

THE  
NEW TESTAMENT

*of our Lord and Saviour Jesus Christ*

TRANSLATED INTO  
MODERN ENGLISH

FROM THE GREEK TEXT OF WESTCOTT & HORT

BY  
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REVISED, WITH CRITICAL NOTES

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# THE NEW TESTAMENT

## PREFACE TO THE NINTH EDITION

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

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

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

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

## PREFACE

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

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

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

FERRAR FENTON.

LONDON, 1905.

**THE NEW TESTAMENT**  
**IN**  
**MODERN ENGLISH**

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# THE GOSPEL AS RECORDED BY ST. JOHN.

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

- (1) This Gospel is specially the Doctrinal Record of our Lord's life. The Great Teacher has here elaborated the thought and purpose of God concerning His plan of salvation by a Gift; and upon this basis have been formulated and propagated the doctrines of the Christian faith. This record should therefore precede the Historical Narratives. All those passages which I put between brackets [—] are comments of the Evangelist upon his narrative, made in his old age, when he translated it into Greek from his original Hebrew for the Greek Churches.
- (2) There is ample reason for believing that the Gospel of John was written at an earlier date than those of the other three Evangelists. For a discussion on this subject the reader is referred to "WHAT THINK YE OF THE GOSPELS?" by the Rev. J. J. Halcombe (*Edinburgh; T. & T. Clark*), and Bishop Westcott's "ST. JOHN'S GOSPEL."

## "The Word" and Creation.

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

## "The Word" and the Light.

6 A man came, sent from God; his name was John. He came for witness, in order that he might give evidence concerning that Light, so that all might believe through him.  
8 He was not himself the Light; his mission was to give evidence concerning that Light. The real Light was that which enlightens every man  
9 coming into the world. He was in the world, and the world was created by means of Him; yet the world did not recognise Him.  
11 He came to His own home; but His own family did not welcome  
12 Him. But whosoever welcomed Him, believing in His power, He bestowed upon them the right to become children of God. They were not begotten  
13 from blood, nor from natural desire, nor yet from the design of man; but from God Himself.

## "The Word" and Mankind.

14 And the WORD became incarnate, and encamped among us—and we gazed upon His majesty, such majesty

as that of a Father's only Son—full of beneficence and truth.

[John gave evidence concerning 15 Him, proclaiming:

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

So out of His fulness we were all 16 supplied, with gift heaped upon gift. Although the Law was given through 17 Moses; the true gift came through Jesus Christ. No one has ever yet 18 seen God; He has been made known by the only Son,<sup>1</sup> Who exists in union with the Father.

## The Deputation from Jerusalem.

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

"Who are you?" Without attempting to deny it, he frankly stated, "I am not the Messiah." "What then?" 21 asked they. "Are you Elijah?"<sup>2</sup> He replied, "I am not." "Then are you the Prophet?"<sup>3</sup> "No," he replied. 22 They therefore asked him, "What are you? Tell us, in order that we may give an answer to those who sent us. What do you say about yourself?"

He replied: "I am but a voice pro- 23 claiming in the desert, 'Make ready the highway for the Lord,' as was foretold by the prophet Isaiah."<sup>4</sup>

<sup>1</sup> Some of the oldest authorities read THE ONLY GOD.

<sup>2</sup> Mal. iv. 5. <sup>3</sup> Deut. xviii. 15. <sup>4</sup> Isa. xl. 3.

24 Now the deputation had been sent  
25 by the Pharisees. They therefore  
asked him :

"Why do you then baptize, if you  
are not the Messiah, nor Elijah, nor  
yet the Prophet ?"

26 In reply, John said to them :

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

28 This interview took place in Beth-  
any on the other side of the Jordan,  
where John was then baptizing.

### John's Testimony to the People.

29 On the following day he saw Jesus  
coming towards him, and exclaimed :

"See the Lamb of God, Who takes  
30 away the sin of the world ! This was  
the One about Whom I said, 'There  
follows me a Man Who takes rank  
above me, since He was in existence  
31 before me.' I did not myself know  
Him ; but I came baptizing in water,  
in order that He might be manifested  
to Israel."

32 John also gave further evidence,  
saying :

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

### The Testimony of Disciples.

35 Again, on the day after that, John  
was standing along with two of his  
36 disciples ; and watching Jesus walk-  
ing, he exclaimed :

"See ! there is the Lamb of God !"

37 The two disciples, hearing him  
speak in this way, followed Jesus.  
38 Jesus, turning round, and observing  
them following, asked them :

"What do you seek ?"

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

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

Andrew, the brother of Simon Peter, 40  
was one of the two who heard the  
remark of John, and followed Him.  
He first of all sought out his own 41  
brother Simon, and told him :

"We have found the Messiah,"  
[which, when translated, means, in  
Greek, the Christ]. Andrew then took 42  
Simon to Jesus. Jesus, looking at  
him, said : "You are Simon, the son  
of John ; you shall be called Kephas"  
[which, when translated, means a  
Stone, or Peter].

### Philip and Nathanael.

At a subsequent time Jesus desired 43  
to return to Galilee ; and, meeting  
Philip on the way, He said to him :

"Follow Me."

Now Philip belonged to Bethsaida, 44  
the native town of Andrew and Peter.  
Philip sought out Nathanael, and said 45  
to him :

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

Nathanael, however, asked :

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

"Come and see," replied Philip.

Jesus, seeing Nathanael coming to- 47  
wards Him, remarked about him :  
"Here is an Israelite indeed, in whom  
there is no duplicity."

"What do You know concerning 48  
me ?" asked Nathanael.

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

"Teacher !" Nathanael answered 49  
Him, "You are the Son of God ; You  
are King of Israel."

"Do you really believe," asked 50  
Jesus, "because I said I had seen you  
beneath the fig-tree ? You will see  
far more than that. Most assuredly 51  
I tell you," He added, "you shall see  
the heaven open, and the messengers  
of God ascending and descending  
upon the Son of Man."<sup>1</sup>

### The Marriage at Cana.

Three days later there was a mar- 2  
riage at Cana of Galilee ; and the  
mother of Jesus was present : and 2  
Jesus was invited to the marriage,  
with His disciples. And when the 3

<sup>1</sup> Gen. xxviii. 12.



wine ran short, Jesus was spoken to by His mother, who said to Him :

"They have no more wine."

4 Jesus, in reply to her, said :

"What is that to you and Me, mother? My time has not yet come."

5 His mother then said to the attendants :

"Whatever He bids you, let it be done."

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

7 Jesus said to them :

"Fill the jars with water."

8 They accordingly filled them to the brim. He then said to them :

"Now pour out, and take it to the master of the festival." They accordingly did so.

9 And when the master of the festival had tasted the water, which had become wine (not knowing where it came from, although the servants who had drawn the water knew), he called

10 the bridegroom, and said to him :

"A man usually serves out the best wine at the beginning, reserving the inferior until the guests have tasted ; but you have kept the best wine until now."

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

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

### First Visit to Jerusalem.

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

14 And entering the temple, He found dealers in oxen, and sheep, and pigeons, as well as money-brokers

15 transacting their business. Then, having made a whip of cords, He drove all out of the temple, including the sheep and oxen ; and He scattered the money of the brokers,

16 overturning their stands ; and said to the pigeon-dealers :

"Take these outside ; do not turn My Father's house into a market."

17 His disciples were then reminded that it was written :

**ZEAL FOR YOUR HOUSE WILL CONSUME ME.<sup>1</sup>**

<sup>1</sup> Psa. lxi. 9.

The Jews then addressed Him, asking :

"What proof do You show us for doing this?"

"Demolish this temple," Jesus answered, "and in three days I will rear it."

"This temple has been building for forty-six years," replied the Judeans ; "and will You rear it in three days?"

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

### Jesus and the People.

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

### Jesus and Nicodemus.

There was, however, among the Pharisees, a man named Nicodemus, one of the Judean princes. He came to Him during the night, and said to Him

"Rabbi, we know that You are a Teacher come from God ; because no one could produce the proofs which You do unless God were with him."

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

Nicodemus therefore asked :

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

"Most assuredly I tell you," replied Jesus, "that if a man is not born from water and Spirit, he is unable to enter into the Kingdom of God. That which is born from the flesh is flesh ; and that which is born from the Spirit is spirit. Do not be surprised that I told you, 'You must be born from above. The wind indeed, blows where it

pleases, and you hear its sound ; but yet you neither see whence it comes from, nor where it goes ; so it is with all born of the Spirit."

Nicodemus, answering Him, asked : "How can this be?"

