry?*

When the group has discussed this question, the facilitator reads the following short note:

John's scenes contrast Jesus with Peter. Jesus' control is met with Peter's violence in the garden. In the courtyard, Peter, having just heard Jesus' 'I am', replies to the woman's question of whether he is a disciple with a resounding "I am not".

The group brings the Bible study to an end with this prayer, read antiphonally.

- ✠ Lord Jesus, we have promised to follow you as disciples, but often we think we know the way by ourselves.
- † Forgive us for stubbornness and open our eyes to your presence among us, Lord.
- ✠ We want to step forward as you did in the garden, but sometimes we are afraid, for the dangers are real.
- † Forgive us when we fail to witness, and let our fearful hearts be still in you, Jesus.
- ✠ We have tried to try to watch over those whom you have entrusted to us, but sometimes they push us away, and we retreat in anger.
- † Forgive us when we give up too soon, Lord, and nurture in us a patient good will.
- ✠ Lord Christ, let the glory of your Name so burn in us that we may tend your sheep as you have taught us, and love one another as you have showed us.

AMEN

The facilitator encourages group members to identify at least one new insight from the Bible study, and to record it in the space provided.

“That through believing you may have life in his name”

John 20:19–31

The facilitator asks someone to open with a brief prayer.

The facilitator asks someone in the group to read John 20:19–31.

The facilitator reads or invites the group to read the following note:

Where is the ‘I am’ in today’s reading? Although the phrase does not appear explicitly in the verses, it is surely implied by John’s direct comment in verse 31 about the purpose of the Gospel. “These things were written that you might believe that Jesus is the Christ, the Son of God, and believing have life in his name.” ‘Name’ is a word that we first met at the very beginning of the Gospel when, in the Prologue, we were told that “to all who received him [the Word], who believed in his name, he gave power to become children of God” (1:12). ‘Name’ also appears several times in Jesus’ high-priestly prayer in chapter 17 when he speaks about making God’s name known among his disciples and friends (17:6, 11, 12, 26).

What John seems to be suggesting is that life is being offered to human beings through Jesus’ right and privilege to claim the divine name, ‘I am’. The very reason that John wrote his Gospel is to assure us of that. Throughout Jesus’ ministry he has shown this to us time and again.

QUESTION 1: *The facilitator invites each group member to name an occasion in the Gospel where Jesus has shown how he can bring life.*

After this, the group then continues to read this note:

This promise and pledge comes immediately after we have read about the meetings of the Risen Jesus, first with most of his disciples, and then with

Thomas. Notice how Thomas is the very first person in the Gospel to address Jesus directly and explicitly as God, “My Lord and my God” (28). But Thomas’ expression of faith can only happen when he has seen Jesus’ wounds. Jesus is both the wounded one and the divine and glorified one. Indeed, bearing in mind the way in which John suggests (for example, 12:27–32) that Jesus’ supreme moment of glory is his time of crucifixion, perhaps he can only be seen as the divine and glorified one by those who are also able to discover him first as the wounded one. The wounds and the glory are inextricably intertwined.

But this story does not stop here. During his meeting with his disciples Jesus offers them his peace and commissions them with the words “As the Father has sent me, so I send you” (John 20:21). He empowers them for their task of mission by breathing on them the Holy Spirit – in a scene that reminds us of God’s first breathing life into humanity in Eden (Genesis 2:7). Mission and new creation belong together. John reminds us that the foundation of mission lies in the very nature of God – in the heart of the life and movement of the Holy Trinity. When we participate in this mission of God we are seeking to reflect God’s will for our world, and Jesus himself must be our model and pattern for this. In us, too, both the glory of God and the wounds of crucifixion must be evident.

If we look closely at verse 31 and the translator’s footnote which accompanies it, we can see that it is not certain exactly what the verb ‘believe’ means in this verse. Should we understand it as ‘come to believe’ or does it mean ‘continue to believe’? Some Greek manuscripts of John’s Gospel suggest the one and some the other. The difference in Greek is only one letter! It is very difficult to decide which was originally written in the Gospel. It is a significant question because it does affect what the original purpose of the Gospel may have been. Was it to bring non-believers to faith (which is implied by ‘come to believe’) or was it to deepen and strengthen the faith of those who already identified themselves as members of the Christian community (which is implied by ‘continue to believe’)? And how does this affect the task of those like us and like the first disciples, who are sent in Jesus’ name? Does John’s Gospel suggest that our primary task is to bring people to faith, or to nurture those who are already part of the

community of faith? Perhaps it is good to be reminded that both aspects form part of mission and we need to hold on to both. The fact that we have both possibilities preserved for us in the text of John's Gospel helps to underscore the way in which living out our faith is an ongoing journey. It does not reach its goal with our first confession of Jesus as Lord but must continue throughout the whole of our human life.

Having read these notes together, hold in mind Jesus' words: "As the Father has sent me, so I send you" (John 20:21) as you discuss the following questions:

QUESTION 1: *What does 'being sent' mean for you in your context?*

QUESTION 2: *How can both the glory of God and the wounds of crucifixion be reflected in us as we are sent in Jesus' name?*

When these questions have been discussed, the facilitator invites the group to share one aspect of mission in their context for which they would like the group to commission them.

The facilitator then enables the group to conclude this session (and its time of Bible study together) by a corporate act of prayer, rededication and commissioning, using the following guidelines.

REDEDICATION: *'As God sends us from this place, given all that we have learned and shared together, let us rededicate and commit ourselves to our tasks as bishops or spouses.'*

COMMISSIONING EACH OTHER: *'Having journeyed together we now pray for each other ...'*

Make a simple symbolic gesture of solidarity and commitment to each other. If you have had a candle lit in the group throughout the times of Bible study, it would be appropriate now to light from it a candle for each member of the group to take away.

Close by saying together the Lord's Prayer and The Grace.

THE GOSPEL ACCORDING TO
JOHN

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THE GOSPEL ACCORDING TO JOHN

The Word Became Flesh

1 In the beginning was the Word, and the Word was with God, and the Word was God.² He was in the beginning with God.³ All things came into being through him, and without him not one thing came into being. What has come into being⁴ in him was life,^a and the life was the light of all people.⁵ The light shines in the darkness, and the darkness did not overcome it.

6 There was a man sent from God, whose name was John.⁷ He came as a witness to testify to the light, so that all might believe through him.⁸ He himself was not the light, but he came to testify to the light.⁹ The true light, which enlightens everyone, was coming into the world.^b

10 He was in the world, and the world came into being through him; yet the world did not know him.¹¹ He came to what was his own,^c and his own people did not accept him.¹² But to all who received him, who believed in his name, he gave power to become children of God,¹³ who were born, not of blood or of the will of the flesh or of the will of man, but of God.

14 And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son,^d full of grace and truth.¹⁵ (John testified to him and cried out, 'This was he of whom I said, "He who comes after me ranks ahead of me because he was before me."')¹⁶ From his fullness we have all received, grace upon grace.¹⁷ The law indeed was given through Moses; grace and truth came through Jesus Christ.¹⁸ No one has ever seen God. It is God the only Son,^e who is close to the Father's heart,^f who has made him known.

The Testimony of John the Baptist

19 This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, 'Who are you?'²⁰ He confessed and did not deny it, but confessed, 'I am not the Messiah.'^g ²¹ And they asked him, 'What then? Are you Elijah?' He said, 'I am not.' 'Are you the prophet?' He answered, 'No.'²² Then they said to him, 'Who are you?

Let us have an answer for those who sent us. What do you say about yourself?'²³ He said, 'I am the voice of one crying out in the wilderness, "Make straight the way of the Lord"', as the prophet Isaiah said.

24 Now they had been sent from the Pharisees.²⁵ They asked him, 'Why then are you baptizing if you are neither the Messiah,^g nor Elijah, nor the prophet?'²⁶ John answered them, 'I baptize with water. Among you stands one whom you do not know,²⁷ the one who is coming after me; I am not worthy to untie the thong of his sandal.'²⁸ This took place in Bethany across the Jordan where John was baptizing.

The Lamb of God

29 The next day he saw Jesus coming towards him and declared, 'Here is the Lamb of God who takes away the sin of the world!³⁰ This is he of whom I said, "After me comes a man who ranks ahead of me because he was before me."³¹ I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel.'³² And John testified, 'I saw the Spirit descending from heaven like a dove, and it remained on him.'³³ I myself did not know him, but the one who sent me to baptize with water said to me, "He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit."³⁴ And I myself have seen and have testified that this is the Son of God.'^h

The First Disciples of Jesus

35 The next day John again was standing with two of his disciples,³⁶ and as he watched Jesus walk by, he exclaimed, 'Look, here is the Lamb of God!'³⁷ The two disciples heard him say this, and they followed Jesus.³⁸ When Jesus turned and saw them following, he said to them, 'What are you looking for?' They

^a Or ³through him. And without him not one thing came into being that has come into being. ⁴In him was life ^b Or He was the true light that enlightens everyone coming into the world ^c Or to his own home ^d Or the Father's only Son ^e Other ancient authorities read *It is an only Son, God, or It is the only Son* ^f Gk *bosom* ^g Or *the Christ* ^h Other ancient authorities read *is God's chosen one*

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said to him, ‘Rabbi’ (which translated means Teacher), ‘where are you staying?’³⁹ He said to them, ‘Come and see.’ They came and saw where he was staying, and they remained with him that day. It was about four o’clock in the afternoon.⁴⁰ One of the two who heard John speak and followed him was Andrew, Simon Peter’s brother.⁴¹ He first found his brother Simon and said to him, ‘We have found the Messiah’ (which is translated Anointed^a).⁴² He brought Simon^b to Jesus, who looked at him and said, ‘You are Simon son of John. You are to be called Cephas’ (which is translated Peter^c).

