THE
NEW TESTAMENT
of our Lord and Saviour Jesus Christ
TRANSLATED INTO
MODERN ENGLISH
FROM THE GREEK TEXT OF WESTCOTT & HORT
BY
FERRAR FENTON
M.R.A.S., M.C.A.A.
REVISED, WITH CRITICAL NOTES

DESTINY PUBLISHERS
Merrimac, Massachusetts, U.S.A.
THE NEW TESTAMENT

PREFACE TO THE NINTH EDITION

The Translator believes he can claim for his Version of the Scriptures both of the Old and New Testaments, that it is the only one ever made into our language absolutely direct from the original Hebrew and Greek of the sacred writers without any intermediate translation, whether ancient or modern, intervening between the English and the original languages used by the Biblical writers. To attain this end, for nearly forty years he never read the New Testament except in the Greek, and for several years the Old in the Hebrew and Chaldee, so as to arrive at their meaning from the ancient writers themselves alone. He also has had before him no theological or historic theories to assail or support; his one aim having been to show the import of the Scriptures, for the following reasons.

In early manhood, about 1852, he became convinced, after a study of the then called German School of Biblical Criticism, but now the Higher Critics, that unless the Sacred Scriptures were translated afresh into current spoken English, a belief in the Christian Religion as a Faith would perish, for that by the unavoidable ignorance of the Old Translators, and the obsolete dialect of the A. V. and subsequently the Revised Version, its documentary basis had become unintelligible to us.

In 1883 the Pauline Epistles were issued, and met with the direct approval of the late Professor Blackie, of Edinburgh, and the heartiest appreciation of the general public, Christians, literary and illiterate, British and foreign, alike.

This portion of the work, however, together with the other books comprised in the New Testament, has been translated.
PREFACE

afresh from the excellent Greek Text of Drs. Westcott and Hort. To these eminent scholars the Translator desires to express his indebtedness; as also to the late Bishops Wordsworth and Bloomfield, Professor Alford, and others. And for invaluable assistance received from many friends—both clerical and lay—in the revision of the work, the heartiest thanks are hereby tendered. Special mention must be made of the critical examination made by an accomplished Finnish gentleman, who has compared the whole with the Original Texts of Professor Tischendorf and others, besides personally assisting in the English composition.

The present issue thus constitutes a fresh translation entirely founded upon Drs. Westcott and Hort's critically accurate Greek Text, and with all weak or faulty renderings corrected. To it the Translator has added critical notes, to passages seeming to require them, and he hopes they may be of use to his readers.

During its progress this work has been approved by Dr. Tait, Archbishop of Canterbury; Dr. Benson, Archbishop of Canterbury; Prof. J. S. Blackie, of Edinburgh University; Prof. Oliver Wendell Holmes, of Boston, U.S.A.; Prof. C. A. L. Totten, of Yale University, U.S.A.; The Very Rev. E. Plumptre, D.D., Dean of Wells; The Rev. H. S. Champneys, Rector of Epperstone; The Rev. J. Bowen, B.D., Rector of St. Lawrence, Pembroke; Keshub Chunder Sen, Calcutta, India; The Rev. H. Stretton, Vicar of Eastville, Lincs; The Rev. Charles Garrett, Ex-President of the Wesleyan Conference; The Rev. J. Davis, D.D., Ontario, Canada; and numerous others, who urged the Translator to complete his work by a version of the whole Bible on the same plan, which he has now accomplished, by the help of God.

FERRAR FENTON.

LONDON, 1905.
THE NEW TESTAMENT

IN

MODERN ENGLISH
### ORDER OF THE BOOKS

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#### THE NEW TESTAMENT

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INTRODUCTORY NOTE.—The Gospel of John is here placed first in order for the following reasons:—

(i) This Gospel is specially the Doctrinal Record of our Lord's life. The Great Teacher has here elaborated the thought and purpose of God concerning His plan of salvation by a Gift; and upon this basis have been formulated and propagated the doctrines of the Christian faith. This record should therefore precede the Historical Narratives. All those passages which I put between brackets [—] are comments of the Evangelist upon his narrative, made in his old age, when he translated it into Greek from his original Hebrew for the Greek Churches.

(ii) There is ample reason for believing that the Gospel of John was written at an earlier date than those of the other three Evangelists. For a discussion on this subject the reader is referred to "What Think Ye of the Gospels?" by the Rev. J. J. Halcombe (Edinburgh: T. & T. Clark), and Bishop Westcott's "St. John's Gospel."

"The Word" and Creation.

1 The WORD existed in the beginning, and the WORD was with God, and the WORD was God. He was present with God at the beginning. All came into existence by means of Him; and nothing came into existence apart from Him. What originated in Him was Life; and the Life was the Light of Mankind. That Light shines in the darkness; but the darkness did not absorb it.

"The Word" and the Light.

6 A man came, sent from God; his name was John. He came for witness, in order that he might give evidence concerning that Light, so that all might believe through him. He was not himself the Light; his mission was to give evidence concerning that Light. The real Light was that which enlightens every man coming into the world. He was in the world, and the world was created by means of Him; yet the world did not recognise Him.

11 He came to His own home; but His own family did not welcome Him. But whosoever welcomed Him, believing in His power, He bestowed upon them the right to become children of God. They were not begotten from blood, nor from natural desire, nor yet from the design of man; but from God Himself.

"The Word" and Mankind.

14 And the WORD became incarnate, and encamped among us—and we gazed upon His majesty, such majesty as that of a Father's only Son—full of beneficence and truth.

[John gave evidence concerning 15 Him, proclaiming:

"This was the One concerning Whom I said, 'He Who follows me takes rank above me; because He existed before me.'"]

So out of His fulness we were all supplied, with gift heaped upon gift. Although the Law was given through 17 Moses; the true gift came through Jesus Christ. No one has ever yet 18 seen God; He has been made known by the only Son, 1 Who exists in union with the Father.

The Deputation from Jerusalem.

Now, this is the evidence given by 19 John, when the Judeans of Jerusalem sent priests and Levites in order that they might ask him,

"Who are you?" Without attempting to deny it, he frankly stated, "I am not the Messiah." "What then?" asked they. "Are you Elijah?" He replied, "I am not." "Then are you the Prophet?" "No," he replied. 22 They therefore asked him, "What are you? Tell us, in order that we may give an answer to those who sent us. What do you say about yourself?"

He replied: "I am but a voice pro- 23 claiming in the desert, 'Make ready the highway for the Lord,' as was foretold by the prophet Isaiah."
Now the deputation had been sent by the Pharisees. They therefore asked him: "Why do you then baptize, if you are not the Messiah, nor Elijah, nor yet the Prophet?"

In reply, John said to them: "I baptize in water; but among you is standing One Whom you know not—He Who follows me. His shoes I am not even worthy to unfasten."

This interview took place in Bethany on the other side of the Jordan, where John was then baptizing.

John's Testimony to the People.

On the following day he saw Jesus coming towards him, and exclaimed: "See the Lamb of God, Who takes away the sin of the world! This was the One about Whom I said, 'There follows me a Man Who takes rank above me, since He was in existence before me.' I did not myself know Him; but I came baptizing in water, in order that He might be manifested to Israel."

John also gave further evidence, saying:

"I saw the Spirit descending from heaven in the likeness of a dove, and alighting upon Him. Yet I should not myself have known Him; but He Who sent me to baptize in water, He said to me, 'Upon Whomsoever you see the Spirit descending and alighting, He is the Baptizer in Holy Spirit.' And I have myself seen, and have given my evidence that this is the Son of God."

The Testimony of Disciples.

Again, on the day after that, John was standing along with two of his disciples; and watching Jesus walking, he exclaimed:

"See! there is the Lamb of God!"

The two disciples, hearing him speak in this way, followed Jesus.

Jesus, turning round, and observing them following, asked them:

"What do you seek?"

In reply, they asked: "Rabbi [which, when translated, means Teacher], where are you staying?"

"Come, and you shall see," He said. They accordingly went and saw where He was staying, and remained with Him for the rest of that day; it was then about four o'clock in the afternoon.

Andrew, the brother of Simon Peter, was one of the two who heard the remark of John, and followed Him. He first of all sought out his own brother Simon, and told him:

"We have found the Messiah," [which, when translated, means, in Greek, the Christ]. Andrew then took Simon to Jesus. Jesus, looking at him, said: "You are Simon, the son of John; you shall be called Kephas" [which, when translated, means a Stone, or Peter].

Philip and Nathanael.

At a subsequent time Jesus desired to return to Galilee; and, meeting Philip on the way, He said to him:

"Follow Me."

Now Philip belonged to Bethsaida, the native town of Andrew and Peter. Philip sought out Nathanael, and said to him:

"The One to Whom Moses referred in the law, and of Whom the Prophets also wrote, we have found in Jesus, the son of Joseph, Who came from Nazareth."

Nathanael, however, asked:

"Is it possible that anything good can come out of Nazareth?"

"Come and see," replied Philip.

Jesus, seeing Nathanael coming towards Him, remarked about him:

"Here is an Israelite indeed, in whom there is no duplicity."

"What do You know concerning me?" asked Nathanael.

"Before ever Philip called you," replied Jesus, "while you were under the fig-tree, I saw you."

"Teacher!" Nathanael answered Him, "You are the Son of God; You are King of Israel."

"Do you really believe," asked Jesus, "because I said I had seen you beneath the fig-tree? You will see far more than that. Most assuredly I tell you," He added, "you shall see the heaven open, and the messengers of God ascending and descending upon the Son of Man."

The Marriage at Cana.

Three days later there was a marriage at Cana of Galilee; and the mother of Jesus was present; and Jesus was invited to the marriage, with His disciples. And when the 3

1 Gen. xxviii. 12.
wine ran short, Jesus was spoken to by His mother, who said to Him:
"They have no more wine."

4 Jesus, in reply to her, said:
"What is that to you and Me, mother? My time has not yet come."

5 His mother then said to the attendants:
"Whatever He bids you, let it be done."

6 Now there were standing there, for the Jewish purifications, six stone water-jars, holding from two to three firkins.

7 Jesus said to them:
"Fill the jars with water."
They accordingly filled them to the brim. He then said to them:
"Now pour out, and take it to the master of the festival." They accordingly did so.

8 And when the master of the festival had tasted the water, which had become wine (not knowing where it came from, although the servants who had drawn the water knew), he called the bridegroom, and said to him:
"A man usually serves out the best wine at the beginning, reserving the inferior until the guests have tasted; but you have kept the best wine until now."

9 This, as a beginning of His evidences, Jesus performed in Cana of Galilee, and displayed His majesty; and His disciples believed in Him.

10 After that, He went down to Capernaum, Himself, His mother, His brothers, and His disciples; and stayed there not many days.

First Visit to Jerusalem.

11 Now when the Jewish Passover was near, Jesus went up to Jerusalem.

12 And entering the temple, He found dealers in oxen, and sheep, and pigeons, as well as money-brokers transacting their business. Then, having made a whip of cords, He drove all out of the temple, including the sheep and oxen; and He scattered the money of the brokers, overturning their stands; and said to the pigeon-dealers:
"Take these outside; do not turn My Father’s house into a market."