10 "Are you the teacher of Israel,"  
 remarked Jesus, in response to him,  
 11 "and yet unable to discern this? I  
 tell you most certainly, that what we  
 know, that we declare, and we witness  
 to what we have seen; but you do not  
 12 accept our evidence. If you do not  
 believe when I tell you about earthly  
 matters, how can you credit what I  
 13 tell you relating to the heavenly? No  
 one has ascended to the heaven, ex-  
 cept the One Who descended from  
 14 heaven—the Son of Man.<sup>1</sup> And as  
 Moses lifted up the serpent in the  
 desert, so it is necessary for the Son  
 15 of Man to be lifted up; so that all  
 believing in Him may have eternal  
 life."

### A Comment by the Evangelist.

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

### Jesus in Judea.

22 After this, Jesus and His disciples  
 proceeded to the district of Judea,  
 where He resided with them, and  
 23 baptized. And John was also bap-  
 tizing in Ænon, near Salim, because  
 there was plenty of water there; and  
 24 they came and were baptized: for  
 John had not as yet been imprisoned.  
 25 A discussion accordingly took place  
 between some of the disciples of John  
 and a Judean concerning purification.  
 26 So they came to John, and said to  
 him:

"Teacher, the Man Who was with

<sup>1</sup> The words, "Who exists in the heaven,"  
 are omitted by the best and oldest authorities.

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

"A man can obtain no success," 27  
 John made answer, "unless it has  
 been granted to him from heaven.  
 You are yourselves witnesses of the 28  
 fact that I stated, 'I myself am not  
 the Messiah, but that I am sent as His  
 forerunner.' The possessor of the bride 29  
 is the bridegroom; but the friend of  
 the bridegroom, who stands listening  
 to him, is delighted with delight at the  
 voice of the bridegroom. This plea-  
 sure, therefore, which is mine, is now  
 complete. He must increase, but I 30  
 myself decrease.

"He Who comes from above is 31  
 above all. The one who originates  
 from the earth is from the earth, and  
 speaks from the earth. He Who  
 comes from the heaven is above all:  
 and He gives evidence of what He has 32  
 seen and heard; yet His evidence is  
 accepted by none.

[Whosoever accepts His evidence 33  
 is assured that it is Divine truth.  
 For He Whom God has sent pro- 34  
 claims the message of God, because  
 He did not grant the Spirit with  
 limitation. The Father loves the 35  
 Son, and has given all into His hand.  
 Every believer in the Son possesses 36  
 everlasting life; but whosoever dis-  
 regards the Son will not see life, but  
 the wrath of God rests upon him.]

### Visit to Samaria.

Then when the Lord learned that 4  
 the Pharisees had heard told, "Jesus  
 is securing and baptizing more  
 disciples than John"—although Jesus 2  
 Himself did not baptize, but only His  
 disciples—He left Judea and returned 3  
 to Galilee. It was necessary for Him, 4  
 however, to pass through Samaria.  
 He accordingly approached a town of 5  
 Samaria, named Sychar, near the  
 estate which Jacob gave to his son  
 Joseph; and Jacob's well was there. 6  
 Now Jesus, being wearied by the  
 journey, seated Himself just as He  
 was beside the well. It was then  
 about noon.

### The Samaritan Woman.

A woman from Samaria then coming 7  
 along to draw water, Jesus said to her,  
 "Give Me a drink"; for His dis- 8  
 ciples had gone to the town to buy

9 food. The Samaritan woman, however, replied to Him :

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

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

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

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

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

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

17 "I have not a husband," replied the woman.

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

### Spiritual Worship.

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

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

The woman said to Him: "I know 25 that Messiah, the One Who is called Consecrated, is coming; when He Himself arrives, He will tell us all."

Jesus said to her, "I AM; He Who 26 speaks to you."

At this point, His disciples returned; 27 and they were much surprised to find Him talking with a woman. Yet none asked, "What are You discussing?" or, "What do You talk to her about?"

The woman leaving her draw- 28 bucket, thereupon went off to the town, and said to the men:

"Come here! see a Man Who has 29 told all I have ever done! Must not this be the Messiah?"

So they left the town, and were 30 coming towards Him. In the mean- 31 time His disciples pressed Him, saying,

"Master, take something to eat."

But He answered them, "I have 32 food to eat, of which you know nothing."

The disciples then began asking 33 each other,

"Has any one brought Him food?"

"My food," Jesus said to them, "is 34 to do the will of My Sender, and to accomplish His work. Do you not 35 say, 'The harvest comes with the fourth month'? See! Look up, I tell you, and survey the fields; for they are already white for harvesting. Now the reaper receives wages, and 36 gathers fruit for eternal life; so that both the sower and the reaper may rejoice together. For in this thought 37 is truth: 'THE SOWER IS ONE, AND THE REAPER ANOTHER.'<sup>1</sup> I have sent 38 you to reap that which you have not cultivated; others have cultivated, and you enter into their cultivation."

### The Work in Sychar.

Many of the Samaritans of that 39 town believed in Him on account of the statement of the woman, asserting, "He told me all that I had ever done."

When, therefore, the Samaritans 40 came, they invited Him to remain with them; and He stayed there two 41 days. Many more then believed be- 42 cause of His own discourse; and they said to the woman:

"We no more believe through your assertion, for we have heard Him our-

<sup>1</sup> Micah vi. 15.

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

### Second Visit to Galilee.

43 Now after these two days He took His departure from there for Galilee; 44 although Jesus had Himself declared that a prophet has no honour in 45 his own country. Then when He arrived in Galilee, the Galileans welcomed Him, having seen all that He had done at Jerusalem during the festival; for they also went to the festival.

### The Nobleman's Son Cured.

46 He returned then to Cana of Galilee, where He had made the water wine. Now there was a nobleman, whose son 47 was ill at Capernaum. This man having learned that Jesus had arrived in Galilee from Judea, went to Him, begging that He would go down and cure his son; for he was at the point 48 of death. Jesus therefore said to him, "Unless you see signs and wonders, you will not believe."

49 "Come down, Sir," said the nobleman, "before my boy dies."  
50 "Go away," Jesus answered him; "your son lives."

The man accordingly believed what Jesus had told him, and went away. 51 As he was returning home, however, his servant met him, saying, "Your boy is alive."

52 He therefore asked them the hour at which he began to recover. They replied:

"Yesterday, at one o'clock the fever left him."

53 The father then recognised that that was the very time at which Jesus said to him, "Your son lives." And he himself believed, as well as his whole 54 family. This again, as a second sign, was effected by Jesus while passing from Judea into Galilee.

### Second Visit to Jerusalem.

#### The Cure at the Pool of Bethesda.

5 After this there was a Judean festival; and Jesus went up to 2 Jerusalem. Now there is in Jerusalem, near the sheep-market, a public bath, called in Hebrew, Bethesda, having 3 five covered walks, in which lay a great number of sick people, blind, lame, paralyzed.<sup>1</sup>

<sup>1</sup> Some very old MSS., but of no recognised authority, here insert an interpolated passage,

And there was a man there who had 5 been detained by his sickness for thirty-eight years. Jesus, noticing 6 him prostrate, and knowing that he had been ill for a long time, asked him:

"Do you desire to become well?"

"Sir," replied the sick man to Him 7 "I have no one to throw me into the bath when the water is agitated; but while I am coming, some one else goes down before me."

Jesus said to him, "Rise up, take 8 up your rug, and walk."

And the man was at once restored; 9 and, taking up his rug, he began to walk.

### Sabbatarianism.

That day, however, happened to be the Sabbath. The Judeans therefore 10 said to the restored man:

"This is the Sabbath; it is not allowable for you to carry your rug about."

But he answered them: 11

"The Man Who made me well, told me Himself to take up my rug, and walk."

They then asked: 12

"Who is the fellow that said to you, 'Take it up and walk?'"

The restored man, however, did not 13 know who He was; for a crowd being on the spot, Jesus had withdrawn Himself. Jesus afterwards met him 14 in the temple, and said to him:

"Reflect! you have been made well; sin no more, so that nothing worse may come to you."

The man then went away, and re- 15 ported to the Judeans that it was Jesus Who had made him well. The 16 Judeans for this reason began to persecute Jesus, because He had done it upon the Sabbath. Jesus, however, 17 said to them:

"My Father is working until now; and I will work."

For this reason the Judeans sought 18 to murder Him; because He was not only breaking the Sabbath, but also called God His own Father, thus making Himself equal to God.