Jesus Calls Philip and Nathanael

⁴³ The next day Jesus decided to go to Galilee. He found Philip and said to him, ‘Follow me.’⁴⁴ Now Philip was from Bethsaida, the city of Andrew and Peter.⁴⁵ Philip found Nathanael and said to him, ‘We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.’⁴⁶ Nathanael said to him, ‘Can anything good come out of Nazareth?’ Philip said to him, ‘Come and see.’⁴⁷ When Jesus saw Nathanael coming towards him, he said of him, ‘Here is truly an Israelite in whom there is no deceit!’⁴⁸ Nathanael asked him, ‘Where did you come to know me?’ Jesus answered, ‘I saw you under the fig tree before Philip called you.’⁴⁹ Nathanael replied, ‘Rabbi, you are the Son of God! You are the King of Israel!’⁵⁰ Jesus answered, ‘Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.’⁵¹ And he said to him, ‘Very truly, I tell you,^d you will see heaven opened and the angels of God ascending and descending upon the Son of Man.’

The Wedding at Cana

2 On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.² Jesus and his disciples had also been invited to the wedding.³ When the wine gave out, the mother of Jesus said to him, ‘They have no wine.’⁴ And Jesus said to her, ‘Woman, what concern is that to you and to me? My hour has not yet come.’⁵ His mother said to the servants, ‘Do whatever he tells you.’⁶ Now standing there were six stone water-jars for the Jewish rites of purification, each holding twenty or thirty gallons.⁷ Jesus said to them, ‘Fill the jars with water.’ And

they filled them up to the brim.⁸ He said to them, ‘Now draw some out, and take it to the chief steward.’ So they took it.⁹ When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom¹⁰ and said to him, ‘Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.’¹¹ Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

¹² After this he went down to Capernaum with his mother, his brothers, and his disciples; and they remained there for a few days.

Jesus Cleanses the Temple

¹³ The Passover of the Jews was near, and Jesus went up to Jerusalem.¹⁴ In the temple he found people selling cattle, sheep, and doves, and the money-changers seated at their tables.¹⁵ Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money-changers and overturned their tables.¹⁶ He told those who were selling the doves, ‘Take these things out of here! Stop making my Father’s house a marketplace!’¹⁷ His disciples remembered that it was written, ‘Zeal for your house will consume me.’¹⁸ The Jews then said to him, ‘What sign can you show us for doing this?’¹⁹ Jesus answered them, ‘Destroy this temple, and in three days I will raise it up.’²⁰ The Jews then said, ‘This temple has been under construction for forty-six years, and will you raise it up in three days?’²¹ But he was speaking of the temple of his body.²² After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

²³ When he was in Jerusalem during the Passover festival, many believed in his name because they saw the signs that he was doing.²⁴ But Jesus on his part would not entrust himself to them, because he knew all people²⁵ and needed no one to testify about anyone; for he himself knew what was in everyone.

^a Or *Christ* ^b Gk *him* ^c From the word for *rock* in Aramaic (*kepha*) and Greek (*petra*), respectively ^d Both instances of the Greek word for *you* in this verse are plural

Nicodemus Visits Jesus

3 Now there was a Pharisee named Nicodemus, a leader of the Jews.² He came to Jesus^a by night and said to him, ‘Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.’³ Jesus answered him, ‘Very truly, I tell you, no one can see the kingdom of God without being born from above.’^{b 4} Nicodemus said to him, ‘How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?’⁵ Jesus answered, ‘Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit.⁶ What is born of the flesh is flesh, and what is born of the Spirit is spirit.’^{c 7} Do not be astonished that I said to you, ‘You^d must be born from above.’^{e 8} The wind^f blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.’⁹ Nicodemus said to him, ‘How can these things be?’¹⁰ Jesus answered him, ‘Are you a teacher of Israel, and yet you do not understand these things?’

11 ‘Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you^f do not receive our testimony.¹² If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things?’¹³ No one has ascended into heaven except the one who descended from heaven, the Son of Man.^g¹⁴ And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,¹⁵ that whoever believes in him may have eternal life.^h

16 ‘For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

17 ‘Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.¹⁸ Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God.¹⁹ And this is the judgement, that the light has come into the world, and people loved darkness rather than light because their deeds were evil.²⁰ For all who do evil hate the

light and do not come to the light, so that their deeds may not be exposed.²¹ But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.’^h

Jesus and John the Baptist

22 After this Jesus and his disciples went into the Judean countryside, and he spent some time there with them and baptized.²³ John also was baptizing at Aenon near Salim because water was abundant there; and people kept coming and were being baptized—²⁴ John, of course, had not yet been thrown into prison.

25 Now a discussion about purification arose between John’s disciples and a Jew.ⁱ²⁶ They came to John and said to him, ‘Rabbi, the one who was with you across the Jordan, to whom you testified, here he is baptizing, and all are going to him.’²⁷ John answered, ‘No one can receive anything except what has been given from heaven.²⁸ You yourselves are my witnesses that I said, “I am not the Messiah,^j but I have been sent ahead of him.”²⁹ He who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom’s voice. For this reason my joy has been fulfilled.³⁰ He must increase, but I must decrease.’^k

The One Who Comes from Heaven

31 The one who comes from above is above all; the one who is of the earth belongs to the earth and speaks about earthly things. The one who comes from heaven is above all.³² He testifies to what he has seen and heard, yet no one accepts his testimony.³³ Whoever has accepted his testimony has certified^l this, that God is true.³⁴ He whom God has sent speaks the words of God, for he gives the Spirit without measure.³⁵ The Father loves the Son and has placed all things in his hands.³⁶ Whoever believes in the Son has eternal life; whoever

^a Gk *him* ^b Or *born anew* ^c The same Greek word means both *wind* and *spirit* ^d The Greek word for *you* here is plural ^e Or *anew* ^f The Greek word for *you* here and in verse 12 is plural ^g Other ancient authorities add *who is in heaven* ^h Some interpreters hold that the quotation concludes with verse 15 ⁱ Other ancient authorities read *the Jews* ^j Or *the Christ* ^k Some interpreters hold that the quotation continues to the end of verse 36 ^l Gk *set a seal to*

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disobeys the Son will not see life, but must endure God's wrath.

Jesus and the Woman of Samaria

4 Now when Jesus^a learned that the Pharisees had heard, 'Jesus is making and baptizing more disciples than John'—² although it was not Jesus himself but his disciples who baptized—³ he left Judea and started back to Galilee. ⁴ But he had to go through Samaria. ⁵ So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. ⁶ Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

⁷ A Samaritan woman came to draw water, and Jesus said to her, 'Give me a drink'. ⁸ (His disciples had gone to the city to buy food.) ⁹ The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a woman of Samaria?' (Jews do not share things in common with Samaritans.) ¹⁰ Jesus answered her, 'If you knew the gift of God, and who it is that is saying to you, "Give me a drink", you would have asked him, and he would have given you living water.' ¹¹ The woman said to him, 'Sir, you have no bucket, and the well is deep. Where do you get that living water?' ¹² Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?' ¹³ Jesus said to her, 'Everyone who drinks of this water will be thirsty again, ¹⁴ but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.' ¹⁵ The woman said to him, 'Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.'

¹⁶ Jesus said to her, 'Go, call your husband, and come back.' ¹⁷ The woman answered him, 'I have no husband.' Jesus said to her, 'You are right in saying, "I have no husband"; ¹⁸ for you have had five husbands, and the one you have now is not your husband. What you have said is true!' ¹⁹ The woman said to him, 'Sir, I see that you are a prophet. ²⁰ Our ancestors worshipped on this mountain, but you^c say that the place where people must worship is in Jerusalem.' ²¹ Jesus said to her, 'Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²² You wor-

ship what you do not know; we worship what we know, for salvation is from the Jews. ²³ But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. ²⁴ God is spirit, and those who worship him must worship in spirit and truth.' ²⁵ The woman said to him, 'I know that Messiah is coming' (who is called Christ). 'When he comes, he will proclaim all things to us.' ²⁶ Jesus said to her, 'I am he, ^d the one who is speaking to you.'

²⁷ Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, 'What do you want?' or, 'Why are you speaking with her?' ²⁸ Then the woman left her water-jar and went back to the city. She said to the people, ²⁹ 'Come and see a man who told me everything I have ever done! He cannot be the Messiah, ^e can he?' ³⁰ They left the city and were on their way to him.

³¹ Meanwhile the disciples were urging him, 'Rabbi, eat something.' ³² But he said to them, 'I have food to eat that you do not know about.' ³³ So the disciples said to one another, 'Surely no one has brought him something to eat?' ³⁴ Jesus said to them, 'My food is to do the will of him who sent me and to complete his work. ³⁵ Do you not say, "Four months more, then comes the harvest"?' But I tell you, look around you, and see how the fields are ripe for harvesting. ³⁶ The reaper is already receiving^f wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. ³⁷ For here the saying holds true, "One sows and another reaps." ³⁸ I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour.'

³⁹ Many Samaritans from that city believed in him because of the woman's testimony, 'He told me everything I have ever done.' ⁴⁰ So when the Samaritans came to him, they asked him to stay with them; and he stayed there for two days. ⁴¹ And many more believed because of his word. ⁴² They said to the woman, 'It is no longer because of what you said that we believe, for we have heard

^a Other ancient authorities read *the Lord* ^b Other ancient authorities lack this sentence ^c The Greek word for *you* here and in verses 21 and 22 is plural ^d Gk *I am* ^e Or *the Christ* ^f Or ³⁵... *the fields are already ripe for harvesting*. ³⁶ *The reaper is receiving*

for ourselves, and we know that this is truly the Saviour of the world.’

Jesus Returns to Galilee

43 When the two days were over, he went from that place to Galilee⁴⁴(for Jesus himself had testified that a prophet has no honour in the prophet’s own country).⁴⁵ When he came to Galilee, the Galileans welcomed him, since they had seen all that he had done in Jerusalem at the festival; for they too had gone to the festival.

Jesus Heals an Official’s Son

46 Then he came again to Cana in Galilee where he had changed the water into wine. Now there was a royal official whose son lay ill in Capernaum.⁴⁷ When he heard that Jesus had come from Judea to Galilee, he went and begged him to come down and heal his son, for he was at the point of death.⁴⁸ Then Jesus said to him, ‘Unless you^d see signs and wonders you will not believe.’⁴⁹ The official said to him, ‘Sir, come down before my little boy dies.’⁵⁰ Jesus said to him, ‘Go; your son will live.’ The man believed the word that Jesus spoke to him and started on his way.⁵¹ As he was going down, his slaves met him and told him that his child was alive.⁵² So he asked them the hour when he began to recover, and they said to him, ‘Yesterday at one in the afternoon the fever left him.’⁵³ The father realized that this was the hour when Jesus had said to him, ‘Your son will live.’ So he himself believed, along with his whole household.⁵⁴ Now this was the second sign that Jesus did after coming from Judea to Galilee.

