

The Project Gutenberg EBook of The Gospel of John for Readers, by Lighthouse

** This is a COPYRIGHTED Project Gutenberg eBook, Details Below **

** Please follow the copyright guidelines in this file. **

Copyright (C) 2002 by Lighthouse

This header should be the first thing seen when viewing this Project Gutenberg file. Please do not remove it. Do not change or edit the header without written permission.

Please read the "legal small print," and other information about the eBook and Project Gutenberg at the bottom of this file. Included is important information about your specific rights and restrictions in how the file may be used. You can also find out about how to make a donation to Project Gutenberg, and how to get involved.

Welcome To The World of Free Plain Vanilla Electronic Texts

eBooks Readable By Both Humans and By Computers, Since 1971

*****These eBooks Were Prepared By Thousands of Volunteers!*****

Title: The Gospel of John for Readers

Author: Lighthouse

Release Date: May, 2004 [EBook #5656]

[Yes, we are more than one year ahead of schedule]

[This file was first posted on August 4, 2002]

Edition: 10

Language: English

Character set encoding: ASCII

*** START OF THE PROJECT GUTENBERG EBOOK, THE GOSPEL OF JOHN FOR READERS ***

Copyright (C) 2002 by Lighthouse.

The Gospel of John
for Readers

Editor's Preface

"We must know before we can love. In order to know God, we must often think of Him. And when we come to love Him, we shall then also think of Him often, for our heart will be with our treasure " ... Brother Lawrence's The Practice of the Presence of God.

The way to know God is by reading the gospels. Gospel is interpreted Good News - God's good news to His world. It is the new testament and perspective we must have in order to know and love Him as He means us to know and love Him.

The gospel of John is called the gospel of love. And, indeed, it is a love story, written by that disciple whose heart was totally surrendered. Brother Lawrence, whose heart was also totally surrendered, was a great believer in doing what was most practical, simple, and direct.

May this version of The Gospel of John, a reader's version, help us all to see the exquisite beauty and simple yet practical message of God's good news through eyes of love.

in His gentle service,
Lightheart
PracticeGodsPresence.com
August 2002

The Gospel of John

1. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him. Without Him was not any thing made that was made. In Him was life; and the life was the light of men. The light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God whose name was John. He came to bare witness of the Light that all men through Him might believe. John was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God, even to them that believe on His name: those who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh and dwelt among us. And we beheld His glory, the glory as of the only begotten son of the Father, full of grace and truth.

John bore witness of Him and cried, saying, This was He of whom I spoke. He that cometh after me is preferred before me because He was before me. We have all received of His fullness, grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.

No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, hath declared Him.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and did not deny. He confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou that we may give an answer to them that sent us? What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as was said by the prophet Esaias. And they who were sent by the Pharisees asked him, Why baptizest thou then if thou be not that Christ nor Elias nor that prophet?

John answered them, saying, I baptize with water but there standeth One among you, whom ye know not. He it is, who, coming after me, is preferred before me and whose foot straps I am not worthy to unloose. These things were done in Bethabara beyond Jordan where John was baptizing. When John saw Jesus coming toward him, he saith, Behold the Lamb of God who taketh away the sin of the world. This is He of whom I said, After me cometh a man which is preferred before me because He was before me. I knew Him not except that He should be made manifest to Israel. Therefore I come baptizing with water. John bore record saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. I knew Him not except that He who sent me to baptize with water said to me, Upon whom thou shalt see the Spirit descending and remaining on Him, this is He which baptizeth with the Holy Ghost. I saw Him, and bare record that this is the Son of God.

The next day John and two of his disciples saw Jesus as He walked. John said, Behold the Lamb of God! The two disciples heard John speak and followed Jesus. Jesus turned, saw them following, and saith unto them, What seek ye? They said to Him, Rabbi, (which is interpreted, Master) where dwellest Thou? He saith unto them, Come and see. They came and saw where He dwelt and abode with Him that day. It was about the tenth hour.

One of the two which heard John speak and followed Jesus was Andrew, Simon Peter's brother. First he findeth his own brother, Simon, and saith to him, We have found the messias, (which is interpreted, the Christ) and he brought him to Jesus. When Jesus beheld him He said, Thou art Simon the son of Jona. Thou shalt be called Cephas (which is interpreted, a stone).

A day later, Jesus went forth into Galilee and findeth Philip and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael and saith unto him, We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

Jesus saw Nathanael coming to Him and saith of him, Behold an Israelite in whom is no guile! Nathanael saith unto Him, Whence knowest Thou me?

Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God. Thou art the King of Israel.

Jesus answered and said unto him, Because I said unto thee I saw thee under the fig tree believest thou? Thou shalt see greater things than these. And He saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man.

2. Three days later there was a marriage in Cana of Galilee. The mother of Jesus was there. And both Jesus and His disciples were called to the marriage. And when they wanted wine, the mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, But what am I to do? Mine hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do it.

Now there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. They filled them up to the brim. Then He saith unto them, Draw out now, and carry them unto the governor of the feast.

When the ruler of the feast had tasted the water that was made wine and knew not whence it was, (but the servants which drew the water knew) the governor of the feast called the bridegroom. He saith unto him, Every man at the beginning doth set forth good wine, and, when men have well drunk, then that which is worse, but thou hast kept the good wine until now! This beginning of miracles Jesus did in Cana of Galilee. He showed forth His glory and His disciples believed on Him.

After this He went down to Capernaum, He, His mother, His brethren, and His disciples. They continued there for a few days. The passover was at hand. Jesus went up to Jerusalem and found in the temple those that sold oxen and sheep and doves and changers of money sitting. And when He had made a scourge of small cords, He drove them all out of the temple and overthrew the tables. He said unto them that sold doves, Take these things hence. Make not my Father's house a house of merchandise. Here His disciples remembered that it was written, The zeal of thine house hath eaten me up.

Then answered the Jews and said unto Him, What sign showest Thou unto us, seeing that Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt Thou raise it up again in three days? But He spoke of the temple of His body. When, therefore, He was risen from the dead, His disciples remembered that He had said this to them and they believed the scripture and the word which Jesus had said.

When He was in Jerusalem at the passover feast day, many believed in His name when they saw the miracles which He did. But Jesus did not commit Himself.

3. There was a man named Nicodemus, a Pharisee and a ruler of the Jews. He came to Jesus by night and said unto Him, Rabbi, we know that Thou art a teacher come from God because no man can do these miracles that Thou doest unless God be with Him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth and thou hearest the sound but cannot tell whence it cometh and whither it goeth. The same is as I have said of the Spirit.

Nicodemus answered and said unto Him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel and knowest not these things? Verily, verily, I say unto thee, We speak what we know, testify that we have seen, and ye receive not our witness. If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?

No man hath ascended up to heaven except He that came down from heaven, the Son of man. As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up so that whosoever believeth in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world but that the world, through Him, might be saved. He that believeth on Him is not condemned. But he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God.

This is the condemnation: light is come into the world and men loved darkness rather than light because their deeds were evil. Every one that doeth evil hateth the light and cometh not to the light lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be shown that they are wrought in God.

After these things Jesus and His disciples went into the land of Judaea. There He tarried with them and baptized. And John also was baptizing in Aenon near to Salim because there was much water there, so many people came and were baptized. For John was not yet cast into prison.

A question arose between some of John's disciples and the Jews about purifying. They went to John and said, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, He baptizeth and all men come to Him.

John answered and said, A man can receive nothing unless it be given him from heaven. Ye yourselves bear me witness that I said I am not the Christ but that I am sent before Him. He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth Him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I must decrease.

He that cometh from above is above all. He that is of the earth is earthly and speaketh of the earth. He that cometh from heaven is above all. All that He hath seen and heard He testifieth and no one receiveth His testimony. He that hath received His testimony hath set to his seal that God is true. For He whom God hath sent speaketh the words of God because God giveth unto Him the Spirit without limit. The Father loveth the Son and hath given all things into His hand. He that believeth on the Son hath everlasting life. He that believeth not on the Son shall not see life but the wrath of God abideth on him.

4. When the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus Himself baptized not, but His disciples) He left Judaea and departed again into Galilee. He needed to go through Samaria. There He came to a city of Samaria called Sychar, which is near the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus, therefore, being wearied with His journey, sat down on the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink. (For His disciples were gone away unto the city to buy meat.)

