

THE
NEW TESTAMENT

A NEW TRANSLATION

B. H. ... 1913. Moffatt

BY

JAMES MOFFATT

D.D., D.LITT.

YATES PROFESSOR OF NEW TESTAMENT GREEK AND EXEGESIS,
MANSFIELD COLLEGE, OXFORD

HODDER AND STOUGHTON
NEW YORK
GEORGE H. DORAN COMPANY

1913

THE GOSPEL ACCORDING TO

S. JOHN

CHAP.

1 THE Logos existed in the very beginning,
the Logos was with God,
the Logos was divine.
2 He was with God in the very beginning:
3 through him all existence came into being,
no existence came into being apart from him.
4 In him life lay,
and this life was the Light for men:
5 amid the darkness the Light shone,
but the darkness did not master it.
6 A man appeared, sent by God,
7 whose name was John: he came for the purpose of witnessing, to bear testimony to the Light, so that
8 all men might believe by means of him. He was not the Light; it was to bear testimony to the
9 Light that he appeared. The real Light, which enlightens every man, was coming then into the world:
10 he entered the world—the world which existed through him—
yet the world did not recognize him;
11 he came to what was his own, yet his own folk did not welcome him.
12 On those who have accepted him, however, he has conferred the right of being children of God, that is, on those who believe in his Name,
13 who owe this birth of theirs to

God, not to human blood, nor to any impulse of the flesh or of man. So the Logos became flesh and
14 tarried among us; we have seen his glory—glory such as an only son enjoys from his father—seen it to be full of grace and reality. (John testified to him with the cry, 15
'This was he of whom I said, my successor has taken precedence of me, for he preceded me.') For 16
we have all been receiving grace after grace from his fulness; while 17
the Law was given through Moses, grace and reality are ours through Jesus Christ. Nobody has ever 18
seen God, but God has been unfolded by the divine One, the only Son,* who lies upon the Father's breast.

Now here is John's testimony. 19
When the Jews of Jerusalem despatched priests and Levites to ask him, "Who are you?" he 20
frankly confessed—he did not deny it, he frankly confessed, "I am not the Christ." They asked him, 21
"Then what are you? Elijah?" He said, "I am not." "Are you the Prophet?" "No," he answered. "Then who are you?" 22
they said; "tell us, so that we can give some answer to those who sent us. What have you to say for yourself?" He said, "I am 23

* Although *θεός* ('the divine one') is probably more original than the variant reading *υἱός*, *μονογενής* (see ver. 14) requires some such periphrasis in order to bring out its full meaning here.

S. JOHN I

the voice of one who cries in the desert,

'level the way for the Lord'—

24 as the prophet Isaiah said." Now
it was some of the Pharisees who
25 had been sent to him; so they
asked him, saying, "Then why are
you baptizing people, if you are
neither the Christ nor Elijah nor
26 the Prophet?" "I am baptizing
with water," John replied, "but
my successor is among you, One
27 whom you do not recognize, and I
am not fit to untie the thong of
28 his sandal." This took place at
Bethany on the opposite side of the
Jordan, where John was baptizing.
29 Next day he observed Jesus coming
towards him and exclaimed,
"Look, there is the lamb of God,
who is to remove the sin of the
30 world! That is he of whom I
said, 'The man who is to succeed
me has taken precedence of me, for
31 he preceded me.' I myself did not
recognize him; I only came to
baptize with water, in order that
he might be disclosed to Israel."
32 And John bore this testimony also:
"I saw the Spirit descend like a
dove from heaven and rest on him.
33 I myself did not recognize him, but
He who sent me to baptize with
water told me, 'He on whom you
see the Spirit descending and resting,
that is he who baptizes with the
34 holy Spirit.' Now I did see it, and
I testify that he is the Son of God."
35 Next day again John was standing
with two of his disciples; he
36 gazed at Jesus as he walked about,
and said, "Look, there is the lamb
of God!" The two disciples heard
37 what he said and went after Jesus.
38 Now Jesus turned, and when he
observed them coming after him, he
asked them, "What do you want?"
They replied, "Rabbi" (which

may be translated, 'teacher'),
"where are you staying?" He
said to them, "Come and see." 39
So they went and saw where he
stayed, and stayed with him the
rest of that day—it was then about
four in the afternoon. One of the 40
two men who heard what John said
and went after Jesus was Andrew,
the brother of Peter. In the morn- 41
ing* he met his brother Simon and
told him, "We have found the
messiah" (which may be translated,
'Christ'). He took him to Jesus; 42
Jesus gazed at him and said, "You
are Simon, the son of John? Your
name is to be Cephas" (meaning
'Peter' or 'rock').

Next day Jesus determined to 43
leave for Galilee; there he met
Philip and told him, "Follow me."
Now Philip belonged to Bethsaida, 44
the same town as Andrew and
Peter; he met Nathanael and told 45
him, "We have found him whom
Moses wrote about in the Law,
and also the prophets—it is Jesus,
the son of Joseph, who comes
from Nazaret." "Nazaret!" said 46
Nathanael, "can anything good
come out of Nazaret?" "Come
and see," said Philip. Jesus saw 47
Nathanael approaching and said of
him, "Here is a genuine Israelite!
There is no guile in him." Nathan- 48
ael said to him, "How do you
know me?" Jesus answered,
"When you were under that fig
tree, before ever Philip called
you, I saw you." "Rabbi," said 49
Nathanael, "you are the Son of
God, you are the king of Israel!"
Jesus answered, "You believe be- 50
cause I told you I had seen you

* The Greek word (*πρωτ*) has been misread in nearly all the MSS. for "first" (*πρωτον*); see the note in Mrs. A. S. Lewis's *Old Syriac Gospels* (1910), pp. xxviii-xxix.

S. JOHN II

under that fig tree? You shall see
51 more than that." He said to him,
"Truly, truly I tell you all,* you
shall see heaven open wide and
God's angels ascending and descend-
ing upon the Son of man."

CHAP.

2 Two days later a wedding took
place at Cana in Galilee; the mother
2 of Jesus was present, and Jesus and
his disciples had also been invited
3 to the wedding. As the wine ran
short, the mother of Jesus said
to him, "They have no wine."
4 "Woman," said Jesus, "what have
you to do with me? My time has
5 not come yet." His mother said
to the servants, "Do whatever he
6 tells you." Now six stone water-
jars were standing there, for the
Jewish rites of 'purification,' each
holding about twenty gallons.
7 Jesus said, "Fill up the jars with
water." So they filled them to the
8 brim. Then he said, "Now draw
some out, and take it to the man-
9 ager of the feast." They did so;
and when the manager of the feast
tasted the water which had become
wine, not knowing where it had
come from (though the servants
who had drawn it knew), he called
10 the bridegroom and said to him,
"Everybody serves the good wine
first, and then the poorer wine after
people have drunk freely; you have
kept the good wine till now."
11 Jesus performed this, the first of
his Signs, at Cana in Galilee, thereby
displaying his glory; and his dis-
ciples believed in him.
12 After this he travelled down to
Capharnahum, with his mother and

* I insert the word 'all', to make it clear
that the 'you' of ver. 51 is plural. The
promise is more than a personal word to
Nathanael.

brothers and disciples; they stayed
there for a few days.†

After this Jesus and his disciples 22
went into the country of Judaea,
where he spent some time with
them baptizing. John was also 23
baptizing at Aenon near Salim, as
there was plenty of water there,
and people came to him and were
baptized (John had not yet been 24
thrown into prison). Now a dis- 25
pute arose between John's disciples
and a Jew over the question of
'purification'; and they came and 26
told John, "Rabbi, the man who
was with you on the opposite side
of the Jordan, the man to whom
you bore testimony—here he is,
baptizing, and everybody goes to
him!" John answered, "No one 27
can receive anything except as a
gift from heaven. You can bear 28
me out, that I said, 'I am not
the Christ'; what I said was, 'I
have been sent in advance of him.'
He who has the bride is the bride- 29
groom; the bridegroom's friend,
who stands by and listens to him,
is heartily glad at the sound of the
bridegroom's voice. Such is my
joy, and it is complete. He must 30
wax, I must wane."

Now the Jewish passover was 13
near, so Jesus went up to Jeru-
salem. There he found, seated in- 14
side the temple, dealers in cattle,
sheep and pigeons, also money-
changers. Making a scourge of 15
cords, he drove them all, sheep
and cattle together, out of the
temple, scattered the coins of the
brokers and upset their tables, and 16
told the pigeon-dealers, "Away
with these! My Father's house is
not to be turned into a shop!"
(His disciples recalled the scripture 17

† Transposing iii. 22-30 to its true
position between ii. 12 and ii. 13.

S. JOHN III

saying, *I am consumed with zeal for thy house.*) Then the Jews accosted him with the words, "What sign of authority have you to show us, for acting in this way?" Jesus replied, "Destroy this sanctuary and I will raise it up in three days." "This sanctuary took forty-six years to build," the Jews retorted, "and you are going to raise it up in three days!" He meant the sanctuary of his body, however, and when the disciples recalled what he had said, after he had been raised from the dead, they believed the scripture and the word of Jesus.

When he was in Jerusalem at the festival of the passover, many people believed in his name, as they witnessed the Signs which he performed. Jesus, however, would not trust* himself to them; he knew all men, and required no evidence from anyone about human nature; well did he know what was in human nature.

CHAP.

3 Now there was a Pharisee named Nicodemus, who belonged to the 2 Jewish authorities; he came one night to Jesus and said, "Rabbi, we know you have come from God to teach us, for no one could perform these Signs of yours unless God 3 were with him." Jesus replied, "Truly, truly I tell you, no one can see God's Realm unless he is born 4 from above." Nicodemus said to him, "How can a man be born when he is old? Can he enter his mother's womb over again and 5 be born?" Jesus replied, "Truly, truly I tell you, unless one is born of water and the Spirit, he cannot

* The Vulgate is able to preserve the assonance of the word 'trust' here and 'believe' in ver. 23: "multi crediderunt in nomine eius. . . . Iesus non credebat semet ipsum eis."

enter God's Realm. What is born 6 of the flesh is flesh: what is born of the Spirit is Spirit. Do not 7 wonder at me saying, 'You must be born from above.' The wind 8 blows where it wills; you can hear its sound, but you never know where it has come from or where it goes: it is the same with everyone who is born of the Spirit." Nico- 9 demus answered, "How can that be?" Jesus replied, "You do not 10 understand this?—you, a teacher in Israel! Truly, truly I tell you, 11 we are speaking of what we do understand, we testify to what we have actually seen—and yet you 12 refuse our testimony. If you will not believe when I speak to you 13 about things on earth, how will you believe if I speak to you about things in heaven? And yet the 14 Son of man, descended from heaven, is the only one who has ever ascended into heaven. Indeed the Son 15 of man must be lifted on high, just as Moses lifted up the serpent in the desert, that everyone who 16 believes in him may have eternal life. For God loved the world 17 so dearly that he gave up his only Son, so that everyone who believes in him may have eternal life, instead of perishing. God did not send his Son into the 18 world to pass sentence on it, but to save the world by him. He 19 who believes in him is not sentenced; he who will not believe is sentenced already, for having refused to believe in the name of the only Son of God. And this is the 20 sentence of condemnation, that the Light has entered the world and yet men have preferred darkness to light. It is because their actions have been evil; for anyone whose 21 practices are corrupt loathes the

S. JOHN IV

light and will not come out into it, in case his actions are exposed, 21 whereas anyone whose life is true comes out into the light, to make it plain that his actions have been divinely prompted.