13 His disciples were then reminded that it was written:
ZEAL FOR YOUR HOUSE WILL CONSUME ME.¹

The Jews then addressed Him, asking:
"What proof do You show us for doing this?"
"Demolish this temple," Jesus answered, "and in three days I will rear it."
"This temple has been building for forty-six years," replied the Judeans; "and will You rear it in three days?"

He, however, spoke about the temple of His body. Afterwards, when He was raised from the dead, His disciples remembered that He had said this; and they believed the Scriptures, as well as the statement of Jesus.

Jesus and the People.

Now while He was among those of Jerusalem, at the feast of the Passover, many believed on His Name, seeing the proofs which He gave. Jesus, on His part, however, did not trust Himself to them; because He knew all; and because He had no need that any one should give Him evidence about man; for He Himself knew what was in man.

Jesus and Nicodemus.

There was, however, among the Pharisees, a man named Nicodemus, one of the Judean princes. He came to Him during the night, and said to Him:
"Rabbi, we know that You are a Teacher come from God; because no one could produce the proofs which You do unless God were with him."

"Most assuredly I tell you," replied Jesus, "that unless any one is born from above, he cannot see the Kingdom of God."

Nicodemus therefore asked:
"How can a man be born when he is old? Can he be conceived of his mother a second time, and be born?"

"Most assuredly I tell you," replied Jesus, "that if a man is not born from water and Spirit, he is unable to enter into the Kingdom of God. That which is born from the flesh is flesh; and that which is born from the Spirit is spirit. Do not be surprised that I told you, 'You must be born from above. The wind indeed, blows where it pleases, and you hear its sound; but you neither see whence it comes from, nor where it goes; so it is with all born of the Spirit.'"

Nicodemus, answering Him, asked:
"How can this be?"
"Are you the teacher of Israel," remarked Jesus, in response to him, "and yet unable to discern this? I tell you most certainly, that what we know, that we declare, and we witness to what we have seen; but you do not accept our evidence. If you do not believe when I tell you about earthly matters, how can you credit what I tell you relating to the heavenly? No one has ascended to the heaven, except the One Who descended from heaven—the Son of Man. And as Moses lifted up the serpent in the desert, so it is necessary for the Son of Man to be lifted up; so that all believing in Him may have eternal life."

A Comment by the Evangelist.

For God so loved the world that He gave the only-begotten Son, so that every one believing in Him should not be lost, but have eternal life. For God did not send His Son to the world that He might condemn the world; but that He might save the world through Him. The believer in Him will not be condemned; whoever does not trust, however, is already convicted, because he has not confided on the only-begotten Son of God. And the indictment is this: that the Light came into the world, and men loved the darkness rather than the Light, because their practices were wicked. For every one who acts vilely, not only hates the light, but shrinks from it, so that his doings may not be detected. But he who does right comes to the light, so that his actions may be displayed; because the origin of his conduct is in God.

Jesus in Judea.

After this, Jesus and His disciples proceeded to the district of Judea, where He resided with them, and baptized. And John was also baptizing in Ænon, near Salim, because there was plenty of water there; and they came and were baptized: for John had not as yet been imprisoned.

A discussion accordingly took place between some of the disciples of John and a Judean concerning purification.

So they came to John, and said to him:

"Teacher, the Man Who was with

you on the other side of the Jordan, concerning Whom you have yourself given evidence—this Man is now also baptizing, and all the people flock to Him."

"A man can obtain no success," said John, unless it has been granted to him from heaven. You are yourselves witnesses of the fact that I stated, "I myself am not the Messiah, but that I am sent as His forerunner." The possessor of the bride is the bridegroom; but the friend of the bridegroom, who stands listening to him, is delighted with delight at the voice of the bridegroom. This pleasure, therefore, which is mine, is now complete. He must increase, but I must decrease.

"He Who comes from above is above all. The one who originates from the earth is from the earth, and speaks from the earth. He Who comes from the heaven is above all: and He gives evidence of what He has seen and heard; yet His evidence is accepted by none.

[Whosoever accepts His evidence is assured that it is Divine truth. For He Whom God has sent proclaims the message of God, because He did not grant the Spirit with limitation. The Father loves the Son, and has given all into His hand. Every believer in the Son possesses everlasting life; but whosoever disregards the Son will not see life, but the wrath of God rests upon him.] Visit to Samaria.

Then when the Lord learned that the Pharisees had heard told, "Jesus is securing and baptizing more disciples than John"—although Jesus Himself did not baptize, but only His disciples—He left Judea and returned to Galilee. It was necessary for Him, however, to pass through Samaria. He accordingly approached a town of Samaria, named Sychar, near the estate which Jacob gave to his son Joseph; and Jacob's well was there. Now Jesus, being wearied by the journey, seated Himself just as He was beside the well. It was then about noon.

The Samaritan Woman.

A woman from Samaria then coming along to draw water, Jesus said to her, "Give Me a drink"; for His disciples had gone to the town to buy
food. The Samaritan woman, however, replied to Him:

"How can You, being a Judean, ask a drink from me, a Samaritan woman?" [for Judeans do not associate with the Samaritans.]

"If you had recognised the gift of God," Jesus answered her, "and Who He is Who is saying to you, 'Give Me a drink,' you would have asked from Him, and He would have given you Living Water."

"Sir," the woman replied, "You have no draw-bucket, and the well is deep; where then have You the Water of Life? Surely You cannot be greater than our forefather Jacob, who gave us the well, and drank from it himself, as well as his sons and his cattle?"

"All who drink of this water," Jesus said to her, "will thirst again; but whoever may drink of the water which I will give him will never more be thirsty; but the water that I will give to him will become in him a spring of water flowing into life eternal."

"Sir," said the woman, "give me that water; so that I may not get thirsty, nor have to come all the way here to draw."

"Go," said Jesus to her, "call your husband, and return here."

"I have not a husband," replied the woman. "You answer well, 'I have not a husband,'" Jesus said to her; "for you have had five husbands; and the one you have at present is not your husband: there you spoke truly."

Spiritual Worship.

"I perceive, Sir," said the woman, "that You are a prophet. Our forefathers worshipped in this very mountain; but you say that in Jerusalem is the spot where one ought to worship."

"Woman, believe Me," Jesus answered her, "the time is coming, when neither in this mountain, nor yet in Jerusalem, will you pay homage to the Father. You pay homage without knowledge; we pay homage with knowledge: because the salvation comes from among the Judeans. The time will come, however, and is even now here, when the real worshippers shall worship the Father in spirit and truth; because, indeed, the Father desires such to be His worshippers, God is Spirit; and those worshipping Him must worship in spirit and truth."

The woman said to Him: "I know that Messiah, the One Who is called Consecrated, is coming; when He Himself arrives, He will tell us all."

Jesus said to her, "I AM; He Who speaks to you."

At this point, His disciples returned; and they were much surprised to find Him talking with a woman. Yet none asked, "What are You discussing?" or, "What do You talk to her about?"

The woman leaving her draw-bucket, thereupon went off to the town, and said to the men:

"Come here! see a Man Who has told all I have ever done! Must not this be the Messiah?"

So they left the town, and were coming towards Him. In the meantime His disciples pressed Him, saying,

"Master, take something to eat."

But He answered them, "I have food to eat, of which you know nothing."

The disciples then began asking each other,

"Has any one brought Him food?"

"My food," Jesus said to them, "is to do the will of My Sender, and to accomplish His work. Do you not say, 'The harvest comes with the fourth month'? See! Look up, I tell you, and survey the fields; for they are already white for harvesting. Now the reaper receives wages, and gathers fruit for eternal life; so that both the sower and the reaper may rejoice together. For in this thought is truth: 'THE SOWER IS ONE, AND THE REAPER ANOTHER.' I have sent you to reap that which you have not cultivated; others have cultivated, and you enter into their cultivation."

The Work in Sychar.

Many of the Samaritans of that town believed in Him on account of the statement of the woman, asserting, "He told me all that I had ever done."

When, therefore, the Samaritans came, they invited Him to remain with them; and He stayed there two days. Many more then believed because of His own discourse; and they said to the woman:

"We no more believe through your assertion, for we have heard Him our-
4—43  JOHN.  5—18

selves; and we see that He is truly the Saviour of the world."

Second Visit to Galilee.
43 Now after these two days He took His departure from there for Galilee; although Jesus had Himself declared that a prophet has no honour in his own country. Then when He arrived in Galilee, the Galileans welcomed Him, having seen all that He had done at Jerusalem during the festival; for they also went to the festival.

The Nobleman's Son Cured.
46 Heretofrom then to Cana of Galilee, where He had made the water wine. Now there was a nobleman, whose son was ill at Capernaum. This man having learned that Jesus had arrived in Galilee from Judea, went to Him, begging that He would go down and cure his son; for he was at the point of death. Jesus therefore said to him, "Unless you see signs and wonders, you will not believe."

49 "Come down, Sir," said the nobleman, "before my boy dies."
50 "Go away," Jesus answered him; "your son lives."
The man accordingly believed what Jesus had told him, and went away.
51 As he was returning home, however, his servant met him, saying, "Your boy is alive."
52 He therefore asked them the hour at which he began to recover. They replied: "Yesterday, at one o'clock the fever left him."
53 The father then recognised that that was the very time at which Jesus said to him, "Your son lives." And he himself believed, as well as his whole family. This again, as a second sign, was effected by Jesus while passing from Judea into Galilee.

Second Visit to Jerusalem.
The Cure at the Pool of Bethesda.
5 After this there was a Judean festival; and Jesus went up to Jerusalem. Now there is in Jerusalem, near the sheep-market, a public bath, called in Hebrew, Bethesda, having five covered walks, in which lay a great number of sick people, blind, lame, paralyzed.¹

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¹ Some very old MSS., but of no recognised authority, here insert an interpolated passage, And there was a man there who had been detained by his sickness for thirty-eight years. Jesus, noticing him prostrate, and knowing that he had been ill for a long time, asked him:

"Do you desire to become well?"
"Sir," replied the sick man to Him.
"I have no one to throw me into the bath when the water is agitated; but while I am coming, some one else goes down before me."
Jesus said to him, "Rise up, take up your rug, and walk."
And the man was at once restored; and, taking up his rug, he began to walk.