She said unto Him, How is it that Thou, being a Jew, askest drink of me, a woman of Samaria? The Jews have no dealings with the Samaritans? Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee Give me to drink, thou wouldest have asked of Him and He would have given thee living water.

The woman saith unto Him, Sir, Thou hast nothing to draw with and the well is deep. From whence hast Thou that living water? Art Thou greater than our father Jacob who gave us the well and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst. The water that I give him shall be a well of water springing up in him into everlasting life. The woman saith unto Him, Sir, give me this water that I thirst not and never have to come hither to draw it. Jesus saith unto her, Go, call thy husband and come hither. The woman answered and said, I have no husband.

Jesus said unto her, Thou hast well said, I have no husband for thou hast had five husbands. He whom thou now hast is not thy husband. In that saidst thou truly. The woman saith unto Him, Sir, I perceive that Thou art a prophet. Our fathers worshipped in this mountain and ye say that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe me, the hour cometh when ye shall, neither worship the Father in this mountain nor at Jerusalem. Ye worship ye know not what. We know what we worship because salvation is of the Jews. But the hour cometh, and is now, when the true worshippers shall worship the Father in spirit and in truth because the Father seeketh such to worship Him. God is a Spirit. They that worship Him must worship Him in spirit and in truth. The woman saith unto Him, I know that a messias cometh which is called Christ. When He is come He will tell us all things. Jesus saith unto her, I that speak unto thee am He. At this time His disciples came and they marvelled that He talked with the woman. Yet no man said, What seekest Thou? or, Why talkest Thou with her?

The woman then left her waterpot and went her way. In the city she saith to the men, Come, see a man which told me all the things that I ever did. Is not this the Christ? Then they went out of the city and came unto Him.

In the meanwhile His disciples prayed Him, saying, Master, eat. But He said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought Him ought to eat? Jesus saith unto them, my meat is to do the will of Him that sent me and to complete His work. Say not ye, There are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields. They are all ready to harvest. He that reapeth now receiveth wages and gathereth fruit unto life eternal so that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth. I sent you to reap where ye bestowed no labour. Other men laboured and ye are entered into their labours.

And many of the Samaritans of that city believed on Him for the saying of the woman who testified, He told me all that ever I did. So when the Samaritans were come unto Him, they besought Him to tarry with them. And He abode there two days. Many more believed because of His own word. They said unto the woman, Now we believe, not because of thy saying but because we have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world.

Now after two days He departed from there and went into Galilee. Jesus Himself testified that a prophet hath no honour in his own country. When He come into Galilee, the Galilaeans received Him after having seen all the things that He did at Jerusalem at the feast because they also were at the feast. So Jesus came again into Cana of Galilee where He turned the water into wine.

Now there was a certain nobleman at Capernaum, whose son was sick. When he heard that Jesus left Judea and was in Galilee, he went to Him and besought Him to come down and heal his son who was near death. Then said Jesus unto him, Except ye see signs and wonders ye will not believe. The nobleman saith unto Him, Sir, come before my child dies.

Jesus saith unto him, Go thy way. Thy son liveth. The man believed the

word that Jesus had spoken unto him and he went his way. As he was going along his servants met him saying, Thy son liveth. Then inquired he of them the hour when the son began to mend. They said, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in which Jesus said to him, Thy son liveth. And he believed, and his whole house believed. This is the second miracle that Jesus did when He was come out of Judaea into Galilee.

5. After this there was a feast of the Jews. Jesus went up to Jerusalem. At Jerusalem, by the sheep market, there is a pool with five porches and, in Hebrew, is called Bethesda. On these porches lay a great multitude of impotent folk, of blind, halt, withered, who wait for the moving of the water. For, at a certain season, an angel went down into the pool and stirred the water. Whoever first stepped in was made whole of whatsoever disease he had.

A certain man was there which had an infirmity thirty and eight years. When Jesus saw him and knew that he had been such a long time in that condition, He saith unto him, Wilt thou be made whole? The impotent man answered, Sir, I have no man, when the water is stirred, to put me into the pool. Before I come another steppeth down before me. Jesus saith unto him, Rise, take up thy bed and walk. Immediately the man was made whole, took up his bed, and walked. This was on the sabbath day.

The Jews therefore said to him that was cured, It is the sabbath day. It is not lawful for thee to carry thy bed. He answered them, He that made me whole said unto me, Take up thy bed and walk. Then asked they him, What man is that which said unto thee, Take up thy bed and walk? And he that was healed knew not who it was because Jesus had conveyed Himself away from the multitude gathered in that place.

Afterward Jesus findeth him in the temple and said unto him, Behold, thou art made whole. Sin no more lest a worse thing come unto thee. The man departed and told the Jews that it was Jesus who had made him whole. Therefore did the Jews persecute Jesus. They sought to slay Him because He had done these things on the sabbath day. But Jesus answered them, my Father worketh hitherto, and I work.

Therefore the Jews sought the more to kill Him because He not only had broken the sabbath but He said also that God was His Father, making Himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself except what He seeth the Father do, for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son and showeth Him all things that He Himself doeth. And He will show Him greater works than these that ye may marvel. For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son. This is so all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him.

Verily, verily, I say unto you, He that heareth my word and believeth

on Him that sent me hath everlasting life and shall not come into condemnation but pass from death unto life. Verily, verily, I say unto you, The hour is coming, and is now, when the dead shall hear the voice of the Son of God. They that hear shall live. For as the Father hath life in Himself so hath He given to the Son to have life in Himself. And He hath given Him authority to execute judgment also because He is the Son of man.

Marvel not at this because the hour is coming in which all that are in graves shall hear His voice and shall come forth. They that have done good go unto the resurrection of life. They that have done evil go unto the resurrection of damnation. I can of myself do nothing. As I hear, I judge. And my judgment is just because I seek not my own will but the will of the Father who hath sent me.

If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man. I say these things that ye might be saved. He was a burning and a shining light and ye were willing, for a season, to rejoice in his light. But I have greater witness than that of John, for the works which the Father hath given me to complete are the same works that I do. Witness that the Father hath sent me. The Father Himself which hath sent me hath borne witness of me. Ye have neither heard His voice at any time nor seen His shape. Ye have not His word abiding in you because whom He hath sent ye believe not.

Search the scriptures. In them ye think ye have eternal life. They are that which testify of me. Yet ye will not come to me that ye might have life. I receive not honour from men but I know you that have not the love of God in you. I am come in my Father's name and ye receive me not. If another shall come in his own name him ye will receive. How can ye believe when ye receive honour one of another and seek not the honour that cometh only from God? Do not think that I will accuse you to the Father. There is already one that accuseth you: Moses, in whom ye trust. For had ye believed Moses ye would have believed me because he wrote of me. But if ye believe not his writings how shall ye believe my words?

6. After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed Him because they saw the miracles which He did on those who were diseased. Jesus went up into a mountain and there He sat with His disciples. The passover, a feast of the Jews, was nigh. When Jesus saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread that these may eat? This He said to test Philip because Jesus Himself knew what He would do. Philip answered Him, Two hundred pennyworth of bread is not sufficient for every one to take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, who has five barley loaves and two small fishes. But what are they among so many?

And Jesus said, Have the men sit down on the grass. So the men, about five thousand, sat down. Then Jesus took the loaves. When He had given thanks, He distributed them to the disciples, and the disciples to them that were seated. Then the same with the fishes. When all were filled, He said unto His disciples, Gather up the fragments that remain so that nothing be wasted. Therefore they gathered them together and filled twelve baskets with the leftover fragments of the five barley loaves. Those who, when they had seen the miracle that Jesus did, said, This is truly that prophet that should come into the world. When Jesus perceived that they would come and take Him by force to make Him a king, He departed alone into a mountain.

It was now evening. His disciples went down to the sea and entered into a boat and went toward Capernaum. It grew dark and Jesus had not come to them. Then the sea arose by the force of a great wind. When they had rowed about five and twenty or thirty furlongs, they saw Jesus walking on the sea and drawing near the boat. They were afraid. But He saith unto them, It is I. Be not afraid. Then they willingly received Him into the boat and immediately were at the land whither they went.

The day following, the people who stood on the other side of the sea saw that there was no other boat there, except the one His disciples entered. And they saw that Jesus went not with His disciples but that His disciples left alone. (Howbeit there came other boats from Tiberias nigh unto the place where they ate bread after the Lord had given thanks.) When the people saw that Jesus was not there, nor His disciples, they took boats to Capernaum to look for Him.