31 He who comes from above is far above all others; he who springs from earth belongs to earth and speaks of earth; he who comes from 32 heaven is far above all others. He is testifying to what he has seen and heard, and yet no one accepts 33 his testimony. Whoever does accept it, certifies to the truth of God. 34 For he whom God has sent utters the words of God—God gives him the Spirit in no sparing measure; 35 the Father loves the Son and has given him control over everything. 36 He who believes in the Son has eternal life, but he who disobeys the Son shall not see life—God’s anger broods over him.”

CHAP.

4 Now when the Lord learned that the Pharisees had heard of Jesus gaining and baptizing more disciples than John (though Jesus himself did not baptize, it was his 3 disciples), he left Judaea and went 4 back to Galilee. He had to pass 5 through Samaria, and in so doing he arrived at a Samaritan town called Sychar; it lay near the territory which Jacob had given to his 6 son Joseph, and Jacob’s spring was there. Jesus, exhausted by the journey, sat down at the spring, just as he was. It was about noon, 7 and a Samaritan woman came to draw water. Jesus said to her, 8 “Give me a drink” (his disciples had gone to the town to buy some 9 food). The Samaritan woman said, “What? You * are a Jew, and you

* The Greek word for ‘you’ (in the singular) occurs oftener in the Fourth gospel than

ask me for a drink—me, a Samaritan!” (Jews do not associate with Samaritans.) Jesus answered, “If 10 you knew what is the free gift of God and who is asking you for a drink, you would have asked him instead, and he would have given you ‘living’ water.” “Sir,” said 11 the woman, “you have nothing to draw water with, and it is a deep well; where do you get your ‘living’ water? Are you a greater 12 man than Jacob, our ancestor? He gave us this well, and he drank from it, with his sons and his cattle.” Jesus answered, “Anyone who 13 drinks this water will be thirsty again, but anyone who drinks the 14 water I will give him will never thirst any more; the water I will give him will turn into a spring of water welling up to eternal life.” “Ah, sir,” said the woman, “give 15 me this water, so that I need not thirst or come all this road to draw water.” Jesus said to her, “Go 16 and call your husband, then come back here.” The woman replied, 17 “I have no husband.” Jesus said to her, “You were right in saying, ‘I have no husband’; you have had 18 five husbands, and he whom you have now espoused is not your husband. That was a true word.” “Sir,” said the woman, “I see you 19 are a prophet. Now our ancestors 20 worshipped on this mountain, whereas you Jews declare the proper place for worship is at Jerusalem.” “Woman,” said Jesus, “believe me, 21 the time is coming when you will be worshipping the Father neither on this mountain nor at Jerusalem.

in all the first three gospels put together. Dr. E. A. Abbott regards this as an indication of the evangelist’s tendency ‘to lay stress on personality, and to express personality in dialogue.’

S. JOHN IV

22 You are worshipping something you do not know; we are worshipping what we do know—for
23 salvation comes from the Jews. But the time is coming, it has come already, when the real worshippers will worship the Father in Spirit and in reality; for these are the worshippers that the Father wants.
24 God is Spirit, and his worshippers must worship him in Spirit and
25 in reality." The woman said to him, "Well, I know messiah (which means Christ) is coming. When he
26 arrives, he will explain it all to us." "I am messiah," said Jesus, "I who am talking to you."
27 At this point his disciples came up; they were surprised that he was talking to a woman, but none of them said, "What is it?" or, "Why are you talking to her?"
28 Then the woman left her water-pot, and going off to the town told the
29 people, "Come here, look at a man who has told me everything I ever did! Can he be the Christ?"
30 They set out from the town on their
31 way to him. Meanwhile the disciples pressed him, saying, "Rabbi,
32 eat something." But he said to them, "I have food, of which you
33 know nothing." So they asked each other, "Can anyone have brought him something to eat?"
34 Jesus said, "My food is to do the will of him who sent me, and to
35 accomplish his work. You have a saying, have you not, 'Four months yet, then harvest'? Look round, I tell you; see, the fields are white
36 for harvesting! The reaper is already getting his wages and harvesting for eternal life, so that the sower shares the reaper's
37 joy. That proverb, 'One sows and
38 another reaps,' holds true here: I sent you to reap a crop for which

you did not toil; other men have toiled, and you reap the profit of their toil." Now many Samari- 39
tans belonging to that town believed in him on account of the woman's testimony, "He told me everything I ever did." So when the Samari- 40
tans arrived, they pressed him to stay with them; he did stay there two days, and far more of them 41
believed on account of what he said himself. As they told the 42
woman, "We no longer believe on account of what you said; we have heard for ourselves, we know that he is really the Saviour of the world."

When the two days were over, 43
he left for Galilee (for Jesus himself 44
testified that a prophet enjoys no honour in his own country); on 45
reaching Galilee, he was welcomed by the Galileans, who had seen all he did at the festival in Jerusalem—for they too had gone to the festival.

Once more he came to Can in 46
Galilee, where he had turned the water into wine. There was a royal official, whose son was lying ill at Capernaum; when he heard that 47
Jesus had arrived in Galilee from Judaea, he went to him and begged him to come down and cure his son, who was at the point of death. Jesus said to him, "Unless you see 48
signs and wonders, you never will believe." The official said, "Come 49
down, sir, before my boy is dead." 50
Jesus told him, "Go yourself, your son is alive." The man believed what Jesus told him, and started on his journey. And on the road his 51
servants met him with the news that his boy was alive. So he asked 52
them at what hour he had begun to improve; they told him, "Yes-
terday at one o'clock the fever left
him." Then the father realized 53
that it had left him at the very

S. JOHN V

time when Jesus had said to him, "Your son is alive"; and he became a believer with all his household. 54 This was the second Sign which Jesus performed again after leaving Judaea for Galilee.

CHAP.

5 AFTER this there was a festival of the Jews, and Jesus went up 2 to Jerusalem. Now in Jerusalem there is a bath beside the sheep-pool, which is called in Hebrew Beth-zatha; it has five porticoes, 3 where a crowd of invalids used to lie, the blind, the lame, and folk with shrivelled limbs [waiting for 4 the water to bubble. For an angel used to descend from time to time into the bath, and disturb the water; whereupon the first person who stepped in after the water was disturbed was restored to health, no matter what disease he had been 5 afflicted with].* Now one man was there, whose illness had lasted 6 thirty-eight years. Jesus saw him lying, and knowing he had been ill for a long while he said to him, "Do you want your health re- 7 stored?" The invalid replied, "Sir, I have nobody to put me into the bath, when the water is disturbed; and while I am getting down my- 8 self, someone else gets in before 9 me." Jesus said to him, "Get 9 up, lift your mat, and walk." And instantly the man got well, lifted his mat, and started to walk.

10 Now it was the sabbath on that day. So the Jews said to the man who had been cured, "This is the sabbath, you have no right to be 11 carrying your mat." He replied, "But the man who healed me, he

* The words in brackets, omitted by von Soden, represent a passage which is absent from many important versions and manuscripts.

told me, 'Lift your mat and walk'." They questioned him, "Who was 12 it that told you, 'Lift it and walk'?" Now the man who had 13 been healed did not know who it was, for (owing to the crowd on the spot) Jesus had slipped away. Later on Jesus met him in the 14 temple, and said to him, "See, you are well and strong; commit no more sins, in case something worse befalls you." Off went the man 15 and told the Jews it was Jesus who had healed him. And this was 16 why the Jews persecuted Jesus, because he did things like this on the sabbath. The reply of Jesus 17 was, "As my Father has continued working to this hour, so I work too." But this only made the Jews more 18 eager to kill him, because he not merely broke the sabbath but actually spoke of God as his own Father, thereby making himself equal to God. So Jesus made 19 this answer to them: "Truly, truly I tell you, the Son can do nothing of his own accord, nothing but what he sees the Father doing; for whatever he does, the Son also does the same. The Father loves 20 the Son and shows him all that he is doing himself. He will show him still greater deeds than these, to make you wonder; for as the 21 Father raises the dead and makes them alive, so the Son makes anyone live whom he chooses. Indeed the Father passes judgment 22 on no one; he has committed the judgment which determines life or death entirely to the Son, that all 23 men may honour the Son as they honour the Father. (He who does not honour the Son does not honour the Father who sent him.) Truly, truly I tell you, he who 24 listens to my word and believes

S. JOHN V

him who sent me has eternal life; he will incur no sentence of judgment, he has already passed
25 from death across to life. Truly, truly I tell you, the time is coming, it has come already, when the dead will listen to the voice of the Son of God, and those who
26 listen will live; for as the Father has life in himself, so too he has granted the Son to have life in
27 himself, and also granted him authority to act as judge, since he
28 is Son of man. Do not wonder at this; for there is a time coming when all who are in the tombs will
29 listen to his voice and come out, the doers of good to be raised to life, ill-doers to be raised for the sentence of judgment.
30 I can do nothing of my own accord; I pass judgment on men as I am taught by God, and my judgment is just, because my aim is not my own will but the will of
31 him who sent me. If I testify to myself, then my evidence is not
32 valid; I have Another to bear testimony to me, and I know the evidence he bears to me is valid.
33 You sent to John, and he bore
34 testimony to the truth (though I accept no testimony from man—I only speak of this testimony, that
35 you may be saved); he was a burning and a shining lamp, and you chose to rejoice for a while in his
36 light. But I possess a testimony greater than that of John, for the deeds which the Father has granted me to accomplish, the very deeds on which I am engaged, are my testimony that the Father has sent me.
37 The Father who sent me has also borne testimony to me himself; but his voice you have never heard,
38 his form you have never seen, his word you have not kept with you,

120

because you do not believe him whom he sent. You search the
39 scriptures, imagining you possess eternal life in their pages—and they do testify to me—but you
40 refuse to come to me for life. I
41 accept no credit from men, but I
42 know there is no love to God in you; here am I, come in the name of my
43 Father, and you will not accept me: let someone else come in his own name, and you will accept him! How can you believe, you who
44 accept credit from one another instead of aiming at the credit which comes from the only God? Do not
45 imagine I am going to accuse you to the Father; Moses is your accuser, Moses who is your hope! For if you believed Moses you
46 would believe me, since it was of me that he wrote. But if you do not
47 believe what he wrote, how will you ever believe what I say? ”

The Jews were amazed, saying, 15
“How can this uneducated fellow manage to read?” Jesus told 16
them in reply, “My teaching is not my own but his who sent me; any- 17
one who chooses to do his will, will understand whether my teaching comes from God or whether I am talking on my own authority. He 18
who talks on his own authority aims at his own credit, but he who aims at the credit of the person who sent him, he is sincere, and there is no dishonesty in him. Did 19
not Moses give you the Law?—and yet none of you honestly obeys the Law. Else, why do you want to kill me?” The crowd replied, “You 20
are mad. Who wants to kill you?” Jesus answered them, “I have only 21
performed one deed, and yet you are all amazed at it. Moses gave 22
you the rite of circumcision (not that it came from Moses, it came

S. JOHN VI

from your ancestors), and you will circumcise a man upon the sabbath.
23 Well, if a man gets circumcised upon the sabbath, to avoid breaking the Law of Moses, are you enraged at me for curing, not cutting, the entire body of a man upon the
24 sabbath? Give over judging by appearances; be just.*

CHAP.

