



THE GOSPEL OF TRUTH

A MESSAGE IN TIME
FOR
ETERNITY





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” **B** **U** **T** the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth; for the Father is seeking such to worship him. God is Spirit, and those who worship him must worship in spirit and truth.” The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will tell us all things.” Jesus said to her, “I who speak to you am *he*.” Do not be deceived, God is not mocked; for whatever one sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

John 4, 23 - 26 & Galatians 6, 7 - 8

JOHN 8 ~ 18



The Gospel itself was penned by the apostle John when he was advanced in age, and it was the last of the four to be written. It is written as a 'spiritual' Gospel - different to the other three - and therefore contains profound spiritual truths revealed to John. He declares the purpose that, *'these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.'* Jesus is the Word of God, the promised Messiah, the I AM, come into the world to offer the gift of God's salvation and forgiveness for sin to humanity. Each will either accept or reject this offer, and thereby their eternal destiny will be determined.



Now early in the morning he [Jesus] came again into the temple, and all the people came to him; and he sat down and taught them. When the scribes and Pharisees brought to him a woman caught in adultery. And when they had set her in the midst, they said to him, "Teacher, this woman was caught in adultery, in the very act. Now Moses, in the law, commanded us that such should be stoned. But what do you say?" This they said, testing him, that they might have *something* of which to accuse him. [They intended that either he should break the Mosaic Law or the Roman law].

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But Jesus stooped down and wrote on the ground with *his* finger, as though he did not hear. So when they continued asking him, he raised himself up and said to them, "**He who is without sin among you, let him throw a stone at her first.**" And again he stooped down and wrote on the ground.







Then those who heard *it*, being convicted by *their* conscience, went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the woman standing in the midst. When Jesus had raised himself up and saw no one but the woman, he said to her, "Woman, where are those accusers of yours? Has no one condemned you?" She said, "No one, Lord." And Jesus said to her, "**Neither do I condemn you; go and sin no more.**"



Then Jesus spoke to them again, saying, "**I am the light of the world. He who follows me shall not walk in darkness, but have the light of life.**" The Pharisees therefore said to him, "You bear witness of yourself; your witness is not true." Jesus answered and said to them, "Even if I bear witness of myself, my witness is true, for I know where I came from and where I am going; but you do not know where I come from and where I am going."







Tou judge according to the flesh; I judge no one. And yet if I do judge, my judgement is true; for I am not alone, but I *am* with the Father who sent me. It is also written in your law that the testimony of two men is true. I am one who bears witness of myself, and the Father who sent me bears witness of me." When they said to him, "Where is your Father?" Jesus answered, "You know neither me nor my Father. If you had known me, you would have known my Father also." These words Jesus spoke in the treasury, as he taught in the temple; and no one laid hands on him, for his hour had not yet come.

When Jesus said to them again, "I am going away, and you will seek me, and will die in your sin. Where I go you cannot come." So the Jews said, "Will he kill himself, because he says, 'Where I go you cannot come'?" And he said to them, "You are from beneath; I am from above. You are of this world; I am not of this world.









Therefore I said to you that you will die in your sins; for if you do not believe that I am *he*, [the promised Saviour] you will die in your sins."

Then they said to him, "Who are you?" And Jesus said to them, "Just what I have been saying to you from the beginning. I have many things to say and to judge concerning you, but he who sent me is true; and I speak to the world those things which I heard from him." They did not understand that he spoke to them of the Father.



Then Jesus said to them, "When you lift up [crucify] the Son of Man, then you will know that I am *he*, and *that* I do nothing of myself; but as my Father taught me, I speak these things. And he who sent me is with me. The Father has not left me alone, for I always do those things that please him."





As he spoke these words, many believed in him. When Jesus said to those Jews who believed him, **"If you abide in my word, you are my disciples indeed. And you shall know the truth, and the truth shall make you free."**

They answered him, "We are Abraham's descendants, and have never been in bondage to anyone. *How can you say, 'You will be made free'?"* Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, *but* a son abides forever. **Therefore if the Son makes you free, you shall be free indeed.** I know that you are Abraham's descendants, but you seek to kill me, because my word has no place in you. I speak what I have seen with my Father, and you do what you have seen with your father." They answered and said to him, "Abraham is our father." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham."







But now you seek to kill me, a man who has told you the truth which I heard from God. Abraham did not do this. You do the deeds of your father." When they said to him, "We were not born of fornication; we have one Father-God." Jesus said to them, "If God were your Father, you would love me, for I proceeded forth and came from God; nor have I come of myself, but he sent me. Why do you not understand my speech? Because you are not able to listen to my word.



Tou are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it. But because I tell the truth, you do not believe me. Which of you convicts me of sin? And if I tell the truth, why do you not believe me? **He who is of God hears God's words;** therefore you do not hear, because you are not of God."





Then the Jews answered and said to him, "Do we not say rightly that you are a Samaritan and have a demon?" Jesus answered, "I do not have a demon; but I honour my Father, and you dishonour me. And I do not seek my *own* glory; there is one who seeks and judges. Most assuredly, I say to you, if anyone keeps my word he shall never see death."

Then the Jews said to him, "Now we know that you have a demon! Abraham is dead, and the prophets; and you say, **'If anyone keeps my word he shall never taste death.'** Are you greater than our father Abraham, who is dead? And the prophets are dead. Whom do you make yourself out to be?" Jesus answered, "If I honour myself, my honour is nothing. It is my Father who honours me, of whom you say that he is your God. Yet you have not known him, but I know him. And if I say, 'I do not know him,' I shall be a liar like you; but I do know him and keep his word."





Gour father Abraham rejoiced to see my day, and he saw *it* and was glad." When the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?" Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM." [The covenant name by which the LORD chose to call himself to Moses] When they took up stones to throw at him; [because he was claiming to be God] but Jesus hid himself and went out of the temple, going through the midst of them, and so passed by.

Now as *Jesus* passed by, he saw a man who was blind from birth. And his disciples asked him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him. I must work the works of him who sent me while it is day; *the* night is coming when no one can work.

9







As long as I am in the world, I am the light of the world." When he had said these things, he spat on the ground and made clay with the saliva; and he anointed the eyes of the blind man with the clay. And he said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing. Therefore the neighbours and those who previously had seen that he was blind said, "Is not this he who sat and begged?" Some said, "This is he." Others said, "He is like him." He said, "I am he."



Therefore they said to him, "How were your eyes opened?" He answered and said, "A man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash.' So I went and washed, and I received sight." When they said to him, "Where is he?" He said, "I do not know." They brought him who formerly was blind to the Pharisees. Now it was a Sabbath when Jesus made the clay and opened his eyes.







Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see." Therefore some of the Pharisees said, "This man is not from God, because he does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them. They said to the blind man again, "What do you say about him because he opened your eyes?" He said, "He is a prophet." But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight.



And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind; but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself."





His parents said these *things* because they feared the Jews, for the Jews had agreed already that if anyone confessed *that he was* Christ, he would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

So they again called the man who was blind, and said to him, "Give God the glory! We know that this man is a sinner." He answered and said, "Whether he is a sinner *or not* I do not know. **One thing I know: that though I was blind, now I see.**" When they said to him again, "What did he do to you? How did he open your eyes?" He answered them, "I told you already, and you did not listen. Why do you want to hear *it* again? Do you also want to become his disciples?" When they reviled him and said, "You are his disciple, but we are Moses' disciples. We know that God spoke to Moses; *as for* this *fellow*, we do not know where he is from."





The man answered and said to them, "Why, this is a marvellous thing, that you do not know where he is from; yet he has opened my eyes! Now we know that God does not hear sinners; but if anyone is a worshipper of God and does his will, he hears him. Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. If this man were not from God, he could do nothing."

They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said to him, "**Do you believe in the Son of God?**" He answered and said, "Who is he, Lord, that I may believe in him?" **And Jesus said to him, "You have both seen him and it is he who is talking with you."** When he said, "Lord, I believe!" And he worshipped him.





And Jesus said, "For judgement I have come into this world, that those who do not see may see, and that those who see may be made blind." When *some* of the Pharisees who were with him heard these words, and said to him, "Are we blind also?" Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.

Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. **But he who enters by the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers."** Jesus used this illustration, but they did not understand the things which he spoke to them.

10





When Jesus said to them again, "Most assuredly, I say to you, **I am the door of the sheep.** All who *ever* came before me are thieves and robbers, but the sheep did not hear them. **I am the door.** If anyone enters by me, he will be **saved**, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly. **I am the good shepherd.** The good shepherd gives his life for the sheep. But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep.

I am the good shepherd; and I know my *sheep*, and am known by my own. As the Father knows me, even so I know the Father; and I lay down my life for the sheep.







And other sheep I have which are not of this fold; **them also I must bring, and they will hear my voice; and there will be one flock and one shepherd.** Wherefore my Father loves me, because I lay down my life that I may take it again. No one takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This command I have received from my Father.”



Therefore there was a division again among the Jews because of these sayings. And many of them said, “He has a demon and is mad. Why do you listen to him?” Others said, “These are not the words of one who has a demon. Can a demon open the eyes of the blind?” Now it was the Feast of Dedication in Jerusalem, and it was winter. And Jesus walked in the temple, in Solomon’s porch. When the Jews surrounded him and said to him, “How long do you keep us in doubt? If you are the Christ, tell us plainly.”







Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name, they bear witness of me. But you do not believe, because you 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, and they shall never perish;** neither shall anyone snatch them out of my hand. My Father, who has given *them* to me, is greater than all; and no one is able to snatch *them* out of my Father's hand. **I and my Father are one."**



When the Jews took up stones again to stone him. Jesus answered them, "Many good works I have shown you from my Father. For which of those works do you stone me?" The Jews answered him, saying, "For a good work we do not stone you, but for blasphemy, and because you, being a man, make yourself God." Jesus answered them, "Is it not written in your law, 'I said, "You are gods"?"





If he called them gods, to whom the word of God came (and the Scripture cannot be broken), do you say of him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? If I do not do the works of my Father, do not believe me; but if I do, though you do not believe me, believe the works, that you may know and believe that the Father *is* in me, and I in him."

Therefore they sought again to seize him, but he escaped out of their hand. And he went away again beyond the Jordan to the place where John was baptizing at first, and there he stayed. When many came to him and said, "John performed no sign, but all the things that John spoke about this man were true." And many believed in him there.





Now a certain *man* was sick, Lazarus of Bethany, the town of Mary and her sister Martha. It was *that* Mary who anointed the Lord with fragrant oil and wiped his feet with her hair, whose brother Lazarus was sick. Wherefore the sisters sent to him, saying, "Lord, behold, he whom you love is sick." When Jesus heard *that*, he said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it."

Now Jesus loved Martha and her sister and Lazarus. So, when he heard that he was sick, he stayed two more days in the place where he was. When after this he said to *the* disciples, "Let us go to Judea again." *The* disciples said to him, "Rabbi, lately the Jews sought to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if one walks in the night, he stumbles,





because the light is not in him." These things he said, and after that he said to them, "Our friend Lazarus sleeps, but I go that I may wake him up." When his disciples said, "Lord, if he sleeps he will get well." However, Jesus spoke of his death, but they thought that he was speaking about taking rest in sleep. When Jesus said to them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him." When Thomas, who is called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

So when Jesus came, he found that he had already been in the tomb four days. Now Bethany was near Jerusalem, about two miles away. And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother. When Martha, as soon as she heard that Jesus was coming, went and met him, but Mary was sitting in the house.





Then Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection at the last day." **Jesus said to her, "I am the resurrection and the life. He who believes in me, though he may die, he shall live. And whoever lives and believes in me shall never die. Do you believe this?"** She said to him, "Yes, Lord, I believe that you are the Christ, the Son of God, who is to come into the world."

And when she had said these things, she went her way and secretly called Mary her sister, saying, "The Teacher has come and is calling for you." As soon as she heard *that*, she arose quickly and came to him. Now Jesus had not yet come into the town, but was in the place where Martha met him.





When the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there." Then, when Mary came where Jesus was, and saw him, she fell down at his feet, saying to him, "Lord, if you had been here, my brother would not have died."

Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, he groaned in the spirit and was troubled. And he said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus wept. Then the Jews said, "See how he loved him!"

And some of them said, "Could not this man, who opened the eyes of the blind, also have kept this man from dying?" Then Jesus, again groaning in himself, came to the tomb. It was a cave, and a stone lay against it. Jesus said, "Take away the stone."





Martha, the sister of him who was dead, said to him, "Lord, by this time there is a stench, for he has been *dead* four days." Jesus said to her, "Did I not say to you that if you would believe you would see the glory of God?" When they took away the stone *from the place* where the dead man was lying. And Jesus lifted up *his* eyes and said, "Father, I thank you that you have heard me. And I know that you always hear me, but because of the people who are standing by I said *this*, that they may believe that you sent me."

Now when he had said these things, he cried with a loud voice, "Lazarus, come forth!" And he who had died came out bound hand and foot with grave-clothes, and his face was wrapped with a cloth. Jesus said to them, "Loose him, and let him go." When many of the Jews who had come to Mary, and had seen the things Jesus did, believed in him.





But some of them went away to the Pharisees and told them the things Jesus did. When the chief priests and the Pharisees gathered a council and said, "What shall we do? For this man works many signs. If we let him alone like this, everyone will believe in him, and the Romans will come and take away both our place and nation." And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish."

Now this he did not say on his own *authority, but being high priest that year he prophesied that Jesus would die for the nation, and not for that nation only, but also that he would gather together in one the children of God who were scattered abroad.* When, from that day on, they plotted to put him to death.



Therefore Jesus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called Ephraim, and there remained with his disciples.

And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves.

Then they sought Jesus, and spoke among themselves as they stood in the temple, "What do you think—that he will not come to the feast?"

Now both the chief priests and the Pharisees had given a command, that if anyone knew where he was, he should report *it*, that they might seize him.





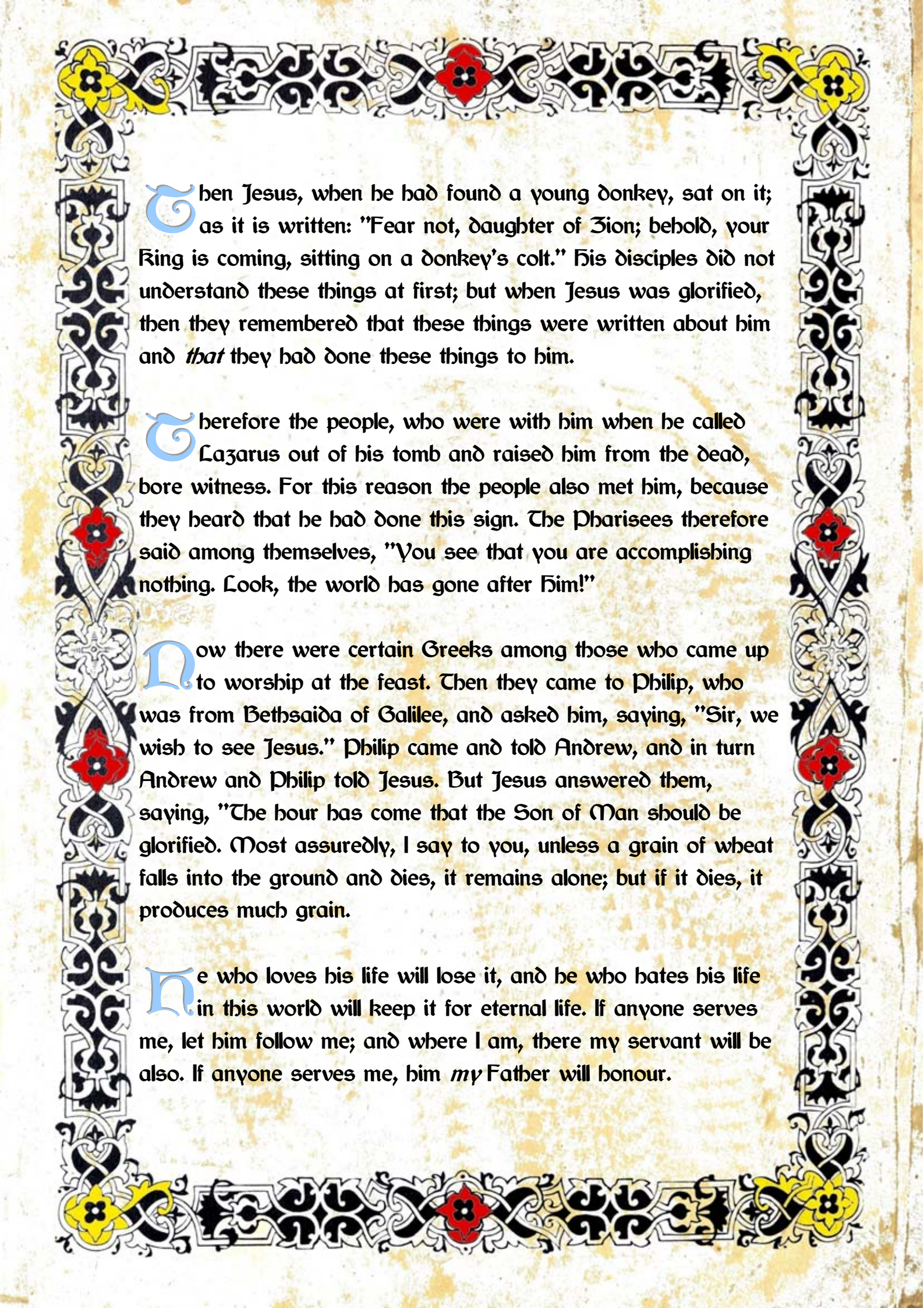
Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead.