Sabbatarianism.
That day, however, happened to be the Sabbath. The Judeans therefore said to the restored man:
"This is the Sabbath; it is not allowable for you to carry your rug about."
But he answered them:
"The Man Who made me well, told me Himself to take up my rug, and walk."
They then asked:
"Who is the fellow that said to you, 'Take it up and walk'?"
The restored man, however, did not know who He was; for a crowd being on the spot, Jesus had withdrawn Himself. Jesus afterwards met him in the temple, and said to him:
"Reflect: you have been made well; sin no more, so that nothing worse may come to you."
The man then went away, and reported to the Judeans that it was Jesus Who had made him well. The Judeans for this reason began to persecute Jesus, because He had done it upon the Sabbath. Jesus, however, said to them:
"My Father is working until now; and I will work."
For this reason the Judeans sought to murder Him; because He was not only breaking the Sabbath, but also called God His own Father, thus making Himself equal to God.

somewhat to the following effect:—"Expecting the agitation of the water; (4) for an angel of the Lord at stated times descended to the bath, and agitated the water. Then whoever first went down, after the disturbance of the water, was relieved of whatever disease he happened to be afflicted with."—See Westcott and Hort's Greek Testament and Appendix.
The Prerogatives of the Son.

19 Jesus, therefore, addressed them, saying:

"I tell you very truly, the Son is able to do nothing from Himself, unless He sees the Father doing it; for whatever He may do, the Son also does the same. For the Father regards His Son, and shows Him all that He Himself is doing; and, indeed, He will show Him greater works than these, so that you will wonder. For, as the Father raises the dead, and restores to life; thus also the Son restores to life whoever He pleases.

20 For the Father decides nothing; but has deputed every decision to the Son; in order that all may honour the Son, as they honour the Father. Those who do not honour the Son, cannot honour the Father Who sent Him. I tell you truly, that whoever listens to My teaching, and trusts in My Sender, possesses eternal life, and will not come into judgment, but has passed out of death into life. For as the Father possesses life within Himself, so He has conferred upon the Son the possession of life within Himself; and He has also invested Him with authority to execute His decision, because He is Son of Man. Do not be surprised at this; because the time comes, in which all those in the graves shall hear His voice, and shall come out; those who have done good to a resurrection of life; and those who have done evil to a resurrection of judgment.

The Testimony of God to Christ the Life.

30 "From Myself I can do nothing; as I hear, so I decide, and My decision is right: because I do not seek My own purpose, but the purpose of My Sender. If I should testify about Myself, My evidence would not be reliable. There is another witness for Me; and I know that the evidence which He gave about Me is reliable. You have yourself sent to John, and he has given evidence to the truth. I do not, however, accept the evidence of a man; but I mention this, in order that even you may be saved. He was the burning and the shining lamp; and you were willing to be delighted for a time with its light; but I have better evidence than that of John; for the works which the Father has appointed Me to accomplish—these works which I am doing—give evidence about Me, that the Father has sent Me. And the Father Who sent Me has Himself given evidence concerning Me. You have never at any time listened to His voice, nor looked upon His Ideal; and you have not His thought dwelling in you, because you do not believe the One Whom He has Himself sent. You search the Scriptures, because you imagine in them to have eternal life; and they are the witnesses about Me: yet you do not desire to come to Me, so that you might have life. I do not crave human honour; but I have known you, that you have not the love of God in yourselves. I have come with the power of My Father, and yet you do not receive Me. If another should come with his own power, you would accept him! How can you possibly believe, taking approval, as you do, from one another; while you do not desire the rectification which comes from the only God? Do not imagine, however, that I will accuse you before the Father. But one accuses you: Moses, in whom you trust! For if you had believed Moses, you would have believed Me; for he wrote about Me. But if you disbelieve his writings, how can you rely upon My statements?"

Feeding the Five Thousand.

After this, Jesus went beyond the lake of Galilee, near Tiberias. And a large crowd was following Him, because they saw the wonders which He effected upon the sick people. And Jesus climbed up the mountain, and there sat down along with His disciples. At that time the Judean festival of the Passover was near. Jesus then looking up, and seeing that a large crowd came towards Him, remarked to Philip:

"Where shall we buy bread, so that all these may eat?"

He said this to test him, for He Himself knew what He was about to do. "Twenty pounds' worth of bread," Philip answered Him, "would not be sufficient to satisfy them, even if each of them only took a little."
8 One of the disciples, Andrew, Simon Peter’s brother, observed to Him:

9 "There is a little lad here who has five barley loaves and two fishes; but what are they among so many?"

10 "Make the people sit down,” said Jesus; for there was plenty of grass at that spot. So the men sat down, to the number of about five thousand.

11 Jesus then took the loaves, and having given thanks, He distributed to those reclining; and in the same manner, as much of the fish as they wished.

12 Then, when they were satisfied, He said to His disciples:

13 "Collect now the broken pieces which are left, so that nothing may be lost.”

14 They accordingly collected them, and filled twelve bags with the broken pieces of the five barley loaves which the eaters had to spare. Then when the people saw the evidence which He had produced, they exclaimed:

15 "This must certainly be the Prophet Who was to come into the world.”

Walking on the Water.

16 Jesus, perceiving then that they were about to come and seize Him, for the purpose of making Him king, again withdrew Himself to the mountain alone. And when dusk arrived, His disciples went down to the lake; and having embarked in a boat, they were returning over the lake, in the direction of Capernaum. But darkness had now arrived, and Jesus had not yet come to them. The water was also getting rough, on account of the violent wind then blowing. When, however, they had rowed about two miles, they observed Jesus walking upon the water, and approaching the boat; and they were terrified.

18 But He said to them:

19 "I AM; be not afraid!"

20 They, therefore, very willingly took Him into the boat; and the boat went straight towards the land they steered for.

Christ the Bread of Life.

21 On the following day, the crowd upon the other side of the lake, knowing that there had been no boat there except the one in which the disciples had embarked; and that Jesus did not embark in the boat along with His disciples, who had departed by themselves (although other boats had come from Tiberias, near to the spot where they had eaten bread, after the Lord had given thanks); so when the crowd saw that neither Jesus was there, nor yet His disciples, they themselves embarked in the boats, and came to Capernaum, searching for Jesus. And finding Him across the lake, they asked: "When, Teacher, did You come here?"

22 "I tell you most assuredly,” Jesus answered them, "you search for Me, not because you have seen evidences; but because you have eaten of the bread, and have been satisfied. Strive not only for this perishable food; but also for that lasting into eternal life, which the Son of Man will give to you: for Him has God the Father marked out.”

23 They therefore asked Him:

24 "What, then, must we do, in order that we may carry out the purposes of God?"

25 "This is the purpose of God,” Jesus answered them, "that you believe in Him Whom He sent."

26 They therefore asked Him:

27 "What evidence, then, do You produce, so that we may see it, and confide in You? What can You do? Our forefathers ate the manna in the desert, as it is written:

28 HE GAVE THEM BREAD TO EAT FROM OUT OF HEAVEN.”

29 Jesus, however, said to them:

30 "I tell you assuredly, Moses did not himself give you that bread from heaven; but My Father will give you the real bread from heaven; for the bread of God is He Who descends from heaven, and gives life to the world."

31 They, therefore, said to Him:

32 "Give us, Sir, this bread always.”

33 Jesus answered them, "I am the Bread of Life: the one who comes to Me will never hunger; and the one who believes in Me will never thirst. I have also told you that although you have seen, yet you have not believed. Every one whom the Father gives to Me will come to Me; and whoever comes to Me I will not cast out: for I descended from heaven not to carry out My own intention, but the intention of My Sender. And this is the intention of My Sender, that of all which He has entrusted to Me, I should lose nothing, but should restore it at the last day. This, also, is the Sth.}

1 Psa. lxxviii. 24.
intention of My Father, that every one who sees the Son, and confides in Him, should possess eternal life; and I will restore him at the last day."

41 The Judeans then muttered concerning Him, because He said, "I am the Bread which descended from heaven; and they said:

"Is not this fellow Jesus, the son of Joseph, Whose father and mother we know? How then can He now say, 'I came down from heaven'?"

42 Jesus replied, and said to them:

"Do not mutter to one another. No one is able to come to Me, unless the Father Who sent Me draws him; and I will restore him at the last day. It is written in the prophets:

AND THEY SHALL ALL BE TAUGHT FROM GOD."

43 "Every one who has listened to the Father, and learnt, comes to Me. Not that any one has seen the Father, except He Who was with God; that one has seen the Father. I tell you most decisively that the believer possesses eternal life. I am the Bread of Life. Your forefathers ate the manna in the desert, and died. This is the Bread coming down from heaven, so that any one may eat of it, and not die. I am the Living Bread, which descended from out of heaven: if any one should eat of this Bread, he will live for ever; and the Bread also is My body, which I will give for the life of the world!"

44 The Judeans then discussed with one another, asking, "How can this Man give us His body to eat?"

45 Jesus therefore said to them:

"I tell you most certainly that unless you eat the body of the Son of Man, and drink His blood, you do not possess life in yourselves. Whoever eats My body, and drinks My blood, has eternal life; and I will restore him at the last day; for My body is a true food, and My blood is a true drink. Whoever eats of My body, and drinks of My blood, abides with Me, and I with him. As the living Father sent Me, I also live through the Father; so that the one who eats Me, shall also live through Me. This is the Bread descending from heaven; not such as that of which your forefathers ate and died. Whoever eats of this Bread shall live for ever."
the world." For even His brothers did not believe in Him.

6 Jesus, therefore, answered them:

"My opportunity has not yet arrived; but your opportunity is always at hand. The world cannot hate you; but it hates Me, because I give evidence against it, that its doings are wicked. You yourselves can go up to the festival; I am not going up yet to this festival, because My time is not yet fulfilled."

9 And, having told them this, He stayed in Galilee.

Discourses at the Feast of Tabernacles.

10 When His brothers had gone up to the festival, however, He also went up Himself—not publicly, but quietly.

11 The Judeans were, however, searching for Him at the festival, and kept asking, "Where is He?"

12 And there was much muttering among the crowds respecting Him. Some even said, "He is a benefactor"; while others exclaimed, "Not He! on the contrary, He deceives the multitude." None, however, spoke openly about Him, for fear of the Judeans.

14 When, however, the festival was half over, Jesus went up to the temple, and began teaching. The Judeans then, in their astonishment, exclaimed:

"How can this fellow know theology, having never studied?"

16 Jesus, in reply to them, said:

"My teaching is not My own, but that of My Sender. If any one desires to conform to His purpose, he will recognise the doctrine, whether it originates from God, or whether I speak from Myself. The man who speaks from himself studies his own reputation; but the One Whose aim is to honour His Sender, He is true, and there is no falsehood in Him.

19 Has not Moses given you the law? yet none of you observe the law! Why do you aim at murdering Me?"

20 The crowd replied, "You have a demon. Who wants to murder You?"

21 "I have done one thing," said Jesus in reply to them, "and you were all astonished.

22 "Moses instituted the circumcision among you for a purpose (not, however, that it originated with Moses, but with your ancestors); and you circumcise a man on the Sabbath. If, then, a man is circumcised on a Sabbath, so that the law of Moses may not be disregarded, why are you furious against Me because I have restored a grown man to perfect health on a Sabbath? Do not decide at a glance, but think out the decision judicially."

23 Some of those of Jerusalem then remarked:

"Is not this the Man Whom they wish to murder? Yet here He is speaking in public, and they say nothing to Him! Perhaps, however, the authorities have come to recognise the fact that this Man is the Messiah?"