6 AFTER this Jesus went off to the opposite side of the sea of Galilee 2 (the lake of Tiberias), followed by a large crowd on account of the Signs which they had seen him 3 perform on sick folk. Now Jesus went up the hill and sat down 4 there with his disciples. (The passover, the Jewish festival, was 5 at hand.) On looking up and seeing a large crowd approaching, he said to Philip, "Where are we to buy bread for all these people 6 to eat?" (He said this to test Philip, for he knew what he was 7 going to do himself.) Philip answered, "Seven pounds' worth of bread would not be enough for them, for everybody to get even a morsel."
8 One of his disciples, Andrew the brother of Simon Peter, said to him, 9 "There is a servant here, with five barley-cakes and a couple of fish; but what is that among so many?"
10 Jesus said, "Get the people to lie down." Now there was plenty of grass at the spot, so the men lay down, numbering about five thou-
11 sand. Then Jesus took the loaves, gave thanks to God, and distributed them to those who were reclining; so too with the fish, as much as
12 they wanted. And when they were satisfied, he said to the disciples, "Gather up the pieces left over,

* Restoring vii. 15-24 to this, its original position in the gospel.

so that nothing may be wasted." They gathered them up, and filled 13 twelve baskets with pieces of the five loaves left over from the meal. Now when the people saw the 14 Sign he had performed, they said, "This really is the Prophet who is to come into the world!" Where- 15 upon Jesus perceived they meant to come and seize him to make a king of him; so he withdrew by himself to the hill again.

When evening came, his disciples 16 went down to the sea, and em- 17 barking in a boat they started across the sea for Capharnahum. By this time it was dark, Jesus had not reached them yet, and the 18 sea was getting up under a strong wind. After rowing about three 19 or four miles they saw Jesus walking on the sea and nearing the boat. They were terrified, but he said to 20 them, "It is I, have no fear"; so 21 they agreed to take him on board, and the boat instantly reached the land they were making for.

Next day the crowd which had 22 been left standing on the other side of the sea bethought them that only one boat had been there, and that Jesus had not gone aboard with his disciples, who had left by themselves. So, as some boats from 23 Tiberias had put in near the spot where they had eaten bread after the Lord's thanksgiving, and as 24 the crowd saw that neither Jesus nor his disciples were there, they embarked in the boats themselves and made for Capharnahum in search of Jesus. When they found 25 him on the other side of the sea, they said, "Rabbi, when did you get here?" Jesus answered them, 26 "Truly, truly I tell you, it is not because you saw Signs that you are in search of me, but because

S. JOHN VI

you ate these loaves and had your
27 fill. Work for no perishing food,
but for that lasting food which
means eternal life; the Son of
man will give you that, for the
Father, God, has certified him.”
28 Then they asked him, “What must
we do to perform the works of
29 God?” Jesus replied to them,
“This is the work of God, to believe
in him whom God has sent.”
30 “Well then,” they said, “what is
the Sign you perform, that we may
see it and believe you? What work
31 have you to show? Our ancestors
ate manna in the desert: as it is
written, *He gave them bread from*
32 *heaven to eat.*” Then said Jesus,
“What Moses gave you was not the
bread from heaven; it is my Father
who gives you the real bread from
33 heaven—for the bread of God is
what comes down from heaven
34 and gives life to the world.” “Ah,
sir,” they said to him, “give us
35 that bread always.” Jesus said,
“I am the bread of life; he who
comes to me will never be hungry,
and he who believes on me will never
36 be thirsty again. But, as I told
you, though you have seen me,
37 you do not believe. All those will
come to me who are the Father’s
gift to me, and never will I reject
38 one of them; for I have descended
from heaven not to carry out my
own will but the will of him who
39 sent me, and the will of him who
sent me is that I lose none of those
who are his gift to me, but that I
raise them all up on the last day.
40 It is the will of my Father that
everyone who sees the Son and
believes in him should possess
eternal life, and that I should raise
him up on the last day.”
41 Now the Jews murmured at him
for saying, “I am the bread which

has come down from heaven.”
They said, “Is this not Jesus the 42
son of Joseph? We know his father
and mother. How can he claim
now, ‘I have descended from
heaven’?” Jesus replied to them, 43
“Stop murmuring to yourselves.
No one is able to come to me 44
unless he is drawn by the Father
who sent me (and I will raise him up
on the last day). In the prophets 45
it is written, *and they will be all*
instructed by God; everyone who has
listened to the Father and learned
from him, comes to me. Not that 46
anyone has seen the Father—he
only, who is from God, he has
seen the Father. Truly, truly I 47
tell you, the believer has eternal
life. I am the bread of life. 48
Your ancestors ate manna in the 49
desert, but they died; the bread 50
that comes down from heaven is
such that one eats of it and never
dies. I am the living bread which 51
has come down from heaven; if
anyone eats of this bread, he will
live for ever; and more, the bread
I will give is my flesh, given for the
life of the world.”

The Jews then wrangled with one 52
another, saying, “How can he give
us his flesh to eat?” So Jesus said 53
to them, “Truly, truly I tell you,
unless you eat the flesh of the Son
of man and drink his blood, you
have no life within you. He who 54
feeds on my flesh and drinks
my blood possesses eternal life
(and I will raise him up on the last
day), for my flesh is real food and 55
my blood is real drink. He who 56
feeds on my flesh and drinks my
blood remains within me, as I
remain within him. Just as the 57
living Father sent me and I live by
the Father, so he who feeds on me
will also live by me. Such is the 58

S. JOHN VII

bread which has come down from heaven : your ancestors ate their bread and died, but he who feeds
 59 on this bread will live for ever." This he said as he taught in the synagogue at Capharnahum.
 60 Now many of his disciples, on hearing it, said, "This is hard to take in! Who can listen to talk
 61 like this?" Jesus, inwardly conscious that his disciples were murmuring at it, said to them, "So
 62 this upsets you? Then what if you were to see the Son of man ascending to where he formerly existed?
 63 What gives life is the Spirit : flesh is of no avail at all. The words I have uttered to you are spirit and
 64 life. And yet there are some of you who do not believe" (for Jesus knew from the very first who the unbelieving were, and who was to
 65 betray him; that was why* he said 'No one is able to come to me unless he is allowed by the Father').
 66 After that, many of his disciples drew back and would not associate
 67 with him any longer. So Jesus said to the twelve, "You do not
 68 want to go, too?" Simon Peter answered him, "Lord, who are we
 69 to go to? You have got words of eternal life, and we believe, we are certain, that you are the
 70 holy One of God." Jesus answered them, "Did I not choose you, the twelve? And yet one of you is a devil!"
 71 (He meant Judas the son of Simon Iscariot; for Judas was to betray him—and he was one of the twelve.)

CHAP.

7 AFTER this Jesus moved about in Galilee; he would not move in

* Reading *διὰ τοῦτο ἔλεγεν*, with *e* (so Blass and Merx), instead of *ἔλεγεν διὰ τοῦτο*.

Judaea, because the Jews were trying to kill him.

Now the Jewish festival of booths 2 was near, so his brothers said to 3 him, "Leave this and go across into Judaea, to let your disciples witness what you can do; for no- 4 body who aims at public recognition ever keeps his actions secret. Since you can do these deeds, display yourself to the world" (for even his brothers did not 5 believe in him). Jesus said to 6 them, "My time has not come yet, but your time is always at hand; 7 the world cannot hate you, but it hates me because I testify that its deeds are evil. Go up to the 8 festival yourselves; I am not going up to this festival, for my time has not arrived yet." So saying he 9 stayed on in Galilee. But after his 10 brothers had gone up to the festival, he went up too, not publicly but as it were privately. At the festival 11 the Jews were looking for him, saying, "Where is he?" And 12 the crowd disputed about him hotly; some said, "He is a good man," but others said, "No, he is misleading the people." For fear 13 of the Jews, however, nobody spoke of him in public.

When the festival was half over, 14 Jesus went up to the temple and began to teach.† Then said some 25 of the Jerusalemites, "Is this not the man they want to kill? Yet 26 here he is, opening his lips in public, and they say nothing to him! Can the authorities have really discovered that he is the Christ? No, we know where 27 this man comes from; but when the Christ does come, no one will know where he comes from." So 28 Jesus cried aloud, as he was teaching

† See note, p. 121.

S. JOHN VIII

in the temple, "You know me? you know where I come from? But I have not come on my own initiative; I am sent, and sent by Him who is real. You do not know Him but I know Him, because I have come from Him and He sent me." So they tried to arrest him; but no one laid hands on him, because his time had not come yet. Indeed many of the people believed in him, saying, "When the Christ does come, will he perform more Signs than this man?" The Pharisees heard the people discussing Jesus in this way, so the high priests and Pharisees despatched attendants to arrest him. Then said Jesus, "I will be with you a little longer, then I go to Him who sent me; you will search for me but you will not find me, and where I go, you cannot come." The Jews said to themselves, "Where is he going, that we will not find him? Is he off to the Dispersion among the Greeks, to teach the Greeks? What does he mean by saying, 'You will search for me but you will not find me, and where I go, you cannot come'?"