There they made him a supper; and Martha served, but Lazarus was one of those who sat at the table with him.

Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped his feet with her hair. And the house was filled with the fragrance of the oil. Then one of His disciples, Judas Iscariot, Simon's son, who would betray him, said, "Why was this fragrant oil not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it. But Jesus said, "Let her alone; she has kept this for the day of my burial. For the poor you have with you always, but me you do not have always."

Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom he had raised from the dead. But the chief priests plotted to put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus.

The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet him, and cried out: "Hosanna! 'Blessed is he who comes in the name of the LORD!' The King of Israel!"

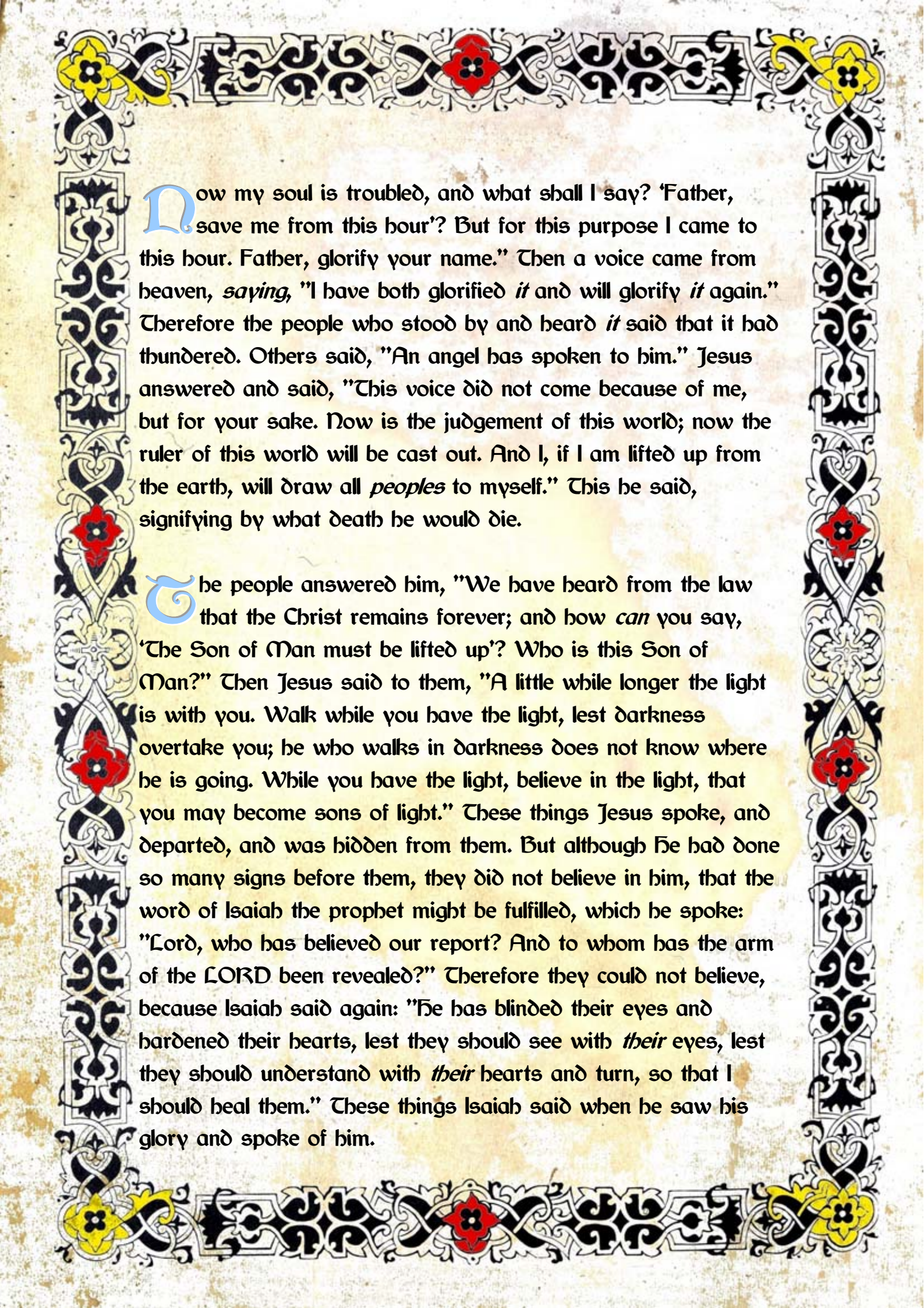


Then Jesus, when he had found a young donkey, sat on it; as it is written: "Fear not, daughter of Zion; behold, your King is coming, sitting on a donkey's colt." His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about him and *that* they had done these things to him.

Therefore the people, who were with him when he called Lazarus out of his tomb and raised him from the dead, bore witness. For this reason the people also met him, because they heard that he had done this sign. The Pharisees therefore said among themselves, "You see that you are accomplishing nothing. Look, the world has gone after Him!"