Now when they found Jesus on the other side of the sea, they said unto Him, Rabbi, when camest Thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me not because ye saw the miracles, but because ye ate of the loaves and were filled. Labour not for the meat which perisheth but for that meat which endureth unto everlasting life. It is what the Son of man shall give you for God the Father hath sealed Him.

Then said they unto Him, What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent. And they said, What sign showest Thou, then, that we may see and believe Thee? What dost Thou work? Our fathers ate manna in the desert; as it is written, He gave them bread from heaven to eat.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven. My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life. He that cometh to me shall never hunger. And he that believeth on me shall never thirst. But I also said to you that ye have seen me and believe not. All that the Father giveth me shall come to me. And him that cometh to me I will not cast out because I came down from heaven not to do my own will, but the will of Him that sent me.

This is the Father's will that hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life. And I will raise him up at the last day.

The Jews then murmured at Him because He said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me except that the Father which hath sent me draw him to me. And I will raise him up at the last day. It is written in the prophets that they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. No man hath seen the Father except He which is of God.

Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers ate manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat, thereof, and not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever. And the bread that I will give is my flesh which I will give for the life of the world.

The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whosoever eateth my flesh and drinketh my blood hath eternal life. I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. The living Father hath sent me and I live by the Father. Therefore, he that eateth me shall also live by me. This is that bread which came down from heaven. Not the manna your fathers ate. He that eateth of this bread shall live for ever. These things said He in the synagogue as He taught in Capernaum.

When they heard this, many of His disciples said, This is a hard saying. Who can hear it? Jesus knew that His disciples murmured at it and said, Doth this offend you? What and if ye shall see the Son of man ascend up where He was before? It is the spirit that quickeneth. The flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not and who would betray Him. And He said, Therefore I said unto you that no man can come unto me except it were given of my Father. From that time many of His followers went back and walked with Him no more.

Then said Jesus unto the twelve, Will ye also go away? Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. We believe and are sure that Thou art that Christ, the Son of the

living God. Jesus answered them, Have not I chosen you twelve and one of you is a devil? He spoke of Judas Iscariot, the son of Simon, for he it was, of that twelve, that should betray Him.

7. After these things Jesus walked in Galilee. He would not walk in Jewry because the Jews sought to kill Him. Now the Jews' feast of tabernacles was at hand. His brethren, therefore, said unto Him, Depart hence. Go into Judaea that Thy disciples also may see the works that Thou doest. For there is no man that doeth any thing in secret, and He Himself seeketh to be known openly. If Thou do these things show Thyself to the world. For neither did His own brethren believe in Him.

Then Jesus said unto them, my time is not yet come but your time is always ready. The world cannot hate you but me it hateth because I testify that the works thereof are evil. Go ye up unto this feast. I go not up yet for my time is not yet fully come.

When He had said these words unto them He remained in Galilee. But when His brethren were gone up, then went He also to the feast, not openly, but in secret. The Jews sought Him at the feast and said, Where is He? There was much murmuring among the people concerning Him. Some said, He is a good man. Others said, Nay; He deceiveth the people. However, no man spoke openly of Him for fear of the Jews.

Now about the midst of the feast Jesus went up into the temple and taught. And the Jews marvelled, saying, How knoweth this man letters having never learned? Jesus answered them and said, My doctrine is not mine but His that sent me. If any man will do His will he shall know whether the doctrine be of God or whether I speak of myself. He that speaketh of himself seeketh his own glory. He that seeketh His glory that sent Him, no unrighteousness is in Him.

Did not Moses give you the law and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil who goeth about to kill Thee? Jesus answered and said unto them, I have done one work and ye all marvel. Moses gave unto you circumcision (not because it is of Moses, but of the fathers) and ye circumcise a man on the sabbath day. If a man receives circumcision on the sabbath day that the law of Moses should not be broken, are ye angry at me because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment.

Some of them said, Is not this He whom they seek to kill? But, lo, He speaketh boldly and they say nothing to Him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence He is but when Christ cometh no man knoweth whence He is. Then cried Jesus in the temple as He taught saying, Ye both know me and know whence I am. I am not come of myself but He that sent me is true, whom ye know not. But I know Him for I am from Him and He hath sent me.

Then they sought to take Him but no man laid hands on Him because His hour was not yet come. Many of the people believed on Him and said, When Christ cometh will He do more miracles than these which this man

hath done? The Pharisees heard that the people murmured such things concerning Him. And the Pharisees and the chief priests sent officers to take Him.

Jesus said unto them, Yet a little while am I with you and then I go unto Him that sent me. Ye shall seek me and shall not find me. And where I go ye cannot come. Then said the Jews among themselves, Whither will He go that we shall not find Him? Will He go unto the dispersed among the Gentiles and teach the Gentiles? What manner of saying is this that He said, Ye shall seek me and shall not find me? And, where I am, thither ye cannot come?

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let Him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spoke He of the Spirit which they that believe on Him would receive. The Holy Ghost was not yet given because Jesus was not yet glorified.) Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said that Christ cometh of the seed of David and out of the town of Bethlehem, where David was? So there was a division among the people because of Him. Some of them would have taken Him, but no man laid hands on Him.

Then came the officers to the chief priests and Pharisees. They said unto them, Why have ye not brought Him? The officers answered, Never man spoke like this man. Then answered the Pharisees, Are ye also deceived? Have any of the rulers or any of the Pharisees believed on Him? These people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man before it hear him and know what he doeth? They answered and said to him, Art thou also of Galilee? Search and look, for, out of Galilee, ariseth no prophet. And every man went unto his own house.

8. Jesus went unto the Mount of Olives. Early in the morning He came again into the temple and all the people came unto Him. He sat down and taught them. Now the scribes and Pharisees brought to Him a woman taken in adultery. When they sat her in the midst, they say unto Him, Master, this woman was taken in adultery, in the very act. Moses, in the law, commanded us that such should be stoned. What sayest Thou? This they said, tempting Him, that they might have reason to accuse Him. But Jesus stooped down and, with His finger, wrote on the ground as if He heard them not. So when they continued asking Him, He lifted Himself up and said to them, He that is without sin among you, let him first cast a stone at her. Then He stooped down again and wrote on the ground.

Those who heard this, being convicted by their own conscience, went out one by one, beginning with the eldest and down to the last. Now Jesus was left alone and the woman was standing in the midst. When Jesus lifted Himself up and saw none but the woman, He said unto her, Woman,

where are thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee. Go and sin no more.

Then spoke Jesus again unto them, saying, I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees said unto Him, Thou bearest record of Thyself. Thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true because I know whence I came, and whither I go. But ye cannot tell whence I come, and whither I go. Ye judge after the flesh. I judge no man. And yet, if I judge, my judgment is true because I am not alone, but I and the Father that sent me are one.

It is also written in your law, that the testimony of two men is true. I am one that beareth witness of myself. The Father that sent me also beareth witness of me. Then said they unto Him, Where is Thy Father? Jesus answered, Ye neither know me nor my Father. If ye had known me ye should have known my Father also. Jesus spoke these words in the treasury as He taught in the temple. No man laid hands on Him because His hour was not yet come.

Jesus said unto them, I go my way. Ye shall seek me and shall die in your sins. Whither I go, ye cannot come. Then said the Jews, Will He kill Himself because He saith, Whither I go, ye cannot come? And He said unto them, Ye are from beneath. I am from above. Ye are of this world. I am not of this world. I said therefore unto you, that ye shall die in your sins because if ye believe not that I am He, ye shall die in your sins.

Then said they unto Him, Who art Thou? And Jesus saith. The same that I said to you from the beginning. I have many things to say and to judge of you. But He that sent me is true. I speak to the world those things which I have heard from Him. They understood not that He spoke to them of the Father. Then said Jesus, When ye have lifted up the Son of man then shall ye know that I am He. I do nothing of myself. As my Father hath taught me I speak these things. He that sent me is with me. The Father hath not left me alone because I do always those things that please Him. As He spoke these words many believed Him.

Jesus said to those Jews which believed on Him, If ye continue in my word, then are ye my disciples indeed. Ye shall know the truth and the truth shall make you free. They answered Him, We are Abraham's seed and were never in bondage to any man. How sayest Thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. The servant abideth not in the house forever, but the Son doth abide forever. If the Son, therefore, shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me because my word hath no place in you. I speak that which I have seen with my Father; and ye do that which ye have seen with your father. They answered and said unto Him, Abraham is our father.