Now on the last day, the great day, of the festival, Jesus stood and cried aloud, "If anyone is athirst, let him come to me and drink; he who believes in me—out of his body, as scripture says, streams of living water will flow" (he meant by this the Spirit which those who believed in him were to receive:—as yet there was no Spirit, because Jesus had not been glorified yet). On hearing this some of the people said, "This really is the Prophet"; others said, "He is the Christ"; but others said, "No, surely the Christ does not come from Galilee? Does not scripture say it is *from the*

offspring of David, from David's village of Bethlehem, that the Christ is to come?" So the people were divided over him; some wanted to arrest him, but no one laid hands on him. Then the attendants went back to the high priests and the Pharisees, who asked them, "Why have you not brought him with you?" The attendants replied, "No man ever spoke as he does." The Pharisees retorted, "Are you misled as well? Have any of the authorities or of the Pharisees believed on him? As for this mob, with its ignorance of the Law—it is accursed!" Nicodemus, one of their number (the same who had come to him before), said to them, "But surely our Law does not condemn the accused before hearing what he has to say and ascertaining his offence?" They answered him, "And are you from Galilee, too? Search and you will see that no prophet ever springs from Galilee." [And every one of them went home, but Jesus went to the Hill of Olives. Early in the morning he returned to the temple, the people all came to him, and he sat down and taught them. The scribes and Pharisees brought a woman who had been caught in the act of committing adultery, and making her stand forward they said to him, "Teacher, this woman was caught in the very act of committing adultery. Now Moses has commanded us in the Law to stone such creatures; but what do you say?" (They said this to test him, in order to get a charge against him.) Jesus stooped down, and began to write with his finger on the ground; but as they persisted with their question, he raised himself and said to them, "Let

S. JOHN VIII

the innocent among you throw the
8 first stone at her"; then he stooped
down again and wrote on the ground.
9 And on hearing what he said, they
went away one by one, beginning
with the older men, till Jesus was
left alone with the woman standing
10 before him. Raising himself, Jesus
said to her, "Woman, where are
they? Has no one condemned
11 you?" She said, "No one, sir."
Jesus said, "Neither do I; be off,
and never sin again."]*
12 Then Jesus again addressed them,
saying, "I am the light of the
world: he who follows me will not
walk in darkness, he will enjoy the
13 light of life." So the Pharisees said
to him, "You are testifying to
yourself; your evidence is not valid."
14 Jesus replied to them, "Though I
do testify to myself, my evidence is
valid, because I know where I have
come from and where I am going
to—whereas you do not know
where I have come from or where
15 I am going to. You judge by the
16 outside. I judge no one; and though
I do judge, my judgment is true,
because I am not by myself—there
is myself and the Father who sent
17 me. Why, it is written in your
own Law that the evidence of two
18 persons is valid: I testify to my-
self, and the Father who sent me
19 also testifies to me." "Where is
your Father?" they said. Jesus
replied, "You know neither me nor
my Father; if you had known me
you would have known my Father
20 also." These words he spoke in the
treasury, as he was teaching in the
temple, but no one laid hands on
him, because his time had not come
yet.

* It is uncertain to which, if any, of
the canonical gospels this fragment of
primitive tradition originally belonged.

Then he said to them again, "I **21**
go away, and you will search for
me, but you will die in your sin;
where I go, you cannot come."
So the Jews said, "Will he kill **22**
himself? Is that why he says,
'Where I go, you cannot come'?"
He said to them, "You are from **23**
the world below, I am from the
world above: you belong to this
world, I do not belong to this world.
So I told you, you would die in **24**
your sins; for unless you believe
who I am, you will die in your
sins." They said, "Who are you?" **25**
Jesus replied, "Why should I talk
to you at all? I have a great deal **26**
to say about you and many a
judgment to pass upon you; but
he who sent me is true, and so I tell
the world what I have learned from
him." They did not understand **27**
he was speaking to them about the
Father; so Jesus said, "When you **28**
have lifted up the Son of man, you
will know then who I am, and that
I do nothing of my own accord,
but speak as the Father has taught
me. He who sent me is at my side; **29**
he has not left me alone; for I
always do what pleases him." As **30**
he said this, a number believed in
him. So Jesus addressed the Jews **31**
who had believed him, saying, "If
you abide by what I say, you are
really disciples of mine: you will **32**
understand the truth, and the truth
will set you free." "We are **33**
Abraham's offspring," they re-
torted, "we have never been slaves
to anybody. What do you mean
by saying, 'You will be free'?"
Jesus replied, "Truly, truly I tell **34**
you, everyone who commits sin is
a slave.† Now the slave does not **35**

† Omitting τῆς ἀμαρτίας with D, some
evidence from the Latin and Syriac
versions, etc. It is a gloss which disturbs
the sense of the passage.

S. JOHN IX

remain in the household for all
 time; the son of the house does.
 36 So, if the Son sets you free, you
 37 will be really free. I know you
 are Abraham's offspring! Yet you
 want to kill me, since my word
 makes no headway among you!
 38 I speak of what I have seen with
 my Father, and you act as you have
 39 learned from your father." They
 answered him, "Abraham is our
 father." "If you are Abraham's
 children," said Jesus, "then do as
 40 Abraham did; but now you want
 to kill me—to kill a man who has
 told you the truth, the truth I
 have learned from God. Abraham
 41 did not do that. You do the deeds
 of your father." They said to him,
 "We are no bastards: we have
 42 one father, even God." Said
 Jesus, "If God were your father,
 you would love me, for I came here
 from God; I did not come of my
 own accord, I was sent by him.
 43 Why do you not understand my
 speech? Because you are unable
 44 to listen to what I am saying. You
 belong to your father the devil, and
 you want to do what your father
 desires; he was a slayer of men
 from the very beginning, and he
 has no place in the truth because
 there is no truth in him: when he
 tells a lie, he is expressing his own
 nature, for he is a liar and the
 45 father of lies. It is because I tell
 the truth, that you do not believe
 46 me. Which of you can convict me
 of sin? If I tell the truth, why
 47 do you not believe me? He who
 belongs to God listens to the words
 of God; you do not listen to them,
 because you do not belong to God."
 48 The Jews retorted, "Are we not
 right in saying you are a Samaritan,
 49 you are mad?" Jesus replied,
 "I am not mad: I honour my
 126

Father and you dishonour me.
 However, I do not aim at my own
 credit; there is One who cares for
 my credit, and he is judge. Truly,
 51 truly I tell you, if anyone holds to
 what I say, he will never see death."
 The Jews said to him, "Now we are
 52 sure you are mad. Abraham is
 dead, and so are all the prophets;
 and you declare, 'If anyone holds
 to what I say, he will never taste
 death'! Are you greater than
 53 our father Abraham? He is dead,
 and the prophets are dead. Who
 do you claim to be?" Jesus
 54 replied, "Were I to glorify myself,
 my glory would be nothing; it is
 my Father who glorifies me; you
 say 'He is our God,' but you do
 55 not understand him. I know him.
 Were I to say, 'I do not know
 him,' I would be a liar like your-
 selves; but I do know him and I
 hold to his word. Your father
 56 Abraham exulted that he was to
 see my Day: he did see it and he
 rejoiced." Then said the Jews to
 57 him, "You are not fifty years old,
 and Abraham has seen you?"*
 "Truly, truly I tell you," said Jesus,
 58 "I have existed before Abraham
 was born." At this they picked up
 59 stones to throw at him, but Jesus
 concealed himself and made his
 way out of the temple.

CHAP.

As he passed along he saw a man
 9 who had been blind from his birth;
 and his disciples asked him, "Rabbi,
 2 for whose sin—for his own or for
 his parents'—was he born blind?"
 Jesus replied, "Neither for his
 3 own sin nor for his parents'—it

* Reading *ἐώρακέν σε* with N and the
 Sinaitic Syriac, etc.—"leçon plus naturelle
 peut-être que la leçon commune, mais qui a
 pu choquer, parce qu'elle semble mettre
 Abraham au-dessus du Christ" (Loisy).

S. JOHN IX

was to let the work of God be
4 illustrated in him. While daylight
lasts, we must be busy with the
work of God : night comes, when
5 no one can do any work. When
I am in the world, I am light for
6 the world." With these words he
spat on the ground and made clay
with the saliva, which he smeared
7 on the man's eyes, saying, "Go and
wash them in the pool of Siloam"
(Siloam meaning 'sent'). So off
he went and washed them, and
8 went home seeing. Whereupon
the neighbours and those to whom
he had been a familiar sight as a
beggar, said, "Is this not the man
9 who used to sit and beg?" Some
said, "It is"; others said, "No,
but it is like him." He said, "I
10 am the man." So they asked him,
"How were your eyes opened?"
11 He replied, "The man they call
Jesus made some clay and smeared
my eyes with it and told me,
'Go and wash them in Siloam';
so I went and washed them, and I
12 got my sight." "Where is he?"
they asked; he answered, "I do not
13 know." They brought him be-
fore the Pharisees, this man who
14 had once been blind. Now it was
on the sabbath day that Jesus
had made clay and opened his eyes.
15 So the Pharisees asked him again
how he had regained his sight, and
he told them, "He smeared some
clay on my eyes, and I washed them,
16 and now I can see." Then said
some of the Pharisees, "This man
is not from God, for he does not
keep the sabbath"; others said,
"How can a sinner perform such
Signs?" They were divided on
17 this. So they asked the blind man
once more, "What have you to say
about him, for opening your eyes?"
The man replied, "I say he is a

prophet." Now the Jews would 18
not believe he had been born blind
and had regained his sight, till they
summoned the parents of the man
who had regained his sight and 19
asked them, "Is this your son,
the son you declare was born blind?
How is it that he can see now?"
His parents answered, "This is our 20
son, and he was born blind; we
know that. But how he can see 21
to-day, we do not know, nor do
we know who opened his eyes.
Ask himself; he is of age, he can
speak for himself." (His parents 22
said this because they were afraid
of the Jews; for the Jews had
already agreed that anyone who
confessed him to be Christ should
be excommunicated. That was 23
why the man's parents said, "He
is of age, ask himself.") So the 24
man born blind was summoned a
second time, and told, "Now give
God the praise; this man, we know
quite well, is only a sinner." To 25
which he replied, "I do not know
whether he is a sinner; one thing
I do know, that once I was blind
and now I can see." "What did 26
he do to you?" they said; "How
did he open your eyes?" He 27
retorted, "I have told you that
already, and you would not listen
to me. Why do you want to hear
it over again? Do you want to be
disciples of his?" Then they 28
stormed at him: "You are his
disciple, we are disciples of Moses!
We know God spoke to Moses, but 29
we do not know where this fellow
comes from." The man replied to 30
them, "Well, this is astonishing!
You do not know where he comes
from, and yet he has opened my
eyes! God, we know, does not 31
listen to sinners; he listens to any-
one who is devout and who obeys

S. JOHN X

32 his will. It is unheard of, since
 33 the world began, that anyone should
 34 open a blind man's eyes. If this
 35 man were not from God, he could
 36 do nothing." They retorted, "And
 37 so you would teach us—you, born
 38 in utter depravity!" Then they
 39 expelled him. Jesus heard that
 40 they had expelled him, and on
 41 meeting him he said, "You believe
 42 in the Son of man?"* "Who is
 43 that, sir?" said the man, "tell me,
 44 that I may believe in him." "You
 45 have seen him," Jesus said, "he
 46 is talking to you." He said, "I
 47 do believe, Lord"—and he wor-
 48 shipped him. Then said Jesus,
 49 "It is for judgment that I have
 50 come into this world, to make the
 51 sightless see, to make the seeing
 52 blind." On hearing this the
 53 Pharisees who were beside him
 54 asked, "And are we blind?"
 55 Jesus replied, "If you were blind,
 56 you would not be guilty; but, as it
 57 is, you claim to have sight—and
 58 so your sin remains."†
 59 The Jews were again divided over
 60 these words. A number of them
 61 said, "He is mad. Why listen to
 62 him?" Others said, "These are
 63 not a madman's words. Can a mad-
 64 man open the eyes of the blind?"
 65 Then came the festival of Dedic-
 66 ation at Jerusalem; it was winter,
 67 and Jesus used to walk inside the
 68 temple, in the portico of Solomon.
 69 So the Jews gathered round him
 70 and asked, "How long are you
 71 going to keep us in suspense? If
 72 you are the Christ, tell us plainly."
 73 Jesus replied, "I have told you,
 74 but you do not believe; the deeds
 75 I do in the name of my Father
 76 testify to me, but you do not

believe, because you do not belong
 to my sheep. My sheep listen to 27
 my voice, and I know them and 28
 they follow me; and I give them
 eternal life; they will never perish
 and no one will tear them out
 of my hand. My Father who † 29
 gave me them is stronger than all,
 and no one can tear anything out of
 the Father's hand.