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

### The Prerogatives of the Son.

19 Jesus, therefore, addressed them, saying:

"I tell you very truly, the Son is able to do nothing from Himself, unless He sees the Father doing it; for whatever He may do, the Son also does the same. For the Father regards His Son, and shows Him all that He Himself is doing; and, indeed, He will show Him greater works than these, so that you will wonder. For, as the Father raises the dead, and restores to life; thus also the Son restores to life whoever He pleases. For the Father decides nothing; but has deputed every decision to the Son; in order that all may honour the Son, as they honour the Father. Those who do not honour the Son, cannot honour the Father Who sent Him. I tell you truly, that whoever listens to My teaching, and trusts in My Sender, possesses eternal life, and will not come into judgment, but has passed out of death into life. I tell you most assuredly, that the time will come, and has even now come, when the dead shall listen to the voice of the Son of God; and the hearers will live. For as the Father possesses life within Himself, so He has conferred upon the Son the possession of life within Himself; and He has also invested Him with authority to execute His decision, because He is Son of Man. Do not be surprised at this; because the time comes, in which all those in the graves shall hear His voice, and shall come out: those who have done good to a resurrection of life; and those who have done evil to a resurrection of judgment.

### The Testimony of God to Christ the Life.

30 "From Myself I can do nothing; as I hear, so I decide, and My decision is right: because I do not seek My own purpose, but the purpose of My Sender. If I should testify about Myself, My evidence would not be reliable. There is another witness for Me; and I know that the evidence which he gave about Me is reliable. You have yourself sent to John, and he has given evidence to the truth. I do not, however, accept the evidence of a man; but I mention this, in order that even you may be saved. He was the burning and the shining lamp; and

you were willing to be delighted for a time with its light; but I have better evidence than that of John; for the works which the Father has appointed Me to accomplish—these works which I am doing—give evidence about Me, that the Father has sent Me. And the Father Who sent Me has Himself given evidence concerning Me. You have never at any time listened to His voice, nor looked upon His Ideal; and you have not His thought dwelling in you, because you do not believe the One Whom He has Himself sent. You search the Scriptures, because you imagine in them to have eternal life; and they are the witnesses about Me: yet you do not desire to come to Me, so that you might have life. I do not crave human honour; but I have known you, that you have not the love of God in yourselves. I have come with the power of My Father, and yet you do not receive Me. If another should come with his own power, you would accept him! How can you possibly believe, taking approval, as you do, from one another; while you do not desire the rectification which comes from the only God? Do not imagine, however, that I will accuse you before the Father. But one accuses you: Moses, in whom you trust! For if you had believed Moses, you would have believed Me; for he wrote about Me. But if you disbelieve his writings, how can you rely upon My statements?"

### Feeding the Five Thousand.

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

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

He said this to test him, for He Himself knew what He was about to do.

"Twenty pounds' worth of bread," Philip answered Him, "would not be sufficient to satisfy them, even if each of them only took a little."

- 8 One of the disciples, Andrew, Simon Peter's brother, observed to Him :
- 9 "There is a little lad here who has five barley loaves and two fishes ; but what are they among so many ?"
- 10 "Make the people sit down," said Jesus ; for there was plenty of grass at that spot. So the men sat down, to the number of about five thousand.
- 11 Jesus then took the loaves, and having given thanks, He distributed to those reclining ; and in the same manner, as much of the fish as they wished.
- 12 Then, when they were satisfied, He said to His disciples :
- "Collect now the broken pieces which are left, so that nothing may be lost."
- 13 They accordingly collected them, and filled twelve bags with the broken pieces of the five barley loaves which
- 14 the eaters had to spare. Then when the people saw the evidence which He had produced, they exclaimed :
- "This must certainly be the Prophet Who was to come into the world."

### Walking on the Water.

- 15 Jesus, perceiving then that they were about to come and seize Him, for the purpose of making Him king, again withdrew Himself to the mountain alone. And when dusk arrived, His
- 16 disciples went down to the lake ; and having embarked in a boat, they were returning over the lake, in the direction
- 18 of Capernaum. But darkness had now arrived, and Jesus had not yet come to them. The water was also getting rough, on account of the violent wind then blowing. When, however, they had rowed about two miles, they observed Jesus walking upon the water, and approaching the boat ; and they
- 20 were terrified. But He said to them :
- "I AM ; be not afraid !"
- 21 They, therefore, very willingly took Him into the boat ; and the boat went straight towards the land they steered for.

### Christ the Bread of Life.

- 22 On the following day, the crowd upon the other side of the lake, knowing that there had been no boat there except the one in which the disciples had embarked ; and that Jesus did not embark in the boat along with His disciples, who had departed by themselves (although other boats had come from Tiberias, near to the spot where

they had eaten bread, after the Lord had given thanks) ; so when the crowd saw that neither Jesus was there, nor yet His disciples, they themselves embarked in the boats, and came to Capernaum, searching for Jesus. And finding Him across the lake, they asked : "When, Teacher, did You come here ?"

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

They therefore asked Him :

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

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

They therefore asked Him :

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

HE GAVE THEM BREAD TO EAT FROM OUT OF HEAVEN."<sup>1</sup>

Jesus, however, said to them :

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

They, therefore, said to Him :

"Give us, Sir, this bread always."

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

<sup>1</sup> Psa. lxxviii. 24.

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

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

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

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

AND THEY SHALL ALL BE TAUGHT FROM GOD.<sup>1</sup>

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

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

53 Jesus therefore said to them:

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

<sup>1</sup> Isa. lii. 13.

He spoke this in a synagoge, as 59  
He was teaching in Capernaum.

### The Effect of the Discourse.

Many even among the disciples, 60 however, on hearing this declaration, remarked:

"This is an extraordinary declaration! who can listen to it?"

But Jesus perceiving in Himself 61 that His disciples complained about it, He said to them:

"Does this make you stumble? Then what if you should see the Son 62 of Man ascending to where He was at first? The Spirit is the life-giver; the 63 body is worth nothing. The ideas which I have expressed to you are spirit and are life. There are some 64 among you, however, who do not believe." [Because Jesus knew from the first who the unbelievers were, and who it was that would betray Him.]

Continuing, He said, "For this 65 reason I forewarned you that none can come to Me, unless it be given to him from the Father."

### Disaffected Disciples.

Many of His disciples hereupon 66 turned back, and accompanied Him no longer. Jesus, therefore, said to 67 the twelve:

"Do you also not desire to go away?"

Simon Peter answered Him, "To 68 whom, Master, can we go? You have the ideals of eternal life. And 69 we are confident and satisfied that You are the Holy One of God."

Jesus answered them, "Have I not 70 chosen you, the twelve, and one of you is a Traitor?" He here referred to 71 Judas Simon Iscariot; for that man, who was one of the twelve, was about to betray Him.

After this Jesus travelled in Galilee; 7 for He would not travel in Judea, because the Judeans were seeking to murder Him.

### Third Visit to Jerusalem.

When the Judean feast of Tabernacles was near, His brothers said to 3 Him:

"Remove from here and go into Judea, so that those disciples of Yours may also see the works which You do; for no one does anything privately 4 who desires to become famous himself. If You do them, exhibit Yourself to

5 the world." For even His brothers did not believe in Him.

6 Jesus, therefore, answered them :

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

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

### Discourses at the Feast of Tabernacles.

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

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

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

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

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

16 Jesus, in reply to them, said :

"My teaching is not My own, but that of My Sender. If any one desires to conform to His purpose, he will recognise the doctrine, whether it originates from God, or whether I speak from Myself. The man who speaks from himself studies his own reputation; but the One Whose aim is to honour His Sender, He is true, and there is no falsehood in Him. Has not Moses given you the law? yet none of you observe the law! Why do you aim at murdering Me?"

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

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

22 "Moses instituted the circumcision among you for a purpose (not, however, that it originated with Moses, but with your ancestors); and you  
23 circumcise a man on the Sabbath. If,

then, a man is circumcised on a Sabbath, so that the law of Moses may not be disregarded, why are you furious against Me because I have restored a grown man to perfect health on a Sabbath? Do not decide at a glance, but think out the decision judicially."

Some of those of Jerusalem then remarked :

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

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

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

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

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

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

### An Attempt to Arrest Jesus.

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

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

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

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

"If any man is thirsty, let him come



38 to Me and drink. Whoever trusts in Me, as the Scripture says,

RIVERS OF LIVING WATERS SHALL FLOW OUT FROM HIS HEART."<sup>1</sup>

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

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

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

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

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

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

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

47 The Pharisees therefore retorted: 48 "Are you also led astray? Have any of the nobles or of the Pharisees believed in Him? But this mob, that know not the law, are contemptible."

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

52 They retorted, and said to him: "Are you also from Galilee? Search, and see that no prophet has ever sprung from Galilee."<sup>2</sup>

### 8 The Light of the World.

12 Jesus again addressed them, saying: "I am the Light of the world. My followers shall not walk in the darkness, but shall go out into the Light of Life."

<sup>1</sup> Zech. xiv. 8.