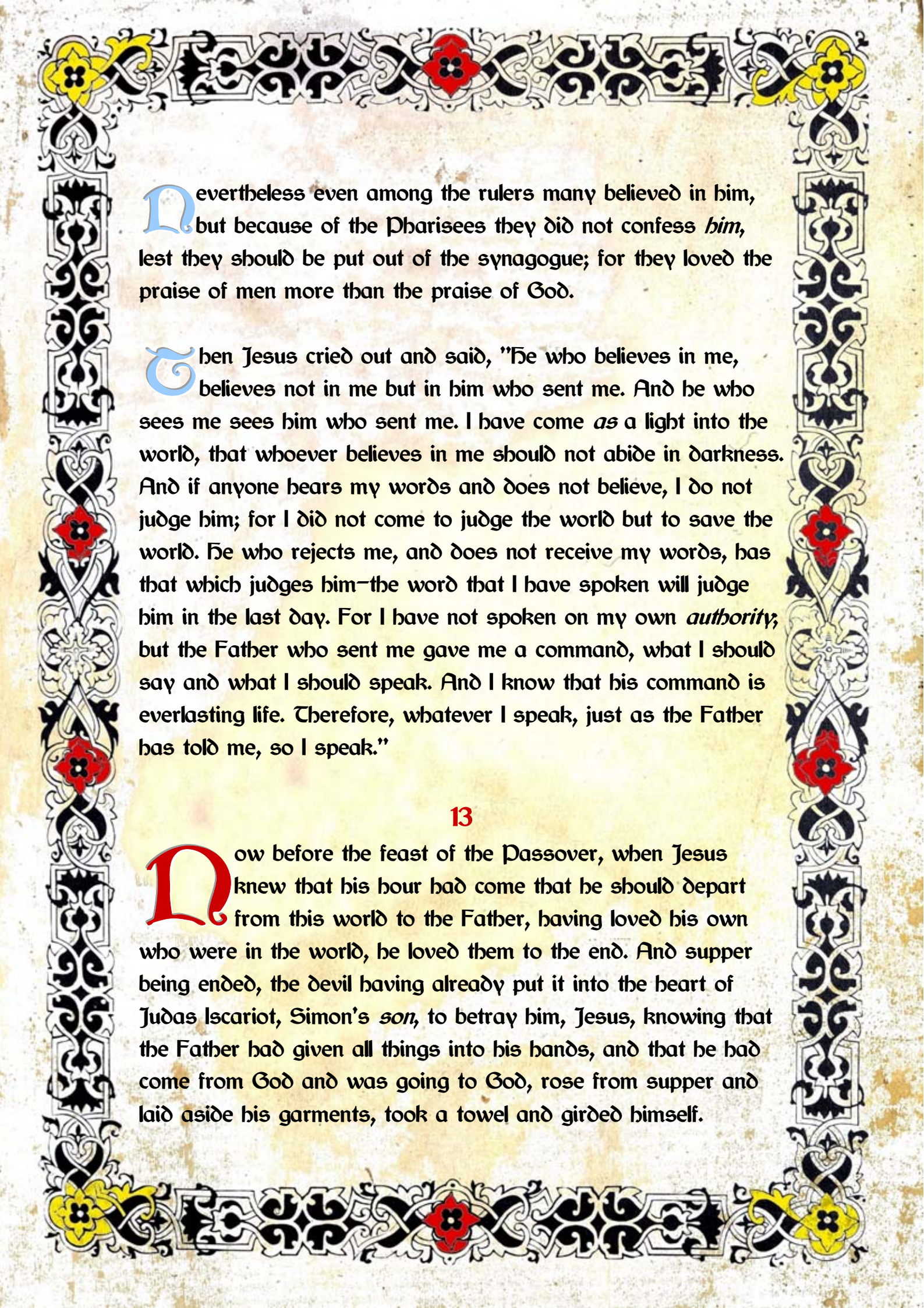
Now there were certain Greeks among those who came up to worship at the feast. Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus." Philip came and told Andrew, and in turn Andrew and Philip told Jesus. But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified. Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.

He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. If anyone serves me, let him follow me; and where I am, there my servant will be also. If anyone serves me, him *my* Father will honour.



Now my soul is troubled, and what shall I say? 'Father, save me from this hour'? But for this purpose I came to this hour. Father, glorify your name." Then a voice came from heaven, *saying*, "I have both glorified *it* and will glorify *it* again." Therefore the people who stood by and heard *it* said that it had thundered. Others said, "An angel has spoken to him." Jesus answered and said, "This voice did not come because of me, but for your sake. Now is the judgement of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all *peoples* to myself." This he said, signifying by what death he would die.

The people answered him, "We have heard from the law that the Christ remains forever; and how *can* you say, 'The Son of Man must be lifted up'? Who is this Son of Man?" Then Jesus said to them, "A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light." These things Jesus spoke, and departed, and was hidden from them. But although He had done so many signs before them, they did not believe in him, that the word of Isaiah the prophet might be fulfilled, which he spoke: "Lord, who has believed our report? And to whom has the arm of the LORD been revealed?" Therefore they could not believe, because Isaiah said again: "He has blinded their eyes and hardened their hearts, lest they should see with *their* eyes, lest they should understand with *their* hearts and turn, so that I should heal them." These things Isaiah said when he saw his glory and spoke of him.

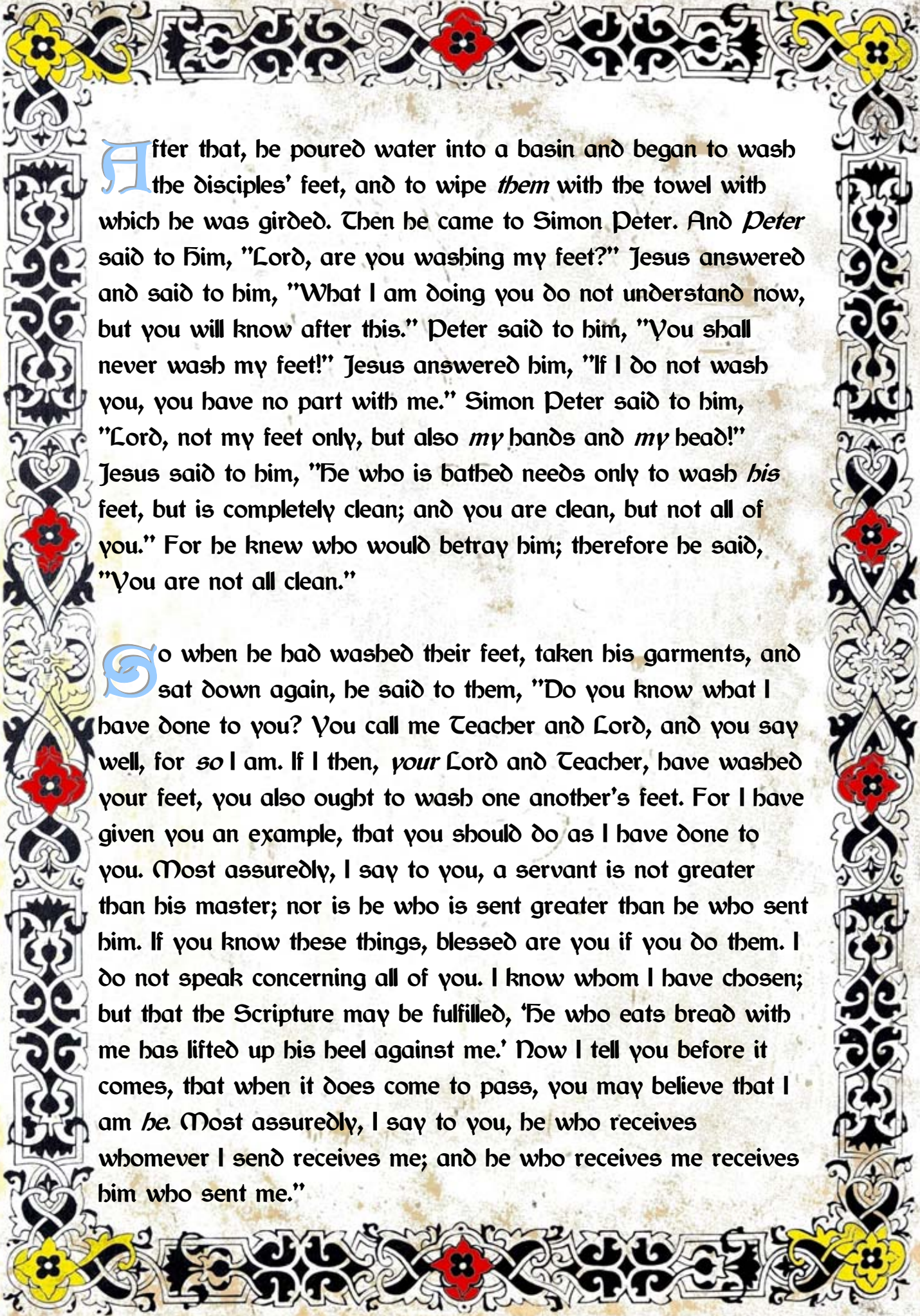


Nevertheless even among the rulers many believed in him, but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.

Then Jesus cried out and said, "He who believes in me, believes not in me but in him who sent me. And he who sees me sees him who sent me. I have come *as* a light into the world, that whoever believes in me should not abide in darkness. And if anyone hears my words and does not believe, I do not judge him; for I did not come to judge the world but to save the world. He who rejects me, and does not receive my words, has that which judges him—the word that I have spoken will judge him in the last day. For I have not spoken on my own *authority*; but the Father who sent me gave me a command, what I should say and what I should speak. And I know that his command is everlasting life. Therefore, whatever I speak, just as the Father has told me, so I speak."