CHAP.

TRULY, truly I tell you, he who 10
 does not enter the sheepfold by
 the gate but climbs up somewhere
 else, he is a thief and a robber;
 he who enters by the gate is the 2
 shepherd of the sheep. The gate- 3
 keeper opens the gate for him, and
 the sheep listen to his voice; he
 calls his sheep by name and leads 4
 them out. When he has brought 5
 all his sheep outside, he goes in
 front of them, and the sheep follow
 him because they know his voice;
 they will not follow a stranger, 6
 they will run from him, because
 they do not know the voice of
 strangers." Jesus told them this 7
 allegory, but they did not under-
 stand what he was saying to them;
 so he said to them again, "Truly, 8
 truly I tell you, I am the shepherd §
 of the sheep; all who ever came
 before me have been thieves and
 robbers—but the sheep would not
 listen to them. (I am the Gate; 9
 whoever enters by me will be saved,
 he will go in and out and find
 pasture.) The thief only comes 10
 to steal, to slay, and to destroy:
 I have come that they may have
 life and have it to the full. I am 11

* Reading *ἀνθρώπου* instead of *θεοῦ*.
 † Transposing x. 19-29, for the sake of
 sequence, to the close of ch. ix.

‡ Reading *ὁς . . . μείζων* with A 1,
 the Syriac versions, etc.

§ *ὁ ποιμὴν* must be read here instead of
ἡ θύρα, for the sake of the sense, although
 it seems to have been preserved by the
 Sahidic version alone.

S. JOHN XI

the good shepherd; a good shepherd lays down his own life for
 12 the sheep. The hired man, who is not the shepherd and does not own the sheep, deserts them when he sees the wolf coming; he runs away, leaving the wolf to tear and
 13 scatter them, just because he is a hired man, who has no interest
 14 in the sheep. I am the good shepherd, I know my sheep and
 15 my sheep know me (just as the Father knows me and I know the Father), and I lay down my life
 16 for the sheep. I have other sheep, too, which do not belong to this fold; I must bring them also, and they will listen to my voice; so it will be one flock, one shepherd.
 17 This is why my Father loves me, because I lay down my life to take
 18 it up again. No one takes it from me, I lay it down of my own accord: I have power to lay it down and also power to take it up again; I have my Father's command for
 30 this. I and my Father are one—.”
 31 The Jews again caught up stones
 32 to stone him. Jesus replied, “I have let you see many a good deed of God; for which of them do you
 33 mean to stone me?” The Jews retorted, “We mean to stone you, not for a good deed, but for blasphemy, because you, a mere man,
 34 make yourself God.” Jesus answered, “Is it not written in your
 35 Law, ‘*I said, you are gods*’? If the Law said they were gods, to whom the word of God came—and scripture cannot be broken—
 36 do you mean to tell me, whom the Father consecrated and sent into the world, ‘You are blaspheming,’ because I said, ‘I am God’s Son’?
 37 If I am not doing the deeds of my
 38 Father, do not believe me; but if I am, then believe the deeds,

K

though you will not believe me—that you may learn and understand that the Father is in me and I am in the Father.” Once more 39 they tried to arrest him, but he escaped their hands and went 40 across the Jordan, back to the spot where John had baptized at first. There he stayed; and many came 41 to him, saying, “John did not perform any Sign, but all he ever said about this man was true.” And many believed in him there. 42

CHAP.

Now there was a man ill, 11 Lazarus of Bethany—the village of Mary and her sister Martha. (The Mary whose brother Lazarus 2 was ill was the Mary who anointed the Lord with perfume and wiped his feet with her hair.) Jesus 5 loved Martha and her sister and Lazarus; * so the sisters sent to 3 him, saying, “Lord, he whom you love is ill.” When Jesus heard it, 4 he said, “This illness is not to end in death; the end of it is the glory of God, that the Son of God may be glorified thereby.” So, when 6 he heard of the illness, he stayed where he was for two days; then, 7 after that, he said to his disciples, “Let us go back to Judaea.” “Rabbi,” said the disciples, “the 8 Jews were trying to stone you only the other day; are you going back there?” Jesus replied, “Are there 9 not twelve hours in the day?

If one walks during the day he does not stumble,
 for he sees the light of this world:
 but if one walks during the night 10 he does stumble,
 for the light is not in him.”

* I venture to restore ver. 8 to what appears to have been its original position between vers. 2 and 3.

S. JOHN XI

11 This he said, then added, "Our friend Lazarus has fallen asleep; I am going to waken him."
12 "Lord," said the disciples, "if he has fallen asleep, he will get better."
13 Jesus, however, had been speaking of his death; but as they imagined
14 he meant natural sleep, he then told them plainly, "Lazarus is
15 dead; and for your sakes I am glad I was not there, that you may believe. Come now, let us go to
16 him." Whereupon Thomas (called 'the Twin') said to his fellow-disciples, "Let us go too, let us die along with him!"
17 Now when Jesus arrived, he found that Lazarus had been buried
20 for four days.* Then Martha, hearing of the arrival of Jesus, went out to meet him, while Mary
21 sat at home. Said Martha to Jesus, "Had you been here, Lord, my brother would not have died.
22 But now—well, I know whatever you ask God for, he will grant you."
23 Jesus said to her, "Your brother
24 will rise again." "I know," said Martha, "he will rise at the re-
25 surrection, on the last day." Jesus said to her, "I am myself resur-
rection and life:
 he who believes in me will live,
 even if he dies,
26 and no one who lives and believes in me will ever die.
27 You believe that?" "Yes, Lord," she said, "I do believe you are the Christ, the Son of God, who
28 was to come into the world"—and with these words she went off to call her sister Mary, telling her secretly, "The Teacher is here,
29 and he is calling for you." So, on hearing this, Mary rose hurriedly

* Another case of displacement; vers. 18 and 19 seem originally to have lain between vers. 30 and 31.

and went to him. Jesus had not 30 entered the village yet, he was still at the spot where Martha had met him. Now as Bethany is not 18 far from Jerusalem, only about two miles away, a number of Jews had 19 gone to condole with Martha and Mary about their brother; and when 31 the Jews who were condoling with her inside the house noticed her rise hurriedly and go out, they followed her, as they imagined she was going to wail at the tomb. But when 32 Mary reached Jesus she dropped at his feet, crying, "Had you been here, Lord, my brother would not have died." Now when Jesus 33 saw her wailing and saw the Jews who accompanied her wailing, he chafed in spirit and was disquieted. "Where have you laid him?" he 34 asked. They answered, "Come and see, sir." Jesus burst into tears. 35 Whereupon the Jews said, "See how he loved him!"—though some 37 of them asked, "Could he not have prevented him from dying, when he could open a blind man's eyes?" This made Jesus chafe afresh, so 38 he went to the tomb; it was a cave with a boulder to close it. Jesus 39 said, "Remove the boulder." "Lord," said Martha, the dead man's sister, "he will be stinking by this time; he has been dead four days." "Did I not tell you," 40 said Jesus, "if you will only believe, you will see the glory of God?" Then they removed the boulder, 41 and Jesus, lifting his eyes to heaven, said, "Father, I thank thee for listening to me. (I knew thou 42 wouldst always listen to me, but I spoke on account of the crowd around, that they might believe thou hast sent me.)" So saying, 43 he exclaimed with a loud cry, "Lazarus, come out!" Out came 44

S. JOHN XII

the dead man, his hands and feet swathed in bandages, and his face tied up with a towel. Jesus said, "Untie him, and let him move."

45 Now a number of the Jews who had come to visit Mary and who witnessed what he had done, believed in him. But some of them went off to the Pharisees and told 46 them what Jesus had done; whereupon the high priests and the Pharisees called a meeting of the Sanhedrin. "Whatever is to be done?" they said. "The fellow is 48 performing a number of Signs. If we let him alone, like this, everybody will believe in him, and then the Romans will come and suppress our holy Place and our 49 nation." But one of them, Caiaphas, who was high priest that year, said, "You know nothing about it—you do not understand it is in your own interests that one man should die for the People, instead of the whole nation being 51 destroyed." (He did not say this simply of his own accord; he was high priest that year, and his words were a prophecy that Jesus was to 52 die for the nation, and not merely for the nation but to gather into one the scattered children of God.) 53 So from that day their plan was 54 to kill him. Accordingly Jesus no longer appeared in public among the Jews, but withdrew to the country adjoining the desert, to a town called Ephraim; there he stayed with the disciples.

55 Now the passover of the Jews was near, and many people went up from the country to Jerusalem, to purify themselves before the 56 passover. They looked out for Jesus, and as they stood in the

temple they said to one another, "What do you think? Do you think he will not come up to the festival?" (The high priests and 57 the Pharisees had given orders that they were to be informed, if anyone found out where he was, so that they might arrest him.)

CHAP.

Six days before the festival, 12 Jesus came to Bethany, where Lazarus stayed (whom Jesus had raised from the dead). They gave 2 a supper for him there; Martha waited on him, and Lazarus was among those who reclined at table 3 beside him. Then Mary, taking a pound of expensive perfume, real nard, anointed the feet of Jesus and wiped his feet with her hair, till the house was filled with the scent of the perfume. One of 4 his disciples, Judas Iscariot (who was to betray him), said, "Why was 5 not this perfume sold for ten pounds, and the money given to the poor?" (Not that he cared for 6 the poor; he said this because he was a thief, and because he carried the money-box and pilfered what was put in.) Then said Jesus, 7 "Let her alone, let her keep what she has for the day of my burial. You have always the poor beside 8 you, but you have not always me."

Now the great mass of the Jews 9 learned he was there, and they came not only on account of Jesus but to see Lazarus whom he had raised from the dead. So the 10 high priests planned to kill Lazarus as well, since it was owing to him 11 that a number of the Jews went away and believed in Jesus.

Next day the great mass of 12 people who had come up for the festival heard that Jesus was entering Jerusalem, and taking palm- 13

S. JOHN XII

branches they went out to meet him, shouting,

“*Hosanna!*”

14 *Blessed be he who comes in the Lord's name,*
the king of Israel!”

And Jesus came across a young ass and seated himself on it; as it is written,

15 *Fear not, daughter of Sion; here is your king coming, seated on an ass's colt.*

16 (His disciples did not understand this at first; but when Jesus was glorified, then they remembered this had been written of him and had happened to him.) Now the people who were with him when he called Lazarus from the tomb and raised him from the dead, testified to it; and that was why the crowd went out to meet him, because they heard he had performed this Sign. Then said the Pharisees to one another, “You see, you can do nothing! Look, the whole world has gone after him.”