<sup>2</sup> The narrative of the sinful woman (chap. vii. 53 to chap. viii. 11) is rejected by the most competent authorities as a spurious interpolation. The question will be found fully discussed in the introduction to the larger edition of *Westcott and Hort's Greek New Testament* (page 299, section 388); and it is given as their opinion that this particular passage "has no right to a place in the Text of the Four Gospels." The language of the MSS. containing the passage varies considerably; but the generally accepted reading I have added at the

The Pharisees therefore said to 13 Him:

"You are giving evidence about Yourself; Your evidence is not reliable."

Jesus replied, and said to them: 14

"Although I give evidence about Myself, My evidence is nevertheless reliable; because I know from where I come, and where I go; but you neither know where I come from, nor where I am going. You condemn from a 15 human standpoint; I Myself condemn none. Yet even if I should condemn, 16 My decision would nevertheless be valid; because I am not alone, but I and He Who sent Me. Moreover, 17 in your own law it is written that the evidence of two men is valid. I am 18 witnessing about Myself; and the Father Who sent Me gives evidence about Me."

"Where is Your Father?" they 19 therefore asked Him.

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

These remarks were made by Jesus 20 in the treasury, while teaching in the temple; and none arrested Him, because His time had not yet come.

### The Fate of the Unbeliever.

He, therefore, further said to them: 21

"I am going away, and you will search for Me, and will die in your sin. Where I am going, you are unable to follow."

The Judeans therefore said: 22

"Is He going to kill Himself? since He says, 'Where I am going, you cannot follow.'"

"You are from below," He an- 23 swered them; "I am from above: you belong to this world; I am not from this world. I therefore told you 24 that you would die in your sins; for unless you believe that I AM, you will die in your sins."

"You! Who are You?" they then 25 asked Him.

Jesus answered them: "What I told you from the beginning; I have 26 much to say and decide about you. But My Sender is reliable, and what I have learned from Him, that I declare to the world."

end of this Gospel, where it is placed as an appendix for reference, but not in any way as a part of the Sacred Text.

- 27 However, they did not perceive that He spoke to them about the Father.
- 28 Jesus, therefore, said to them :  
 " When you have lifted up the Son of Man, then will you know that I AM, and that I do nothing from My own self; but as the Father has instructed Me, I must speak. And My Sender is with Me; He has not left Me alone; because I do what is pleasing to Him everywhere."
- 30 While He was speaking in this way, many became believers in Him.

### The Slavery of Sin.

- 31 Jesus said, therefore, to the Judeans who had not believed Him :<sup>1</sup>  
 " If you establish yourselves in My doctrine, you will in reality be My disciples; and you will recognise the truth, and the truth will set you free."
- 33 " We are the offspring of Abraham," they answered Him, " and have never at any time been enslaved to any one; what do You mean by saying, ' You will be set free ' ? "
- 34 " I tell you plainly," replied Jesus, " that whoever sins is a slave of sin.
- 35 The slave does not constantly stay with the family; the Son stays permanently. If, therefore, the Son shall set you at liberty, you will be free in reality. I am aware that you are the offspring of Abraham; yet you plot to murder Me, because My thought has
- 38 not a place in you. What I have seen with the Father I declare; and what you have learned from your father you also do."
- 39 They retorted, and said to Him, " Our father is Abraham."
- " If you were children of Abraham," Jesus remarked, " you would continue the works of Abraham. But now you plot to murder Me; a Man who has told you the truth, which He learned from God. Abraham did not do so.
- 41 You do the works of your own father."
- " We were not born of fornication," they answered Him; " we have the same Father, God."
- 42 " If God were your Father," Jesus said to them, " you would respect Me; for I came from God, and am here; but
- 43 He sent Me. Why do you not comprehend My language? Because you

will not listen to My message. You are from your father, the Devil; and it is your desire to practise the lusts of your father. He was himself a murderer from the first; and stands not by the truth, because there is no truth in him. When he speaks falsehood, he speaks in his own way; for he is a liar, and the father of such. Because I speak the truth, however, you will not believe Me. Who among you can convict Me of wrong? If I speak the truth, why will you not believe Me? Whoever is attracted by God, listens to the thoughts of God; for this reason you do not listen, because you are not in harmony with God."

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

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

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

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

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

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

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

**Eyesight for a Man born Blind.**

As He was going along, He ob-

<sup>1</sup> NOTE ON V. 31.—It is clear from the sense, that the Greek negative "μη," "not," has been omitted from the Text by some early copier, so I restore it, to retain the original purport.—F. F.

served a man who had been blind from his birth.

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

3 "Neither did this man sin, nor his parents," replied Jesus; "but he is so, in order that the workings of God 4 may be displayed through him. I must do the business of My Sender while it is day; the night comes 5 when none are able to work. While I am in the world, I am the world's Light."

6 Spitting upon the ground as He said this, and mixing clay with the spittle, 7 He applied it to his eyes; and said to him: "Go, wash yourself in the bathing-place of Siloam" [which, when translated, means, Sent] He therefore went and washed himself, and returned seeing.

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

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

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

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

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

"I do not know," he replied.

13 They then took the man who had once been blind, before the Pharisees; for it was a Sabbath on which 14 Jesus mixed the clay, and gave him eyesight. The Pharisees therefore 15 asked him again in what way he had gained his eyesight.

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

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

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

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

"That He is a Prophet," replied he.

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

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

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

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

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

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

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

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

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

"You were from head to foot born in sins," they retorted, in reply; "and would you presume to teach us?" They accordingly kicked him out.

Jesus learned that they had kicked him out; and meeting him, He

- asked : " Do you believe on the Son of Man ? "
- 36 " And Who is He, Sir ? " he asked, " so that I may believe in Him. "
- 37 Jesus answered him, " You have seen Him, and it is Himself Who is now talking with you. "
- 38 " I believe, Sir, " he exclaimed ; and he bowed to Him.
- 39 Then Jesus said : " I came into the world to be a Separator, so that those who do not see may see, and that those who see may become blind. "
- 40 Some Pharisees who were in His company, on hearing this remark, said to Him, " Surely we are not also blind ? "
- 41 " If you were blind, " Jesus answered them, " you would not have sin ; but because you say, ' We see, ' therefore your sin remains. "

### The Allegory of the Sheep-fold.

- 10 " I tell you plainly, he who does not enter the sheep-fold through the door, but climbs in elsewhere, that man is a thief and a robber. But he who enters through the door is shepherd of the sheep. For him the door is opened by the door-keeper ; and the sheep listen to his voice, and he calls his own sheep by name, and leads them out. And when all his own sheep have run out, he walks on before, and the sheep follow him, because they know his voice. A stranger, however, they will not follow ; on the contrary, they will run away from him, because they do not know the voice of the strangers. "
- 6 This allegory was related by Jesus ; but they did not understand what it was He was speaking to them about.
- 7 Jesus, addressing them again, therefore said : " I tell you plainly, I am the Door of the sheep. All who came before Me were thieves and robbers ; but the sheep did not listen to them.
- 9 I am the Door. If any one enters through Me, he shall be safe ; and he can come in, and go out, and find pasturage. The thief comes only in order that he may steal, kill, and destroy : I have come in order that they may enjoy life, and have it in abundance.

### The Good Shepherd.

- 11 " I am the Good Shepherd : the Good Shepherd lays down His own life on behalf of the sheep. The mere servant because he is neither shep-

herd nor owner of the sheep, on seeing the wolf coming, leaves the sheep, and takes to flight ; and the wolf snatches and scatters them. He takes to flight because he is but a servant, and cares nothing about the sheep. I am the Good Shepherd ; and I know My own, and My own know Me. And as thoroughly as the Father knows Me, I also know the Father ; and I lay down My own life on behalf of the sheep. And I have other sheep beside these, which are not of this fold. Those also I must gather ; and they will listen to My voice ; and they will become one flock, one Shepherd. This is why the Father loves Me, because I lay down My own life, in order that I may receive it again. None can take it from Me ; on the contrary, I resign it of My own free will. I have authority to resign it, and authority to take it back again. These are the instructions which I have received from My Father. "

### The Judeans divided about Jesus.

A division came again among the Judeans in consequence of these declarations. And many of them said : " He has a demon, and raves ; why do you listen to Him ? " Others remarked : " These are not the thoughts of a demoniac. Can a demon open the eyes of the blind ? "

### Fourth Visit to Jerusalem. The Discourse at the Dedication Festival.

After this, the festival commemorating the re-consecration of the temple took place at Jerusalem. It was then the winter-time ; and Jesus was walking about in Solomon's aisle in the temple. The Judeans accordingly surrounded Him, and began asking Him : " How long are You going to keep our minds in suspense ? If You are really the Messiah, tell us so plainly. "

Jesus replied to them : " I have told you, yet you do not believe. The works which I do by the power of My Father, they are evidence in support of Me. But as for you, you disbelieve because you do not belong to My sheep. The sheep that are My own listen to My voice, and I know them, and they follow Me ; and I give them eternal life, and they shall never at any time be lost, and no one is able to snatch them out of My hands.