Jesus Heals on the Sabbath

5 After this there was a festival of the Jews, and Jesus went up to Jerusalem.

2 Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew^b Beth-zatha,^c which has five porticoes.³ In these lay many invalids—blind, lame, and paralysed.^d ⁵One man was there who had been ill for thirty-eight years.⁶ When Jesus saw him lying there and knew that he had been there a long time, he said to him, ‘Do you want to be made well?’⁷ The sick man answered him, ‘Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down

ahead of me.’⁸ Jesus said to him, ‘Stand up, take your mat and walk.’⁹ At once the man was made well, and he took up his mat and began to walk.

Now that day was a sabbath.¹⁰ So the Jews said to the man who had been cured, ‘It is the sabbath; it is not lawful for you to carry your mat.’¹¹ But he answered them, ‘The man who made me well said to me, “Take up your mat and walk.”’¹² They asked him, ‘Who is the man who said to you, “Take it up and walk?”’¹³ Now the man who had been healed did not know who it was, for Jesus had disappeared in^e the crowd that was there.¹⁴ Later Jesus found him in the temple and said to him, ‘See, you have been made well! Do not sin any more, so that nothing worse happens to you.’¹⁵ The man went away and told the Jews that it was Jesus who had made him well.¹⁶ Therefore the Jews started persecuting Jesus, because he was doing such things on the sabbath.¹⁷ But Jesus answered them, ‘My Father is still working, and I also am working.’¹⁸ For this reason the Jews were seeking all the more to kill him, because he was not only breaking the sabbath, but was also calling God his own Father, thereby making himself equal to God.

The Authority of the Son

19 Jesus said to them, ‘Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father^f does, the Son does likewise.’²⁰ The Father loves the Son and shows him all that he himself is doing; and he will show him greater works than these, so that you will be astonished.²¹ Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomsoever he wishes.²² The Father judges no one but has given all judgement to the Son,²³ so that all may honour the Son just as they honour the Father. Anyone who does not honour the Son does not honour the Father who sent him.²⁴ Very truly, I tell you, anyone who hears my word and

^a Both instances of the Greek word for *you* in this verse are plural ^b That is, *Aramaic* ^c Other ancient authorities read *Bethesda*, others *Bethsaida* ^d Other ancient authorities add, wholly or in part, *waiting for the stirring of the water; for an angel of the Lord went down at certain seasons into the pool, and stirred up the water; whoever stepped in first after the stirring of the water was made well from whatever disease that person had.* ^e Or *had left because of* ^f Gk *that one*

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believes him who sent me has eternal life, and does not come under judgement, but has passed from death to life.

25 'Very truly, I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. 26 For just as the Father has life in himself, so he has granted the Son also to have life in himself; 27 and he has given him authority to execute judgement, because he is the Son of Man. 28 Do not be astonished at this; for the hour is coming when all who are in their graves will hear his voice 29 and will come out—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

Witnesses to Jesus

30 'I can do nothing on my own. As I hear, I judge; and my judgement is just, because I seek to do not my own will but the will of him who sent me.

31 'If I testify about myself, my testimony is not true. 32 There is another who testifies on my behalf, and I know that his testimony to me is true. 33 You sent messengers to John, and he testified to the truth. 34 Not that I accept such human testimony, but I say these things so that you may be saved. 35 He was a burning and shining lamp, and you were willing to rejoice for a while in his light. 36 But I have a testimony greater than John's. The works that the Father has given me to complete, the very works that I am doing, testify on my behalf that the Father has sent me. 37 And the Father who sent me has himself testified on my behalf. You have never heard his voice or seen his form, 38 and you do not have his word abiding in you, because you do not believe him whom he has sent.

39 'You search the scriptures because you think that in them you have eternal life; and it is they that testify on my behalf. 40 Yet you refuse to come to me to have life. 41 I do not accept glory from human beings. 42 But I know that you do not have the love of God in you. 43 I have come in my Father's name, and you do not accept me; if another comes in his own name, you will accept him. 44 How can you believe when you accept glory from one another and do not seek the glory that comes from the one who alone is God? 45 Do not think that I will accuse you before the Father; your accuser is Moses, on whom you have set

your hope. 46 If you believed Moses, you would believe me, for he wrote about me. 47 But if you do not believe what he wrote, how will you believe what I say?'

Feeding the Five Thousand

6 After this Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. ^b 2 A large crowd kept following him, because they saw the signs that he was doing for the sick. 3 Jesus went up the mountain and sat down there with his disciples. 4 Now the Passover, the festival of the Jews, was near. 5 When he looked up and saw a large crowd coming towards him, Jesus said to Philip, 'Where are we to buy bread for these people to eat?' 6 He said this to test him, for he himself knew what he was going to do. 7 Philip answered him, 'Six months' wages ^c would not buy enough bread for each of them to get a little.' 8 One of his disciples, Andrew, Simon Peter's brother, said to him, 9 'There is a boy here who has five barley loaves and two fish. But what are they among so many people?' 10 Jesus said, 'Make the people sit down.' Now there was a great deal of grass in the place; so they ^d sat down, about five thousand in all. 11 Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. 12 When they were satisfied, he told his disciples, 'Gather up the fragments left over, so that nothing may be lost.' 13 So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. 14 When the people saw the sign that he had done, they began to say, 'This is indeed the prophet who is to come into the world.'

15 When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.

Jesus Walks on the Water

16 When evening came, his disciples went down to the lake, 17 got into a boat, and started across the lake to Capernaum. It was now dark, and Jesus had not yet come to them. 18 The lake became rough because a

^a Or among ^b Gk of Galilee of Tiberias ^c Gk Two hundred denarii; the denarius was the usual day's wage for a labourer ^d Gk the men

strong wind was blowing. ¹⁹When they had rowed about three or four miles,^a they saw Jesus walking on the lake and coming near the boat, and they were terrified. ²⁰But he said to them, 'It is I;^b do not be afraid.'²¹ Then they wanted to take him into the boat, and immediately the boat reached the land towards which they were going.

The Bread from Heaven

22 The next day the crowd that had stayed on the other side of the lake saw that there had been only one boat there. They also saw that Jesus had not got into the boat with his disciples, but that his disciples had gone away alone. ²³Then some boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks.^c ²⁴So when the crowd saw that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum looking for Jesus.

25 When they found him on the other side of the lake, they said to him, 'Rabbi, when did you come here?' ²⁶Jesus answered them, 'Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. ²⁷Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal.'²⁸ Then they said to him, 'What must we do to perform the works of God?' ²⁹Jesus answered them, 'This is the work of God, that you believe in him whom he has sent.'³⁰ So they said to him, 'What sign are you going to give us then, so that we may see it and believe you? What work are you performing?' ³¹Our ancestors ate the manna in the wilderness; as it is written, "He gave them bread from heaven to eat."³² Then Jesus said to them, 'Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. ³³For the bread of God is that which^d comes down from heaven and gives life to the world.'³⁴ They said to him, 'Sir, give us this bread always.'

35 Jesus said to them, 'I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. ³⁶But I said to you that you have seen me and yet do not believe. ³⁷Everything that

the Father gives me will come to me, and anyone who comes to me I will never drive away;³⁸ for I have come down from heaven, not to do my own will, but the will of him who sent me. ³⁹And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. ⁴⁰This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day.'

41 Then the Jews began to complain about him because he said, 'I am the bread that came down from heaven.'⁴² They were saying, 'Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, "I have come down from heaven"?' ⁴³Jesus answered them, 'Do not complain among yourselves. ⁴⁴No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day. ⁴⁵It is written in the prophets, "And they shall all be taught by God." Everyone who has heard and learned from the Father comes to me. ⁴⁶Not that anyone has seen the Father except the one who is from God; he has seen the Father. ⁴⁷Very truly, I tell you, whoever believes has eternal life. ⁴⁸I am the bread of life. ⁴⁹Your ancestors ate the manna in the wilderness, and they died. ⁵⁰This is the bread that comes down from heaven, so that one may eat of it and not die. ⁵¹I am the living bread that came down from heaven. Whoever eats of this bread will live for ever; and the bread that I will give for the life of the world is my flesh.'

52 The Jews then disputed among themselves, saying, 'How can this man give us his flesh to eat?' ⁵³So Jesus said to them, 'Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. ⁵⁴Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day;⁵⁵ for my flesh is true food and my blood is true drink. ⁵⁶Those who eat my flesh and drink my blood abide in me, and I in them. ⁵⁷Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. ⁵⁸This is the bread that came down from heaven, not like that which your ances-

^a Gk about twenty-five or thirty stadia ^b Gk I am ^c Other ancient authorities lack after the Lord had given thanks
^d Or he who

tors ate, and they died. But the one who eats this bread will live for ever.’⁵⁹ He said these things while he was teaching in the synagogue at Capernaum.

The Words of Eternal Life

60 When many of his disciples heard it, they said, ‘This teaching is difficult; who can accept it?’⁶¹ But Jesus, being aware that his disciples were complaining about it, said to them, ‘Does this offend you?’⁶² Then what if you were to see the Son of Man ascending to where he was before?⁶³ It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life.⁶⁴ But among you there are some who do not believe.’ For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him.⁶⁵ And he said, ‘For this reason I have told you that no one can come to me unless it is granted by the Father.’

66 Because of this many of his disciples turned back and no longer went about with him.⁶⁷ So Jesus asked the twelve, ‘Do you also wish to go away?’⁶⁸ Simon Peter answered him, ‘Lord, to whom can we go? You have the words of eternal life.⁶⁹ We have come to believe and know that you are the Holy One of God.’⁷⁰ Jesus answered them, ‘Did I not choose you, the twelve? Yet one of you is a devil.’⁷¹ He was speaking of Judas son of Simon Iscariot,^b for he, though one of the twelve, was going to betray him.