20 Now there were some Greeks among those who had come up to worship at the festival; they came to Philip of Bethsaida in Galilee and appealed to him, saying, “Sir, we want to see Jesus.” Philip went and told Andrew; Andrew and Philip went and told Jesus. 23 And Jesus answered, “The hour has come for the Son of man to be glorified. Truly, truly I tell you, unless a grain of wheat falls into the earth and dies, it remains a single grain; but if it dies, it bears 25 rich fruit. He who loves his life loses it, and he who cares not for his life in this world will preserve it for eternal life.

26 If anyone serves me, let him follow me,

and where I am, there my servant will be also:

if anyone serves me,

my Father will honour him.

My soul is now disquieted. What 27 am I to say? ‘Father, save me from this hour’? Nay, it is something else that has brought me to this hour: I will say, ‘Father, glorify thy name.’” Then came a voice from heaven, “I have glorified it, and I will glorify it again.” When they heard the sound, the 29 people standing by said it had thundered; others said, “An angel spoke to him.” Jesus answered, 30 “This voice did not come for my sake but for yours. Now is this 31 world to be judged; now the Prince of this world will be expelled. But I, when I am lifted up from the 32 earth, will draw all men to myself.” (By this he indicated the kind of 33 death he was to die.) So the 34 people answered, “We have learned from the Law that the Christ is to remain for ever; what do you mean by saying that the Son of man must be lifted up? Who is this Son of man?” Then Jesus said to them, 35 “The Light will shine among you for a little longer yet; walk while you have the Light, that the darkness may not overtake you. He who walks in the dark does not know where he is going. While 36 you have the Light, believe in the Light, that you may be sons of the Light.”* And Jesus cried 44 aloud, “He who believes in me believes not in me but in him who sent me, and he who beholds 45 me beholds him who sent me. I 46 have come as light into the world, that no one who believes in me may remain in the dark. If any- 47

* Restoring vers. 44-50 to their original position in the middle of ver. 36.

S. JOHN XIII

one hears my words and does not keep them, it is not I who judge him; for I have not come to judge the world but to save the world.

48 He who rejects me and will not receive my words has indeed a judge: the word I have spoken

49 will judge him on the last day, for I have not spoken of my own accord—the Father who sent me, he it was who ordered me what to say

50 and what to speak. And I know his orders mean eternal life. Therefore when I speak, I speak as the Father

36 has told me.” With these words Jesus went away and hid from them.

37 Now for all the Signs he had performed before them, they did

38 not believe in him—that the word spoken by the prophet Isaiah might be fulfilled:

Lord, who has believed what they heard from us?

And to whom has the arm of the Lord been revealed?

39 This was why they could not believe; for Isaiah again said,

40 *He has blinded their eyes and made their hearts insensible, to prevent them seeing with their eyes and understanding with their hearts and turning for me to cure them.*

41 (Isaiah said this because he saw

42 his glory and spoke of him.) Still, a number even of the authorities believed in him, though they would not confess it on account of the Pharisees, in case of being excom-

43 municated; they preferred the approval of men to the approval of God.

CHAP.

13 Now before the passover festival Jesus knew the time had come for him to pass from this world to the Father. He had loved his own in this world and he loved

them to the end; so at supper, 2 knowing that though the devil had suggested to Judas Iscariot, Simon's son, to betray him, the 3 Father had put everything into his hands—knowing that he had come from God and was going to God, he rose from table, laid 4 aside his robe, and tied a towel round him, then poured water into 5 a basin, and began to wash the feet of the disciples, wiping them with the towel he had tied round him. He came to Simon Peter. 6 “Lord,” said he, “you to wash my feet!” Jesus answered him, “You 7 do not understand just now what I am doing, but you will understand it later on.” Said Peter, “You 8 will never wash my feet, never!” “Unless I wash you,” Jesus replied, “you will not share my lot.” “Lord,” said Simon Peter, “then 9 wash not only my feet but my hands and head.” Jesus said, “He 10 who has bathed only needs to have his feet washed; he is clean all over. And you are clean—but not all of you” (he knew the traitor; that 11 was why he said, “You are not all clean”). Then, after washing their 12 feet and putting on his robe, he lay down again. “Do you know,” he said to them, “what I have been doing to you? You call me Teacher 13 and Lord, and you are right: that is what I am. Well, if I have washed 14 your feet, I who am your Lord and Teacher, you are bound to wash one another's feet; for I have been 15 setting you an example, that you should do what I have done to you. Truly, truly I tell you, a 16 servant is not greater than his master, nor is a messenger greater than he who sent him. If you 17 know all this, blessed are you if you really do it. When I say ‘you,’ 18

S. JOHN XV

CHAP.

I do not mean you all; I know the men of my choice, and I made my choice that this scripture might be fulfilled, *he who eats my bread has lifted up his heel against me.* I am telling you this now, before it occurs, so that when it has occurred you may believe who I am. (Truly, truly I tell you, he who receives anyone I send receives me, and he who receives me receives him who sent me.)”

21 On saying this Jesus was disquieted in spirit: he testified and said, “Truly, truly I tell you, one of you will betray me.” The disciples looked at each other, at a loss to know which of them he meant. As one of his disciples was reclining on his breast—he was the favourite of Jesus—Peter nodded to him, saying, “Tell us who he means.” The disciple just leant back on the breast of Jesus and said, “Lord, who is it?”

26 Jesus answered, “The man I am going to give this piece of bread to, when I dip it in the dish.” Then he took the piece of bread, dipped it, and gave it to Judas, the son of Simon Iscariot; and when he took the bread, at that moment Satan entered him. Then Jesus told him, “Be quick with what you have to do.” (None of those at table understood why he said this to him; some of them thought that as Judas kept the money-box, Jesus told him to buy what they needed for the festival or to give something to the poor.) So Judas went out immediately after taking the bread. And it was night.

31 When he had gone out, Jesus said,*

“I AM the real Vine, and my Father is the vine-dresser; he cuts away any branch on me which is not bearing fruit, and cleans every branch which does bear fruit, to make it bear richer fruit. You are already clean, by the word I have spoken to you. Remain in me, as I remain in you: just as a branch cannot bear fruit by itself, without remaining on the vine, neither can you, unless you remain in me. I am the vine, you are the branches. He who remains in me, as I in him, bears rich fruit (because apart from me you can do nothing). If anyone does not remain in me, he is thrown aside like a branch and he withers up; then the branches are gathered and thrown into the fire to be burned. If you remain in me and my words remain in you, then ask whatever you like and you shall have it. As you bear rich fruit and prove yourselves my disciples, my Father is glorified. As the Father has loved me, so I have loved you; remain within my love. If you keep my commands you will remain within my love, just as I have kept my Father’s commands and remain within his love.

I have told you this, that my joy may be within you and your joy complete. This is my command: you are to love one another as I have loved you. To lay life down for his friends, man has no greater love than that. You are my friends—if you do what I command you; I call you servants no longer, because a servant does not know what his master is doing: I call you friends, because I have imparted to you all that I have learned from my Father. You have not chosen me, it is I who have chosen

* Chapters xv. and xvi. are restored to their original position in the middle of ver. 31.

S. JOHN XVI

you, appointing you to go and bear fruit—fruit that lasts, so that the Father may grant you whatever you ask in my name. This is what I command you, to love one another.

17 If the world hates you, remember it hated me first. If you belonged to the world, the world would love what it owned; it is because you do not belong to the world, because I have chosen you from the world,

20 that the world hates you. Remember what I told you, 'A servant is not greater than his master.'

If they persecuted me, they will persecute you;
if they hold to my word, they will hold to yours.

21 They will do all this to you on account of my name, because they know not him who sent me.

22 They would not be guilty, if I had not come and spoken to them; but, as it is, they have no excuse for their sin—he who hates me hates my Father also.

24 They would not be guilty, if I had not done deeds among them such as no one has ever done; but, as it is, they have seen—and they have hated—both me and

25 my Father. It is that the word written in their Law may be fulfilled: *they hated me for no cause.*

26 When the Helper comes, whom I will send to you from the Father, even the Spirit of truth which issues from the Father, he will bear witness to me; and you too are witnesses, for you have been with me from the very beginning.

16 I have told you all this, to keep you from being repelled. They will excommunicate you; indeed the time is coming when anyone who

kills you will imagine he is performing a service to God. This they will do, because they have not known the Father nor me.

I have told you all this, so that when the time for it arrives, you may remember what I said to you. I did not tell you about this at the beginning, because I was with you then; but now I am going to him who sent me. And yet not one of you asks, 'Where are you going?' No, your heart is full of sorrow at what I have told you. Yet—I am telling you the truth—my going is for your good. If I do not depart, the Helper will not come to you; whereas if I go, I will send him to you. And when he comes, he will convict the world, convincing men of sin, of righteousness, and of judgment: of sin, because they do not believe in me; of righteousness, because I go to the Father and you see me no more; of judgment, because the Prince of this world has been judged. I have still much to say to you, but you cannot bear it just now. However, when the Spirit of truth comes, he will lead you all to the truth; for he will not speak of his own accord, he will say whatever he is told, and he will disclose to you what is to come. He will glorify me, for he will draw upon what is mine and disclose it to you. All that the Father has is mine; that is why I say, 'he will draw upon what is mine and disclose it to you.'

In a little while, you will behold me no longer; then, after a little, you will see me." So some of his disciples said to one another, "What does he mean by telling us, 'In a little while, you will behold me no longer; then, after a little,

S. JOHN XIV

you will see me'? and, 'I go to
18 the Father'?" They said, "What
is the meaning of 'In a little'?"
We do not understand what he is
19 saying." Jesus knew they wanted
to ask him, so he said to them,
"Is this what you are discussing
together, why I said, 'In a little
while, you will not see me: then,
after a little, you will behold me'?"
20 Truly, truly I tell you, you will
be wailing and lamenting while the
world is rejoicing; you will be
sorrowful, but then your sorrow
21 will be changed into joy. When
a woman is in labour she is sorry,
for her time has come; but when
the child is born she remembers
her anguish no longer, for joy that
a human being has been born into
22 the world. So with you. Just
now you are in sorrow, but I will
see you again and your heart will
rejoice—with a joy that no one
23 can take from you. And on that
day you will not ask me any
questions. Truly, truly I tell you,
whatever you ask the Father, he
24 will give you in my name; hitherto
you have asked nothing in my name;
ask and you will receive, that your
25 joy may be full. I have told you
this in figures, but the time is
coming when I will speak to you
in figures no longer; I will let you
know plainly about the Father.
26 On that day you will ask in my
name, and I do not say to you
I will ask the Father on your
27 behalf; for the Father loves you
himself, because you have loved
me and believed that I came forth
28 from the Father. From the Father
I came and I entered the world;
again, I leave the world and I go
29 to the Father." His disciples said,
"Now, you are talking plainly at
30 last, not speaking in figures. Now
136

we are sure you know everything,
and we need not question you.
This makes us believe you have
come forth from God." Jesus 31
replied, "You believe it, at last?
Behold, the time is coming, it has 32
come already, when you will be
scattered to your homes, every one
of you, leaving me alone. But I am
not alone, for the Father is with me.
I have said all this to you that in 33
me you may have peace; in the
world you have trouble, but courage!
I have conquered the world.*

"Now at last the Son of man is 31
glorified, and in him God is glorified:
if God is glorified in him, 32
God will glorify him in Himself and
glorify him at once. My dear chil- 33
dren, I am only to be with you a little
longer; then you will look for me,
and, as I told the Jews I tell you
now, where I go you cannot come.
I give you a new command, to 34
love one another—as I have loved
you, you are to love one another.
By this everyone will recognize 35
that you are my disciples, if you
have love one for another."
"Lord," said Simon Peter, "where 36
are you going?" Jesus replied,
"I am going where you cannot
follow me at present; later on
you will follow me." "Lord," 37
said Peter, "why cannot I follow
you just now? I will lay down my
life for you." Jesus replied, "Lay 38
down your life for me? Truly,
truly I tell you, before the cock
crows, you will have disowned
me thrice over.