26 [Others said], "We know where this fellow comes from; but when the Messiah comes, no one will know from where He comes."

28 Jesus therefore shouted, when teaching in the temple, saying:

"You both know Me, and know from where I come; and that I have not come from Myself. But My Sender is true, Whom you do not know. I know Him; because I am from Him, and He Himself sent Me."

31 They therefore sought to arrest Him; yet none laid hands upon Him, because His time had not arrived. Among the crowd, however, many believed in Him, and said:

"When the Messiah does come, will He produce more proofs than this Man has done?"

An Attempt to Arrest Jesus.

The Pharisees heard the crowd muttering about Him in this way; and the chief priests and the Pharisees despatched officers to arrest Him.

Jesus therefore said: "For a little time, I am still with you, then I go to Him Who sent Me. You will search for Me, and fail to find Me; and where I am you are unable to come."

34 The Judeans, therefore, remarked to one another thus: "Where will this fellow go, that we cannot find Him? Surely He will not go to the Dispersion among the Greeks, and teach the Greeks? What is the Man's meaning, when He says: 'You will search for Me, and fail to find Me? and where I am, you are not able to come?'"

37 Now on the closing day, the great day of the festival, Jesus stood up, and called aloud, exclaiming:

"If any man is thirsty, let him come
to Me and drink. Whoever trusts in Me, as the Scripture says,
RIVERS OF LIVING WATERS SHALL FLOW OUT FROM HIS HEART.”

[He said this, however, in reference to the Spirit, which the believers in Him were afterwards to receive; for The Spirit was not yet revealed, because Jesus had not yet been glorified.]

Many among the crowd, hearing this declaration, then began to say: "This is certainly the Prophet.”

Others remarked: "This is the Messiah.” But some said: "What! does the Messiah come out of Galilee?"

Has not the Scripture said that the Messiah shall come from the race of David, and from Bethlehem, the village where David was?"

So a division took place among the crowd on account of Him. And some of them wished to arrest Him; yet no one laid hands upon Him.

The officers, however, returned to the chief priests and Pharisees, who asked them: "Why have you not brought Him?"

"No one ever spoke like this Man,” they replied.

The Pharisees therefore retorted: "Are you also led astray? Have any of the nobles or of the Pharisees believed in Him? But this mob, that know not the law, are contemptible."

Nicodemus, who was one of themselves, and who had previously come to Him, said to them: "Why have you not brought Him?"

"No one ever spoke like this Man,” they replied.

The Pharisees therefore retorted: "Are you also led astray? Have any of the nobles or of the Pharisees believed in Him? But this mob, that know not the law, are contemptible."

Nicodemus, who was one of themselves, and who had previously come to Him, said to them: "Would our law convict a man, if it had not first examined about Him, and ascertained what He has done?"

They retorted, and said to him: "Are you also from Galilee? Search, and see that no prophet has ever sprung from Galilee."

Jesus therefore said to Him: "You are giving evidence about Yourself; Your evidence is not reliable.”

Jesus replied, and said to them: "Although I give evidence about Myself, My evidence is nevertheless reliable; because I know from where I come, and where I go; but you neither know where I come from, nor where I am going. You condemn from a human standpoint; I Myself condemn none. Yet even if I should condemn, My decision would nevertheless be valid; because I am not alone, but I and He Who sent Me. Moreover, in your own law it is written that the evidence of two men is valid. I am witnessing about Myself; and the Father Who sent Me gives evidence about Me."

"Where is Your Father?" they therefore asked Him.

Jesus answered: "You neither know Me, nor My Father. If you had known Me, you would have known My Father also.”

These remarks were made by Jesus in the treasury, while teaching in the temple; and none arrested Him, because His time had not yet come.

The Fate of the Unbeliever.

He, therefore, further said to them: "I am going away, and you will search for Me, and will die in your sin. Where I am going, you are unable to follow."

The Judeans therefore said: "Is He going to kill Himself? since He says, 'Where I am going, you cannot follow.'"

"You are from below,” He answered them; "I am from above: you belong to this world; I am not from this world. I therefore told you that you would die in your sins; for unless you believe that I AM, you will die in your sins."

"You! Who are You?” they then asked Him.

Jesus answered them: "What I told you from the beginning; I have much to say and decide about you. But My Sender is reliable, and what I have learned from Him, that I declare to the world."

end of this Gospel, where it is placed as an appendix for reference, but not in any way as a part of the Sacred Text.
However, they did not perceive that He spoke to them about the Father.

Jesus, therefore, said to them:

“When you have lifted up the Son of Man, then will you know that I AM, and that I do nothing from My own self; but as the Father has instructed Me, I must speak. And My Sender is with Me; He has not left Me alone; because I do what is pleasing to Him everywhere.”

While He was speaking in this way, many became believers in Him.

The Slavery of Sin.

31 Jesus said, therefore, to the Judeans who had not believed Him: 1

“If you establish yourselves in My doctrine, you will in reality be My disciples; and you will recognise the truth, and the truth will set you free.”

32 “We are the offspring of Abraham,” they answered Him, “and have never at any time been enslaved to any one; what do You mean by saying, ‘You will be set free?’ ”

33 “I tell you plainly,” replied Jesus, “that whoever sins is a slave of sin.

34 The slave does not constantly stay with the family; the Son stays permanently. If, therefore, the Son shall set you at liberty, you will be free in reality. I am aware that you are the offspring of Abraham; yet you plot to murder Me, because My thought has not a place in you.

35 What I have seen with the Father I declare; and what you have learned from your father you also do.”

36 They retorted, and said to Him, “Our father is Abraham.”

37 “If you were children of Abraham,” Jesus remarked, “you would continue the works of Abraham. But now you plot to murder Me; a Man who has told you the truth, which He learned from God. Abraham did not do so.

38 You do the works of your own father.”

39 “We were not born of fornication,” they answered Him; “we have the same Father, God.”

40 “If God were your Father,” Jesus said to them, “you would respect Me; for I came from God, and am here: for I have not come of Myself; but He sent Me. Why do you not comprehend My language? Because you will not listen to My message. You are from your father, the Devil; and it is your desire to practise the lusts of your father. He was himself a murderer from the first; and stands not by the truth, because there is no truth in him. When he speaks falsehood, he speaks in his own way; for he is a liar, and the father of such. Because I speak the truth, however, you will not believe Me. Who among you can convict Me of wrong? If I speak the truth, why will you not believe Me? Whoever is attracted by God, listens to the thoughts of God; for this reason you do not listen, because you are not in harmony with God.”

41 The Judeans retorted, and said to Him: “Were we not correct in saying that you are a Samaritan, and have a demon?”

42 “I have not a demon,” replied Jesus; “but I honour My Father, and you dishonour Me. I do not, however, strive for reputation for Myself; there is One Who investigates and judges. I tell you most assuredly that if a man holds on to My message, he will by no means see death for ever.”

43 “Now we know that You possess a demon,” the Judeans retorted to Him. “Abraham died, as well as the prophets; yet You say, ‘If a man holds fast My message, he will not taste of death for ever.’ Are You greater than our forefather Abraham, who died? and the prophets died. Who do You make Yourself?”

44 Jesus answered: “If I should praise Myself, My praise is worthless. There is My Father Who is praising Me; of Whom you say that He is your God: and you have not recognised Him; but I know Him. And if I should say that I do not know Him, I should be like yourselves, a liar. But I do know Him, and retain His message. Your father Abraham exulted that he should see My day; and he saw it, and was delighted.”

45 “You are not yet fifty years old,” said the Judeans to Him in reply, “and have You seen Abraham?”

46 Jesus said to them: “Most assuredly I tell you, before Abraham was born, I AM.”

47 They then took up stones to hurl at Him; but Jesus became invisible, and went out from the temple.

Eyesight for a Man born Blind.

As He was going along, He ob-
served a man who had been blind from his birth.

2 His disciples accordingly asked Him: "Teacher, who sinned; this man, or his parents, in consequence of which he was born blind?"

3 "Neither did this man sin, nor his parents," replied Jesus; "but he is so, in order that the workings of God may be displayed through him. I must do the business of My Sender while it is day; the night comes when none are able to work. I am in the world, I am the world's Light."

4 Spitting upon the ground as He said this, and mixing clay with the spittle, He applied it to his eyes; and said to him: "Go, wash yourself in the bathing-place of Siloam" [which, when translated, means, Sent]. He therefore went and washed himself, and returned seeing.

5 The neighbours, and those who formerly saw him when he was a beggar, asked: "Did not this man sit and beg?"

6 Some said, "This is the man"; others, "No, but he is very much like him." He himself said, "I am he."

7 They therefore asked him, "How were your eyes opened?"

8 He replied, "The Man Who is called Jesus mixed clay, and applied it to my eyes, telling me to 'Go to Siloam, and wash yourself.' So I went, washed, and received my eyesight."

9 "Where is He?" they then asked him.

10 "I do not know," he replied.

11 They then took the man who had once been blind, before the Pharisees; for it was a Sabbath on which Jesus mixed the clay, and gave him sight. The Pharisees therefore asked him again in what way he had gained his eyesight.

12 "He applied clay to my eyes," he answered them, "and I washed, and now see."

13 Some of the Pharisees therefore said: "That Man is not connected with God, because He does not observe the Sabbath."

14 "How could such evidences be effected by a sinful man?" remarked others. And they were divided among themselves.

15 They therefore asked the blind man once more: "What do you say about Him, seeing that He opened your eyes?"

16 "That He is a Prophet," replied he. The Judeans, however, did not believe concerning him, that he had been blind, and had received his eyesight, until they called the parents of him who had received his eyesight, and questioned them: "Is this your son, who you say was born blind? How then does he now see?"

17 "We know that this is our son, and that he was born blind," his parents answered: "but how he now sees we do not know; nor do we know who opened his eyes. He is old enough: ask him; he can speak for himself."

18 His parents said this, because they dreaded the Judeans; for already the Judeans had decided, that should anyone acknowledge Him as Messiah, he should be expelled from the synagogue. It was for this reason that his parents said, "he is old enough: ask him."

19 They accordingly recalled a second time the man who had been blind, and said to him: "Give thanks to God; we know that this fellow is wicked."

20 "I do not know whether He is wicked or not," he replied; "one thing I do know, that having been blind, I can now see."

21 "What did He do to you?" they then asked him once more. "In what way did He open your eyes?"

22 "I have already told you," he answered them, "and you would not listen; why do you want to hear it again? Do you really wish to become His disciples?"

23 They accordingly abused him, and retorted: "You are His disciple; but we are the disciples of Moses. We know that God spoke with Moses; but as for this fellow, we know nothing about where He comes from."

24 "Well the wonder is that you should not know," the man exclaimed, in reply to them; "and yet He opened my eyes! We know that God does not listen to sinners; but if any one is God-fearing, and does His will, He listens to him. Since the beginning of time, any one opening the eyes of one born blind has never been heard of. If this Man were not from God, He would not be able to do anything." "You were from head to foot born in sins," they retorted, in reply; "and would you presume to teach us?"