The Unbelief of Jesus’ Brothers

7 After this Jesus went about in Galilee. He did not wish^c to go about in Judea because the Jews were looking for an opportunity to kill him.² Now the Jewish festival of Booths^d was near.³ So his brothers said to him, ‘Leave here and go to Judea so that your disciples also may see the works you are doing;⁴ for no one who wants^e to be widely known acts in secret. If you do these things, show yourself to the world.’⁵ (For not even his brothers believed in him.)⁶ Jesus said to them, ‘My time has not yet come, but your time is always here.⁷ The world cannot hate you, but it hates me because I testify against it that its works are evil.⁸ Go to the festival yourselves. I am not^f going to this festival, for my time has not yet fully come.’⁹ After saying this, he remained in Galilee.

Jesus at the Festival of Booths

10 But after his brothers had gone to the festival, then he also went, not publicly but as it were^g in secret.¹¹ The Jews were looking for him at the festival and saying, ‘Where is he?’¹² And there was considerable complaining about him among the crowds. While some were saying, ‘He is a good man’, others were saying, ‘No, he is deceiving the crowd.’¹³ Yet no one would speak openly about him for fear of the Jews.

14 About the middle of the festival Jesus went up into the temple and began to teach.¹⁵ The Jews were astonished at it, saying, ‘How does this man have such learning,^h when he has never been taught?’¹⁶ Then Jesus answered them, ‘My teaching is not mine but his who sent me.¹⁷ Anyone who resolves to do the will of God will know whether the teaching is from God or whether I am speaking on my own.¹⁸ Those who speak on their own seek their own glory; but the one who seeks the glory of him who sent him is true, and there is nothing false in him.’

19 ‘Did not Moses give you the law? Yet none of you keeps the law. Why are you looking for an opportunity to kill me?’²⁰ The crowd answered, ‘You have a demon! Who is trying to kill you?’²¹ Jesus answered them, ‘I performed one work, and all of you are astonished.²² Moses gave you circumcision (it is, of course, not from Moses, but from the patriarchs), and you circumcise a man on the sabbath.²³ If a man receives circumcision on the sabbath in order that the law of Moses may not be broken, are you angry with me because I healed a man’s whole body on the sabbath?’²⁴ Do not judge by appearances, but judge with right judgement.’

Is This the Christ?

25 Now some of the people of Jerusalem were saying, ‘Is not this the man whom they are trying to kill?’²⁶ And here he is, speaking openly, but they say nothing to him! Can it be that the authorities really know that this is

^a Other ancient authorities read *the Christ, the Son of the living God* ^b Other ancient authorities read *Judas Iscariot son of Simon*; others, *Judas son of Simon from Karyot (Kerioth)* ^c Other ancient authorities read *was not at liberty* ^d Or *Tabernacles* ^e Other ancient authorities read *wants it* ^f Other ancient authorities add *yet* ^g Other ancient authorities lack *as it were* ^h Or *this man know his letters*

the Messiah?^a 27 Yet we know where this man is from; but when the Messiah^a comes, no one will know where he is from.’²⁸ Then Jesus cried out as he was teaching in the temple, ‘You know me, and you know where I am from. I have not come on my own. But the one who sent me is true, and you do not know him. 29 I know him, because I am from him, and he sent me.’³⁰ Then they tried to arrest him, but no one laid hands on him, because his hour had not yet come. 31 Yet many in the crowd believed in him and were saying, ‘When the Messiah^a comes, will he do more signs than this man has done?’^b

Officers Are Sent to Arrest Jesus

32 The Pharisees heard the crowd muttering such things about him, and the chief priests and Pharisees sent temple police to arrest him. 33 Jesus then said, ‘I will be with you a little while longer, and then I am going to him who sent me. 34 You will search for me, but you will not find me; and where I am, you cannot come.’³⁵ The Jews said to one another, ‘Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks?’³⁶ What does he mean by saying, “You will search for me and you will not find me” and, “Where I am, you cannot come?”³⁷

Rivers of Living Water

37 On the last day of the festival, the great day, while Jesus was standing there, he cried out, ‘Let anyone who is thirsty come to me, 38 and let the one who believes in me drink. As^c the scripture has said, “Out of the believer’s heart^d shall flow rivers of living water.”’³⁹ Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit,^e because Jesus was not yet glorified.

Division among the People

40 When they heard these words, some in the crowd said, ‘This is really the prophet.’⁴¹ Others said, ‘This is the Messiah.’^a But some asked, ‘Surely the Messiah^a does not come from Galilee, does he?’⁴² Has not the scripture said that the Messiah^a is descended from David and comes from Bethlehem, the village where David lived?’⁴³ So there was a division in the crowd because of him. 44 Some

of them wanted to arrest him, but no one laid hands on him.

The Unbelief of Those in Authority

45 Then the temple police went back to the chief priests and Pharisees, who asked them, ‘Why did you not arrest him?’⁴⁶ The police answered, ‘Never has anyone spoken like this!’⁴⁷ Then the Pharisees replied, ‘Surely you have not been deceived too, have you?’⁴⁸ Has any one of the authorities or of the Pharisees believed in him?’⁴⁹ But this crowd, which does not know the law—they are accused.’⁵⁰ Nicodemus, who had gone to Jesus^f before, and who was one of them, asked, 51 ‘Our law does not judge people without first giving them a hearing to find out what they are doing, does it?’⁵² They replied, ‘Surely you are not also from Galilee, are you? Search and you will see that no prophet is to arise from Galilee.’

The Woman Caught in Adultery

8 **8** ⁵³ Then each of them went home, while Jesus went to the Mount of Olives. 2 Early in the morning he came again to the temple. All the people came to him and he sat down and began to teach them. 3 The scribes and the Pharisees brought a woman who had been caught in adultery; and making her stand before all of them, 4 they said to him, ‘Teacher, this woman was caught in the very act of committing adultery. 5 Now in the law Moses commanded us to stone such women. Now what do you say?’⁶ They said this to test him, so that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. 7 When they kept on questioning him, he straightened up and said to them, ‘Let anyone among you who is without sin be the first to throw a stone at her.’⁸ And once again he bent down and wrote on the ground. 8 9 When they heard it, they went away, one by one, beginning with the elders; and Jesus was left alone with the woman standing before him. 10 Jesus straightened up and said to her, ‘Woman, where are they? Has no one condemned you?’¹¹ She said, ‘No one, sir.’^h And

^a Or the Christ ^b Other ancient authorities read *is doing*

^c Or *come to me and drink*. ³⁸ The one who believes in me, as

^d Gk *out of his belly* ^e Other ancient authorities read *for as yet the Spirit* (others, *Holy Spirit*) had not been given

^f Gk *him* ⁸ Other ancient authorities add *the sins of each of them* ^h Or *Lord*

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Jesus said, ‘Neither do I condemn you. Go your way, and from now on do not sin again.’⁷^a

Jesus the Light of the World

12 Again Jesus spoke to them, saying, ‘I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.’¹³ Then the Pharisees said to him, ‘You are testifying on your own behalf; your testimony is not valid.’¹⁴ Jesus answered, ‘Even if I testify on my own behalf, my testimony is valid because I know where I have come from and where I am going, but you do not know where I come from or where I am going.’¹⁵ You judge by human standards;^b I judge no one.¹⁶ Yet even if I do judge, my judgement is valid; for it is not I alone who judge, but I and the Father ‘who sent me.’¹⁷ In your law it is written that the testimony of two witnesses is valid.¹⁸ I testify on my own behalf, and the Father who sent me testifies on my behalf.’¹⁹ Then they said to him, ‘Where is your Father?’ Jesus answered, ‘You know neither me nor my Father. If you knew me, you would know my Father also.’²⁰ He spoke these words while he was teaching in the treasury of the temple, but no one arrested him, because his hour had not yet come.

Jesus Foretells His Death

21 Again he said to them, ‘I am going away, and you will search for me, but you will die in your sin. Where I am going, you cannot come.’²² Then the Jews said, ‘Is he going to kill himself? Is that what he means by saying, “Where I am going, you cannot come?”’²³ He said to them, ‘You are from below, I am from above; you are of this world, I am not of this world.’²⁴ I told you that you would die in your sins, for you will die in your sins unless you believe that I am he.’^d²⁵ They said to him, ‘Who are you?’ Jesus said to them, ‘Why do I speak to you at all?’^e²⁶ I have much to say about you and much to condemn; but the one who sent me is true, and I declare to the world what I have heard from him.’²⁷ They did not understand that he was speaking to them about the Father.²⁸ So Jesus said, ‘When you have lifted up the Son of Man, then you will realize that I am he,^d and that I do nothing on my own, but I speak these things as the Father instructed me.’²⁹ And the one who

sent me is with me; he has not left me alone, for I always do what is pleasing to him.’³⁰ As he was saying these things, many believed in him.

True Disciples

31 Then Jesus said to the Jews who had believed in him, ‘If you continue in my word, you are truly my disciples; ³²and you will know the truth, and the truth will make you free.’³³ They answered him, ‘We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, “You will be made free?”’