Jesus saith unto them, If ye were Abraham's children ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth which I have heard of God. Ye do the deeds of your father. Then said they to Him, We were not born of fornication; we have one Father, God. Jesus said unto them, If God were your Father ye would love me for I proceeded forth and came from God. I came not of myself, but of Him who sent me. Why do ye not understand my speech? Is it because ye cannot hear my word?

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning. He dealt not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own because he is a liar, and the father of all lies. Yet, I tell you the truth and ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words. Ye, therefore, hear them not because ye are not of God.

The Jews said, Are we not right that Thou art a Samaritan and hast a devil? Jesus answered, I have not a devil. I honour my Father and ye dishonour me. I seek not my own glory. There is One that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying he shall never see death. Then said the Jews, Now we know that Thou hast a devil. Abraham is dead, and so are the prophets. Thou sayest, If a man keep my saying he shall never taste of death. Art Thou greater than our father Abraham and the prophets who are dead? Who makest Thou Thyself?

Jesus answered, If I honour myself, my honour is nothing. It is my Father, whom you say is your God, that honoureth me. Yet ye have not known Him. But I know Him and, if I should say I know Him not, I shall be a liar like unto you. But I know Him and keep His saying. Your father Abraham rejoiced to see my day. He saw and was glad for it. Then said the Jews unto Him, Thou art not yet fifty years old and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then they took up stones to cast at Him. But Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

9. Jesus passed by a man who was blind from birth. His disciples asked Him, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned nor his parents; but that the works of God should be made manifest in him. I must work the works of Him that sent me while it is day. The night cometh when no man can work. As long as I am in the world, I am the light of the world. When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam (which means Sent).

He went his way therefore, and washed, and came seeing. The neighbours and they who before had seen he was blind, said, Is not this he that sat and begged? Some said, This is he. Others said, He is like him. But he said, I am he. Therefore said they unto him, How were thine eyes

opened? He answered and said, A man that is called Jesus made clay, and anointed my eyes, and said unto me, Go to the pool of Siloam and wash. I went and washed and I received my sight. Then they said to him, Where is He? And he said, I know not. They brought him to the Pharisees. It was also the sabbath day when Jesus made the clay and opened his eyes. Then, once again, the Pharisees asked him how he had received his sight. He said unto them, He put clay upon my eyes, and I washed and do see.

Therefore said some of the Pharisees, This man is not of God because He keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. Then they said to the blind man again, what sayest thou of He that hath opened thine eyes? He said, He is a prophet. But the Jews did not believe that he had been blind and received his sight until they called his parents. And they asked them, Is this your son who ye say was born blind? How then doth he see? His parents answered them, We know that this is our son and that he was born blind, but by what means he now seeth, we know not. Or who hath opened his eyes, we know not. He is of age. Ask him. He shall speak for himself. These words spoke his parents because they feared the Jews, for the Jews had agreed that, if any man said that He was the Christ, that man should be put out of the synagogue. Therefore said his parents, Our son is of age; ask him.

They called the man that was blind once again, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether He be a sinner I know not. One thing I know, that, whereas I was blind, now I see. Then said they to him again, What did He do to thee? How opened He thine eyes? He answered them, I have told you already and ye did not hear. Wherefore would ye hear it again? Will ye also be His disciples? Then they reviled him and said, Thou art His disciple; but we are Moses' disciples. We know that God spoke to Moses. As for this one, we know not from whence He comes.

The man answered and said unto them, Why here is a marvellous thing, that ye know not from whence He is come, and yet He hath opened my eyes. Now we know that God heareth not sinners. But if any man be a worshipper of God, and doeth His will, him He heareth. Since the world began was it ever heard that any man opened the eyes of one that was born blind? If this man were not of God He could do nothing. They answered and said unto him, Thou wast born in sin. Dost thou dare teach us? And they cast him out.

Jesus heard that they had cast him out. When He found him He said unto him, Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him and it is He that talketh with thee. And he said, Lord, I believe. And he worshipped Him. Then Jesus said, For judgment I am come into this world that they which see not might see; and they which see might be made blind. Some of the Pharisees who were with Him heard these words and said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

10. Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth. The sheep hear his voice. He calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them and the sheep follow because they know his voice. A stranger they will not follow. Instead, they will flee because they know not the voice of strangers.

This parable spoke Jesus unto them. Yet they understood not what things He spoke about. Then Jesus said again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door. If any man enter in by me he shall be saved, and shall go in and out and find pasture. The thief cometh not except to steal and kill and destroy. I am come that they might have life and that they might have it more abundantly.

I am the Good Shepherd. The good shepherd giveth His life for the sheep. But he that is a hireling and not the shepherd, whose sheep are not his own, sees the wolf coming and leaves the sheep and flees. The wolf catcheth and scattereth the sheep. The hireling flees because he is a hireling and careth not for the sheep. I am the Good Shepherd. I know my sheep and am known by my sheep. The Father knoweth me, even as I know the Father. I lay down my life for the sheep. Other sheep I have also who are not of this fold. Them also I must bring and they shall hear my voice. There shall be One Fold and One Shepherd. Therefore doth my Father love me because I lay down my life that I might take it up again. No man taketh it from me, but I lay it down myself. I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father. There was a division therefore among the Jews for these sayings. Many of them said, He hath a devil and is mad; why hear ye Him? Others said, These are not the words of Him that hath a devil. Can a devil open the eyes of the blind?

In Jerusalem it was winter and the feast of the dedication. Jesus walked in the temple upon Solomon's porch. Then the Jews surrounded Him and said, How long dost Thou make us doubt? If Thou be the Christ, tell us plainly. Jesus answered them, I told you and ye believed me not. The works that I do in my Father's name bear witness of me. But ye believe not because ye are not of my sheep. As I said to you, My sheep hear my voice and I know them and they follow me. And I give them eternal life. They shall never perish, nor shall any man pluck them out of my hand. My Father, who gave them to me, is greater than all. No man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones to stone Him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?

The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God. Jesus answered them, Is it not written in your law, I said Ye are gods?

If He called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of Him whom the Father hath sanctified and sent into the world, thou blasphemest because I said I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works that ye may know and believe that the Father is in me, and I in Him.

Therefore they sought again to take Him but He escaped out of their hand and went away again beyond Jordan to the place where John at first baptized. There He abode. And many resorted unto Him, and said, John did no miracle but all things that John spoke of this man were true. And many believed on Him there.

11. Now a certain man was sick. His name was Lazarus of Bethany. His sisters sent word to Jesus, saying, Lord, behold, he whom Thou lovest is sick. When Jesus heard this, He said, This sickness is not unto death, but for the glory of God, that the Son of God might thereby be glorified. Jesus loved Martha and her sister and Lazarus. However, He remained two more days in the same place where He was. Then saith He to His disciples, Let us go into Judaea. His disciples say unto Him, Master, the Jews have sought to stone Thee. Goest Thou there again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not because he seeth the light of this world. But if a man walk in the night, he stumbleth because there is no light in him.

After that He saith to them, Our friend Lazarus sleepeth but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleeps, he shall do well. However, Jesus spoke of death but they thought that He had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the extent ye may believe. Let us go unto him. Then Thomas, called Didymus, said to his fellow disciples, Let us also go that we may die with Him.

When Jesus came, He found that Lazarus had already lain in the grave four days. Now Bethany was near Jerusalem, about fifteen furlongs off, and many of the Jews came to Martha and Mary to comfort them concerning their brother. Martha, as soon as she heard that Jesus was coming, went and met Him but Mary remained in the house. Then said Martha unto Jesus, Lord, if Thou hadst been here my brother would not have died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto Him, Yes, Lord. I believe that Thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went and called Mary, her sister, saying, The Master is come and calleth for thee.

As soon as she heard that, she arose quickly and came unto Him. Now

Jesus was not yet come into the town but was in that place where Martha met Him. Some Jews that were with her in the house to comfort her, saw Mary hastily rise up and go out. They followed her, saying, She goeth unto the grave to weep there. Then, when Mary came where Jesus was and saw Him, she fell down at His feet saying unto Him, Lord, if Thou hadst been here my brother had not died. When Jesus saw her weeping, and those who came with her also weeping, He groaned in the spirit and was troubled. He said, Where have ye laid him? They said unto Him, Lord, come and see. Jesus wept.

Then said the Jews, Behold how He loved him! And some of them said, Could not He who opened the eyes of the blind, have caused that this man should not have died? Jesus therefore again groaning in Himself cometh to the grave. It was a cave and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid.