CHAP.

LET not your heart be dis- 14
quieted; you believe—believe in
God and also in me. In my 2

* The sequence of xiii. 31 is now resumed
(see above, note on p. 134).

S. JOHN XIV

Father's house there are many abodes; were it not so, would I have told you I was going to
3 prepare a place for you? And when I go and prepare a place for you, I will come back and take you to be with me, so that you
4 may be where I am. And you know the way to where I am going."
5 "Lord," said Thomas, "we do not know where you are going, and how
6 are we to know the way?" Jesus said to him, "I am the real and living way: no one comes to the
7 Father except by means of me. If you knew me, you would know my Father too. You know him now
8 and you have seen him." "Lord," said Philip, "let us see the Father;
9 that is all we want." Jesus said to him, "Philip, have I been with you all this time, and yet you do not understand me? He who has seen me has seen the Father.
10 'Let us see the Father'? Do you not believe I am in the Father and the Father is in me? The words I speak to you I do not speak of my own accord; it is the Father who remains ever in me, who is
11 performing his own deeds. Believe me, I am in the Father and the Father is in me:—or else, believe because of the deeds themselves.
12 Truly, truly I tell you, he who believes in me will do the very deeds I do, and still greater deeds than these. For I am going to the
13 Father, and I will do whatever you ask in my name, that the Father may be glorified in the
14 Son; I will do whatever you ask
15 me in my name. If you love me
16 you will keep my commands, and I will ask the Father to give you
17 another Helper to be with you for ever, even the Spirit of truth: the

world cannot receive him, because it neither sees nor knows him, but you know him, because he remains with you and will be within you. I will not leave you
18 forlorn; I am coming to you. A little while longer and the world will see me no more; but you will see me, because I am living and you will be living too. You
19 will understand, on that day, that I am in my Father and you are in me and I am in you. He who
20 possesses my commands and obeys them is he who loves me, and he who loves me will be loved by my Father, and I will love him and appear to him." "Lord," said
21 Judas (not Judas Iscariot), "why is it that you are to appear to us, and not to the world?" Jesus
22 answered, "If anyone loves me he will obey my word, and my Father will love him, and we will come to him and take up our abode with him. He who does not love me
23 does not obey my word; and what you hear me say is not my word but the word of the Father who sent me.

I have told you all this while
25 I am still with you, but the
26 Helper, the holy Spirit whom the Father will send in my name, will teach you everything and recall to you everything I have said. Peace I leave to you, my peace
27 I give to you; I give it not as the world gives its 'Peace!' Let not your heart be disquieted or timid. You heard me tell you
28 I was going away and coming back to you; if you loved me, you would rejoice that I am going to the Father—for the Father is greater than I am.

I tell you this now, before it occurs,
29 so that, when it does occur, you may

S. JOHN XVII

30 believe. I will no longer talk much with you, for the Prince of this world is coming. He has no hold
31 on me; his coming will only serve to let the world see that I love the Father and that I am acting as the Father ordered. Rise, let us be going."

CHAP.

17 So Jesus spoke; then, lifting his eyes to heaven, he said: "Father, the time has now come; glorify thy Son that thy Son may
2 glorify thee, since thou hast granted him power over all flesh to give eternal life to all whom
3 thou hast given to him. And this is eternal life, that they know thee, the only real God, and him whom thou hast sent, even Jesus
4 Christ. I have glorified thee on earth by accomplishing the work
5 thou gavest me to do; now, Father, glorify me in thy presence with the glory which I enjoyed in thy presence before the world
6 began. I have made thy Name known to the men whom thou hast given to me from the world (thine they were, and thou gavest them to me), and they have held to thy
7 word. They know now that whatever thou hast given me comes from
8 thee, for I have given them the words thou gavest me and they have received them; they are now sure that I came from thee and that thou didst send me.

9 I pray for them—not for the world but for those whom thou hast given me do I pray; for they are
10 thine (all mine is thine and thine is mine), and I am glorified in
11 them. I am to be in the world no longer, but they are to be in the world; I come to thee. Holy Father, keep them by the power

138

of thy Name which thou hast given me, that they may be one as we are one. When I was with them, 12 I kept them by the power of thy Name which thou hast given me; I guarded them, and not one of them perished—only the son of perdition, that the scripture might be fulfilled. But now I come to 13 thee (I speak thus in the world that they may have my joy complete within them). I have given 14 them thy word, and the world has hated them because they do not belong to the world any more than I belong to the world. I 15 pray not that thou wilt take them out of the world, but that thou wilt keep them from the evil one. They 16 do not belong to the world any more than I belong to the world. Con- 17 secrate them by thy truth: thy word is truth. As thou hast sent 18 me into the world, so have I sent them into the world, and for their 19 sake I consecrate myself that they may be consecrated by the truth.

Nor do I pray for them alone, 20 but for all who believe in me by their spoken word; may they all 21 be one! As thou, Father, art in me and I in thee, so may they be in us—that the world may believe thou hast sent me. Yea, I 22 have given them the glory thou gavest me, that they may be one as we are one—I in them and thou 23 in me—that they may be made perfectly one, so that the world may recognize that thou hast sent me and hast loved them as thou hast loved me. Father, it is my 24 will that these, thy gift to me, may be beside me where I am, to behold my glory which thou hast given me, because thou lovedst me before the foundation of the world. O just 25 Father, though the world has not

S. JOHN XVIII

known thee, I have known * thee, and they have known that thou hast sent me; so have I declared, so will I declare, thy Name to them, that the love with which thou hast loved me may be in them, and I in them."

CHAP.

18 HAVING said this, Jesus went out with his disciples across the Kidron ravine to an orchard, which he entered in the company of his disciples. Judas the traitor also knew the spot, for Jesus and his disciples often met there. So after procuring troops and some attendants belonging to the high priests and the Pharisees, Judas went there with lanterns and torches and weapons. Then Jesus, who knew everything that was to happen to him, came forward and asked them, "Who are you looking for?" "Jesus of Nazaret," they replied. Jesus said, "I am he." (And Judas the traitor was standing beside them.) When he said, "I am he," they fell back and dropped to the ground; so he asked them once more, "Who are you looking for?" And when they replied, "Jesus of Nazaret," he answered, "I told you that I am he; if it is me you are looking for, let these men get away" (this was to fulfil his own word: 'I did not lose a single one of those whom thou didst give me'). Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear (the servant's name was Malchus); whereupon Jesus said to Peter,

* The English perfect is the least inadequate rendering of the Greek aorist here. Luther, however, prefers the present. "Ich kenne Dich, und diese erkennen. . ."

"Sheathe your sword. Am I not to drink the cup which the Father has handed me?"

So the troops and their commander and the Jewish attendants seized Jesus, bound him, and brought him first of all to Annas (for Annas was the father-in-law of Caiaphas, who was high priest that year—the Caiaphas who had advised the Jews that it was for their interests that one man should die for the people).† Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in the synagogue and in the temple, where all Jews gather; I have said nothing in secret. Why ask me? Ask my hearers what I have said to them; they know what I said." As he said this, one of the attendants who stood by gave him a blow, saying, "Is that how you answer the high priest?" "If I have said anything wrong," replied Jesus, "prove it; if I said what was true, why strike me?" Then Annas had him bound and sent him to Caiaphas the high priest. Simon Peter followed Jesus along with another disciple; and as this disciple was an acquaintance of the high priest, he passed into the courtyard of the high priest with Jesus, while Peter stood outside at the door. Then this other disciple, who was an acquaintance of the high priest, came out and spoke to the woman at the door, and brought Peter inside. The maidservant then said to Peter, "Are you not one of this fellow's disciples?" He said, "No." Now the servants and the

† Transposing vers. 19-24 to a position between vers. 14 and 15.

S. JOHN XIX

attendants were standing and warming themselves at a charcoal fire which they had lit (for it was cold), and Peter also stood beside them and warmed himself. They asked him, "Are you not one of his disciples?" He denied it, saying, "No." Said one of the high priest's servants, a kinsman of the man whose ear had been cut off by Peter, "Did I not see you with him in the orchard?" Again Peter denied it. And at that very moment the cock crowed.

Then from the house of Caiaphas they took Jesus to the praetorium. (It was early morning.) They would not enter the praetorium themselves, in case of being ceremonially defiled, for they wanted to eat the passover; so Pilate came outside to them and asked, "What charge do you bring against this man?" They retorted, "If he had not been a criminal, we would not have handed him over to you." Then said Pilate, "Take him yourselves, and sentence him according to your own Law." The Jews said, "We have no right to put anyone to death" (that the word of Jesus might be fulfilled, by which he had indicated the kind of death he was to die). So Pilate went back inside the praetorium and called Jesus, saying, "Then you are king of the Jews?" Jesus replied, "Are you saying this of your own accord, or did other people tell you about me?" "Am I a Jew?" said Pilate. "Your own nation and the high priests have handed you over to me. What have you done?" Jesus replied, "My realm does not belong to this world; if my realm did belong to this world, my men would have fought to prevent me

140

being handed over to the Jews. No, my realm lies elsewhere." "So you are a king?" said Pilate, "you!" "Certainly," said Jesus, "I am a king. This is why I was born, this is why I came into the world, to bear testimony to the truth. Everyone who belongs to the truth listens to my voice." "Truth!" said Pilate, "what is truth!" With these words he went outside to the Jews again and told them, "I cannot find anything wrong about him. But it is your custom that I should release a prisoner for you at the passover. Is it your will that I release you the king of the Jews?" Again they yelled, "No, not him! Bar-Abbas!" Now Bar-Abbas was a robber.

CHAP.

THEN Pilate took Jesus and had him scourged. And the soldiers twisted some thorns into a crown and put it on his head, and arrayed him in a purple robe, marching to him and shouting, "Hail, king of the Jews!"—and striking him. Again Pilate went out and said to them, "Look, I am bringing him out to you. Understand, I cannot find anything wrong about him." So out came Jesus, wearing the crown of thorns and the purple robe; and Pilate said, "Here the man* is!" Now when the high priests and their attendants saw him, they yelled, "Crucify him, crucify him!" Pilate said, "Take him and crucify him yourselves! I find nothing wrong about him." The Jews retorted, "But we have a Law, and

* The unconscious force of Pilate's words, it has been suggested, might be brought out by rendering either "Here is *the* man!" or, "Here is the Man!"