29 What My Father has endowed Me with is mightier than all; and no one is able to wrest from the hand of My  
30 Father. The Father and I are one."  
31 The Judeans again armed themselves with stones, for the purpose of stoning Him.  
32 Jesus addressed them: "Many are the beneficent acts which I have done for you from the Father; for which of these acts would you stone Me?"  
33 The Judeans answered Him: "We will not stone You for a beneficent work, but for blasphemy; and because You, although You are but a man, make Yourself out to be a god."  
34 Jesus answered them: "Is it not written in your own law, I SAID,  
35 YOU ARE GODS?<sup>1</sup> If they are called gods, to whom the message came from God (and the Scripture cannot be set aside), do you say of the ONE Whom the Father has consecrated and sent to the world, 'You blaspheme,' because I said, 'I am Son of God?' If I do not carry out the works of My Father, do not believe  
38 Me; but if I am carrying them out, although you have no faith in Myself, have faith in what I do, in order that you may understand more and more that the Father is one with Me, and I one with the Father."  
39 They then made another attempt to arrest Him; but He escaped from  
40 their hands. He accordingly returned once more to the other side of the Jordan, to the locality in which John was at first baptizing; and there He  
41 stayed. Many persons then came to Him; and they said:  
"John, in fact, produced no evidence; but all that John said concerning this Man was true." And many persons there became believers in Him.

### The Raising of Lazarus.

11 Lazarus of Bethany, the village of Mary and her sister Martha, was  
2 ill [and she was the Mary who bathed the Lord with perfume, wiping His feet with her hair, whose brother  
3 Lazarus was ill]. The sisters, therefore, sent to Him, saying, "Master, Your very dear friend is now ill."  
4 Jesus, on hearing it, however, remarked: "This illness is not for death; but, on the contrary, for rectification from God, so that the Son of God may be glorified through it."

<sup>1</sup> Psa. lxxxii.

Jesus had a friendship with Martha, 5 her sister, and Lazarus. Yet, when 6 He heard that he was sick, He still remained two days at the place in which He was; but after that He said 7 to His disciples, "Let us return again to Judea."

"Teacher!" exclaimed His dis- 8 ciples, "the Judeans were just now attempting to stone You; and are You going there again?"

"There are twelve hours in the day, 9 are there not?" replied Jesus. "If any one walks in the day, he will not stumble, because he has the light of this world; but if any one walks in the 10 night, he stumbles, because the light is not with him."

Having said this, He added, 11 "Lazarus, our friend, slumbers; but I am going that I may arouse him."

"If he sleeps, Master," the disciples 12 therefore said to Him, "he will be restored." Jesus, however, referred 13 to his death; but they supposed that He was speaking of refreshing sleep.

Then Jesus told them plainly, 14 "Lazarus has died; and for your 15 sakes I am glad that I was not there, so that you may believe. However, let us go to him."

Thomas, known as the Twin, there- 16 fore said to his fellow-disciples: "Let us go as well, so that we may die with Him."

So, when Jesus arrived, He found 17 that he had already been four days in the tomb. Bethany was near Jeru- 18 salem, about two miles distant; so 19 many from among the Judeans had come to console Martha and Mary concerning their brother. Martha, 20 however, when she learned that Jesus was coming, went and met Him; but Mary remained in the house. Martha 21 then said to Jesus: "Master, had You been here, my brother would not have died; but even now I know that what- 22 ever you may ask from God, God will grant You."

"Your brother shall rise again," 23 Jesus remarked to her.

"I know," responded Martha, "that 24 he will rise at the resurrection of the last day."

Jesus answered her: "I am the 25 Resurrection and the Life; whoever believes on Me, although he may die, he will live: and every one living and 26 believing in Me shall not die for ever. Do you believe this?"

"Yes, Master," was her reply; "I 27

- have believed that You are the Messiah, the Son of God, the One coming to the world."
- 28 And having said this, she returned, and told Mary, her sister, privately: "The Teacher stands near, and calls you."
- 29 On hearing it, she at once got up, and came to Him. Now Jesus had not as yet entered the village; but was at the spot where Martha met
- 31 Him. The Judeans then who were in her company, consoling her in the house, noticing the haste with which Mary got up and went out, followed her, supposing that she was going to the tomb to grieve there. Then when
- 32 Mary came to where Jesus was, she fell at His feet on seeing Him, and exclaimed: "Master, had You been here, my brother would not have died!"
- 33 When Jesus then saw her grieving, and the Judeans who accompanied her grieving, He was Himself sad and disturbed in spirit; and asked,
- 34 "Where have you laid him?"
- "Master, come and see," was their reply.
- 35 Jesus wept.
- 36 The Judeans then remarked: "See how fondly He loved him!" But some of them said: "Could not He, Who opened the eyes of the blind, also have arranged that this man should not die?"
- 38 Jesus, therefore, again sighing in Himself, came to the tomb. It was a cave, closed up at the entrance with a stone.
- 39 "Remove the stone," said Jesus. Martha, the sister of the deceased, said to Him:
- "Master, by this time the smell must be offensive; for this is the fourth day."
- 40 "Did I not tell you," replied Jesus, "that if you would believe, you should see the majesty of God?"
- 41 They accordingly removed the stone; when Jesus, looking upward, said:
- "Father, I thank You that You have heard Me. As for Myself, I know that You listen to Me at all times; but I am speaking for the sake of the crowd standing around, so that they may believe that You have sent Me."
- 43 And having said this, He called with a loud voice: "Lazarus, come out!"

He who was dead accordingly came 44 out, swathed hand and foot with bandages, and his head wrapped up in a napkin. Jesus then told them, "loosen and let him walk."

Many therefore of the Judeans who 45 had come to Mary and witnessed what He had done, believed in Him. But 46 some from among them repaired to the Pharisees, and reported to them what Jesus had done.

### The Sanhedrim in Conference.

The priests and Pharisees accord- 47 ingly convened a meeting of the Senate, and said: "What shall we do? because this Man produces many evi- 48 dences. If we should leave Him as He is, all will believe on Him; and the Romans will come and take from us this place and the nation."

But one of themselves, Caiaphas, 49 who was the High Priest for that particular year, told them: "You know nothing at all; nor do you reflect that 50 it is expedient for you that one man should die for the sake of the people, rather than that the whole nation should perish!"

### A Comment by the Evangelist.

Now he did not say this from him- 51 self; but being High Priest that year, he foretold that Jesus would be put to death on behalf of the nation [and 52 not for the nation alone, but in order that the scattered children of God might be gathered into one]. From 53 that day they accordingly plotted in what way they could effect His murder. For this reason Jesus appeared no 54 longer publicly among the Judeans; but retired to the country near the desert, to a village called Ephraim: and He continued there along with His disciples.

### Fifth Visit to Jerusalem.

The Jewish Passover was approach- 55 ing; and many went up to Jerusalem from that part, prior to the Passover, in order that they might purify themselves. They therefore searched for 56 Jesus; and, while standing in the temple, they remarked to each other, "What do you think? Will He not come to the festival?"

The chief priests and the Pharisees, 57 however, had issued instructions that if any one was acquainted with His whereabouts, he should report it, in order that they might arrest Him.

### Jesus at Bethany: Mary's Devotion.

- 12 Jesus, however, six days prior to the Passover, came to Bethany, where Lazarus was, whom Jesus had raised  
 2 from among the dead. They therefore prepared a dinner for Him there. Martha superintended; but Lazarus was one of the guests who reclined  
 3 with Him. Then Mary, having provided a pound of the essence of pure nard, which was very valuable, bathed the feet of Jesus, wiping them with her hair; and the house was  
 4 filled with the perfume of the essence. Judas of Iscariot, however, one of His own disciples who was about to betray  
 5 Him, demanded: "Why was not this essence sold for thirty pounds, and given to the poor?"  
 6 Now he did not say this because he himself cared anything about the poor; but because he was a thief, and keeper of the purse, carrying all that was put in it.  
 7 Jesus, however, said, "Leave her alone! so that she may keep it for the  
 8 day of My burial; for you have the poor with you always, but Me you have not always."  
 9 The masses of the Judeans, hearing then where He was, flocked to the place; not merely for the sake of Jesus, but also in order that they might see Lazarus, whom He had  
 10 raised from among the dead. But the chief priests plotted to murder  
 11 Lazarus as well; because, on account of him, many left the Judeans, and believed on Jesus.