And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard me. And I know that Thou hearest me always. Because of these standing by I say it that they may believe that Thou hast sent me. And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. Now he that was dead came forth bound hand and foot with graveclothes and his face was wound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him. But some of them went to the Pharisees and told them what things Jesus had done. Then the chief priests and the Pharisees gathered a council, and said, What do we for this man doeth many miracles? If we let Him thus alone, all men will believe on Him and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people so the whole nation perish not. And this spoke he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation, and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together to put Him to death.

Jesus therefore walked no more openly among the Jews but went unto a country near to the wilderness, into a city called Ephraim, and there continued with His disciples. Now the Jews' passover was near at hand. Many went out of the country up to Jerusalem before the passover in order to purify themselves. Then sought they for Jesus, and spoke among themselves, as they stood in the temple, What think ye, that He will not come to the feast? The chief priests and the Pharisees had given a commandment, that, if any man knew where He was, he should show it, that they might take Him.

12. Six days before the passover, Jesus came to Bethany where He had raised Lazarus from the dead. There they made Him a supper. Martha served. Lazarus was one of those who sat at the table with Him. Then Mary took a pound of very costly ointment of spikenard and anointed the feet of Jesus and wiped His feet with her hair. The house was filled with the fragrance of the ointment. Then saith one of His disciples, Judas Iscariot, Simon's son, who would betray Him, Why was not this ointment sold for its great worth and given to the poor? This he said not that he cared for the poor but because he was a thief, and held the bag, and minded what was put therein. Jesus said, Let her alone. Against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.

Many of the Jews knew that He was there. But they came not for Jesus' sake only, but that they might also see Lazarus whom He had raised from the dead. The chief priests consulted that they might also put Lazarus to death because he was the reason many of the Jews went away and believed on Jesus.

On the next day many people who had come for the feast heard that Jesus was coming to Jerusalem. They took branches of palm trees, went forth to meet Him, and cried, Hosanna! Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when He had found a young colt, sat thereon; for it is written, Fear not, daughter of Sion. Behold, thy King cometh, sitting on an ass's colt. These things His disciples did not at first understand. But when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things unto Him. The people that were with Him when He called Lazarus out of his grave, and raised him from the dead, bore record. For this reason also the people met Him because they heard He had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail not? Behold, the world is gone after Him.

There were certain Greeks among these that came to worship at the feast. Some of them went to Philip, who was from Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew. Then Andrew and Philip told Jesus. Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, unless a corn of wheat fall into the ground and die, it abideth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me. Where I am, there also shall my servant be. If any man serve me, him will my Father honour. Now my soul is troubled. But what shall I say? Father, save me from this hour? Yet for this reason came I unto this hour. Father, glorify Thy name. Then there came a voice from heaven, saying, I have both glorified it, and will glorify it again.

The people that stood by and heard it said that it thundered. Others said, an angel spoke to Him. Jesus answered and said, This voice came not because of me, but for your sake. Now is the judgment of this

world. Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This He said, signifying what death He should die.

The people answered Him, We have heard out of the law that Christ abideth for ever. How sayest Thou, The Son of man must be lifted up? Who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light lest darkness come upon you. For he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.

These things Jesus spoke and then departed and hid Himself. Even though He had done many miracles before them, they still did not believe Him. Thus it was that the saying of Esaias the prophet might be fulfilled, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? Therefore they could not believe, because Esaias also said, He hath blinded their eyes and hardened their hearts that they should not see with their eyes, nor understand with their heart and be converted, and I should heal them. These things said Esaias, when he saw His glory and spoke of Him.

Nevertheless among the chief rulers many believed on Him. But because of the Pharisees they did not confess Him lest they should be put out of the synagogue. They loved the praise of men more than the praise of God. Jesus cried and said, He that believeth on me, believeth not on me, but on Him that sent me. And he that seeth me seeth Him that sent me. I am come as a light into the world that whosoever believeth on me should not abide in darkness. If any man hear my words and believe not, I judge him not because I came not to judge the world but to save the world. He that rejects me and receives not my words, hath One that judgeth him. He Whose words I have spoken shall judge him in the last day. For I have not spoken of myself, but of the Father who sent me. He gave me a commandment of what I should say and what I should speak. I know that His commandment is life everlasting. Whatever I speak I speak as the Father said unto me.

13. It was before the feast of the passover. Jesus knew that His hour was come and that He should depart out of this world unto the Father. Having loved His own who were in the world, He loved them unto the end. Supper was ended. The devil now put it into the heart of Judas Iscariot, Simon's son, to betray Him. Jesus knew that the Father had given all things into His hands and that He came from God, and went to God. He arose from supper, laid aside His garments, took a towel, and girded Himself. After that He poureth water into a basin and began to wash the disciples' feet. He then wiped them with the towel wherewith He was girded.

When He came to Simon Peter, he saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not then thou hast no part with me. Simon Peter then saith unto Him, Lord, not my feet only

but also my hands and my head. Jesus saith to him, He that is washed needeth not wash more than his feet, for he is clean every whit. Ye are clean. But not all are clean. He said this last for He knew who should betray Him.

After He washed their feet, put on His garments, and sat down again, He said unto them, Know ye what I have done to you? Ye call me Master and Lord. And ye say well for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord. Neither He that is sent greater than He that sent Him. If ye know these things, happy are ye if ye do them.

I speak not of all of you. I know whom I have chosen. But that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it comes so when it is come to pass, ye may believe that I am He. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me. He that receiveth me receiveth Him that sent me.

When Jesus had thus said, He was troubled in spirit and testified saying, Verily, verily, I say unto you that one of you shall betray me. Then the disciples looked one on another, doubting of whom He spoke. Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spoke. He, then, lying on Jesus' breast, saith unto Him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop when I have dipped it. When He had dipped the sop He gave it to Judas Iscariot, the son of Simon. And, after the sop, Satan entered into him. Then said Jesus to him, What thou doest, do quickly.

No man at the table knew for what intent He said this to him. Some of them thought, because Judas had the bag, that Jesus said unto him, Buy those things that we have need of for the feast, or that he should give something to the poor. He then, having received the sop, went immediately out. It was night. After he was gone, Jesus said, Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself. Little children, yet a little while I am with you. Ye shall seek me and, as I said unto the Jews, Whither I go, ye cannot come. So now I give you a new commandment. Love one another as I have loved you. By this shall all men know that ye are my disciples, if ye have love one for another.

Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, Whither I go thou cannot follow me now, but thou shalt follow me afterwards. Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, Thou shalt deny me thrice before the cock crows.

14. Let not your heart be troubled. Ye believe in God. Believe in me also. In my Father's house are many mansions. If it were not so I

would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself so that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest. How can we know the way? Jesus saith unto him, I am the way, the truth, and the life. No man cometh unto the Father but by me. If ye had known me, ye should have known my Father also, and from now on ye know Him and have seen Him.

Philip saith unto Him, Lord, show us the Father and it sufficeth us. Jesus saith, Have I been so long a time with you and still thou hast not known me, Philip? He that hath seen me hath seen the Father. How sayest thou then, Show us the Father? Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself but of the Father that dwelleth in me. He doeth the works. Believe me that I am in the Father and the Father in me, or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me shall also do the works that I do. And greater works than these shall he also do. Whatever ye ask in my name I will do, so that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it. If ye love me, keep my commandments.

I will ask the Father, and He shall give you another Comforter to abide with you forever. This Spirit of truth the world cannot receive because it seeth Him not and will not know Him. But ye know Him for He dwelleth with you and shall be in you. I will not leave you comfortless. I will come to you. In a little while the world seeth me no more. But ye shall see me because I live and ye live also. At that day ye shall know that I am in my Father, ye are in me, and I am in you. He that hath my commandments and keepeth them loveth me. And he that loveth me shall be loved of my Father. I will love him and show myself to him.

Judas, not Iscariot, saith unto Him, Lord, how is it that Thou wilt manifest Thyself unto us and not to the world? Jesus answered and said, If a man love me, he will keep my words and my Father will love him. We will come unto him and make Our abode with him. He that loveth me not keepeth not my sayings. The word which ye hear is not mine, but the Father's who sent me. These things have I spoken unto you being yet present with you.