34 Jesus answered them, ‘Very truly, I tell you, everyone who commits sin is a slave to sin.’³⁵ The slave does not have a permanent place in the household; the son has a place there for ever.³⁶ So if the Son makes you free, you will be free indeed.³⁷ I know that you are descendants of Abraham; yet you look for an opportunity to kill me, because there is no place in you for my word.’³⁸ I declare what I have seen in the Father’s presence; as for you, you should do what you have heard from the Father.’^f

Jesus and Abraham

39 They answered him, ‘Abraham is our father.’ Jesus said to them, ‘If you were Abraham’s children, you would be doing^g what Abraham did,⁴⁰ but now you are trying to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did.’⁴¹ You are indeed doing what your father does.’ They said to him, ‘We are not illegitimate children; we have one father, God himself.’⁴² Jesus said to them, ‘If God were your Father, you would love me, for I came from God and now I am here. I did not come on my own, but he sent me.’⁴³ Why do you not understand what I say? It is because you cannot accept my word.’⁴⁴ You are from your father the devil, and you choose to do your father’s desires. He was a murderer from the beginning and does not stand in the truth,

^a The most ancient authorities lack 7.53–8.11; other authorities add the passage here or after 7.36 or after 21.25 or after Luke 21.38, with variations of text; some mark the passage as doubtful. ^b Gk according to the flesh

^c Other ancient authorities read he ^d Gk I am

^e Or What I have told you from the beginning ^f Other ancient authorities read you do what you have heard from your father ^g Other ancient authorities read If you are Abraham’s children, then do

because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies.⁴⁵ But because I tell the truth, you do not believe me.⁴⁶ Which of you convicts me of sin? If I tell the truth, why do you not believe me?⁴⁷ Whoever is from God hears the words of God. The reason you do not hear them is that you are not from God.⁴⁸

48 The Jews answered him, 'Are we not right in saying that you are a Samaritan and have a demon?'⁴⁹ Jesus answered, 'I do not have a demon; but I honour my Father, and you dishonour me.⁵⁰ Yet I do not seek my own glory; there is one who seeks it and he is the judge.⁵¹ Very truly, I tell you, whoever keeps my word will never see death.'⁵² The Jews said to him, 'Now we know that you have a demon. Abraham died, and so did the prophets; yet you say, "Whoever keeps my word will never taste death."⁵³ Are you greater than our father Abraham, who died? The prophets also died. Who do you claim to be?'⁵⁴ Jesus answered, 'If I glorify myself, my glory is nothing. It is my Father who glorifies me, he of whom you say, "He is our God",⁵⁵ though you do not know him. But I know him; if I were to say that I do not know him, I would be a liar like you. But I do know him and I keep his word.⁵⁶ Your ancestor Abraham rejoiced that he would see my day; he saw it and was glad.'⁵⁷ Then the Jews said to him, 'You are not yet fifty years old, and have you seen Abraham?'^a ⁵⁸ Jesus said to them, 'Very truly, I tell you, before Abraham was, I am.'⁵⁹ So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

A Man Born Blind Receives Sight

9 As he walked along, he saw a man blind from birth.² His disciples asked him, 'Rabbi, who sinned, this man or his parents, that he was born blind?'³ Jesus answered, 'Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him.⁴ We^b must work the works of him who sent me^c while it is day; night is coming when no one can work.⁵ As long as I am in the world, I am the light of the world.'⁶ When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes,⁷ saying to him, 'Go, wash in the pool of Siloam' (which

means Sent). Then he went and washed and came back able to see.⁸ The neighbours and those who had seen him before as a beggar began to ask, 'Is this not the man who used to sit and beg?'⁹ Some were saying, 'It is he.' Others were saying, 'No, but it is someone like him.' He kept saying, 'I am the man.'¹⁰ But they kept asking him, 'Then how were your eyes opened?'¹¹ He answered, 'The man called Jesus made mud, spread it on my eyes, and said to me, "Go to Siloam and wash." Then I went and washed and received my sight.'¹² They said to him, 'Where is he?' He said, 'I do not know.'

The Pharisees Investigate the Healing

13 They brought to the Pharisees the man who had formerly been blind.¹⁴ Now it was a sabbath day when Jesus made the mud and opened his eyes.¹⁵ Then the Pharisees also began to ask him how he had received his sight. He said to them, 'He put mud on my eyes. Then I washed, and now I see.'¹⁶ Some of the Pharisees said, 'This man is not from God, for he does not observe the sabbath.' But others said, 'How can a man who is a sinner perform such signs?' And they were divided.¹⁷ So they said again to the blind man, 'What do you say about him? It was your eyes he opened.' He said, 'He is a prophet.'

18 The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight¹⁹ and asked them, 'Is this your son, who you say was born blind? How then does he now see?'²⁰ His parents answered, 'We know that this is our son, and that he was born blind;²¹ but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.'²² His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus^d to be the Messiah^e would be put out of the synagogue.²³ Therefore his parents said, 'He is of age; ask him.'

24 So for the second time they called the man who had been blind, and they said to him, 'Give glory to God! We know that this man is a sinner.'²⁵ He answered, 'I do not know whether he is a sinner. One thing I do

^a Other ancient authorities read *has Abraham seen you?*

^b Other ancient authorities read *I* ^c Other ancient authorities read *us* ^d *Gk him* ^e *Or the Christ*

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know, that though I was blind, now I see.’²⁶They said to him, ‘What did he do to you? How did he open your eyes?’²⁷ He answered them, ‘I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?’²⁸ Then they reviled him, saying, ‘You are his disciple, but we are disciples of Moses.’²⁹ We know that God has spoken to Moses, but as for this man, we do not know where he comes from.’³⁰ The man answered, ‘Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes.’³¹ We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will.³² Never since the world began has it been heard that anyone opened the eyes of a person born blind.’³³ If this man were not from God, he could do nothing.’³⁴ They answered him, ‘You were born entirely in sins, and are you trying to teach us?’ And they drove him out.

Spiritual Blindness

35 Jesus heard that they had driven him out, and when he found him, he said, ‘Do you believe in the Son of Man?’^a ³⁶He answered, ‘And who is he, sir?’^b Tell me, so that I may believe in him.’³⁷ Jesus said to him, ‘You have seen him, and the one speaking with you is he.’³⁸ He said, ‘Lord,’^b I believe.’ And he worshipped him.³⁹ Jesus said, ‘I came into this world for judgement so that those who do not see may see, and those who do see may become blind.’⁴⁰ Some of the Pharisees near him heard this and said to him, ‘Surely we are not blind, are we?’⁴¹ Jesus said to them, ‘If you were blind, you would not have sin. But now that you say, “We see”, your sin remains.

Jesus the Good Shepherd

10 ‘Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit.² The one who enters by the gate is the shepherd of the sheep.³ The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out.⁴ When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice.⁵ They will not follow a stranger, but they will run from him because they do not know the voice of strangers.’⁶ Jesus used this

figure of speech with them, but they did not understand what he was saying to them.

7 So again Jesus said to them, ‘Very truly, I tell you, I am the gate for the sheep.’⁸ All who came before me are thieves and bandits; but the sheep did not listen to them.⁹ I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture.¹⁰ The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.

11 ‘I am the good shepherd. The good shepherd lays down his life for the sheep.¹² The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them.¹³ The hired hand runs away because a hired hand does not care for the sheep.¹⁴ I am the good shepherd. I know my own and my own know me,¹⁵ just as the Father knows me and I know the Father. And I lay down my life for the sheep.¹⁶ I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.’¹⁷ For this reason the Father loves me, because I lay down my life in order to take it up again.¹⁸ No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father.’

19 Again the Jews were divided because of these words.²⁰ Many of them were saying, ‘He has a demon and is out of his mind. Why listen to him?’²¹ Others were saying, ‘These are not the words of one who has a demon. Can a demon open the eyes of the blind?’

Jesus Is Rejected by the Jews

22 At that time the festival of the Dedication took place in Jerusalem. It was winter,²³ and Jesus was walking in the temple, in the portico of Solomon.²⁴ So the Jews gathered around him and said to him, ‘How long will you keep us in suspense? If you are the Messiah,^d tell us plainly.’²⁵ Jesus answered, ‘I have told you, and you do not believe. The works that I do in my Father’s name testify to me;²⁶ but you do not believe, because you do not belong to my sheep.’²⁷ My sheep hear my

^a Other ancient authorities read *the Son of God* ^b *Sir* and *Lord* translate the same Greek word ^c Other ancient authorities read *has taken* ^d *Or the Christ*

voice. I know them, and they follow me. ²⁸I give them eternal life, and they will never perish. No one will snatch them out of my hand. ²⁹What my Father has given me is greater than all else, and no one can snatch it out of the Father's hand. ^a ³⁰The Father and I are one.'

³¹The Jews took up stones again to stone him. ³²Jesus replied, 'I have shown you many good works from the Father. For which of these are you going to stone me?' ³³The Jews answered, 'It is not for a good work that we are going to stone you, but for blasphemy, because you, though only a human being, are making yourself God.' ³⁴Jesus answered, 'Is it not written in your law, ^b "I said, you are gods"?' ³⁵If those to whom the word of God came were called "gods"—and the scripture cannot be annulled—³⁶can you say that the one whom the Father has sanctified and sent into the world is blaspheming because I said, "I am God's Son"?' ³⁷If I am not doing the works of my Father, then do not believe me. ³⁸But if I do them, even though you do not believe me, believe the works, so that you may know and understand ^c that the Father is in me and I am in the Father.' ³⁹Then they tried to arrest him again, but he escaped from their hands.

⁴⁰He went away again across the Jordan to the place where John had been baptizing earlier, and he remained there. ⁴¹Many came to him, and they were saying, 'John performed no sign, but everything that John said about this man was true.' ⁴²And many believed in him there.

The Death of Lazarus

11 Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. ²Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. ³So the sisters sent a message to Jesus, ^d 'Lord, he whom you love is ill.' ⁴But when Jesus heard it, he said, 'This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it.' ⁵Accordingly, though Jesus loved Martha and her sister and Lazarus, ⁶after having heard that Lazarus ^e was ill, he stayed two days longer in the place where he was.

⁷Then after this he said to the disciples, 'Let us go to Judea again.' ⁸The disciples said

to him, 'Rabbi, the Jews were just now trying to stone you, and are you going there again?' ⁹Jesus answered, 'Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. ¹⁰But those who walk at night stumble, because the light is not in them.'

¹¹After saying this, he told them, 'Our friend Lazarus has fallen asleep, but I am going there to awaken him.' ¹²The disciples said to him, 'Lord, if he has fallen asleep, he will be all right.' ¹³Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. ¹⁴Then Jesus told them plainly, 'Lazarus is dead. ¹⁵For your sake I am glad I was not there, so that you may believe. But let us go to him.' ¹⁶Thomas, who was called the Twin, ^f said to his fellow-disciples, 'Let us also go, that we may die with him.'

Jesus the Resurrection and the Life

¹⁷When Jesus arrived, he found that Lazarus ^g had already been in the tomb for four days. ¹⁸Now Bethany was near Jerusalem, some two miles ^g away, ¹⁹and many of the Jews had come to Martha and Mary to console them about their brother. ²⁰When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. ²¹Martha said to Jesus, 'Lord, if you had been here, my brother would not have died. ²²But even now I know that God will give you whatever you ask of him.' ²³Jesus said to her, 'Your brother will rise again.' ²⁴Martha said to him, 'I know that he will rise again in the resurrection on the last day.' ²⁵Jesus said to her, 'I am the resurrection and the life. ^h Those who believe in me, even though they die, will live, ²⁶and everyone who lives and believes in me will never die. Do you believe this?' ²⁷She said to him, 'Yes, Lord, I believe that you are the Messiah, ⁱ the Son of God, the one coming into the world.'