### The Royal Entry into Jerusalem.

- 12 On the following day a large crowd, who had come to the festival, learning that Jesus was coming to Jerusalem,  
 13 plucked branches from the palm trees, and went out to meet Him, shouting:  
 HOSANNA! BLESS THE ONE  
 COMING IN THE NAME OF THE  
 LORD,  
 AND THE KING OF ISRAEL.<sup>1</sup>  
 14 Then Jesus, having found a young ass, seated Himself upon it, according to what is written:  
 15 FEAR NOT, DAUGHTER OF ZION!  
 SEE! YOUR KING COMES,  
 SITTING UPON THE FOAL OF AN  
 ASS!<sup>2</sup>  
 16 Now, His disciples did not comprehend this at the time; but when Jesus

<sup>1</sup> Psa. cxviii. 26.

<sup>2</sup> Zech. ix. 9.

was exalted, they called to mind that this was recorded concerning Him, and that this had been done to Him. The crowd also, who had accompanied  
 17 Him, gave evidence that He had called Lazarus out of the tomb, and had raised him from among the dead. It was for this reason also that the  
 18 crowd went and met Him, because they heard that He had produced that proof.

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

### Greeks desire to see Jesus.

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

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

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

Jesus answered and said, "This  
 30 voice has not come for My own sake, but for yours. Now is the crisis of  
 31 this world; now the Prince of this world will be expelled. And when I  
 32 am lifted up from the earth, I shall attract all towards Myself." He said  
 33 this, however, illustrative of the death He was about to die.

The crowd, therefore, remarked to  
 34 Him: "We have heard out of the

law that the Messiah continues for ever; and so how can You say that 'It is necessary for the Son of Man to be lifted up'? Who is this Son of Man?"

- 35 Jesus said to them: "The Light is with you for a little while longer; walk while you possess the Light, so that darkness may not overtake you. The traveller in the dark does not  
36 know where he is going. While you possess the Light, believe in the Light, so that you may become sons of Light."

### The Unbelief of the Jews.

- Having made these remarks, Jesus took His departure, withdrawing from  
37 them privately; for although He had produced so many evidences before them, yet they did not believe in Him:  
38 so that the word of Isaiah the prophet might be verified, which said:

LORD, WHO HAS BELIEVED OUR STATEMENT,

AND TO WHOM WAS THE ARM OF THE LORD REVEALED?<sup>1</sup>

- 39 For this reason they were not able to believe, because Isaiah further said:

40 THEIR EYES WERE BLIND, AND THEIR HEART DEGENERATED;

SO THAT THEY SEE NOT WITH THEIR EYES, AND UNDERSTAND NOT WITH THEIR HEART,

AND RETURN, THAT I MIGHT HEAL THEM.<sup>2</sup>

- 41 [Isaiah said this when he saw His rectifying power, and spoke concerning Him. Even among the nobles, indeed, many believed on Him; but on account of the Pharisees they did not acknowledge it, lest they should  
43 be expelled from the synagogue; for they loved the approval of men more than the approbation of God.]

### The Lord's Command to believe in God.

- 44 Jesus then raising His voice, said: "Let the believer in Me not believe on Me, but rather on My Sender; then whoever sees Me will see My  
45 Sender. I have come a Light into the world; so that every one believing in Me may not continue in the dark-  
47 ness. And if any one should hear My statements, and fail to observe them, I do not condemn him; because I do not come to the world to condemn the world, but so that I

might save the world. Whoever re- 48  
jects Me, and will not accept My declarations, is self-condemned; the message which I declared will itself convict him at the last day. For I 49  
have not spoken from Myself; but the Father Himself Who sent Me has given Me an order, what I should declare, and what I should publish. And I know that His order is life 50  
eternal. Whatever I therefore say, I say it in accordance with the Father's instruction to Me."

### Jesus Washing the Disciples' Feet.

Now, prior to the festival of the 13  
Passover, Jesus, knowing that His hour had come—the time for departure from this world to the Father—having loved His friends in the world, He loved them to the end. And during 2  
supper—the Devil having already put it into the heart of Judas Simon of Iscariot that he should betray Him—knowing that the Father had given 3  
everything into His hands, and that He had come from God, and was returning to God; He arose from the 4  
table, and putting off His robes and taking a towel, wrapped it round Him. Then He poured water into the basin, 5  
and began to wash the feet of the disciples, wiping them with the towel with which He was wrapped. He 6  
came thus to Simon Peter, who said to Him: "Master, do You mean to wash my feet?"

"What I am doing you do not un- 7  
derstand now," said Jesus, in reply to him; "but you will understand it afterwards."

"You shall never at any time wash 8  
my feet," said Peter.

"If I do not wash you," replied Jesus, "you have no part with Me."

"Master, not my feet alone," said 9  
Simon Peter to Him; "but also my hands and my head."

"He who has bathed," Jesus re 10  
plied, "only requires to have his feet washed; the rest of his body being perfectly clean. And you are clean, although not all." For He knew His 11  
 betrayer; therefore He said: "You are not all clean."

Then when He had washed their 12  
feet, and taken His robes, and reclined again, He said to them:

"Do you know what I have done to you? You call Me Teacher and 13  
Master: and you speak correctly, because I am so. If I, then, the 14

<sup>1</sup> Isaiah liii. 1.

<sup>2</sup> Isaiah vi. 10.



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

**THE ONE WHO PARTOOK OF MY BREAD,  
HAS RAISED HIS HEEL AGAINST ME.<sup>1</sup>**

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

### The Traitor Foretold.

Saying this, Jesus was distressed in spirit, and exclaimed: "I tell you most truly, that one of you will betray Me!"

The disciples looked at one another, in doubt as to whom He referred. One of His disciples—one whom Jesus loved—was leaning upon the lap of Jesus. Simon Peter therefore made a sign to him, saying: "Ask who it is He is speaking about." Leaning back, then, upon the breast of Jesus, he asked Him, "Who is it, Master?"

"He is the one," replied Jesus, "for whom I shall dip this morsel, and to whom I shall give it." When, therefore, He had dipped the morsel, He handed it to Judas Simon of Iscariot. And after receiving the morsel, Satan entered into him. Jesus therefore said to him: "What you have to do, do quickly."

None reclining at the table understood why He had spoken to him in this way; but some supposed that, as Judas was treasurer, Jesus had told him to "Buy the necessaries for the festival"; or, "Give something to the poor." Having, therefore, received the morsel, he at once went out; and it was night.

### The New Commandment.

Then when he had gone out, Jesus said:

"Now the Son of Man shall be

<sup>1</sup> Psalm xli. 9.

exalted; and God will be exalted through Him; and God will exalt Him to Himself; and He will exalt Him immediately. Little children, I am still with you for a little while. You will search for Me; and what I told the Judeans I tell even now to you, 'Where I go, you are unable to follow.' I give you a new command, **THAT YOU LOVE ONE ANOTHER**: just as I have loved you, in the same way you ought also to love one another. By this all will know that you are My disciples, if you have love to one another."

### A Warning to Simon Peter.

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

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

"Lord, why cannot I follow You even now?" Peter asked Him; "I will lay down my life for You."

"Will you lay down your life for Me?" replied Jesus. "I tell you most assuredly that the bugle<sup>1</sup> will not sound, until you have thrice denied Me."

### Jesus Comforts His Disciples.

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

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

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

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

<sup>1</sup> The Roman bugle, called in Latin, "Gal-lus," i.e., "The Cock," or, "The Crower." It was a Roman army bugle for signalling the relief of the Guard.

9 "Have I been with you all this time," replied Jesus, "and yet you have not known Me, Philip? He who sees Me, sees the Father: why then do you say, 'Show us the Father?' Do you not believe that I am with the Father, and the Father with Me? The statements which I deliver to you, I do not deliver from Myself. As to the works, the Father dwelling with Me does them Himself. Believe Me that I am with the Father, and the Father with Me; if not, believe through the works themselves. I tell you most truly that the believer in Me shall himself do the works which I do; and he shall do greater than these, because I am going to the Father. And whatever you shall ask in My Name, that I will do, in order that the Father may be exalted in the Son. If, therefore, you ask anything in My Name, I will do it.

#### The Promise of the Holy Spirit.

15 "If you love Me, keep my commands  
16 And I will ask the Father, and He will send you another Helper, to continue with you for ever—the Spirit of Truth, Whom the world cannot accept, because it neither sees Him nor knows Him. You will know Him, however, for He will remain with you, and will be in you.

#### The Indwelling of the Father and the Son.

18 "I will not leave you fatherless; I am coming to you. A little while, and the world will see Me no more: but you will see Me; because I am living, you will live also. In that day you will know that I am in My Father, and you in Me, and I in you. Whoever keeps My commands, and regards them, he it is who loves Me; and the one who loves Me will be loved by My Father; and I will love him, and will make Myself known to him."