The Comforter, which is the Holy Ghost, whom the Father will send in my name, shall teach you all things. He will bring all things I have said to you to your remembrance. Peace I leave with you. My peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said to you, I go away, and come again unto you. If ye loved me ye would rejoice because I said I go unto the Father, for my Father is greater than I. And now I have told you beforehand so that, when it comes to pass, ye might believe. Hereafter I will not talk much with you, for the prince of this world cometh. He hath nothing on me but what I do I do so the world may know that I love the Father, and do as the Father commanded me. Arise, let us go hence.

15. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away. Every branch that beareth fruit, He purgeth that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, no more can ye except ye abide in me. I am the vine. Ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit for without me ye can do nothing. If a man abide not in me he is a branch that is cut off and will wither. Men gather them and cast them into the fire to be burned. If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit and so shall ye be my disciples.

As the Father hath loved me, so have I loved you. Continue in my love. If ye keep my commandments ye shall abide in my love as I have kept my Father's commandments and abide in His love. These things have I spoken unto you that my joy might remain in you and that your joy might be full.

This is my commandment, That ye love one another as I have loved you. Greater love hath no man than that he lay down his life for his friends. Ye are my friends. If ye do whatever I command you, I call you not servants. The servant knoweth not what his lord doeth. But I have called you friends for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain so whatever ye shall ask of the Father in my name, He may give it you.

These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own. But ye are not of the world. I have chosen you out of the world. Therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. If they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me.

If I had not come and spoken unto them, they would be innocent of sin. But now they have no cloke to hide their sin. He that hateth me hateth my Father also. If I had not done among them the works which no other man did, they had not had sin. But now they have seen and hated both me and my Father. But this cometh to pass so that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter comes, the Spirit of truth who proceedeth from the Father, He shall testify of me. And ye also shall bear witness because ye have been with me from the beginning.

16. These things have I spoken unto you that ye should not be offended. They shall put you out of the synagogues. Yea, the time will come when whoever killeth you will think that he doeth God a service.

And these things will they do unto you because they have not known the Father nor me.

But these things have I told you so that when the time comes, ye may remember that I told you of them. And these things I said not unto you at the beginning because I was with you. But now I go away to Him that sent me. And none of you asketh me, Whither goest Thou? But because I have said these things unto you sorrow hath filled your heart.

Nevertheless I tell you the truth, It is best for you that I go away. If I go not away the Comforter will not come to you. But if I depart, I will send Him to you. When He is come, He will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me. Of righteousness, because I go to my Father and ye see me no more. Of judgment, because the evil one who is prince of this world is judged.

I have yet many things to say unto you, but ye cannot bear them now. However, when the Spirit of truth is come, He will guide you into all truth because He shall not speak of Himself. But whatsoever He shall hear, that shall He speak. And He will show you things to come. He shall glorify me for He shall receive my own, and shall show it unto you. All things that the Father hath are mine. Therefore I said that He shall take my own and shall show it unto you. A little while and ye shall not see me. And then, in a little while, and ye shall see me because I go to the Father.

Then said some of His disciples among themselves, What is this that He saith unto us? A little while and ye shall not see me? And in a little while and ye shall see me because I go to the Father? They said therefore, What is this that He saith, A little while? we cannot tell what He saith. Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me, and in a little while, ye shall see me?

Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice. Ye shall be sorrowful but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow because her hour is come. But as soon as she is delivered of the child she remembereth no more the anguish because of her joy over a new birth to the world. So ye now have sorrow. But I will see you again. And your heart shall rejoice. And your joy no man can take from you. In that day ye shall need ask of me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name he will give it to you. Until now ye have asked nothing in my name. Ask. And ye shall receive so your joy may be full.

These things I have spoken unto you in proverbs. But the time cometh when I shall no more speak unto you in proverbs but I shall show you plainly of the Father. At that day ye shall ask in my name. And I say not unto you, that I will pray the Father for you. For the Father Himself loveth you because ye have loved me and have believed that I came from God. I came forth from the Father and am come into the world.

Now I leave the world and go to the Father.

His disciples said unto Him, Lo, now speakest Thou plainly and speakest no proverb. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own. Ye shall leave me alone and, yet, I am not alone because the Father is with me. These things I have spoken unto you so that in me ye might have peace. In the world ye shall have tribulation. But be of good cheer. I have overcome the world.

17. These words spoke Jesus. Then He lifted up His eyes to heaven and said, Father, the hour is come. Glorify Thy Son that Thy Son also may glorify Thee, as Thou hast given Him power over all flesh that He should give eternal life to as many as Thou hast given Him. This is life eternal, that they might know Thee the only true God and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth. I have finished the work which Thou gavest me to do. And now, O Father, glorify Thou me with Thine Own Self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest me out of the world. Thine they were and Thou gavest them me. They have kept Thy word. Now they know that all things Thou hast given me are of Thee. For I have given unto them the words which Thou gavest me. They have received them and know surely that I came from Thee, and they have believed that Thou didst send me.

I pray for them. I pray not for the world, but for them which Thou hast given me because they are Thine. All mine are Thine, and Thine are mine. And I am glorified in them. Now I am no more in the world but these are in the world. I come to Thee, Holy Father. Keep through Thine Own Name those whom Thou hast given me so they may be one just as We are one. While I was with them in the world I kept them in Thy Name. Those that Thou gavest me I have kept. None of them is lost except the son of perdition that the scripture might be fulfilled. Now come I to Thee and speak these things in the world that they might have my joy fulfilled in themselves.

I have given them Thy word. The world hath hated them because they are not of the world as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from evil. They are not of the world as I am not of the world. Sanctify them through Thy Truth. Thy Word is Truth. As Thou hast sent me into the world so have I also sent them into the world. And for their sakes I sanctify myself that they also might be sanctified through the truth.

Neither pray I for these alone. But I pray also for them which shall believe on me through their word that they all may be One, as Thou, Father, art in me, and I in Thee. They also may be One in Us so that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them so that they may be One, even as We are One. I in them and Thou in me, that they may be made perfect in One, and that the world may know that Thou hast sent me, and hast loved them as Thou hast loved me.

Father, I will that they also, whom Thou hast given me, be with me where I am. May they behold my glory, which Thou hast given me for Thou lovedst me before the foundation of the world. O righteous Father, the world hath not known Thee. But I have known Thee, and these have known that Thou hast sent me. And I have declared unto them Thy Name, and will declare it that the love wherewith Thou hast loved me may be in them and I in them.

18. When Jesus had spoken these words, He went forth with His disciples over the brook Cedron where He entered into a garden with His disciples. Judas, who betrayed Him, also knew the place for Jesus oftentimes resorted thither with His disciples. Judas then, having been given a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them. As soon as Jesus said I am He, they were stunned.

Then He asked them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He. If therefore ye seek me, let these go their way. This He said so that the saying might be fulfilled, which He spoke, Of them which Thou gavest me I have lost none.

Then Simon Peter, having a sword, drew it, smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Jesus immediately said to Peter, Put up thy sword into the sheath. The cup which my Father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, bound Him, and took Him to Annas first, for he was father in law to Caiaphas, the high priest that year. Now it was Caiaphas who gave counsel to the Jews that it was expedient that one man should die for the people.

Simon Peter followed Jesus and so did another disciple who was known to the high priest and who went into the palace of the high priest with Jesus. But Peter stood outside the door. Then the other disciple came out, spoke unto her that kept the door, and brought Peter inside. She, who kept the door saith unto Peter, Art not thou also one of this man's disciples? He saith, I am not. He stood by the fire along with both officers and servants who were warming themselves in the cold night.

The high priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I spoke openly to the world. I taught in the synagogue, and in the temple whither the Jews always resort. In secret I have said nothing. Why askest thou me? Ask them which heard me what I have said unto them? Behold, they know what I said. When He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Why answerest Thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil. But if well, why smitest thou me? Then Annas had Him sent bound unto Caiaphas the high priest.

As Simon Peter stood and warmed himself. they said unto him, Art not thou also one of His disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him? Peter then denied again. Immediately the cock crowed.

Then they led Jesus from Caiaphas unto the hall of judgment. It was early and they themselves went not into the judgment hall lest they should be defiled and might not eat the passover. Pilate then went out unto them and said, What accusation bring ye against this man? They answered and said unto him, If He were not a malefactor we would not have delivered Him up unto thee. Then Pilate said unto them, Take Him and judge Him according to your law. The Jews said to him, It is not lawful for us to put any man to death. This accorded with the saying of Jesus when He spoke of what death He should die.

Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art Thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me. What hast Thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my servants would fight so I would not be delivered to the Jews. But my kingdom is not from hence. Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto Him, What is truth? After he had said this, he went out again unto the Jews, and saith to them, I find in Him no fault at all. But ye have a custom that I should release someone unto you at the passover. Will ye, therefore, that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

19. Then Pilate took Jesus and had Him scourged. The soldiers platted a crown of thorns and put it on His head. And they put on Him a purple robe and said, Hail, King of the Jews! They smote Him with their hands. Pilate therefore went forth again, and saith, Behold, I bring Him forth to you that ye may know that I find no fault in Him. Then came Jesus forth, wearing the crown of thorns and the purple robe. Pilate saith unto them, Behold the man!

When the chief priests and officers saw Him they cried out, Crucify Him. Crucify Him. Pilate saith unto them, Take ye Him and crucify Him but I find no fault in Him. The Jews answered him, We have a law and, by our law, He ought to die because He made Himself the Son of God. When Pilate heard that saying he was the more afraid. He went again into the judgment hall and saith unto Jesus, Whence art Thou? But Jesus gave him no answer. Then saith Pilate unto Him, Speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee or release Thee? Jesus answered, Thou couldest have no power at all against me except it were given thee from above. Therefore he that delivered me unto thee hath the greater sin. Thenceforth Pilate sought to release Him but the

Jews cried out, saying, If thou let this man go thou art not Caesar's friend. Whoever maketh himself a king speaketh against Caesar.

When Pilate therefore heard that saying he brought Jesus forth and sat down in the judgment seat in a place called the Pavement, and in the Hebrew, Gabbatha. It was the preparation of the passover and about the sixth hour. He saith unto the Jews, Behold your King! But they cried out, Away with Him. Away with Him. Crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priest answered, We have no king but Caesar. Then he delivered Him unto them to be crucified. And they took Jesus and led Him away.

Bearing His cross He went forth into a place called the place of a skull, in the Hebrew, Golgotha. Here they crucified Him and two others. One on either side and Jesus in the midst. Pilate wrote a title and put it on the cross. The writing was, 'Jesus of Nazareth The King Of The Jews'. This title was then read by many of the Jews for the place where Jesus was crucified was nigh to the city and the title written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not The King of the Jews but write that He said, I am King of the Jews. Pilate answered, What I have written I have written.

When they had put Jesus upon the cross the soldiers took His garments and made four parts. Each soldier took a part. But His coat was without seam and woven from the top throughout. They said to each other, Let us not rend it but cast lots for whose it shall be. Thus the scripture was fulfilled which saith, They parted my raiment among them and for my vesture they did cast lots.

There stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus saw His mother and the disciple whom He loved standing by, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

After this, Jesus, knowing that all things were now accomplished, and so that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar. They filled a sponge and put it upon hyssop and put it to His mouth. When Jesus therefore had received the vinegar, He bowed His head and said, It is finished.

During the preparation for the sabbath, a high day, it was not fit that the bodies should remain upon the cross. The Jews besought Pilate that their legs might be broken and that they might be taken away. Then came the soldiers who broke the legs of the first and then of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they broke not His legs. Instead, one of the soldiers pierced His side with a spear and from His side came blood and water. He that saw it bore record, and his record is true. He knoweth that he saith truth that ye might believe. These things were done that this scripture should be fulfilled: A bone of Him shall not be broken. And another scripture saith, They shall look on Him whom they pierced.

After this, Joseph of Arimathaea, who, for fear of the Jews, was a secret disciple of Jesus, besought Pilate that he might take Jesus' body. Pilate gave him leave. With him came Nicodemus, who at the first came to Jesus by night. He brought a mixture of about a hundred pounds worth of myrrh and aloes. They took the body of Jesus, wound it in linen clothes, and prepared it with the spices as the custom was of the Jews for burial. In the place where He was crucified there was a garden. And in the garden was a new sepulchre wherein was never man yet laid. There laid they Jesus.

20. On the first day of the week, when it was yet dark, Mary Magdalene came early unto the sepulchre. She saw that the stone had been taken away from the entrance. Then she ran and met Simon Peter and the other disciple whom Jesus loved. She saith unto them, They have taken away the Lord out of the sepulchre and we know not where they have laid Him. Peter and the other disciple, therefore, started toward the sepulchre. They began running together. But the other disciple, having outrun Peter, arrived at the entrance first. Stooping down and looking in, he saw the linen clothes lying there but he did not go in.

Then came Simon Peter who went into the sepulchre, seeth the linen clothes and the napkin that was about His head. The napkin was not lying with the linen clothes, but was folded separately and in a place by itself. Then the other disciple went in also, and he saw, and believed. As yet they knew not the scripture, that He must rise again from the dead. The disciples then returned to their own home.

But Mary stood outside at the entrance weeping. As she wept, she stooped down, looked into the sepulchre, and saw two angels in white sitting, one at the head and the other at the feet where the body of Jesus had lain. They said to her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord and I know not where they have laid Him. After she had thus said, she turned and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if Thou have borne Him hence, tell me where Thou hast laid Him and I will take Him away. Jesus saith unto her, Mary. She turned and saith unto Him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not for I am not yet ascended to my Father. But go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. When He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose sins ye remit, they are remitted unto them; and

whose sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. Eight days passed and His disciples were within and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side. Now be not faithless but believing. Thomas answered and said unto Him, my Lord and my God. Jesus saith, Thomas, because thou hast seen me thou hast believed. Blessed are they that have not seen and yet have believed.

And many other signs truly did Jesus in the presence of His disciples which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and, that believing, ye might have life through His Name.

21. After these things Jesus showed Himself again to the disciples. It was at the sea of Tiberias. Gathered together were Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, I go a fishing. They say to him, We also go with thee. They went forth and immediately got into a fishing boat. That night they caught nothing.

When the morning came, Jesus stood on the shore. The disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye anything? They answered Him, No. And He said unto them, Cast the net on the right side of the boat and ye shall find some. They, therefore, cast the net. Now they were not able to draw it up for the multitude of fishes in the net. Then the disciple whom Jesus loved saith unto Peter, It is the Lord.

When Simon Peter heard that it was the Lord, he drew up his fisher's coat around him and cast himself into the sea. The other disciples came in the boat dragging the net with the fishes. They were only about two hundred cubits from the shore. As soon as they reached the shore, they saw a fire of coals there, and fish already laid thereon. And there was also bread. Jesus saith to them, Bring the fish which ye have caught. Simon Peter went over and drew in the net. It was full of great fishes, one hundred and fifty three. Yet, even though there were so many, the net was not broken. Jesus saith unto them, Come and dine. None of the disciples durst ask Him, Who art Thou? knowing that it was the Lord. Jesus then came, and served them bread and fish also. This is now the third time that Jesus showed Himself to His disciples.

After they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto Him, Yea, Lord. Thou knowest that I love thee. He saith unto him, Feed my lambs. Then He saith to him a second time, Simon, son of Jonas, lovest thou me? He

saith unto Him, Yea, Lord. Thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him yet a third time, Simon, son of Jonas, lovest thou me? Peter was grieved because He said to him a third time, Lovest thou me? He said unto Him, Lord, Thou knowest all things. Thou knowest that I love Thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself and walkedst whither thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldst not go. This spoke He, signifying by what death Peter should glorify God. When He had spoken this, He saith unto him, Follow me.

Then Peter turned and saw the disciple whom Jesus loved following them. This was the disciple who leaned on Jesus breast at supper, and also asked, Lord, who is he that betrayeth thee? Peter, now seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come what is that to thee? You follow me. Then the saying spread among the brethren that that disciple should not die. Yet Jesus said not unto him, he shall not die but, if I will that he tarry till I come what business is that to thee?

This is the disciple who testifieth of these things, and wrote these things, and we know that his testimony is true. There are also many other things that Jesus did which, if they were all told, I suppose that even the world itself could not contain the books that should be written. Amen.

08-2002
Lightheart
PracticeGodsPresence.com

*** END OF THE PROJECT GUTENBERG EBOOK, THE GOSPEL OF JOHN FOR READERS ***

*****This file should be named gjohn10.txt or gjohn10.zip *****

Corrected EDITIONS of our eBooks get a new NUMBER, gjohn11.zip

We are now trying to release all our eBooks one year in advance of the official release dates, leaving time for better editing. Please be encouraged to tell us about any error or corrections, even years after the official publication date.

Please note neither this listing nor its contents are final til midnight of the last day of the month of any such announcement. The official release date of all Project Gutenberg eBooks is at Midnight, Central Time, of the last day of the stated month. A preliminary version may often be posted for suggestion, comment and editing by those who wish to do so.