Jesus Weeps

²⁸When she had said this, she went back and called her sister Mary, and told her pri-

^a Other ancient authorities read *My Father who has given them to me is greater than all, and no one can snatch them out of the Father's hand* ^b Other ancient authorities read *in the law* ^c Other ancient authorities lack *and understand*; others read *and believe* ^d *Gk him* ^e *Gk he* ^f *Gk Didymus* ^g *Gk fifteen stadia* ^h Other ancient authorities lack *and the life* ⁱ *Or the Christ*

vately, 'The Teacher is here and is calling for you.' ²⁹And when she heard it, she got up quickly and went to him. ³⁰Now Jesus had not yet come to the village, but was still at the place where Martha had met him. ³¹The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. ³²When Mary came where Jesus was and saw him, she knelt at his feet and said to him, 'Lord, if you had been here, my brother would not have died.' ³³When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. ³⁴He said, 'Where have you laid him?' They said to him, 'Lord, come and see.' ³⁵Jesus began to weep. ³⁶So the Jews said, 'See how he loved him!' ³⁷But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?'

Jesus Raises Lazarus to Life

38 Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. ³⁹Jesus said, 'Take away the stone.' Martha, the sister of the dead man, said to him, 'Lord, already there is a stench because he has been dead for four days.' ⁴⁰Jesus said to her, 'Did I not tell you that if you believed, you would see the glory of God?' ⁴¹So they took away the stone. And Jesus looked upwards and said, 'Father, I thank you for having heard me. ⁴²I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.' ⁴³When he had said this, he cried with a loud voice, 'Lazarus, come out!' ⁴⁴The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, 'Unbind him, and let him go.'

The Plot to Kill Jesus

45 Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him. ⁴⁶But some of them went to the Pharisees and told them what he had done. ⁴⁷So the chief priests and the Pharisees called a meeting of the council, and said, 'What are we to do? This man is performing many signs. ⁴⁸If we let him go on like this, everyone will believe in him, and the Romans

will come and destroy both our holy place^a and our nation.'⁴⁹ But one of them, Caiaphas, who was high priest that year, said to them, 'You know nothing at all! ⁵⁰You do not understand that it is better for you to have one man die for the people than to have the whole nation destroyed.'⁵¹ He did not say this on his own, but being high priest that year he prophesied that Jesus was about to die for the nation, ⁵²and not for the nation only, but to gather into one the dispersed children of God. ⁵³So from that day on they planned to put him to death.

54 Jesus therefore no longer walked about openly among the Jews, but went from there to a town called Ephraim in the region near the wilderness; and he remained there with the disciples.

55 Now the Passover of the Jews was near, and many went up from the country to Jerusalem before the Passover to purify themselves. ⁵⁶They were looking for Jesus and were asking one another as they stood in the temple, 'What do you think? Surely he will not come to the festival, will he?' ⁵⁷Now the chief priests and the Pharisees had given orders that anyone who knew where Jesus^b was should let them know, so that they might arrest him.

Mary Anoints Jesus

12 Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. ²There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. ³Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them^c with her hair. The house was filled with the fragrance of the perfume. ⁴But Judas Iscariot, one of his disciples (the one who was about to betray him), said, ⁵'Why was this perfume not sold for three hundred denarii^d and the money given to the poor?' ⁶(He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) ⁷Jesus said, 'Leave her alone. She bought it^e so that she might keep it for the day of my burial. ⁸You always have the poor with you, but you do not always have me.'

^a Or *our temple*; Greek *our place* ^b Gk *he* ^c Gk *his feet*
^d Three hundred denarii would be nearly a year's wages for a labourer ^e Gk lacks *She bought it*

The Plot to Kill Lazarus

9 When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead. ¹⁰So the chief priests planned to put Lazarus to death as well, ¹¹since it was on account of him that many of the Jews were deserting and were believing in Jesus.

Jesus' Triumphant Entry into Jerusalem

12 The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. ¹³So they took branches of palm trees and went out to meet him, shouting,

'Hosanna!

Blessed is the one who comes in the name
of the Lord—
the King of Israel!

¹⁴Jesus found a young donkey and sat on it; as it is written:

¹⁵ 'Do not be afraid, daughter of Zion.

Look, your king is coming,
sitting on a donkey's colt!

¹⁶His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. ¹⁷So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. ¹⁸It was also because they heard that he had performed this sign that the crowd went to meet him. ¹⁹The Pharisees then said to one another, 'You see, you can do nothing. Look, the world has gone after him!'

Some Greeks Wish to See Jesus

20 Now among those who went up to worship at the festival were some Greeks. ²¹They came to Philip, who was from Bethsaida in Galilee, and said to him, 'Sir, we wish to see Jesus.' ²²Philip went and told Andrew; then Andrew and Philip went and told Jesus. ²³Jesus answered them, 'The hour has come for the Son of Man to be glorified. ²⁴Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. ²⁵Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. ²⁶Whoever serves me must follow me, and where I am, there will my ser-

vant be also. Whoever serves me, the Father will honour.

Jesus Speaks about His Death

27 'Now my soul is troubled. And what should I say—"Father, save me from this hour"? No, it is for this reason that I have come to this hour. ²⁸Father, glorify your name.' Then a voice came from heaven, 'I have glorified it, and I will glorify it again.' ²⁹The crowd standing there heard it and said that it was thunder. Others said, 'An angel has spoken to him.' ³⁰Jesus answered, 'This voice has come for your sake, not for mine. ³¹Now is the judgement of this world; now the ruler of this world will be driven out. ³²And I, when I am lifted up from the earth, will draw all people^b to myself.' ³³He said this to indicate the kind of death he was to die. ³⁴The crowd answered him, 'We have heard from the law that the Messiah^c remains for ever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?' ³⁵Jesus said to them, 'The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. ³⁶While you have the light, believe in the light, so that you may become children of light.'

The Unbelief of the People

After Jesus had said this, he departed and hid from them. ³⁷Although he had performed so many signs in their presence, they did not believe in him. ³⁸This was to fulfil the word spoken by the prophet Isaiah:

'Lord, who has believed our message,
and to whom has the arm of the Lord
been revealed?'

³⁹And so they could not believe, because Isaiah also said,

⁴⁰ 'He has blinded their eyes
and hardened their heart,
so that they might not look with their
eyes,
and understand with their heart and
turn—
and I would heal them.'

⁴¹Isaiah said this because^d he saw his glory and spoke about him. ⁴²Nevertheless many,

^a Other ancient authorities read *with him began to testify that he had called . . . from the dead* ^b Other ancient authorities read *all things* ^c Or *the Christ* ^d Other ancient witnesses read *when*

even of the authorities, believed in him. But because of the Pharisees they did not confess it, for fear that they would be put out of the synagogue; ⁴³for they loved human glory more than the glory that comes from God.

Summary of Jesus' Teaching

44 Then Jesus cried aloud: 'Whoever believes in me believes not in me but in him who sent me. ⁴⁵And whoever sees me sees him who sent me. ⁴⁶I have come as light into the world, so that everyone who believes in me should not remain in the darkness. ⁴⁷I do not judge anyone who hears my words and does not keep them, for I came not to judge the world, but to save the world. ⁴⁸The one who rejects me and does not receive my word has a judge; on the last day the word that I have spoken will serve as judge, ⁴⁹for I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak. ⁵⁰And I know that his commandment is eternal life. What I speak, therefore, I speak just as the Father has told me.'

Jesus Washes the Disciples' Feet

13 Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. ²The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper ³Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, ⁴got up from the table, ⁴ took off his outer robe, and tied a towel around himself. ⁵Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. ⁶He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' ⁷Jesus answered, 'You do not know now what I am doing, but later you will understand.' ⁸Peter said to him, 'You will never wash my feet.' Jesus answered, 'Unless I wash you, you have no share with me.' ⁹Simon Peter said to him, 'Lord, not my feet only but also my hands and my head!' ¹⁰Jesus said to him, 'One who has bathed does not need to wash, except for the feet, ^b but is entirely clean. And you ^c are clean, though not all of

you.' ¹¹For he knew who was to betray him; for this reason he said, 'Not all of you are clean.'

12 After he had washed their feet, had put on his robe, and had returned to the table, he said to them, 'Do you know what I have done to you?' ¹³You call me Teacher and Lord—and you are right, for that is what I am. ¹⁴So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵For I have set you an example, that you also should do as I have done to you. ¹⁶Very truly, I tell you, servants ^d are not greater than their master, nor are messengers greater than the one who sent them. ¹⁷If you know these things, you are blessed if you do them. ¹⁸I am not speaking of all of you; I know whom I have chosen. But it is to fulfil the scripture, "The one who ate my bread ^e has lifted his heel against me." ¹⁹I tell you this now, before it occurs, so that when it does occur, you may believe that I am he. ^f ²⁰Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me.'

Jesus Foretells His Betrayal

21 After saying this Jesus was troubled in spirit, and declared, 'Very truly, I tell you, one of you will betray me.' ²²The disciples looked at one another, uncertain of whom he was speaking. ²³One of his disciples—the one whom Jesus loved—was reclining next to him; ²⁴Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. ²⁵So while reclining next to Jesus, he asked him, 'Lord, who is it?' ²⁶Jesus answered, 'It is the one to whom I give this piece of bread when I have dipped it in the dish.' ²⁶ So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. ^h ²⁷After he received the piece of bread, ⁱ Satan entered into him. Jesus said to him, 'Do quickly what you are going to do.' ²⁸Now no one at the table knew why he said this to him. ²⁹Some thought that, because Judas had the common purse, Jesus was telling him, 'Buy what we need for the festival'; or, that he should give

^a Gk from supper ^b Other ancient authorities lack *except for the feet* ^c The Greek word for *you* here is plural

^d Gk *slaves* ^e Other ancient authorities read *ate bread with me* ^f Gk *I am* ^g Gk *dipped it* ^h Other ancient authorities read *Judas Iscariot son of Simon*; others, *Judas son of Simon from Karyot (Kerioth)* ⁱ Gk *After the piece of bread*

something to the poor. ³⁰So, after receiving the piece of bread, he immediately went out. And it was night.