25 They accordingly kicked him out. Jesus learned that they had kicked him out; and meeting him, He
asked: "Do you believe on the Son of Man?"

36 "And Who is He, Sir?" he asked, "so that I may believe in Him."

37 Jesus answered him, "You have seen Him, and it is Himself Who is now talking with you."

38 "I believe, Sir," he exclaimed; and he bowed to Him.

39 Then Jesus said: "I came into the world to be a Separator, so that those who do not see may see, and that those who see may become blind."

40 Some Pharisees who were in His company, on hearing this remark, said to Him, "Surely we are not also blind?"

41 "If you were blind," Jesus answered them, "you would not have sin; but because you say, 'We see,' therefore your sin remains."

The Allegory of the Sheep-fold.

10 "I tell you plainly, he who does not enter the sheep-fold through the door, but climbs in elsewhere, that man is a thief and a robber. But he who enters through the door is shepherd of the sheep. For him the door is opened by the door-keeper; and the sheep listen to his voice, and he calls his own sheep by name, and leads them out. And when all his own sheep have run out, he walks on before, and the sheep follow him, because they know his voice. A stranger, however, they will not follow; on the contrary, they will run away from him, because they do not know the voice of the strangers."

6 This allegory was related by Jesus; but they did not understand what it was He was speaking to them about.

7 Jesus, addressing them again, therefore said: "I tell you plainly, I am the Door of the sheep. All who came before Me were thieves and robbers; but the sheep did not listen to them.

8 I am the Door. If any one enters through Me, he shall be safe; and he can come in, and go out, and find pasturage. The thief comes only in order that he may steal, kill, and destroy: I have come in order that they may enjoy life, and have it in abundance.

The Good Shepherd.

11 "I am the Good Shepherd: the Good Shepherd lays down His own life on behalf of the sheep. The mere servant because he is neither shep-
What My Father has endowed Me with is mightier than all; and no one is able to wrest from the hand of My Father. The Father and I are one."

The Judeans again armed themselves with stones, for the purpose of stoning Him. Jesus addressed them: "Many are the beneficent acts which I have done for you from the Father; for which of these acts would you stone Me?"

Jesus answered them: "Is it not written in your own law, I said, 'You are gods'? If they are called gods, to whom the message came from God (and the Scripture cannot be set aside), do you say of the One Whom the Father has consecrated and sent to the world, 'You blaspheme,' because I said, 'I am Son of God'? If I do not carry out the works of My Father, do not believe Me; but if I am carrying them out, although you have no faith in Myself, have faith in what I do, in order that you may understand more and more that the Father is one with Me, and I one with the Father."

They then made another attempt to arrest Him; but He escaped from their hands. He accordingly returned once more to the other side of the Jordan, to the locality in which John was at first baptizing; and there He stayed. Many persons then came to Him; and they said:

"John, in fact, produced no evidence; but all that John said concerning this Man was true." And many persons there became believers in Him.

The Raising of Lazarus.

Lazarus of Bethany, the village of Mary and her sister Martha, was ill (and she was the Mary who bathed the Lord with perfume, wiping His feet with her hair, whose brother Lazarus was ill). The sisters, therefore, sent to Him, saying, "Master, Your very dear friend is now ill."

Jesus, on hearing it, however, remarked: "This illness is not for death; but, on the contrary, for rectification from God, so that the Son of God may be glorified through it."

Jesus had a friendship with Martha, her sister, and Lazarus. Yet, when He heard that he was sick, He still remained two days at the place in which He was; but after that He said to His disciples, "Let us return again to Judea."

"Teacher!" exclaimed His disciples, "the Judeans were just now attempting to stone You; and are You going there again?"

"There are twelve hours in the day, are there not?" replied Jesus. "If any one walks in the day, he will not stumble, because he has the light of this world; but if any one walks in the night, he stumbles, because the light is not with him."

Having said this, He added, "Lazarus, our friend, slumbers; but I am going that I may arouse him."

"If he sleeps, Master," the disciples therefore said to Him, "he will be restored." Jesus, however, referred to his death; but they supposed that He was speaking of refreshing sleep.

Then Jesus told them plainly, "Lazarus has died; and for your sakes I am glad that I was not there, so that you may believe. However, let us go to him."

Thomas, known as the Twin, therefore said to his fellow-disciples: "Let us go as well, so that we may die with Him."

So, when Jesus arrived, He found that he had already been four days in the tomb. Bethany was near Jerusalem, about two miles distant; so many from among the Judeans had come to console Martha and Mary concerning their brother. Martha, however, when she learned that Jesus was coming, went and met Him; but Mary remained in the house. Martha then said to Jesus: "Master, had You been here, my brother would not have died; but even now I know that whatever you may ask from God, God will grant You."

"Your brother shall rise again," Jesus remarked to her.

"I know," responded Martha, "that he will rise at the resurrection of the last day."

Jesus answered her: "I am the Resurrection and the Life; whoever believes on Me, although he may die, he will live: and every one living and believing in Me shall not die for ever. Do you believe this?"

"Yes. Master," was her reply; "I
have believed that You are the Messiah, the Son of God, the One coming to the world."

28 And having said this, she returned, and told Mary, her sister, privately: "The Teacher stands near, and calls you."

29 On hearing it, she at once got up, and came to Him. Now Jesus had not as yet entered the village; but was at the spot where Martha met Him. The Judeans then who were in her company, consoling her in the house, noticing the haste with which Mary got up and went out, followed her, supposing that she was going to the tomb to grieve there. Then when Mary came to where Jesus was, she fell at His feet on seeing Him, and exclaimed: "Master, had You been here, my brother would not have died!"

33 When Jesus then saw her grieving, and the Judeans who accompanied her grieving, He was Himself sad and disturbed in spirit; and asked, "Where have you laid him?"

35 Jesus wept.

36 The Judeans then remarked: "See how fondly He loved him!" But some of them said: "Could not He, Who opened the eyes of the blind, also have arranged that this man should not die?"

38 Jesus, therefore, again sighing in Himself, came to the tomb. It was a cave, closed up at the entrance with a stone.

"Remove the stone," said Jesus. Martha, the sister of the deceased, said to Him: "Master, by this time the smell must be offensive; for this is the fourth day."

40 "Did I not tell you," replied Jesus, "that if you would believe, you should see the majesty of God?"

41 They accordingly removed the stone; when Jesus, looking upward, said:

"Father, I thank You that You have heard Me. As for Myself, I know that You listen to Me at all times; but I am speaking for the sake of the crowd standing around, so that they may believe that You have sent Me."

43 And having said this, He called with a loud voice: "Lazarus, come out!"

He who was dead accordingly came out, swathed hand and foot with bandages, and his head wrapped up in a napkin. Jesus then told them, "loosen and let him walk."

Many therefore of the Judeans who had come to Mary and witnessed what He had done, believed in Him. But some from among them repaired to the Pharisees, and reported to them what Jesus had done.

The Sanhedrim in Conference.

The priests and Pharisees accordingly convened a meeting of the Senate, and said: "What shall we do? because this Man produces many evidences. If we should leave Him as He is, all will believe on Him; and the Romans will come and take from us this place and the nation."

But one of themselves, Caiaphas, who was the High Priest for that particular year, told them: "You know nothing at all; nor do you reflect that it is expedient for you that one man should die for the sake of the people, rather than that the whole nation should perish!"

A Comment by the Evangelist.

Now he did not say this from himself; but being High Priest that year, he foretold that Jesus would be put to death on behalf of the nation; and not for the nation alone, but in order that the scattered children of God might be gathered into one. From that day they accordingly plotted in what way they could effect His murder.

For this reason Jesus appeared no longer publicly among the Judeans; but retired to the country near the desert, to a village called Ephraim: and He continued there along with His disciples.

Fifth Visit to Jerusalem.

The Jewish Passover was approaching; and many went up to Jerusalem from that part, prior to the Passover, in order that they might purify themselves. They therefore searched for Jesus; and, while standing in the temple, they remarked to each other, "What do you think? Will He not come to the festival?"

The chief priests and the Pharisees, however, had issued instructions that if any one was acquainted with His whereabouts, he should report it, in order that they might arrest Him.
Jesus at Bethany: Mary's Devotion.

12 Jesus, however, six days prior to the Passover, came to Bethany, where Lazarus was, whom Jesus had raised from among the dead. They therefore prepared a dinner for Him there. Martha superintended; but Lazarus was one of the guests who reclined with Him. Then Mary, having provided a pound of the essence of pure nard, which was very valuable, bathed the feet of Jesus, wiping them with her hair; and the house was filled with the perfume of the essence. Judas of Iscariot, however, one of His own disciples who was about to betray Him, demanded: "Why was not this essence sold for thirty pounds, and given to the poor?"

Now he did not say this because he himself cared anything about the poor; but because he was a thief, and keeper of the purse, carrying all that was put in it.

7 Jesus, however, said, "Leave her alone! so that she may keep it for the day of My burial; for you have the poor with you always, but Me you have not always."

The masses of the Judeans, hearing then where He was, flocked to the place; not merely for the sake of Jesus, but also in order that they might see Lazarus, whom He had raised from among the dead. But the chief priests plotted to murder Lazarus as well; because, on account of him, many left the Judeans, and believed on Jesus.

The Royal Entry into Jerusalem.

12 On the following day a large crowd, who had come to the festival, learning that Jesus was coming to Jerusalem, plucked branches from the palm trees, and went out to meet Him, shouting: "HOSANNA! BLESS THE ONE COMING IN THE NAME OF THE LORD, AND THE KING OF ISRAEL." 1

14 Then Jesus, having found a young ass, seated Himself upon it, according to what is written:

15 FEAR NOT, DAUGHTER OF ZION! SEE! YOUR KING COMES, SITTING UPON THE FOAL OF AN ASS! 2

16 Now, His disciples did not comprehend this at the time; but when Jesus was exalted, they called to mind that this was recorded concerning Him, and that this had been done to Him. The crowd also, who had accompanied Him, gave evidence that He had called Lazarus out of the tomb, and had raised him from among the dead. It was for this reason also that the crowd went and met Him, because they heard that He had produced that proof.

The Pharisees therefore said among themselves: "Do you not see that you are gaining nothing? All the world is going after Him!"

Greeks desire to see Jesus.

There were also some Greeks among those who had come up to worship at the festival. These, therefore, applied to Philip, a native of Bethsaida, of Galilee, with the request, "We would like, Sir, to see Jesus." Philip came and told Andrew; Andrew, in turn, came with Philip and told Jesus.

"The time has come," said Jesus, addressing them in reply, "when the Son of Man will be honoured. Most assuredly I tell you, that if a grain of wheat, thrown into the ground, does not arise from its bed, it remains alone; but if it arise, it bears much fruit. The lover of his life loses it; and whoever despises his life in this world will preserve it for life eternal. If any one would serve Me, let him become My follower; and where I am, there My servant will also be. If any one serves Me, the Father will honour him. My soul is now in distress; and what do I say? 'Father, deliver Me from this hour?' On the contrary, I came to this hour for this very purpose. 'Father, glorify Your own Name!'"