Most people start at our sites at:

<http://gutenberg.net> or
<http://promo.net/pg>

These Web sites include award-winning information about Project Gutenberg, including how to donate, how to help produce our new eBooks, and how to subscribe to our email newsletter (free!).

Those of you who want to download any eBook before announcement can get to them as follows, and just download by date. This is also a good way to get them instantly upon announcement, as the indexes our cataloguers produce obviously take a while after an announcement goes out in the Project Gutenberg Newsletter.

<http://www.ibiblio.org/gutenberg/etext03> or
<ftp://ftp.ibiblio.org/pub/docs/books/gutenberg/etext03>

Or /etext02, 01, 00, 99, 98, 97, 96, 95, 94, 93, 92, 91 or 90

Just search by the first five letters of the filename you want, as it appears in our Newsletters.

Information about Project Gutenberg (one page)

We produce about two million dollars for each hour we work. The time it takes us, a rather conservative estimate, is fifty hours to get any eBook selected, entered, proofread, edited, copyright searched and analyzed, the copyright letters written, etc. Our projected audience is one hundred million readers. If the value per text is nominally estimated at one dollar then we produce \$2 million dollars per hour in 2001 as we release over 50 new eBook files per month, or 500 more eBooks in 2000 for a total of 4000+. If they reach just 1-2% of the world's population then the total should reach over 300 billion eBooks given away by year's end.

The Goal of Project Gutenberg is to Give Away One Trillion eBook Files by December 31, 2001. [10,000 x 100,000,000 = 1 Trillion]
This is ten thousand titles each to one hundred million readers, which is only about 4% of the present number of computer users.

At our revised rates of production, we will reach only one-third of that goal by the end of 2001, or about 4,000 eBooks. We need funding, as well as continued efforts by volunteers, to maintain or increase our production and reach our goals.

The Project Gutenberg Literary Archive Foundation has been created to secure a future for Project Gutenberg into the next millennium.

As of February, 2002, contributions are being solicited from people and organizations in: Alabama, Alaska, Arkansas, Connecticut, Delaware, District of Columbia, Florida, Georgia, Hawaii, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Massachusetts,

Michigan, Mississippi, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Vermont, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

We have filed in all 50 states now, but these are the only ones that have responded.

As the requirements for other states are met, additions to this list will be made and fund raising will begin in the additional states. Please feel free to ask to check the status of your state.

In answer to various questions we have received on this:

We are constantly working on finishing the paperwork to legally request donations in all 50 states. If your state is not listed and you would like to know if we have added it since the list you have, just ask.

While we cannot solicit donations from people in states where we are not yet registered, we know of no prohibition against accepting donations from donors in these states who approach us with an offer to donate.

International donations are accepted, but we don't know ANYTHING about how to make them tax-deductible, or even if they CAN be made deductible, and don't have the staff to handle it even if there are ways.

Donations by check or money order may be sent to:

Project Gutenberg Literary Archive Foundation
PMB 113
1739 University Ave.
Oxford, MS 38655-4109

Contact us if you want to arrange for a wire transfer or payment method other than by check or money order.

The Project Gutenberg Literary Archive Foundation has been approved by the US Internal Revenue Service as a 501(c)(3) organization with EIN [Employee Identification Number] 64-622154. Donations are tax-deductible to the maximum extent permitted by law. As fund-raising requirements for other states are met, additions to this list will be made and fund-raising will begin in the additional states.

We need your donations more than ever!

You can get up to date donation information online at:

<http://www.gutenberg.net/donation.html>

If you can't reach Project Gutenberg,
you can always email directly to:

Michael S. Hart <hart@pobox.com>

Prof. Hart will answer or forward your message.

We would prefer to send you information by email.

Information prepared by the Project Gutenberg legal advisor
(Three Pages)

***START** SMALL PRINT! for COPYRIGHT PROTECTED EBOOKS ***

TITLE AND COPYRIGHT NOTICE:

The Gospel of John for Readers
by Lightheart
Copyright (C) 2002

This eBook is distributed by Professor Michael S. Hart through the Project Gutenberg Association (the "Project") under the "Project Gutenberg" trademark and with the permission of the eBook's copyright owner.

Please do not use the "PROJECT GUTENBERG" trademark to market any commercial products without permission.

LICENSE

You can (and are encouraged!) to copy and distribute this Project Gutenberg-tm eBook. Since, unlike many other of the Project's eBooks, it is copyright protected, and since the materials and methods you use will effect the Project's reputation, your right to copy and distribute it is limited by the copyright laws and by the conditions of this "Small Print!" statement.

[A] ALL COPIES: You may distribute copies of this eBook electronically or on any machine readable medium now known or hereafter discovered so long as you:

- (1) Honor the refund and replacement provisions of this "Small Print!" statement; and
- (2) Pay a royalty to the Foundation of 20% of the gross profits you derive calculated using the method you already use to calculate your applicable taxes. If you don't derive profits, no royalty is due. Royalties are payable to "Project Gutenberg Literary Archive Foundation" within the 60 days

following each date you prepare (or were legally required to prepare) your annual (or equivalent periodic) tax return.

[B] EXACT AND MODIFIED COPIES: The copies you distribute must either be exact copies of this eBook, including this Small Print statement, or can be in binary, compressed, mark-up, or proprietary form (including any form resulting from word processing or hypertext software), so long as *EITHER*:

(1) The eBook, when displayed, is clearly readable, and does *not* contain characters other than those intended by the author of the work, although tilde (~), asterisk (*) and underline (_) characters may be used to convey punctuation intended by the author, and additional characters may be used to indicate hypertext links; OR

(2) The eBook is readily convertible by the reader at no expense into plain ASCII, EBCDIC or equivalent form by the program that displays the eBook (as is the case, for instance, with most word processors); OR

(3) You provide or agree to provide on request at no additional cost, fee or expense, a copy of the eBook in plain ASCII.

LIMITED WARRANTY; DISCLAIMER OF DAMAGES

This eBook may contain a "Defect" in the form of incomplete, inaccurate or corrupt data, transcription errors, a copyright or other infringement, a defective or damaged disk, computer virus, or codes that damage or cannot be read by your equipment. But for the "Right of Replacement or Refund" described below, the Project (and any other party you may receive this eBook from as a PROJECT GUTENBERG-tm eBook) disclaims all liability to you for damages, costs and expenses, including legal fees, and YOU HAVE NO REMEDIES FOR NEGLIGENCE OR UNDER STRICT LIABILITY, OR FOR BREACH OF WARRANTY OR CONTRACT, INCLUDING BUT NOT LIMITED TO INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES, EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGES.

If you discover a Defect in this eBook within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending an explanatory note within that time to the person you received it from. If you received it on a physical medium, you must return it with your note, and such person may choose to alternatively give you a replacement copy. If you received it electronically, such person may choose to alternatively give you a second opportunity to receive it electronically.

THIS EBOOK IS OTHERWISE PROVIDED TO YOU "AS-IS". NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, ARE MADE TO YOU AS TO THE EBOOK OR ANY MEDIUM IT MAY BE ON, INCLUDING BUT NOT

LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR A PARTICULAR PURPOSE. Some states do not allow disclaimers of implied warranties or the exclusion or limitation of consequential damages, so the above disclaimers and exclusions may not apply to you, and you may have other legal rights.

INDEMNITY

You will indemnify and hold Michael Hart and the Foundation, and its trustees and agents, and any volunteers associated with the production and distribution of Project Gutenberg-tm texts harmless, from all liability, cost and expense, including legal fees, that arise directly or indirectly from any of the following that you do or cause: [1] distribution of this eBook, [2] alteration, modification, or addition to the eBook, or [3] any Defect.

WHAT IF YOU *WANT* TO SEND MONEY EVEN IF YOU DON'T HAVE TO?

Project Gutenberg is dedicated to increasing the number of public domain and licensed works that can be freely distributed in machine readable form.

The Project gratefully accepts contributions of money, time, public domain materials, or royalty free copyright licenses.

Money should be paid to the:

"Project Gutenberg Literary Archive Foundation."

If you are interested in contributing scanning equipment or software or other items, please contact Michael Hart at:
hart@pobox.com

*SMALL PRINT! Ver.03.17.02 FOR COPYRIGHT PROTECTED EBOOKS*END*
! Ver.03.17.02 FOR COPYRIGHT PROTECTED EBOOKS*END*