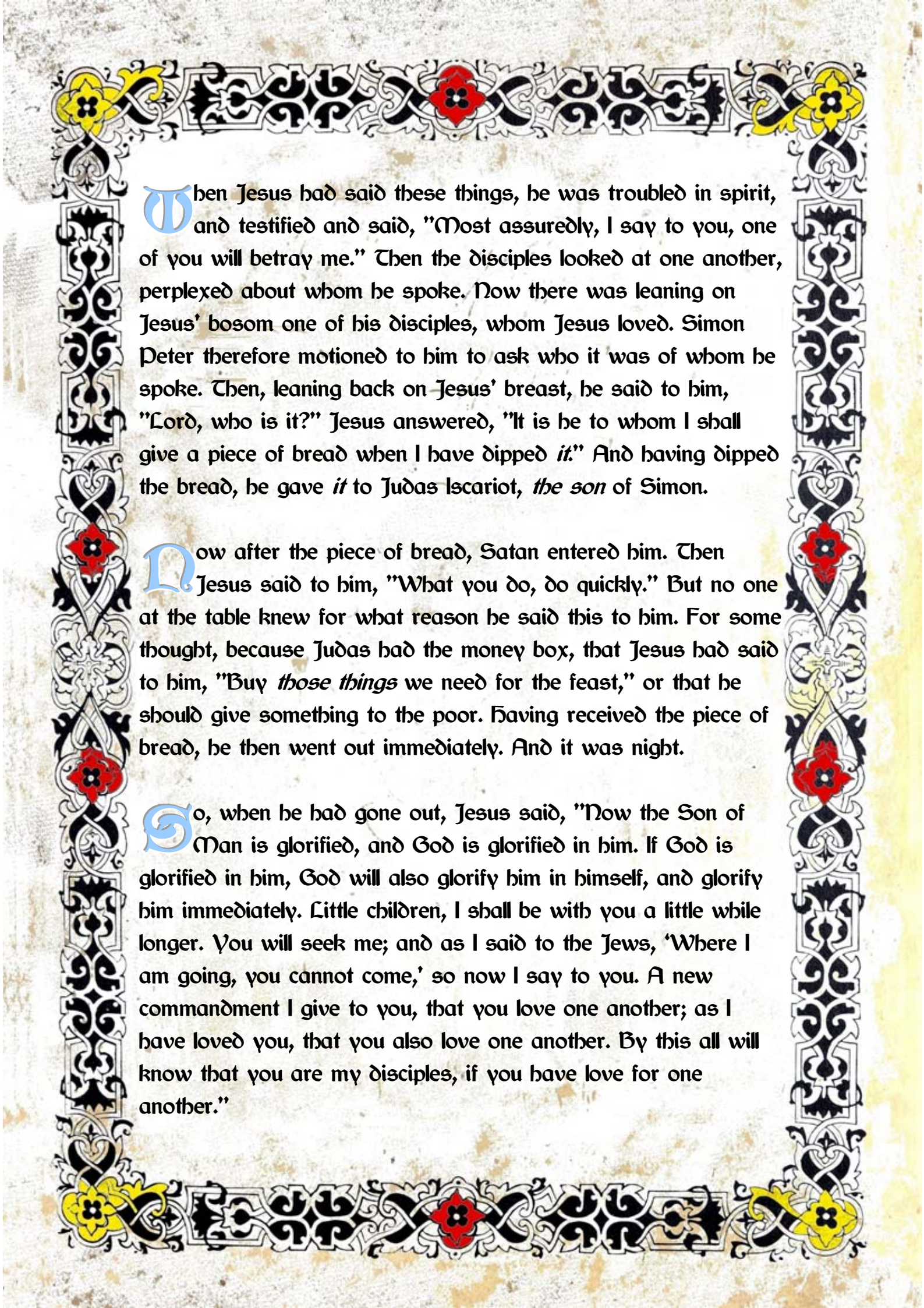
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Now before the feast of the Passover, when Jesus knew that his hour had come that he should depart from this world to the Father, having loved his own who were in the world, he loved them to the end. And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's *son*, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper and laid aside his garments, took a towel and girded himself.



After that, he poured water into a basin and began to wash the disciples' feet, and to wipe *them* with the towel with which he was girded. Then he came to Simon Peter. And *Peter* said to him, "Lord, are you washing my feet?" Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this." Peter said to him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part with me." Simon Peter said to him, "Lord, not my feet only, but also *my* hands and *my* head!" Jesus said to him, "He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you." For he knew who would betray him; therefore he said, "You are not all clean."

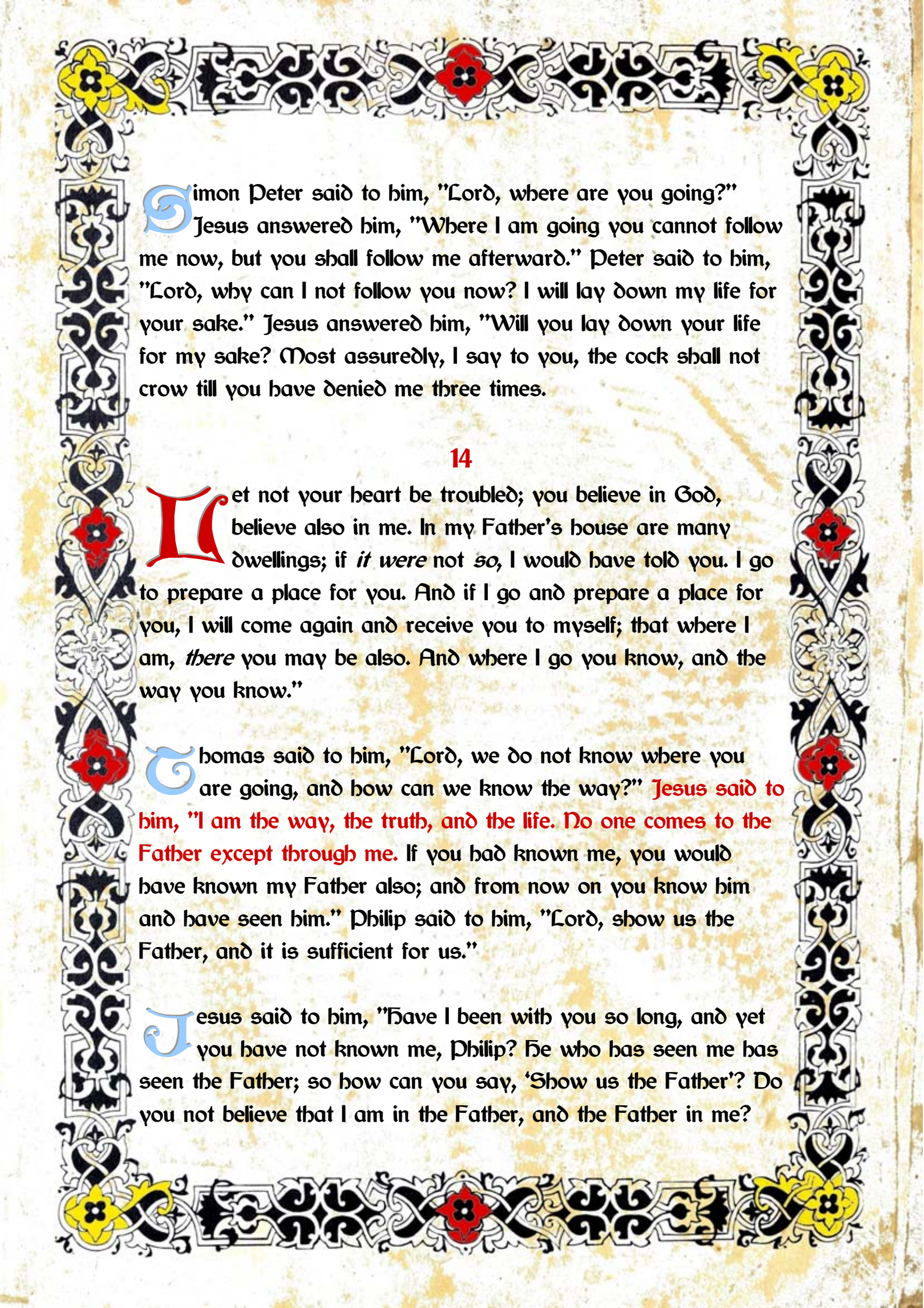
So when he had washed their feet, taken his garments, and sat down again, he said to them, "Do you know what I have done to you? You call me Teacher and Lord, and you say well, for *so* I am. If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them. I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, 'He who eats bread with me has lifted up his heel against me.' Now I tell you before it comes, that when it does come to pass, you may believe that I am *he*. Most assuredly, I say to you, he who receives whomever I send receives me; and he who receives me receives him who sent me."