Then a voice from heaven said: "I have both glorified it, and I will glorify it again." The crowd standing by, who heard it, however, remarked, "It thunders." Others said, "An angel has spoken with Him."

Jesus answered and said, "This voice has not come for My own sake, but for yours. Now is the crisis of this world; now the Prince of this world will be expelled. And when I am lifted up from the earth, I shall attract all towards Myself." He said this, however, illustrative of the death He was about to die. The crowd, therefore, remarked to Him: "We have heard out of the
law that the Messiah continues for
ever; and so how can You say that
'It is necessary for the Son of Man to
be lifted up'? Who is this Son of
Man?"
35 Jesus said to them: "The Light is
with you for a little while longer;
walk while you possess the Light, so
that darkness may not overtake you.
The traveller in the dark does not
know where he is going. While you
possess the Light, believe in the Light,
so that you may become sons of
Light."

The Unbelief of the Judeans.
Having made these remarks, Jesus
took His departure, withdrawing from
them privately; for although He had
produced so many evidences before
them, yet they did not believe in Him:
so that the word of Isaiah the prophet
might be verified, which said:
LORD, WHO HAS BELIEVED OUR
STATEMENT,
AND TO WHOM WAS THE ARM
OF THE LORD REVEALED? 1
39 For this reason they were not able
to believe, because Isaiah further said:
THEIR EYES WERE BLIND, AND
THEIR HEART DEGENERATED;
SO THAT THEY SEE NOT WITH
THEIR EYES, AND UNDERSTAND
NOT WITH THEIR HEART,
AND RETURN, THAT I MIGHT HEAL
THEM. 2
41 [Isaiah said this when he saw His
rectifying power, and spoke concern-
ing Him. Even among the nobles,
indeed, many believed on Him; but
on account of the Pharisees they did
not acknowledge it, lest they should
be expelled from the synagogue; for
they loved the approval of men more
than the approbation of God.]
The Lord's Command to believe
in God.
44 Jesus then raising His voice, said:
"Let the believer in Me not believe
on Me, but rather on My Sender;
then whoever sees Me will see My
Sender. I have come a Light into
the world; so that every one believing
in Me may not continue in the dark-
ness. And if any one should hear
My statements, and fail to observe
them, I do not condemn him; be-
cause I do not come to the world to
condemn the world, but so that I
might save the world. Whoever re-
jects Me, and will not accept My
declarations, is self-condemned; the
message which I declared will itself
convict him at the last day. For I
have not spoken from Myself; but the
Father Himself Who sent Me has
given Me an order, what I should
declare, and what I should publish.
And I know that His order is life
eternal. Whatever I therefore say, I
say it in accordance with the Father's
instruction to Me."

Jesus Washing the Disciples' Feet.
Now, prior to the festival of the 13
Passover, Jesus, knowing that His
hour had come—the time for departure
from this world to the Father—having
loved His friends in the world, He
loved them to the end. And during 2
Supper—the Devil having already put
it into the heart of Judas Simon of
Iscariot that he should betray Him—
knowing that the Father had given 3
everything into His hands, and that
He had come from God, and was re-
turning to God; He arose from the 4
table, and putting off His robes and
taking a towel, wrapped it round Him.
Then He poured water into the basin, 5
and began to wash the feet of the dis-
ciples, wiping them with the towel
with which He was wrapped. He 6
came thus to Simon Peter, who said
to Him: "Master, do You mean to
wash my feet?"
"What I am doing you do not un-
derstand now," said Jesus, in reply to
him; "but you will understand it
afterwards."
"You shall never at any time wash
my feet," said Peter.
"If I do not wash you," replied
Jesus, "you have no part with Me."
"Master, not my feet alone," said 9
Simon Peter to Him; "but also my
hands and my head."
"He who has bathed," Jesus re
plied, "only requires to have his feet
washed; the rest of his body being
perfectly clean. And you are clean,
although not all." For He knew His 11
betrayer; therefore He said: "You
are not all clean."
Then when He had washed their 12
feet, and taken His robes, and re-
clined again, He said to them:
"Do you know what I have done
to you? You call Me Teacher and 13
Master; and you speak correctly,
because I am so. If I, then, the 14

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1 Isaiah lli. 1. 2 Isaiah vi. 10.
Master and the Teacher, have washed your feet, you ought also to wash the feet of one another; for I have given you an example, so that you should also do as I have done to you. Most assuredly I tell you, a slave is not greater than his master; nor a messenger greater than his sender. If you know this, you are happy if you practise it. I do not refer to the whole of you. I know whom I have chosen; but it is so for the fulfilment of this Scripture:

The one who partook of My bread, has raised his heel against Me.

I tell you this before it happens, so that when it does come, you may believe that I AM. I tell you a fact: the man who receives any one whom I send, receives Me; and whoever receives Me, receives My Sender."

A Warning to Simon Peter.

"Where, Master, are You going?" Simon Peter asked Him.

"Where I am going," answered Jesus, "you are not able to follow now; but you shall follow afterwards."

"Will you lay down your life for Me?" replied Jesus. "I tell you most assuredly that the bugle will not sound, until you have thrice denied Me."

Jesus Comforts His Disciples.

"Do not allow your hearts to be troubled. Trust in God, and trust in Me. In the home of My Father there are many abodes. If it were not so, I would have told you; because I am going to prepare a place for you. And after I have gone and prepared a place for you, I will return, and take you to Myself; so that where I am, there you may also be. And where I am going, you know the way."

Thomas exclaimed to Him: "Master, we do not know where You are going; and how can we know the way?"

"I am the Way, the Truth, and the Life," Jesus answered him; "no one can come to the Father except through Me. If you had known Me, you would have known My Father also; from now you do know Him, and have seen Him."

Philip replied to Him, "Master, show the Father to us, and that will satisfy us."

1 The Roman bugle, called in Latin, "Gal·lus," i.e., "The Cock," or, "The Crower." It was a Roman army bugle for signalling the relief of the Guard.
"Have I been with you all this time," replied Jesus, "and yet you have not known Me, Philip? He who sees Me, sees the Father: why then do you say, 'Show us the Father?' Do you not believe that I am with the Father, and the Father with Me? The statements which I deliver to you, I do not deliver from Myself. As to the works, the Father dwelling with Me does them Himself. Believe Me that I am with the Father, and the Father with Me; if not, believe through the works themselves. I tell you most truly that the believer in Me shall himself do the works which I do; and he shall do greater than these, because I am going to the Father. And whatever you shall ask in My Name, that I will do, in order that the Father may be exalted in the Son. If, therefore, you ask anything in My Name, I will do it.

The Promise of the Holy Spirit.

"If you love Me, keep My commands; and My Father will love him, and We will come to him, and take up Our abode with him. The one who does not love Me will not retain My message; and the message which you hear is not My own, but that of the Father Who sent Me. I have told you this while remaining with you; but the Helper, the Holy Spirit, Whom the Father will send with My power, He will teach you everything, and remind you of all that I have Myself told you.

The Legacy of His Peace.

"Peace I leave with you; My own peace I give to you. I do not give as the world gives. Do not allow your heart to be troubled, nor yet be discouraged. You have heard Me tell you, 'I am going away, and I am returning to you'; if you had loved Me, you would have been glad, because I am going to the Father; for the Father is mightier than Myself. And I have told you now before it happens, so that when it does happen, you may be convinced. I shall not from now on have much conversation with you; for the Prince of this world approaches, and he has nothing in common with Me; but this is necessary in order that the world may learn that I love the Father, and act in accordance with His instructions. Arise, let us go forward from here!"

The Indwelling of the Father and the Son.

"I am the true Vine, and My Father is the Cultivator. Every branch on Me not bearing fruit He removes it; and He prunes every fertile branch, so that it may become still more productive. As for you, you are already pruned, by means of the message which I have delivered to you. Remain on Me, for I am with you. As the branch cannot be fruitful of itself, unless it remains upon the vine, so neither can you, unless you remain on Me. I am the Vine; you are the branches. He who remains on Me, and I with him, produces plenty of fruit; but, severed from Me, you can produce nothing. Any one not remaining on Me, is at once thrown away as a branch, and withers; they are then collected, thrown into the fire, and burned. If you remain on Me, and My teaching remains in you, what you may wish, you shall ask for, and it will come to you. By this My Father will be honoured, when you bear much fruit, and you will be manifestly My disciples. Just as the Father has loved Me, so I have loved Judas, not the Iscariot, asked Him: "Master, how will it happen that You will manifest Yourself to us, and yet not to the world?"

"If any man loves Me," Jesus answered him, "He will retain My message; and My Father will love him, and We will come to him, and take up Our abode with him. The one who does not love Me will not
you; continue in His love with Me.

If you keep My commands, you will continue in My love; just as I have kept the commands of My Father, and continue in His love. I have spoken to you so that My delight may be in you, and your delight may be perfect. My command is this: that you love one another, just as I have loved you. Stronger love has no one than this, that one should lay down his own life for his friends. You are My friends, if you are doing what I am commanding you. I no longer call you servants; because the servant does not know what his master is doing; but I have called you My friends; because everything I have learned from My Father I have made known to you. It was not you who chose Me, but I have chosen you. And I planted you in order that you might take root, and become fruitful, and your fruit continue; so that whatever you may ask the Father in My Name, He may grant it you. I am giving these commands in order that you may love one another. If the world hates you, you know that it hated Me before hating you. Had you belonged to the world, the world would have loved its own; but because you are not of the world, but I have chosen you from out of the world, for that reason the world hates you. Think of that remark which I made to you: 'A servant is not superior to his master.' If they persecute Me, they will also persecute you. If they had obeyed My message, they would obey yours as well. But they will do all this to you because of My Name, because they knew not Him Who sent Me. Had I not come and spoken to them, they would not have been guilty of sin; but now they have no excuse for their sin. Those who hate Me, also hate My Father. Had I not done among them deeds which have been done by no one else, they would not have been guilty of sin; as it is, they have witnessed, and have hated both Me and My Father. But thus is accomplished the statement recorded in their law: 'THEY HATED ME WITHOUT A CAUSE.'

When, however, the Helper comes, Whom I Myself will send you from the Father, the Spirit of the Truth, which proceeds from the Father, He Himself will give evidence about Me, and you also can corroborate, because you have been with Me from the beginning."

Anti-Christian Zeal.

"All this I have told you, in order that you should not falter. They will expel you from their synagogues; not only so, but a time is now coming when every one who murders you will imagine that he is offering a sacrifice to God. And they will do this because they neither recognised the Father nor Myself. I have told you all these, however, so that when the time does come for them, you may be reminded that I told you of them. Yet I avoided telling you at the beginning, because I was with you. Now, however, I am going to My Sender, and none of you ask Me, 'Where are You going?'

The Holy Spirit and the World.