S. JOHN XIX

by [our] Law he is bound to die, because he has made himself out 8 to be God's Son." Now when Pilate heard that, he was still 9 more afraid; he went inside the praetorium again and asked Jesus, "Where do you come from?" 10 Jesus made no reply. Then Pilate said, "You will not speak to me? Do you not know it is in my power to release you or to crucify you?" 11 Jesus answered, "You would have no power over me, unless it had been granted you from above. So you are less guilty than he who 12 betrayed me to you." This made Pilate anxious to release him, but the Jews yelled, "If you release him, you are no friend of Caesar's! Anyone who makes himself a king 13 is against Caesar!" On hearing this Pilate brought Jesus out and seated him on the tribunal at a spot called the 'mosaic pavement' 14—the Hebrew name is Gabbatha (it was the day of Preparation for the passover, about noon). "There is your king!" he said to the 15 Jews. Then they yelled, "Off with him! Off with him! Crucify him!" "Crucify your king?" said Pilate. The high priests retorted, "We have no king but 16 Caesar!" Then Pilate handed him over to them to be crucified. 17 So they took Jesus, and he went away, carrying the cross by himself, to the spot called the 'place of the skull'—the Hebrew name 18 is Golgotha; there they crucified him, along with two others, one on each side and Jesus in the 19 middle. Pilate had written an inscription to be put on the cross; what he wrote was, JESUS THE NAZARENE, KING OF THE 20 JEWS. Now many of the Jews read this inscription, for the place

where Jesus had been crucified was close to the city; besides, the inscription was in Hebrew, Latin, and Greek. So the Jewish high 21 priests said to Pilate, "Do not write, KING OF THE JEWS; write, HE SAID I AM KING OF THE JEWS." Pilate replied, "What I have 22 written, I have written."

Now when the soldiers crucified 23 Jesus they took his clothes and divided them into four parts, one for each soldier. But as the tunic was seamless, woven right down in a single piece, they said to 24 themselves, "Don't let us tear it. Let us draw lots to see who gets it" (that the scripture might be fulfilled,

they distributed my clothes among them,

and drew lots for my raiment).

This was what the soldiers did.

Now beside the cross of Jesus 25 stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. So when Jesus 26 saw his mother and his favourite disciple standing near, he said to his mother, "Woman, there is your son!" Then he said to the 27 disciple, "Son, there is your mother!" And from that hour the disciple took her to his home. After that, as Jesus knew that 28 everything was now finished and fulfilled, he said (to fulfil the scripture), "*I am thirsty.*" A jug full 29 of vinegar was lying there; so they put a sponge full of vinegar on a spear and held it to his lips. And when Jesus took the vinegar, 30 he said, "It is finished," bowed his head, and gave up his spirit.

Now, as it was the day of Prepara- 31 tion, in order to prevent the bodies remaining on the cross during the sabbath (for that sabbath-day was

S. JOHN XX

a great day), the Jews asked Pilate to have the legs broken and the
32 bodies removed. So the soldiers went and broke the legs of the first man and of the other man who had
33 been crucified along with him; but when they came to Jesus and saw he was dead already, they did not
34 break his legs; only, one of the soldiers pricked his side with a lance, and out came blood and
35 water in a moment. He who saw it has borne witness (his witness is true; God knows he is telling the truth), that you may believe.
36 For this took place that the scripture might be fulfilled,

Not a bone of him will be broken.

37 And another scripture also says,
They will look on him whom they have impaled.

38 After this, Joseph of Arimathaea, a disciple of Jesus but a secret disciple—for fear of the Jews—asked Pilate for permission to remove the body of Jesus. And Pilate allowed him. So he went
39 and removed the body, accompanied by Nicodemus (he who had first come to Jesus by night) who brought a mixture of myrrh and aloes, about a hundred pounds of
40 it; they took and wrapped up the body of Jesus in the spices and in bandages, according to the Jewish
41 custom of burial. Now at the spot where he had been crucified there was an orchard, and in the
42 orchard a new tomb where no one had yet been laid; so they put Jesus there, since it was the Jewish day of Preparation, seeing that the tomb was close by.

CHAP.

20 ON the first day of the week Mary of Magdala went early to the tomb, when it was still dark; but as
142

she saw the boulder had been removed from the tomb, she ran off
2 to Simon Peter and to the other disciple, the favourite of Jesus, telling them, "They have taken the master out of the tomb, and we do not know where they have
3 put him!" So Peter and the other disciple set out for the
4 tomb; they both started to run, but the other disciple ran ahead, faster than Peter, and got to the
5 tomb first. He glanced in and saw the bandages lying on the ground, but he did not go inside. Then
6 Simon Peter came after him, and went inside the tomb; he noticed not only that the bandages were
7 lying on the ground but that the napkin which had been round his head was folded up by itself, instead of lying beside the other
8 bandages. Upon this the other disciple, who had reached the tomb first, went inside too, and when he saw for himself he was convinced. (For as yet they did not
9 understand the Scripture that he must rise from the dead.) Then
10 the disciples returned home; but
11 Mary stood sobbing outside the tomb. As she sobbed, she glanced inside the tomb and noticed two
12 angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. "Woman," they said to her, "why
13 are you sobbing?" She said, "Because they have taken away my master, and I do not know where they have put him!" With
14 these words she turned round and noticed Jesus standing—though she did not know it was Jesus. "Woman," said Jesus, "why are
15 you sobbing? Who are you looking for?" Supposing he was the gardener, she said, "Oh, sir, if

S. JOHN XXI

you carried him away, tell me
 where you put him, and I will
 16 remove him." "Mary!" said
 Jesus. She started round and said,
 "Rabboni!" (a Hebrew word
 17 meaning 'teacher'). Jesus said,
 "Cease clinging to me. I have
 not ascended yet to the Father,
 but go to my brothers and tell
 them, 'I am ascending to my
 Father and yours, to my God and
 18 yours.'" Away went Mary of Mag-
 dala to the disciples with the news,
 "I have seen the Lord!"—telling
 them what he had said to her.
 19 On the evening of that same
 day—the first day of the week—
 though the disciples had gathered
 within closed doors for fear of the
 Jews, Jesus entered and stood
 among them, saying, "Peace be
 20 with you!" So saying he showed
 them his hands and his side; and
 when the disciples saw the Lord,
 21 they rejoiced. Jesus then re-
 peated, "Peace be with you!
 As the Father sent me forth, I am
 22 sending you forth." And with
 these words he breathed on them,
 and added, "Receive the holy
 23 Spirit! If you remit the sins of
 any, they are remitted: if you
 retain them, they are retained."
 24 Now Thomas, one of the twelve,
 who was called 'the Twin,' was not
 25 with them when Jesus came; and
 when the rest of the disciples told
 him, "We have seen the Lord,"
 he said, "Unless I see his hands
 with the mark of the nails, and put
 my finger where the nails were,
 and put my hand into his side,
 26 I refuse to believe it." Eight
 days afterwards his disciples were
 together again, and Thomas with
 them. Though the doors were
 closed, Jesus entered and stood
 among them, saying, "Peace be

with you!" Then he said to 27
 Thomas, "Look at my hands, put
 your finger here; and put your
 hand here into my side; cease your
 unbelief and believe." Thomas 28
 answered him, "My Lord and my
 God!" Jesus said to him, "You 29
 believe because you have seen me?
 Blessed be those who believe though
 they have never seen me."

Many another Sign did Jesus 30
 perform in presence of his disciples,
 which is not recorded in this book;
 but these Signs are recorded so 31
 that you may believe Jesus is the
 Christ, the Son of God, and believ-
 ing may have life through his Name.

CHAP.

AFTER that, Jesus disclosed him- 21
 self once more to the disciples at
 the sea of Tiberias. It was in this
 way. Simon Peter, Thomas (who 2
 was called 'the Twin'), Nathanael
 from Cana in Galilee, the two sons
 of Zebedaeus, and two other disci-
 ples of his, were all together. 3
 Simon Peter said to them, "I am
 going to fish." They said, "We
 are coming too." Off they went
 and embarked in the boat, but that
 night they caught nothing. Now 4
 at break of day Jesus was standing
 on the beach (though the disciples
 did not know it was Jesus).
 "Lads," said Jesus, "have you 5
 got anything?" "No," they an-
 swered. So he told them, "Throw 6
 your net on the right of the boat,
 and you will have a take." At this
 they threw the net, and now they
 could not haul it in for the mass
 of fish. So the disciple who was 7
 Jesus' favourite said to Peter, "It
 is the Lord!" Hearing it was the
 Lord, Simon Peter threw on his
 blouse (he was stripped for work)
 and jumped into the water, while 8

S. JOHN XXI

the rest of the disciples came ashore in the punt (they were not far from land, only about a hundred yards),
9 dragging their netful of fish. When they got to land, they saw a charcoal fire burning, with fish cooking
10 on it, and some bread. Jesus said to them, "Bring some of the fish
11 you have just caught." So Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty three of them; but for all their number the net was not
12 torn. Jesus said, "Come and breakfast." (Not one of the disciples dared to ask him who he was; they knew it was the Lord.)
13 Jesus went and took the bread and gave it to them, and the fish too.
14 This was the third time, now, that Jesus appeared to the disciples after rising from the dead.
15 Then after breakfast Jesus said to Simon Peter, "Simon, son of John, do you love me more than the others do?" "Why, Lord," he said, "you know I love you." "Then feed my lambs," said Jesus.
16 Again he asked him, for the second time, "Simon, son of John, do you love me?" "Why, Lord," he said, "you know I love you." "Then be a shepherd to my sheep,"
17 said Jesus. For the third time he asked him, "Simon, son of John, do you love me?" Now Peter was vexed at being asked a third time, "Do you love me?" So he replied; "Lord, you know everything, you

can see I love you." Jesus said, "Then feed my sheep. Truly, 18 truly I tell you, you put on your own girdle and went wherever you wanted, when you were young; but when you grow old, you will stretch out your hands for someone to gird you, and you will be taken where you have no wish to go" (he said 19 this to indicate the kind of death by which Peter would glorify God); then he added, "Follow me." Peter turned round and saw that 20 the favourite disciple of Jesus was following, the disciple who had leant on his breast at supper and put the question, "Lord, who is to betray you?" So, on catching 21 sight of him, Peter said to Jesus, "And what about him, Lord?" Jesus replied, "If I choose that he 22 should survive till I come back, what does that matter to you? Follow me yourself." This started the report 23 among the brotherhood that the said disciple was not to die. Jesus, however, did not say he was not to die; what he said was, "If I choose that he should survive till I come back, what does that matter to you?"

This was the disciple who bears 24 testimony to these facts and who wrote them down; his testimony, we know, is true.

Now there is much else that 25 Jesus did—so much, that if it was written down in detail, I do not suppose the world itself could hold the written records.