When Jesus had said these things, he was troubled in spirit, and testified and said, "Most assuredly, I say to you, one of you will betray me." Then the disciples looked at one another, perplexed about whom he spoke. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore motioned to him to ask who it was of whom he spoke. Then, leaning back on Jesus' breast, he said to him, "Lord, who is it?" Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped *it*." And having dipped the bread, he gave *it* to Judas Iscariot, *the son* of Simon.

Now after the piece of bread, Satan entered him. Then Jesus said to him, "What you do, do quickly." But no one at the table knew for what reason he said this to him. For some thought, because Judas had the money box, that Jesus had said to him, "Buy *those things* we need for the feast," or that he should give something to the poor. Having received the piece of bread, he then went out immediately. And it was night.

So, when he had gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and glorify him immediately. Little children, I shall be with you a little while longer. You will seek me; and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you. A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love for one another."



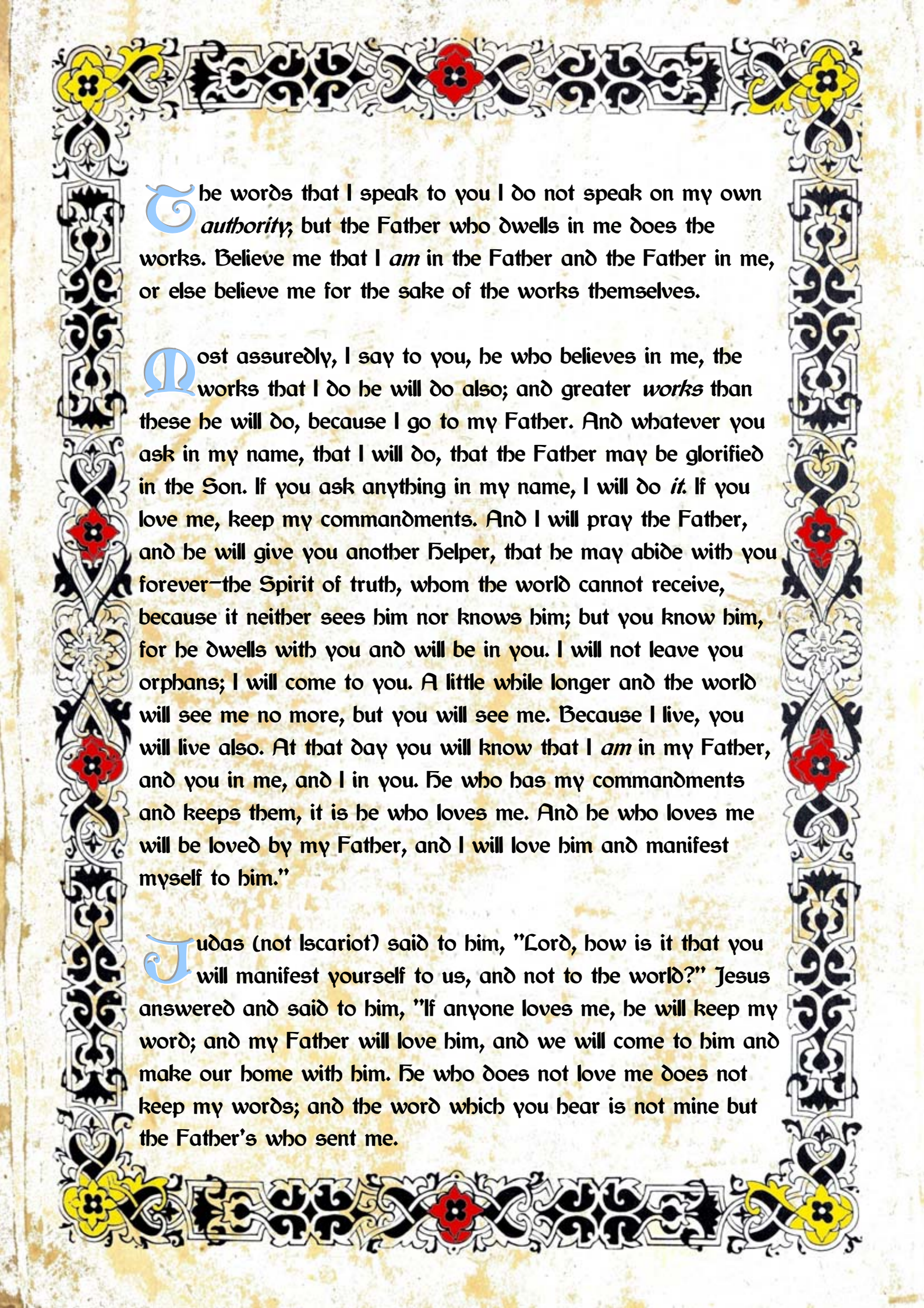
Simon Peter said to him, "Lord, where are you going?" Jesus answered him, "Where I am going you cannot follow me now, but you shall follow me afterward." Peter said to him, "Lord, why can I not follow you now? I will lay down my life for your sake." Jesus answered him, "Will you lay down your life for my sake? Most assuredly, I say to you, the cock shall not crow till you have denied me three times."

14

Let not your heart be troubled; you believe in God, believe also in me. In my Father's house are many dwellings; 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 to myself; that where I am, *there* you may be also. And where I go you know, and the way you know."

Thomas said to him, "Lord, we do not know where you are going, and how can we know the way?" **Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through me.** If you had known me, you would have known my Father also; and from now on you know him and have seen him." Philip said to him, "Lord, show us the Father, and it is sufficient for us."