#### The Proof of Love.

22 Judas, not the Iscariot, asked Him: "Master, how will it happen that you will manifest Yourself to us, and yet not to the world?"  
23 "If any man loves Me," Jesus answered him, "He will retain My message; and My Father will love him, and We will come to him, and take up Our abode with him. The one who does not love Me will not

retain My message; and the message which you hear is not My own, but that of the Father Who sent Me. I have told you this while remaining with you; but the Helper, the Holy Spirit, Whom the Father will send with My power, He will teach you everything, and remind you of all that I have Myself told you.

#### The Legacy of His Peace.

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

#### The Allegory of the Vine.

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

you: continue in His love with Me.  
 10 If you keep My commands, you will  
 continue in My love; just as I have  
 kept the commands of My Father,  
 11 and continue in His love. I have  
 spoken to you so that My delight may  
 be in you, and your delight may be  
 12 perfect. My command is this: that  
 you love one another, just as I have  
 13 loved you. Stronger love has no one  
 than this, that one should lay down  
 14 his own life for his friends. You are  
 My friends, if you are doing what I  
 15 am commanding you. I no longer  
 call you servants; because the servant  
 does not know what his master is  
 doing: but I have called you My  
 friends; because everything I have  
 learned from My Father I have made  
 16 known to you. It was not you who  
 chose Me, but I have chosen you.  
 And I planted you in order that you  
 might take root, and become fruitful,  
 and your fruit continue; so that what-  
 ever you may ask the Father in My  
 17 Name, He may grant it you. I am  
 giving these commands in order that  
 18 you may love one another. If the  
 world hates you, you know that it  
 19 hated Me before hating you. Had you  
 belonged to the world, the world would  
 have loved its own; but because you  
 are not of the world, but I have chosen  
 you from out of the world, for that  
 20 reason the world hates you. Think  
 of that remark which I made to you:  
 'A servant is not superior to his  
 master.' If they persecute Me, they  
 will also persecute you. If they had  
 obeyed My message, they would obey  
 21 yours as well. But they will do all  
 this to you because of My Name,  
 because they knew not Him Who sent  
 22 Me. Had I not come and spoken to  
 them, they would not have been guilty  
 of sin; but now they have no excuse  
 23 for their sin. Those who hate Me,  
 24 also hate My Father. Had I not done  
 among them deeds which have been  
 done by no one else, they would not  
 have been guilty of sin; as it is, they  
 have witnessed, and have hated both  
 25 Me and My Father. But thus is  
 accomplished the statement recorded  
 in their law: 'THEY HATED ME  
 26 WITHOUT A CAUSE.'<sup>1</sup> When, how-  
 ever, the Helper comes, Whom I  
 Myself will send you from the Father,  
 the Spirit of the Truth, which proceeds  
 27 from the Father, He Himself will give

evidence about Me, and you also can  
 corroborate, because you have been  
 with Me from the beginning."

### Anti-Christian Zeal.

"All this I have told you, in order 16  
 that you should not falter. They will 2  
 expel you from their synagogues; not  
 only so, but a time is now coming  
 when every one who murders you will  
 imagine that he is offering a sacrifice  
 to God. And they will do this be- 3  
 cause they neither recognised the  
 Father nor Myself. I have told you 4  
 all these, however, so that when the  
 time does come for them, you may be  
 reminded that I told you of them.  
 Yet I avoided telling you at the be-  
 ginning, because I was with you.  
 Now, however, I am going to My 5  
 Sender, and none of you ask Me,  
 'Where are You going?'

### The Holy Spirit and the World.

"Yet because I have spoken to you 6  
 in this way, your hearts are full of  
 sadness. I have, however, told you 7  
 nothing but the truth. It is better  
 for you that I should take My leave  
 of you: because if I do not depart,  
 the Helper will certainly not come to  
 you; but when I depart, I will send  
 Him to you. He, on His coming, 8  
 will bring conviction to the world  
 about a Sin; and about a Rectifica-  
 tion; and about Justice: about a Sin, 9  
 because they have not confided in  
 Me; about a Rectification, when I 10  
 go to the Father, and you see Me no  
 longer; about Justice, when the 11  
 Leader of this Conspiracy is con-  
 victed.

### The Holy Spirit as Instructor.

"I have still much more to tell 12  
 you; but you are not yet able to bear  
 it. When, however, the Spirit of 13  
 Truth Himself comes, He will instruct  
 you in all the truth: for His utter-  
 ances do not proceed from Himself;  
 but just what He learns He will de-  
 clare, and the events that are coming  
 He will announce to you. He Him- 14  
 self will honour Me; because what  
 He receives from Me, He will transmit  
 to you. All that the Father possesses 15  
 is Mine: that is why I said, 'It is of  
 Mine that He takes and transmits to  
 you.' Only a little while, and you will 16  
 not see Me; and again a little while,  
 and you shall see Me."

<sup>1</sup> Psalm xxxv. 19.

### Sorrow Turned to Joy.

- 17 Some of His disciples then remarked one to another: "What is this that He says to us, 'Only a little while, and you will not see Me; and again a little while, and you will see Me;' and, 'Because I go to the Father'?"
- 18 So they were saying, "What is this 'little while' that He speaks of? We do not know what He means."
- 19 Jesus, perceiving that they were anxious to ask Him, said to them:  
"Is it about this remark of Mine that you are questioning one another, 'Only a little while, and you shall not see Me; and again a little while, and you shall see Me'?" I tell you most assuredly that you will weep and grieve, while the world will rejoice; you will be grieved, but your grief will be transformed to gladness. A woman, when she is in labour, is in agony, because her time is come; but when the child is born, she no longer remembers the pain, for the joy that a man has been born into the world.
- 22 And so for the present you are also in distress; but I will see you again, AND YOUR HEARTS WILL REJOICE, and none shall rob you of your joy.
- 23 And at that time you will request nothing from Me. I tell you truly that should you ask the Father for anything in My Name, He will grant it you. Until now you have asked nothing in My Name: ask, and you will obtain; in order that your enjoyment may be complete.

### Conclusion of the Discourses.

- 25 "All these things I had told you in figures of speech. The time has come, however, when I will no longer speak to you figuratively, but plainly, about the Father Whom I announce to you. In that day you will ask in My Name; and I need not tell you that I will Myself ask the Father on your behalf:
- 27 for the Father Himself loves you, because you have loved Me, and have believed that I came from the Father.
- 28 I did come from the Father, and came to the world; now I leave the world again, and return to the Father."
- 29 His disciples remarked to Him, "Well, now You are using plain language, and are not speaking in figures.
- 30 Now we understand that You know all, and that You have no need that

any one should ask You. It is from this that we believe that You did come from God."

Jesus replied to them, "Do you 31 already believe? Why, a time comes 32—and has come—when you will be scattered hither and thither, each one to his own home, and I shall be left alone; yet I am not alone, because I have the Father with Me. All this I 33 have told you, so that you might enjoy perfect confidence in Me. In the world you have distress; but take courage! I have conquered the world."

### The Prayer of Jesus: for Himself.

After speaking in this way, Jesus 17 raising His eyes into the heaven, said: "Father, the time has come! perfect Your Son, so that Your Son may magnify You; for You have invested 2 Him with authority over all mankind, in order that He may give eternal life to all whom You have entrusted to Him. And the eternal life is this: to obtain a knowledge of You the only true God, and the Messiah Whom You have sent. I have exalted You 4 upon the earth, by completing the work which You entrusted Me to do. So now, Father, you restore Me to 5 the honour which I had along with Yourself before the world existed.

### Prayer for the Disciples.

"I have made Your power known 6 to the men whom You entrusted to Me out of the world. They were Your own, and You entrusted them to Me; and they have carefully observed Your message. They now 7 know that all which You have entrusted to Me proceeds from Yourself; because the truths which You have 8 imparted to Me, I have delivered to them. And they have accepted them, and recognised truly that I came from You; and they believed that You sent Me. It is for them that I am praying. 9 I am not praying for the world; but for those whom You have entrusted to Me, because they are Your own. And 10 all that are Mine are Yours, and Yours are Mine; and I am honoured among them. I am now no longer in the 11 world; but they are in the world, and I am coming to You. Holy Father, preserve by Your power those whom You have entrusted to Me; so that they may be one, as We are. While I 12 was with them, I preserved by Your power those whom You entrusted to

Me. I have guarded them, and not one of them is lost, except the son of perdition, so that the Scripture might be verified. But I am now coming to You; and I declare these facts in the world, so that they may have My own joy perfected in themselves. I have delivered Your message to them; and the world has hated them, because they are not of the world, as also I am not of the world. I do not pray that You should remove them from the world; but that You should preserve them from the wicked. They do not belong to the world, as I also do not belong to the world. Make them holy by the Truth: the message—Your own—is TRUTH. As You have sent Me into the world, I have sent them into the world. And for their sakes I made Myself holy, so that they may become holy by TRUTH.