"Yet because I have spoken to you in this way, your hearts are full of sadness. I have, however, told you nothing but the truth. It is better for you that I should take My leave of you: because if I do not depart, the Helper will certainly not come to you; but when I depart, I will send Him to you. He, on His coming, will bring conviction to the world about a Sin; and about a Rectification; and about Justice: about a Sin, because they have not confided in Me; about a Rectification, when I go to the Father, and you see Me no longer; about Justice, when the Leader of this Conspiracy is convicted.

The Holy Spirit as Instructor.

"I have still much more to tell you; but you are not yet able to bear it. When, however, the Spirit of Truth Himself comes, He will instruct you in all the truth: for His utterances do not proceed from Himself; but just what He learns He will declare, and the events that are coming He will announce to you. He Himself will honour Me; because what He receives from Me, He will transmit to you. All that the Father possesses is Mine: that is why I said, 'It is of Mine that He takes and transmits to you.' Only a little while, and you will not see Me; and again a little while, and you shall see Me."
Sorrow Turned to Joy.

17 Some of His disciples then remarked one to another: "What is this that He says to us, 'Only a little while, and you will not see Me; and again a little while, and you will see Me'; and, 'Because I go to the Father'?"

18 So they were saying, "What is this 'little while' that He speaks of? We do not know what He means."

19 Jesus, perceiving that they were anxious to ask Him, said to them: "Is it about this remark of Mine that you are questioning one another, 'Only a little while, and you shall not see Me; and again a little while, and you shall see Me'? I tell you most assuredly that you will weep and grieve, while the world will rejoice; you will be grieved, but your grief will be transformed to gladness. A woman, when she is in labour, is in agony, because her time is come; but when the child is born, she no longer remembers the pain, for the joy that a man has been born into the world.

20 And so for the present you are also in distress; but I will see you again, and your hearts will rejoice, and none shall rob you of your joy.

21 And at that time you will request nothing from Me. I tell you truly that should you ask the Father for anything in My Name, He will grant it you. Until now you have asked nothing in My Name: ask, and you will obtain; in order that your enjoyment may be complete.

Conclusion of the Discourses.

22 "All these things I had told you in figures of speech. The time has come, however, when I will no longer speak to you figuratively, but plainly, about the Father Whom I announce to you.

23 In that day you will ask in My Name; and I need not tell you that I will Myself ask the Father on your behalf: for the Father Himself loves you, because you have loved Me, and have believed that I came from the Father.

24 I did come from the Father, and came to the world; now I leave the world again, and return to the Father."

25 His disciples remarked to Him, "Well, now You are using plain language, and are not speaking in figures.

26 Now we understand that You know all, and that You have no need that any one should ask You. It is from this that we believe that You did come from God."

Jesus replied to them, "Do you already believe? Why, a time comes—and has come—when you will be scattered hither and thither, each one to his own home, and I shall be left alone; yet I am not alone, because I have the Father with Me. All this I have told you, so that you might enjoy perfect confidence in Me. In the world you have distress; but take courage! I have conquered the world."

Prayer for the Disciples.

"I have made Your power known to the men whom You entrusted to Me out of the world. They were Your own, and You entrusted them to Me; and they have carefully observed Your message. They now know that all which You have entrusted to Me proceeds from Yourself; because the truths which You have imparted to Me, I have delivered to them. And they have accepted them, and recognised truly that I came from You; and they believed that You sent Me. It is for them that I am praying. I am not praying for the world; but for those whom You have entrusted to Me, because they are Your own. And all that are Mine are Yours, and Yours are Mine; and I am honoured among them. I am now no longer in the world; but they are in the world, and I am coming to You. Holy Father, preserve by Your power those whom You have trusted to Me; so that they may be one, as We are. While I was with them, I preserved by Your power those whom You entrusted to
Me. I have guarded them, and not one of them is lost, except the son of perdition, so that the Scripture might be verified. But I am now coming to You; and I declare these facts in the world, so that they may have My own joy perfected in themselves. I have delivered Your message to them; and the world has hated them, because they are not of the world, as also I am not of the world. I do not pray that You should remove them from the world; but that You should preserve them from the wicked. They do not belong to the world, as I also do not belong to the world. Make them holy by the Truth: the message—Your own—is Truth. As You have sent Me into the world, I have sent them into the world. And for their sakes I made Myself holy, so that they may become holy by Truth.

Prayer for all Believers.

"I do not pray, however, on behalf of these alone; but also for those who shall believe in Me by means of their teaching; so that all may be one; as You, Father, are with Me, and I with You, so that they may all be one with Us, in order that the world may believe that You sent Me. And these knew that You sent Me. And the rectification which you gave to Me I have imparted to them; so that they may be one, as We are One: I in them, and You in Me, so that they may be perfect in unity; that the world may recognise that You sent Me, and that I have loved them, as You loved Me.

Prayer for the future gathering of all Believers.

"Father, it is My desire for those whom You have entrusted to Me, that where I am, they may be also: so that they may witness the majesty which You have given to Me; because You loved Me before the foundation of the world. O Righteous Father, the world indeed knew You not; but I knew You. And these knew that You sent Me; and I have revealed to them Your power, and will continue to reveal it: in order that the love with which You loved Me may be in them, and I in them."

The Betrayal.

When Jesus had said this, He went along with His disciples across the brook of Kedron, where there was a garden, into which He Himself and His disciples entered. Now Judas, who was betraying Him, also knew the spot, because Jesus often retired there with His disciples. Judas therefore taking the troops, and some officials from the chief priests and the Pharisees, proceeded there, with lanterns, torches, and arms. Jesus then, knowing all the events that were coming upon Him, advanced, and asked them: "For whom are you looking?"

"Jesus the Nazarene," was their reply.

"I AM," Jesus answered them. Judas, who was betraying Him, was also standing with them. No sooner then had He said, "I AM," than they started backward, and fell to the ground. He therefore asked them again: "For whom are you looking?"

"Jesus the Nazarene," replied they.

"I have told you," replied Jesus, "that I AM. If you therefore want Me, let these go away." Thus was verified what He had spoken: "Of those whom You entrusted to Me, I have not lost a single one."

Simon Peter, however, having a sword, drew it; and struck the servant of the High Priest, and cut off the tip of his right ear. The name of that servant was Malchus. Jesus, however, said to Peter: "Put the sword into its scabbard. Shall I not drink the cup which the Father has given Me?"

The Judean Trial.

The troops then, headed by their colonel, and the Judean officers, arrested Jesus, and having bound Him, they conducted Him in the first instance to Annas; because he was father-in-law of Caiaphas, who was High Priest for that one year. Now it was Caiaphas who had advised the Judeans that "It is profitable for one man to die on behalf of the people."

Simon Peter followed Jesus, however, as well as one other disciple. That disciple, being known to the High Priest, entered the court of the High Priest along with Jesus; but Peter was standing near the outer door. The other disciple, who was known to the High Priest, accordingly went out, and spoke to the porteress, and brought Peter inside. The girl who acted as porteress then asked
Peter, "Are you also one of the disciples of this Man?"

"I am not," was his reply.

18 Now the servants and officials having made a charcoal fire, were standing round and warming themselves, for it was cold; and Peter was also standing and warming himself along with them.

19 The High Priest was then examining Jesus relative to His disciples, and His teaching.

Jesus answered him: "I have spoken publicly to the world. I constantly taught in synagogue and in the temple, where all the Judeans are accustomed to assemble; and in secrecy I have said nothing. Why do you ask Me? Question those who heard what I said to them. They know what I said."

22 When He answered thus, one of the attendant officials struck Jesus a blow with his hand, saying, "Do you answer the High Priest in that fashion?"

23 Jesus replied to him: "If I have said anything wrong, bring proof of the wrong; but if properly, why do you strike Me?"

24 Annas then remanded Him bound to Caiaphas, the High Priest.

Peter Denies his Master.

25 Simon Peter meantime was standing and warming himself. They therefore asked him, "Are you not also one of His disciples?" He denied it, and said, "I am not."

26 One of the servants of the High Priest, a relative of the man the tip of whose ear Peter had cut off, exclaimed, "Did I not see you with Him in the garden?" Peter then denied it again: and at once the bugle sounded.\(^1\)

The Accusation before Pilate.

28 They then led Jesus from before Caiaphas to the Palace; and it was yet early: but they did not themselves enter the Palace, lest they should be polluted, and be unable to partake of the Passover. Pilate therefore went out to them, and asked, "What charge do you bring against this Man?"

30 They answered him, "If He had not been a criminal, we should not have handed Him over to you."

\(^1\) See chapter xiii. 38.

"Take Him yourselves, and try Him according to your own law," said Pilate, in reply to them.

The Judeans then said to him: "It is not permitted to us to put any one to death." [Thus was fulfilled the saying of Jesus, foretelling the nature of the death He was about to die.]

Pilate accordingly re-entered the Palace, and calling Jesus, asked Him, "Are You the King of the Judeans?"

"Do you say this from yourself, or did others tell it you about Me?" asked Jesus, in reply.

Pilate exclaimed: "Am I a Judean! Your own nation and the chief priests handed You over to me. What have You done?"

Jesus answered: "My Kingdom is not from this world. If My Kingdom were of this world, then My officers would have fought, so that I might not have been handed over to the Judeans; but, however, My Kingdom is not here."

"You are a king, then?" Pilate remarked to Him.

"You say that I am a king," replied Jesus. "I was born for this, and I have come into the world for this, that I might give evidence to the truth. Every one that is of the truth listens to Me."

Pilate asked Him: "What is truth?"

Having said this, he again went out to the Judeans, and said to them, "I can find nothing criminal about Him. But it is a custom with you that I should liberate some one for you at the Passover. Is it your desire, therefore, that I should liberate for you the King of the Judeans?"

They accordingly yelled out in reply, "Not this Man, but Barabbas!"

Now Barabbas was a robber.

Pilate, therefore, took Jesus, and flogged Him. And the soldiers, wreathing a crown of thorns, placed it upon His head; and, having clothed Him in a purple robe, they approached Him, and said: "Good health to the King of the Judeans!" assaulting Him at the same time. Pilate, going out again, said to them: "See! I bring Him out to you, so that you may know that I find nothing criminal in Him."

Jesus, therefore, came out, wearing
the crown of thorns and the purple robe, when Pilate said to them: “Behold the Man!”

6 When, however, the chief priests and officials saw Him, they yelled out, saying: “Crucify! crucify!”

Pilate said to them: “Take Him yourselves and crucify; for I find no crime in Him.”

7 “We have a law, and, according to that law, He ought to die,” the Judeans replied to him; “because He made Himself out to be a Son of a God.”

8 When Pilate, however, heard this statement, he became still more terrified; and, re-entering the Palace, he asked Jesus, “Where do You come from?” But Jesus gave him no answer. Pilate, addressing Him, therefore said: “Will You not speak to me? Do You not know that I have power to discharge You, and have power to crucify You?”

11 Jesus replied to him, “You have no power whatever over Me other than what may be granted to you from above. Therefore, the one who delivered Me up to you is the greater sinner.”