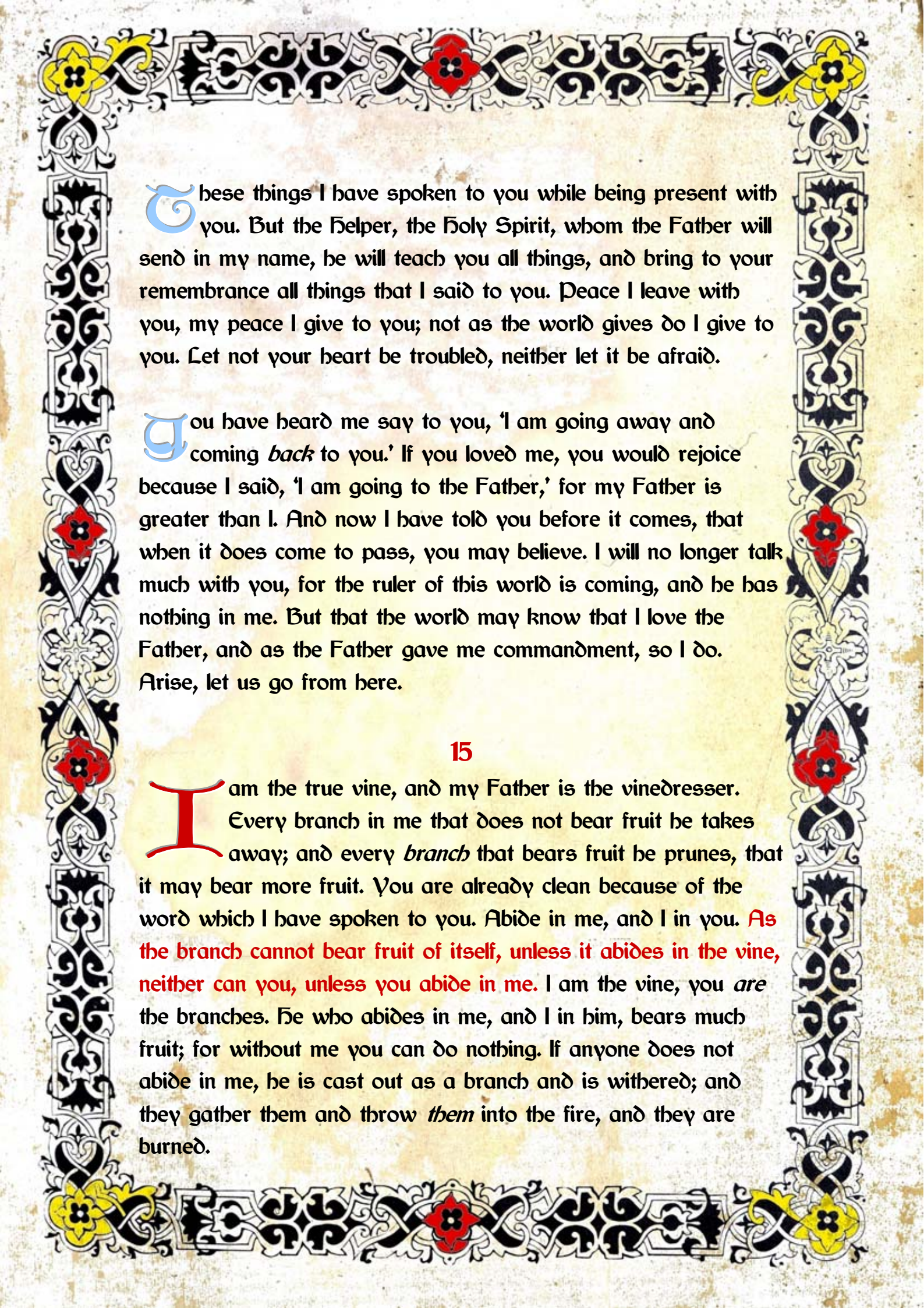
Jesus said to him, "Have I been with you so long, and yet you have not known me, Philip? He who has seen me has seen the Father; so how can you say, 'Show us the Father'? Do you not believe that I am in the Father, and the Father in me?"



The words that I speak to you I do not speak on my own *authority*; but the Father who dwells in me does the works. Believe me that I *am* in the Father and the Father in me, or else believe me for the sake of the works themselves.

Most assuredly, I say to you, he who believes in me, the works that I do he will do also; and greater *works* than these he will do, because I go to my Father. And whatever you ask in my name, that I will do, that the Father may be glorified in the Son. If you ask anything in my name, I will do *it*. If you love me, keep my commandments. And I will pray the Father, and he will give you another Helper, that he may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; but you know him, for he dwells with you and will be in you. I will not leave you orphans; I will come to you. A little while longer and the world will see me no more, but you will see me. Because I live, you will live also. At that day you will know that I *am* in my Father, and you in me, and I in you. He who has my commandments and keeps them, it is he who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.”

Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” Jesus answered and said to him, “If anyone loves me, he will keep my word; and my Father will love him, and we will come to him and make our home with him. He who does not love me does not keep my words; and the word which you hear is not mine but the Father’s who sent me.

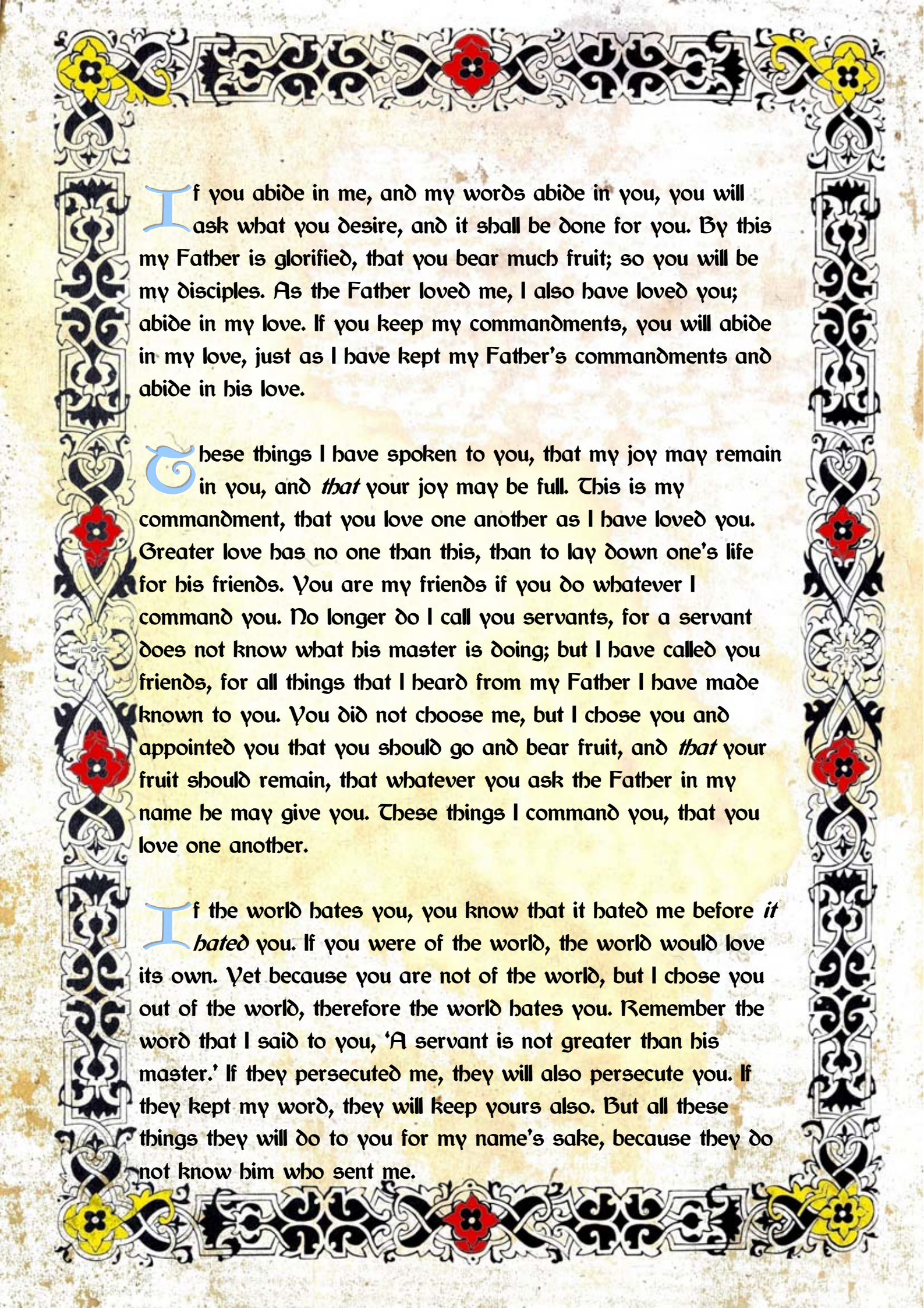


These things I have spoken to you while being present with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all things that I said to you. Peace I leave with you, my peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.

You have heard me say to you, 'I am going away and coming *back* to you.' If you loved me, you would rejoice because I said, 'I am going to the Father,' for my Father is greater than I. And now I have told you before it comes, that when it does come to pass, you may believe. I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, so I do. Arise, let us go from here.