#### Prayer for all Believers.

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

#### Prayer for the future gathering of all Believers.

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

#### The Betrayal.

When Jesus had said this, He went along with His disciples across the brook of Kedron, where there was a

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

"Jesus the Nazarene," was their reply.

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

"Jesus the Nazarene," replied they.

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

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

#### The Judean Trial.

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

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

Peter, "Are you also one of the disciples of this Man?"

"I am not," was his reply.

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

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

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

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

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

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

#### **Peter Denies his Master.**

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

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

#### **The Accusation before Pilate.**

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

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

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

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

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

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

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

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

"You are a king, then?" Pilate re-  
37 marked to Him.

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

Pilate asked Him: "What is  
38 truth?"

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

They accordingly yelled out in  
40 reply, "Not this Man, but Barabbas!" Now Barabbas was a robber.

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

Jesus, therefore, came out, wearing 5

<sup>1</sup> See chapter xiii. 38.

the crown of thorns and the purple robe, when Pilate said to them: "Behold the Man!"

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

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

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

8 When Pilate, however, heard this statement, he became still more terrified;

9 and, re-entering the Palace, he asked Jesus, "Where do You come from?" But Jesus gave him no

10 answer. Pilate, addressing Him, therefore said: "Will You not speak to me? Do You not know that I have power to discharge You, and have power to crucify You?"

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

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

13 When Pilate, therefore, heard these threats, he brought Jesus out, and seated himself upon the bench in a place named The Pavement [but

14 Gabbatha in Hebrew]. It was now the preparation-day for the Passover. It was about twelve o'clock. Addressing the Judeans, he said: "Behold your King!"

15 "Get off! get off!" they yelled out in reply; "crucify Him!"

"Shall I crucify your King?" exclaimed Pilate to them.

"We have no king but Cæsar," was the response of the chief priests.

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

### The Crucifixion.

17 They therefore took Jesus; and He went out, carrying the cross for Himself, to the spot called "Skull-field," which, in the Hebrew, is named Golgotha; where they crucified Him,

18 and with Him two others, one on each

side, and Jesus in the middle. Pilate 19 had also written an inscription, and placed it upon the cross; and the words were, "JESUS THE NAZARENE, THE KING OF THE JUDEANS."

Many of the Judeans, accordingly, 20 read this inscription; because the place where Jesus was crucified was near the city: and it was written in Hebrew, Latin, and Greek. The 21 chief priests of the Judeans, therefore, said to Pilate: "Do not write, 'The King of the Judeans'; but merely that 'He said, I am King of the Judeans.'"

"What I have written," replied 22 Pilate, "I have written."

### Dividing His Garments.

Then, when the soldiers had nailed 23 Jesus to the cross, they took His clothes, and, dividing them into four, gave to each soldier a share. They also took the robe, which, however, was seamless, knitted throughout from the top. They accordingly remarked 24 to each other: "Do not let us tear it, but let us throw for it, whose it shall be"; thus verifying the Scripture which said:

THEY DIVIDED MY CLOTHING  
AMONG THEM;  
AND OVER MY ROBE THEY THREW  
DICE.<sup>1</sup>

This was what the soldiers did.

### Jesus, His Mother, and John.

But there were standing near the 25 cross of Jesus His own mother, His mother's sister, Mary, the Mary of Clopas, as well as Mary the Magdalene. When Jesus, therefore, saw His 26 mother, and the disciple whom He loved, standing near, He said to His mother: "Mother, see your son!" 27 He then said to the disciple: "See, that is your mother!" And from that hour the disciple took her to his own home.

"It is Finished."

After this, Jesus seeing that all was 28 now completed, so that the Scripture might be fulfilled, said: "I THIRST."<sup>2</sup> A vessel full of vinegar was standing 29 at hand; so, filling a sponge with the vinegar, they fastened it to a cane, and held it up to His mouth. Then, when 30 Jesus had received the vinegar, He said: "It is finished!" and bowing His head, He resigned His Spirit.

<sup>1</sup> Psalm xxii. 18.

<sup>2</sup> Psalm lxi. 21.

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

#### The Gospel attested.

35 And the eye-witness gives this evidence, and his evidence is truthful ; and he himself knows that he speaks  
36 true, so that you may believe. For these events happened, in order that the Scripture might be verified: A BONE OF HIM SHALL NOT BE  
37 BROKEN.<sup>1</sup> Again, the Scripture elsewhere says: THEY SHALL GAZE UPON HIM WHOM THEY HAVE PIERCED.<sup>2</sup>

#### Joseph of Arimathæa.

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

#### The First Evidence of the Resurrection.

20 Now on the first day following the Sabbaths,<sup>3</sup> while it was early, in fact,

<sup>1</sup> Exod. xii. 46 ; Psalm xxxiv. 20.

<sup>2</sup> Zech. xii. 10.

<sup>3</sup> This is literally according to the Greek text ; and it is important to observe that at that

still dusk, Mary the Magdalene went to the tomb, and observed that the stone had been removed from its entrance. She therefore came running  
2 to Simon Peter, and the other disciple whom Jesus loved, and said to them : " They have taken away the Master out of the tomb, and we do not know where they have placed Him."

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

#### Jesus appears to Mary the Magdalene.

Mary, however, stood outside, near  
11 the sepulchre, weeping. So crying, as she was, she stooped down to look into the tomb, when she saw two  
12 angels in white, sitting, one at the head, the other at the feet, where the body of Jesus had lain.

Addressing her, they asked, " Why,  
13 woman, are you weeping ? "

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

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

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



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

16 Jesus addressed her: "Mary!"

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

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

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

### Manifestation to the Ten.

19 On the evening therefore of that same day, the first after the Sabbaths, the doors having been shut where the disciples were, owing to dread of the Judeans, Jesus came and stood among them, and said to them: "Peace to you!" And having said this, He showed them His hands as well as His side. The disciples were accordingly delighted at seeing the LORD. 20 He therefore said to them again: "Peace to you! As the Father sent Me, so in the same way I send you." 21 And having said this, He infused Himself into them,<sup>1</sup> and said, "Receive Holy Spirit. If you expel sins from any, they will be free. If you subdue them, they shall be subdued."

### Manifestation to Thomas and others.

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

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

<sup>1</sup> Gen. ii., end of verse 7.

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

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

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

### The Marvellous Take of Fish.

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

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

"No," was their answer.

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

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

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

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

Simon Peter accordingly went and drew the net upon the beach, full of

large fish, to the number of one hundred and fifty-three; and although there were so many, the net was not broken.

- 12 "Come, have your breakfast," said Jesus to them. And none of the disciples ventured to ask Him, "Who are You?" perceiving, as they did, 13 that it was the Lord. Jesus drew near, took the cake, and distributed among them, as well as of the fish.
- 14 This was now the third occasion on which Jesus was manifested to the disciples after He had risen from the dead.

#### Peter's Affection for Jesus.

- 15 Now when they had breakfasted, Jesus said to Simon Peter: "Simon, son of John, are you My friend more than these?"
- "Yes, Master," he said, in reply; "You know that I love You."
- "Feed My lambs," said He.
- 16 Again a second time He asked him: "Simon, son of John, are you My friend?"
- "Yes, Master," was his answer; "You know that I love You."
- 17 "Shepherd My sheep." For the third time He asked him: "Simon, son of John, do you love Me."
- Peter was grieved because He asked him the third time, "Do you love Me?" and, in reply, he said to Him, "Lord, You know all; You know I love You." Jesus replied to him: "Feed My little sheep.
- 18 Most assuredly I tell you, that

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

[He said this, intimating the nature 19 of the death by which he would pay honour to God.] And, having spoken this, He said to him: "Follow Me."

Peter, turning round, saw the disciple whom Jesus loved following—the one who lay near His breast at the supper, and asked: "Who, Master, is the one who is betraying You?" Peter, therefore, seeing him, said to 21 Jesus:

"But what about this one, Lord?"

Jesus replied to him: "If I decide 22 for him to remain until I come, what is that to you? You must follow Me."

[This remark, therefore, led to a 23 general impression among the brothers that that particular disciple would not die. Jesus, however, did not say that he would not die, but, "If I decide for him to remain until I come, what is that to you?"]

#### Postscript.

It is this disciple who attests these 24 events, and wrote this narrative; and we know that his evidence is truth.

And very many more were the acts 25 of Jesus, which, were they to be severally related, I imagine the world itself could not contain the volumes that would be written.]