The New Commandment

31 When he had gone out, Jesus said, ‘Now the Son of Man has been glorified, and God has been glorified in him. ³²If God has been glorified in him, ⁴God will also glorify him in himself and will glorify him at once. ³³Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, ‘Where I am going, you cannot come.’ ³⁴I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. ³⁵By this everyone will know that you are my disciples, if you have love for one another.’

Jesus Foretells Peter’s Denial

36 Simon Peter said to him, ‘Lord, where are you going?’ Jesus answered, ‘Where I am going, you cannot follow me now; but you will follow afterwards.’ ³⁷Peter said to him, ‘Lord, why can I not follow you now? I will lay down my life for you.’ ³⁸Jesus answered, ‘Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times.’

Jesus the Way to the Father

14 ¹Do not let your hearts be troubled. Believe ²in God, believe also in me. ²In my Father’s house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you? ³And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. ⁴And you know the way to the place where I am going. ⁵Thomas said to him, ‘Lord, we do not know where you are going. How can we know the way?’ ⁶Jesus said to him, ‘I am the way, and the truth, and the life. No one comes to the Father except through me. ⁷If you know me, you will know ⁸my Father also. From now on you do know him and have seen him.’

8 Philip said to him, ‘Lord, show us the Father, and we will be satisfied.’ ⁹Jesus said to him, ‘Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, “Show us the Father?” ¹⁰Do you

not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. ¹¹Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. ¹²Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. ¹³I will do whatever you ask in my name, so that the Father may be glorified in the Son. ¹⁴If in my name you ask me ¹⁵for anything, I will do it.

The Promise of the Holy Spirit

15 ‘If you love me, you will keep ¹⁶my commandments. ¹⁶And I will ask the Father, and he will give you another Advocate, ¹⁷to be with you for ever. ¹⁷This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in ¹⁸you.

18 ‘I will not leave you orphaned; I am coming to you. ¹⁹In a little while the world will no longer see me, but you will see me; because I live, you also will live. ²⁰On that day you will know that I am in my Father, and you in me, and I in you. ²¹They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.’ ²²Judas (not Iscariot) said to him, ‘Lord, how is it that you will reveal yourself to us, and not to the world?’ ²³Jesus answered him, ‘Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. ²⁴Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me.

25 ‘I have said these things to you while I am still with you. ²⁶But the Advocate, ²⁷the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. ²⁷Peace I

^a Other ancient authorities lack *If God has been glorified in him* ^b Or *You believe* ^c Or *If it were not so, I would have told you; for I go to prepare a place for you* ^d Other ancient authorities read *Where I am going you know, and the way you know* ^e Other ancient authorities read *If you had known me, you would have known* ^f Other ancient authorities lack *me* ^g Other ancient authorities read *me, keep* ^h Or *Helper* ⁱ Or *among*

leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. ²⁸You heard me say to you, “I am going away, and I am coming to you.” If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. ²⁹And now I have told you this before it occurs, so that when it does occur, you may believe. ³⁰I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; ³¹but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us be on our way.

Jesus the True Vine

15 ¹I am the true vine, and my Father is the vine-grower. ²He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes ^a to make it bear more fruit. ³You have already been cleansed ^a by the word that I have spoken to you. ⁴Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. ⁵I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. ⁶Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. ⁷If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. ⁸My Father is glorified by this, that you bear much fruit and become ^b my disciples. ⁹As the Father has loved me, so I have loved you; abide in my love. ¹⁰If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love. ¹¹I have said these things to you so that my joy may be in you, and that your joy may be complete.

¹²“This is my commandment, that you love one another as I have loved you. ¹³No one has greater love than this, to lay down one’s life for one’s friends. ¹⁴You are my friends if you do what I command you. ¹⁵I do not call you servants ^c any longer, because the servant ^d does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. ¹⁶You did not

choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. ¹⁷I am giving you these commands so that you may love one another.

The World’s Hatred

¹⁸‘If the world hates you, be aware that it hated me before it hated you. ¹⁹If you belonged to the world, ^e the world would love you as its own. Because you do not belong to the world, but I have chosen you out of the world—therefore the world hates you. ²⁰Remember the word that I said to you, “Servants ^f are not greater than their master.” If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. ²¹But they will do all these things to you on account of my name, because they do not know him who sent me. ²²If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. ²³Whoever hates me hates my Father also. ²⁴If I had not done among them the works that no one else did, they would not have sin. But now they have seen and hated both me and my Father. ²⁵It was to fulfil the word that is written in their law, “They hated me without a cause.”

²⁶‘When the Advocate ^g comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. ²⁷You also are to testify because you have been with me from the beginning.

16 ¹I have said these things to you to keep you from stumbling. ²They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God. ³And they will do this because they have not known the Father or me. ⁴But I have said these things to you so that when their hour comes you may remember that I told you about them.

The Work of the Spirit

‘I did not say these things to you from the beginning, because I was with you. ⁵But now I am going to him who sent me; yet none of you asks me, “Where are you going?” ⁶But

^a The same Greek root refers to pruning and cleansing
^b Or be ^c Gk slaves ^d Gk slave ^e Gk were of the world
^f Gk Slaves ^g Or Helper

because I have said these things to you, sorrow has filled your hearts. ⁷Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate ^a will not come to you; but if I go, I will send him to you. ⁸And when he comes, he will prove the world wrong about ^b sin and righteousness and judgement: ⁹about sin, because they do not believe in me; ¹⁰about righteousness, because I am going to the Father and you will see me no longer; ¹¹about judgement, because the ruler of this world has been condemned.

¹² 'I still have many things to say to you, but you cannot bear them now. ¹³When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. ¹⁴He will glorify me, because he will take what is mine and declare it to you. ¹⁵All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

Sorrow Will Turn into Joy

¹⁶ 'A little while, and you will no longer see me, and again a little while, and you will see me.' ¹⁷Then some of his disciples said to one another, 'What does he mean by saying to us, "A little while, and you will no longer see me, and again a little while, and you will see me"; and "Because I am going to the Father"?' ¹⁸They said, 'What does he mean by this "a little while"?' We do not know what he is talking about.' ¹⁹Jesus knew that they wanted to ask him, so he said to them, 'Are you discussing among yourselves what I meant when I said, "A little while, and you will no longer see me, and again a little while, and you will see me"?' ²⁰Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy. ²¹When a woman is in labour, she has pain, because her hour has come. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world. ²²So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you. ²³On that day you will ask nothing of me. ^c Very truly, I tell you, if you ask anything of the Father in my name, he will give it to you. ^d ²⁴Until now you have

not asked for anything in my name. Ask and you will receive, so that your joy may be complete.

Peace for the Disciples

²⁵ 'I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father. ²⁶On that day you will ask in my name. I do not say to you that I will ask the Father on your behalf; ²⁷for the Father himself loves you, because you have loved me and have believed that I came from God. ^e ²⁸I came from the Father and have come into the world; again, I am leaving the world and am going to the Father.'

²⁹ His disciples said, 'Yes, now you are speaking plainly, not in any figure of speech! ³⁰Now we know that you know all things, and do not need to have anyone question you; by this we believe that you came from God.' ³¹Jesus answered them, 'Do you now believe?' ³²The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me. ³³I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!'

Jesus Prays for His Disciples

17 After Jesus had spoken these words, he looked up to heaven and said, 'Father, the hour has come; glorify your Son so that the Son may glorify you, ²since you have given him authority over all people, ^f to give eternal life to all whom you have given him. ³And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. ⁴I glorified you on earth by finishing the work that you gave me to do. ⁵So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

⁶ 'I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. ⁷Now they know

^a Or *Helper* ^b Or *convict the world of* ^c Or *will ask me no question* ^d Other ancient authorities read *Father, he will give it to you in my name* ^e Other ancient authorities read *the Father* ^f *Gk flesh*

that everything you have given me is from you;⁸ for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. ⁹I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. ¹⁰All mine are yours, and yours are mine; and I have been glorified in them. ¹¹And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. ¹²While I was with them, I protected them in your name that^a you have given me. I guarded them, and not one of them was lost except the one destined to be lost,^b so that the scripture might be fulfilled. ¹³But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves. ¹⁴I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. ¹⁵I am not asking you to take them out of the world, but I ask you to protect them from the evil one.^d ¹⁶They do not belong to the world, just as I do not belong to the world. ¹⁷Sanctify them in the truth; your word is truth. ¹⁸As you have sent me into the world, so I have sent them into the world. ¹⁹And for their sakes I sanctify myself, so that they also may be sanctified in truth.

²⁰ 'I ask not only on behalf of these, but also on behalf of those who will believe in me through their word,²¹ that they may all be one. As you, Father, are in me and I am in you, may they also be in us,^c so that the world may believe that you have sent me. ²²The glory that you have given me I have given them, so that they may be one, as we are one,²³ I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. ²⁴Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

²⁵ 'Righteous Father, the world does not know you, but I know you; and these know that you have sent me. ²⁶I made your name known to them, and I will make it known, so

that the love with which you have loved me may be in them, and I in them.'

The Betrayal and Arrest of Jesus

18 After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. ²Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. ⁴Then Jesus, knowing all that was to happen to him, came forward and asked them, 'For whom are you looking?' ⁵They answered, 'Jesus of Nazareth.'^f Jesus replied, 'I am he.'^g Judas, who betrayed him, was standing with them. ⁶When Jesus^h said to them, 'I am he,'^g they stepped back and fell to the ground. ⁷Again he asked them, 'For whom are you looking?' And they said, 'Jesus of Nazareth.'^f Jesus answered, 'I told you that I am he.^g So if you are looking for me, let these men go.'⁹ This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.'¹⁰ Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. ¹¹Jesus said to Peter, 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?'

Jesus before the High Priest

¹² So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. ¹³First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Peter Denies Jesus

¹⁵ Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest,¹⁶ but Peter was

^a Other ancient authorities read *protected in your name those whom* ^b Gk *except the son of destruction*

^c Or *among themselves* ^d Or *from evil* ^e Other ancient authorities read *be one in us* ^f Gk *the Nazorean* ^g Gk *I am* ^h Gk *he*

standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in.¹⁷ The woman said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.'¹⁸ Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.