13 Pilate hereupon endeavoured to discharge Him; but the Judeans were shrieking out: “If you discharge Him, you are not the friend of Caesar! Any man setting himself up as king, is a traitor against the Emperor.”

16 He then accordingly delivered Him over to them, that He might be crucified.

17 They therefore took Jesus; and He went out, carrying the cross for Himself, to the spot called “Skull-field,” which, in the Hebrew, is named Golgotha; where they crucified Him, and with Him two others, one on each side, and Jesus in the middle. Pilate had also written an inscription, and placed it upon the cross; and the words were, “JESUS THE NAZARENE, THE KING OF THE JUDEANS.”

Many of the Judeans, accordingly, read this inscription; because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. The chief priests of the Judeans, therefore, said to Pilate: “Do not write, ‘The King of the Judeans’; but merely that ‘He said, I am King of the Judeans.’”

“What I have written,” replied Pilate, “I have written.”

Dividing His Garments.

Then, when the soldiers had nailed Jesus to the cross, they took His clothes, and, dividing them into four, gave to each soldier a share. They also took the robe, which, however, was seamless, knitted throughout from the top. They accordingly remarked to each other: “Do not let us tear it, but let us throw for it, whose it shall be”; thus verifying the Scripture which said:

THEY DIVIDED MY CLOTHING AMONG THEM;
AND OVER MY ROBE THEY THREW DICE.¹

This was what the soldiers did.

Jesus, His Mother, and John.

But there were standing near the cross of Jesus His own mother, His mother’s sister, Mary, the Mary of Clopas, as well as Mary the Magdalene. When Jesus, therefore, saw His mother, and the disciple whom He loved, standing near, He said to His mother: “Mother, see your son!” 27 He then said to the disciple: “See, that is your mother!” And from that hour the disciple took her to his own home.

“It is Finished.”

After this, Jesus seeing that all was now completed, so that the Scripture might be fulfilled, said: “I THIRST.”²

A vessel full of vinegar was standing at hand; so, filling a sponge with the vinegar, they fastened it to a cane, and held it up to His mouth. Then, when Jesus had received the vinegar, He said: “It is finished!” and bowing His head, He resigned His Spirit.

¹ Psalm xxii. 18. ² Psalm lxix. 28.
The Judeans, therefore, since it was preparation-day—for that day was the Great Day of the Week of Rest—so that the bodies might not remain on the cross on the Sabbath, requested Pilate that they might be removed after their legs were broken. The soldiers, therefore, came and broke the legs of the first, as well as of the other one crucified along with Him; but when they came to Jesus, and seeing that He was already dead, they did not break His legs. One of the soldiers, however, with a spear pierced His side; when blood and water at once issued from it.

The Gospel attested.

And the eye-witness gives this evidence, and his evidence is truthful; and he himself knows that he speaks true, so that you may believe. For these events happened, in order that the Scripture might be verified: A BONE OF HIM SHALL NOT BE BROKEN. Again, the Scripture elsewhere says: THEY SHALL GAZE UPON HIM WHOM THEY HAVE PIERCED.

Joseph of Arimathæa.

After this, Joseph of Arimathæa, who was a disciple of Jesus, but a secret one, owing to his dread of the Judeans, begged of Pilate to be allowed to take away the body of Jesus; and Pilate granted him permission. He accordingly came and took away His body. And Nicodemus, who in the first instance came to Him by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They, therefore, took the body of Jesus, and wrapped it up in a winding-sheet, along with the aromatics, in accordance with the custom of the Judeans when burying. Now, in proximity to the spot where He was crucified, there was a garden; and in this garden there was a new tomb, in which no one had ever been placed. There, then, the tomb being near, they deposited Jesus, on account of the preparation-day of the Judeans.

The First Evidence of the Resurrection.

Now on the first day following the Sabbaths, while it was early, in fact, still dusk, Mary the Magdalene went to the tomb, and observed that the stone had been removed from its entrance. She therefore came running to Simon Peter, and the other disciple whom Jesus loved, and said to them: "They have taken away the Master out of the tomb, and we do not know where they have placed Him."

Peter therefore went out, along with the other disciple, and came to the tomb. They started running together; but the other disciple running more quickly than Peter, arrived first at the tomb, and stooping down, he observed the winding-sheet lying there; he did not, however, enter. Then Simon Peter, who was following him, also arrived, and entered into the tomb; when he saw how the grave clothes lay, as well as the napkin which had been upon His head, not lying with the winding-sheet, but folded up apart in a place by itself. The other disciple, who arrived first, then also entered the tomb, and saw and believed. [For they did not as yet understand the Scripture, that He must rise again from the dead.] These disciples accordingly returned to their own companions.

Jesus appears to Mary the Magdalene.

Mary, however, stood outside, near the sepulchre, weeping. So crying, as she was, she stooped down to look into the tomb, when she saw two angels in white, sitting, one at the head, the other at the feet, where the body of Jesus had lain. Addressing her, they asked, "Why, woman, are you weeping?"

"Because they have taken away my Lord," was her answer, "and I do not know where they have placed Him." Having said this, she turned round, and saw Jesus Himself standing there, and did not perceive that it was Jesus.

Jesus said to her, "Woman, why do you weep? what do you seek?"

Exod. xii. 46; Psal. xxiv. 20.

Zech. xii. 10.

This is literally according to the Greek text: and it is important to observe that at that particular period, two Sabbaths, or days of sacred rest, actually fell together in the Jewish calendar. The Crucifixion took place on Thursday, not on a Friday, as is popularly supposed. This allows for the Lord Jesus having been held in the grip of death for three full days and three nights. (See Introduction to Westcott and Hort's Greek Testament.) This was Thursday, March 17th A.D. 29.
30—16

She, thinking that it was the gardener, said to Him: "Sir, if You have removed Him from here, tell me where You have placed Him, and I will take Him away."

16 Jesus addressed her: "Mary!"

Turning round, she exclaimed in Hebrew, "Rabboni!" which means "Master!"

17 Jesus said to her, "Touch Me not, because I have not as yet ascended to the Father. Go to My brothers, however, and tell them, 'I go up to My Father and your Father; and My God and your God!'"

18 Mary the Magdalenecame reporting to the disciples: "I have seen the Lord"; and what He had said to her.

Manifestation to the Ten.

19 On the evening therefore of that same day, the first after the Sabbaths, the doors having been shut where the disciples were, owing to dread of the Judeans, Jesus came and stood among them, and said to them: "Peace to you!"

20 And having said this, He showed them His hands as well as His side. The disciples were accordingly delighted at seeing the Lord.

21 He therefore said to them again: "Peace to you! As the Father sent Me, so in the same way I send you."

22 And having said this, He infused Himself into them, and said, "Receive Holy Spirit. If you expel sins from any, they will be free. If you subdue them, they shall be subdued."

Manifestation to Thomas and others.

24 Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. The other disciples therefore told him: "We have seen the Lord." In reply to them, however, he said: "Unless I can see the impression of the nails in His hands, and can put my finger in the nail-holes, and can put my hand into His side, I shall certainly never believe it."

26 Eight days afterwards, the disciples were again inside, and Thomas with them. Although the doors were locked, Jesus appeared standing among them, and said: "Peace to you." Then to Thomas He said: "Reach your finger here, and look at My hands, and reach your hand, and thrust it into My side. Do not be unbelieving, but a believer."

1 Gen. II., end of verse 7.

"My LORD and my GOD!" exclaimed Thomas, in reply to Him.

"Because you have seen Me, you have believed," answered Jesus; "happy they who have not seen, yet are believers."

Many other evidences were also produced by Jesus in the presence of His disciples, which are not recorded in this narrative. But these are recorded in order that you may believe that He is the Messiah, the Son of God; and believing, that you might become possessed of life by means of His power.

The Marvellous Take of Fish.

After this, Jesus again manifested Himself to His disciples at the Lake of Tiberias. And He appeared in this way: there were together, Simon Peter, Thomas, called the Twin, Nathanael of Cana, in Galilee, the Zebedees, as well as two more of his disciples. Simon Peter remarked to them: "I am going to fish." "We are also coming with you," was their reply. They went off, and entered into a boat; but during that night they caught nothing. When, however, the day began to dawn, Jesus stood upon the beach. The disciples, nevertheless, failed to recognise that it was Jesus.

Jesus, therefore, called to them: "Lads, have you caught anything to eat?"

"No," was their answer.

He accordingly said to them: "Throw your net upon the right side of the boat, and you will find some."

They, therefore, cast, and then found they were no longer able to haul it in, owing to the quantity of fish. That disciple whom Jesus loved then observed to Peter: "It is the Lord."

So when Simon Peter learned that it was the Lord, he slipped on his jacket (for he was stripped), and flung himself into the water. The other 8 disciples, however, being only about a hundred yards distant from the shore, landed in the small boat, dragging the net with the fish. When they had got out upon the shore, they observed a charcoal fire, with fish and a cake placed upon it.

"Pick from the fish which you have now caught," said Jesus to them.

Simon Peter accordingly went and drew the net upon the beach, full of
large fish, to the number of one hundred and fifty-three; and although there were so many, the net was not broken.

12 "Come, have your breakfast," said Jesus to them. And none of the disciples ventured to ask Him, "Who are You?" perceiving, as they did, that it was the Lord. Jesus drew near, took the cake, and distributed among them, as well as of the fish.

13 This was now the third occasion on which Jesus was manifested to the disciples after He had risen from the dead.

Peter's Affection for Jesus.

15 Now when they had breakfasted, Jesus said to Simon Peter: "Simon, son of John, are you My friend more than these?"

"Yes, Master," he said, in reply; "You know that I love You."

"Feed My lambs," said He.

16 Again a second time He asked him: "Simon, son of John, are you My friend?"

"Yes, Master," was his answer; "You know that I love You."

17 "Shepherd My sheep." For the third time He asked him: "Simon, son of John, do you love Me?"

Peter was grieved because He asked him the third time, "Do you love Me?" and, in reply, he said to Him, "Lord, You know all; You know I love You." Jesus replied to him: "Feed My little sheep.

18 Most assuredly I tell you, that when you were younger, you dressed yourself, and went wherever you liked; but when you get older, you will hold out your hands, when another will dress you, and carry you where you do not desire."

[He said this, intimating the nature of the death by which He would pay honour to God.] And, having spoken this, He said to him: "Follow Me."

Peter, turning round, saw the disciple whom Jesus loved following—the one who lay near His breast at the supper, and asked: "Who, Master, is the one who is betraying You?"

Peter, therefore, seeing him, said to Jesus:

"But what about this one, Lord?"

Jesus replied to him: "If I decide for him to remain until I come, what is that to you? You must follow Me."

[This remark, therefore, led to a general impression among the brothers that that particular disciple would not die. Jesus, however, did not say that he would not die, but, "If I decide for him to remain until I come, what is that to you?"

Postscript.

It is this disciple who attests these events, and wrote this narrative; and we know that his evidence is truth.

And very many more were the acts of Jesus, which, were they to be severally related, I imagine the world itself could not contain the volumes that would be written.]