The High Priest Questions Jesus

19 Then the high priest questioned Jesus about his disciples and about his teaching.²⁰ Jesus answered, 'I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret.²¹ Why do you ask me? Ask those who heard what I said to them; they know what I said.'²² When he had said this, one of the police standing nearby struck Jesus on the face, saying, 'Is that how you answer the high priest?'²³ Jesus answered, 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?'²⁴ Then Annas sent him bound to Caiaphas the high priest.

Peter Denies Jesus Again

25 Now Simon Peter was standing and warming himself. They asked him, 'You are not also one of his disciples, are you?' He denied it and said, 'I am not.'²⁶ One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, 'Did I not see you in the garden with him?'²⁷ Again Peter denied it, and at that moment the cock crowed.

Jesus before Pilate

28 Then they took Jesus from Caiaphas to Pilate's headquarters.^a It was early in the morning. They themselves did not enter the headquarters,^a so as to avoid ritual defilement and to be able to eat the Passover.²⁹ So Pilate went out to them and said, 'What accusation do you bring against this man?'³⁰ They answered, 'If this man were not a criminal, we would not have handed him over to you.'³¹ Pilate said to them, 'Take him yourselves and judge him according to your law.' The Jews replied, 'We are not permitted to put anyone to death.'³² (This was to fulfil what

Jesus had said when he indicated the kind of death he was to die.)

33 Then Pilate entered the headquarters^a again, summoned Jesus, and asked him, 'Are you the King of the Jews?'³⁴ Jesus answered, 'Do you ask this on your own, or did others tell you about me?'³⁵ Pilate replied, 'I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?'³⁶ Jesus answered, 'My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.'³⁷ Pilate asked him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.'³⁸ Pilate asked him, 'What is truth?'

Jesus Sentenced to Death

After he had said this, he went out to the Jews again and told them, 'I find no case against him.'³⁹ But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?'⁴⁰ They shouted in reply, 'Not this man, but Barabbas!' Now Barabbas was a bandit.

19 Then Pilate took Jesus and had him flogged.² And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe.³ They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face.⁴ Pilate went out again and said to them, 'Look, I am bringing him out to you to let you know that I find no case against him.'⁵ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!'⁶ When the chief priests and the police saw him, they shouted, 'Crucify him! Crucify him!' Pilate said to them, 'Take him yourselves and crucify him; I find no case against him.'⁷ The Jews answered him, 'We have a law, and according to that law he ought to die because he has claimed to be the Son of God.'

8 Now when Pilate heard this, he was more afraid than ever.⁹ He entered his headquarters^a again and asked Jesus, 'Where are you from?' But Jesus gave him no answer.¹⁰ Pilate

^a Gk *the praetorium*

therefore said to him, ‘Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?’

¹¹Jesus answered him, ‘You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.’

¹²From then on Pilate tried to release him, but the Jews cried out, ‘If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.’

¹³When Pilate heard these words, he brought Jesus outside and sat ^a on the judge’s bench at a place called The Stone Pavement, or in Hebrew ^b Gabbatha. ¹⁴Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, ‘Here is your King!’ ¹⁵They cried out, ‘Away with him! Away with him! Crucify him!’ Pilate asked them, ‘Shall I crucify your King?’ The chief priests answered, ‘We have no king but the emperor.’ ¹⁶Then he handed him over to them to be crucified.

The Crucifixion of Jesus

So they took Jesus; ¹⁷and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew ^b is called Golgotha. ¹⁸There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹Pilate also had an inscription written and put on the cross. It read, ‘Jesus of Nazareth, ^c the King of the Jews.’ ²⁰Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, ^b in Latin, and in Greek. ²¹Then the chief priests of the Jews said to Pilate, ‘Do not write, “The King of the Jews”, but, “This man said, I am King of the Jews.”’ ²²Pilate answered, ‘What I have written I have written.’ ²³When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. ²⁴So they said to one another, ‘Let us not tear it, but cast lots for it to see who will get it.’ This was to fulfil what the scripture says,

‘They divided my clothes among themselves,
and for my clothing they cast lots.’

²⁵And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, ‘Woman, here is your son.’ ²⁷Then he said to the disciple, ‘Here is your mother.’ And from that hour the disciple took her into his own home.

²⁸After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), ‘I am thirsty.’ ²⁹A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. ³⁰When Jesus had received the wine, he said, ‘It is finished.’ Then he bowed his head and gave up his spirit.

Jesus’ Side Is Pierced

³¹Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. ³²Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. ³⁵(He who saw this has testified so that you also may believe. His testimony is true, and he knows ^d that he tells the truth.) ³⁶These things occurred so that the scripture might be fulfilled, ‘None of his bones shall be broken.’ ³⁷And again another passage of scripture says, ‘They will look on the one whom they have pierced.’

The Burial of Jesus

³⁸After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. ³⁹Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰They took the body of Jesus and wrapped it with the spices

^a Or seated him ^b That is, Aramaic ^c Gk the Nazorean

^d Or there is one who knows

in linen cloths, according to the burial custom of the Jews.⁴¹ Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid.⁴² And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

The Resurrection of Jesus

20 Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb.² So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, ‘They have taken the Lord out of the tomb, and we do not know where they have laid him.’³ Then Peter and the other disciple set out and went towards the tomb.⁴ The two were running together, but the other disciple outran Peter and reached the tomb first.⁵ He bent down to look in and saw the linen wrappings lying there, but he did not go in.⁶ Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there,⁷ and the cloth that had been on Jesus’ head, not lying with the linen wrappings but rolled up in a place by itself.⁸ Then the other disciple, who reached the tomb first, also went in, and he saw and believed;⁹ for as yet they did not understand the scripture, that he must rise from the dead.¹⁰ Then the disciples returned to their homes.

Jesus Appears to Mary Magdalene

11 But Mary stood weeping outside the tomb. As she wept, she bent over to look^a into the tomb;¹² and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet.¹³ They said to her, ‘Woman, why are you weeping?’ She said to them, ‘They have taken away my Lord, and I do not know where they have laid him.’¹⁴ When she had said this, she turned round and saw Jesus standing there, but she did not know that it was Jesus.¹⁵ Jesus said to her, ‘Woman, why are you weeping? For whom are you looking?’ Supposing him to be the gardener, she said to him, ‘Sir, if you have carried him away, tell me where you have laid him, and I will take him away.’¹⁶ Jesus said to her, ‘Mary!’ She turned and said to him in Hebrew,^b ‘Rabbouni!’ (which means Teacher).¹⁷ Jesus said to her, ‘Do not hold on

to me, because I have not yet ascended to the Father. But go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’¹⁸ Mary Magdalene went and announced to the disciples, ‘I have seen the Lord’; and she told them that he had said these things to her.

Jesus Appears to the Disciples

19 When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, ‘Peace be with you.’²⁰ After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord.²¹ Jesus said to them again, ‘Peace be with you. As the Father has sent me, so I send you.’²² When he had said this, he breathed on them and said to them, ‘Receive the Holy Spirit.’²³ If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.²⁴

Jesus and Thomas

24 But Thomas (who was called the Twin^c), one of the twelve, was not with them when Jesus came.²⁵ So the other disciples told him, ‘We have seen the Lord.’ But he said to them, ‘Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.’

26 A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, ‘Peace be with you.’²⁷ Then he said to Thomas, ‘Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.’²⁸ Thomas answered him, ‘My Lord and my God!’²⁹ Jesus said to him, ‘Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.’

The Purpose of This Book

30 Now Jesus did many other signs in the presence of his disciples, which are not written in this book.³¹ But these are written so that you may come to believe^d that Jesus is

^a Gk lacks to look ^b That is, Aramaic ^c Gk *Didymus*

^d Other ancient authorities read *may continue to believe*

the Messiah,^a the Son of God, and that through believing you may have life in his name.

Jesus Appears to Seven Disciples

21 After these things Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. ²Gathered there together were Simon Peter, Thomas called the Twin, ^b Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. ³Simon Peter said to them, 'I am going fishing.' They said to him, 'We will go with you.' They went out and got into the boat, but that night they caught nothing.

⁴ Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. ⁵Jesus said to them, 'Children, you have no fish, have you?' They answered him, 'No.' ⁶He said to them, 'Cast the net to the right side of the boat, and you will find some.' So they cast it, and now they were not able to haul it in because there were so many fish. ⁷That disciple whom Jesus loved said to Peter, 'It is the Lord!' When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the lake. ⁸But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards ^c off.

⁹ When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. ¹⁰Jesus said to them, 'Bring some of the fish that you have just caught.' ¹¹So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and though there were so many, the net was not torn. ¹²Jesus said to them, 'Come and have breakfast.' Now none of the disciples dared to ask him, 'Who are you?' because they knew it was the Lord. ¹³Jesus came and took the bread and gave it to them, and did the same with the fish. ¹⁴This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

Jesus and Peter

¹⁵ When they had finished breakfast, Jesus said to Simon Peter, 'Simon son of John, do you love me more than these?' He said to him, 'Yes, Lord; you know that I love you.' Jesus said to him, 'Feed my lambs.'¹⁶ A second time he said to him, 'Simon son of John, do you love me?' He said to him, 'Yes, Lord; you know that I love you.' Jesus said to him, 'Tend my sheep.'¹⁷ He said to him the third time, 'Simon son of John, do you love me?' Peter felt hurt because he said to him the third time, 'Do you love me?' And he said to him, 'Lord, you know everything; you know that I love you.' Jesus said to him, 'Feed my sheep. ¹⁸Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.'¹⁹ (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, 'Follow me.'

Jesus and the Beloved Disciple

²⁰ Peter turned and saw the disciple whom Jesus loved following them; he was the one who had reclined next to Jesus at the supper and had said, 'Lord, who is it that is going to betray you?' ²¹When Peter saw him, he said to Jesus, 'Lord, what about him?' ²²Jesus said to him, 'If it is my will that he remain until I come, what is that to you? Follow me!' ²³So the rumour spread in the community ^d that this disciple would not die. Yet Jesus did not say to him that he would not die, but, 'If it is my will that he remain until I come, what is that to you?' ^e

²⁴ This is the disciple who is testifying to these things and has written them, and we know that his testimony is true. ²⁵But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written.

^a Or *the Christ* ^b Gk *Didymus* ^c Gk *two hundred cubits*

^d Gk *among the brothers* ^e Other ancient authorities lack *what is that to you*

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