15

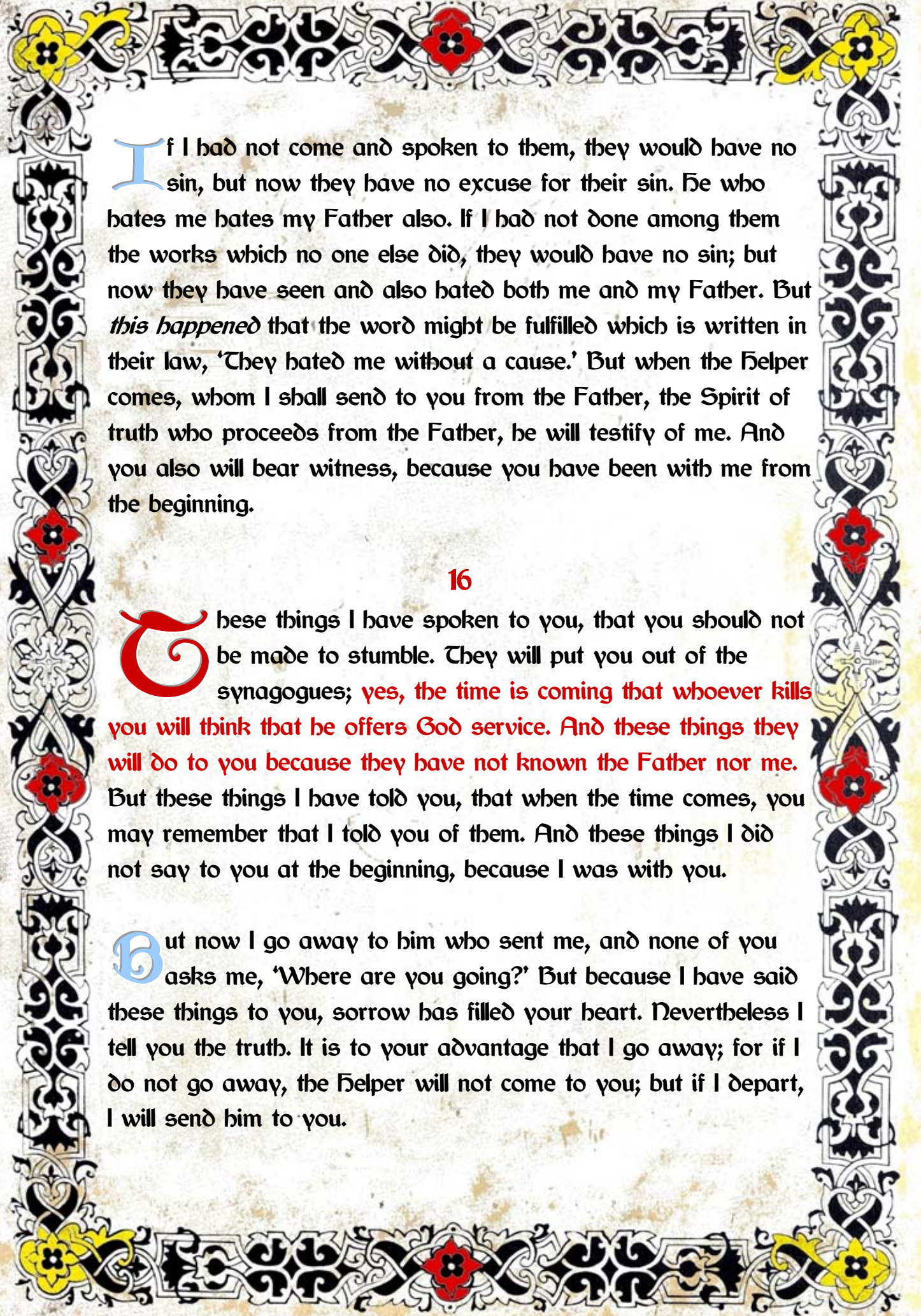
I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away; and every *branch* that bears fruit he prunes, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in me, and I in you. **As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in me.** I am the vine, you *are* the branches. He who abides in me, and I in him, bears much fruit; for without me you can do nothing. If anyone does not abide in me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned.



If you abide in me, and my words abide in you, you will ask what you desire, and it shall be done for you. By this my Father is glorified, that you bear much fruit; so you will be my disciples. As the Father loved me, I also have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.

These things I have spoken to you, that my joy may remain in you, and *that* your joy may be full. This is my commandment, that you love one another as I have loved you. Greater love has no one than this, than to lay down one's life for his friends. You are my friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father in my name he may give you. These things I command you, that you love one another.

If the world hates you, you know that it hated me before *it* hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also. But all these things they will do to you for my name's sake, because they do not know him who sent me.

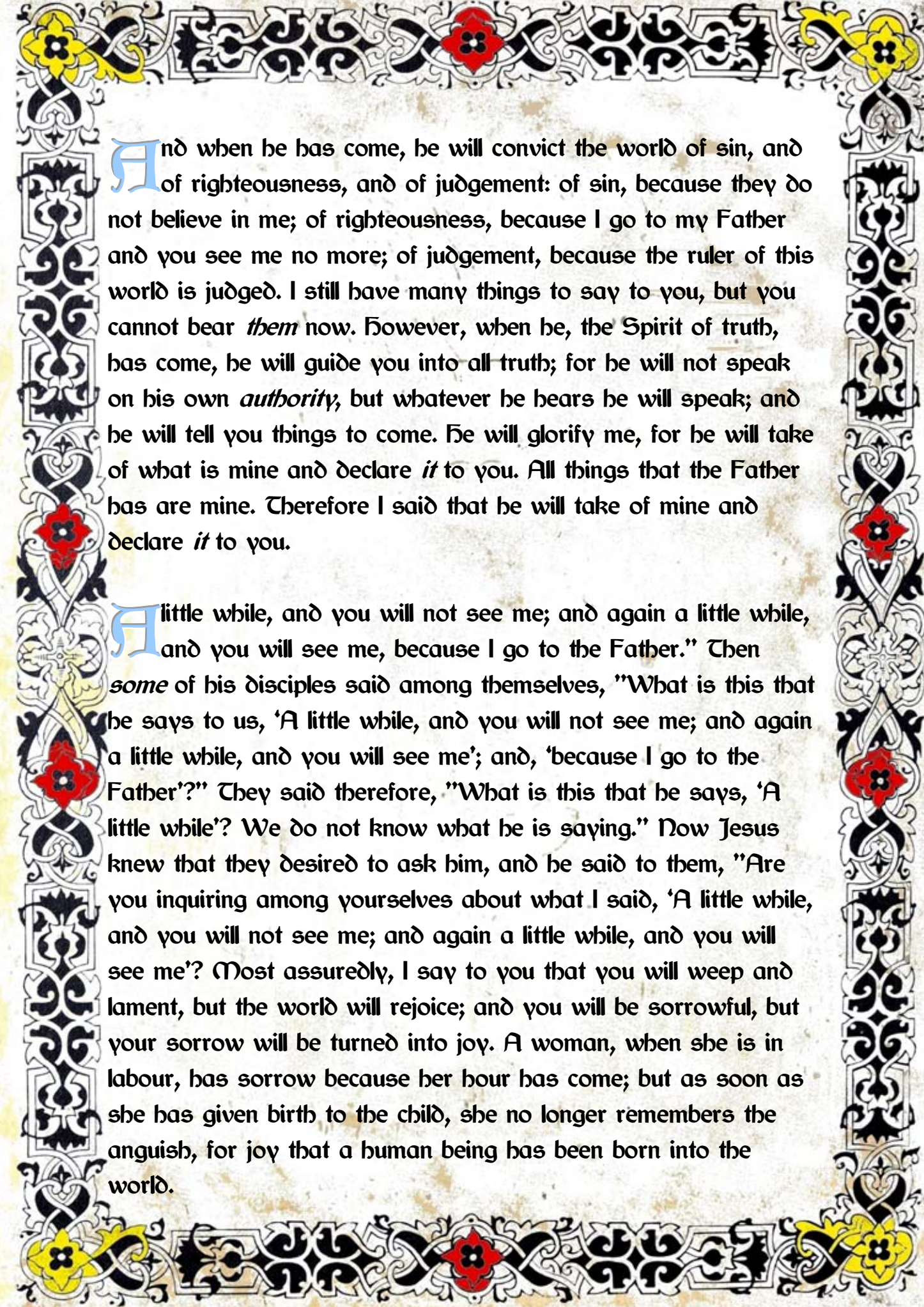


If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. He who hates me hates my Father also. If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both me and my Father. But *this happened* that the word might be fulfilled which is written in their law, 'They hated me without a cause.' But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, he will testify of me. And you also will bear witness, because you have been with me from the beginning.

16

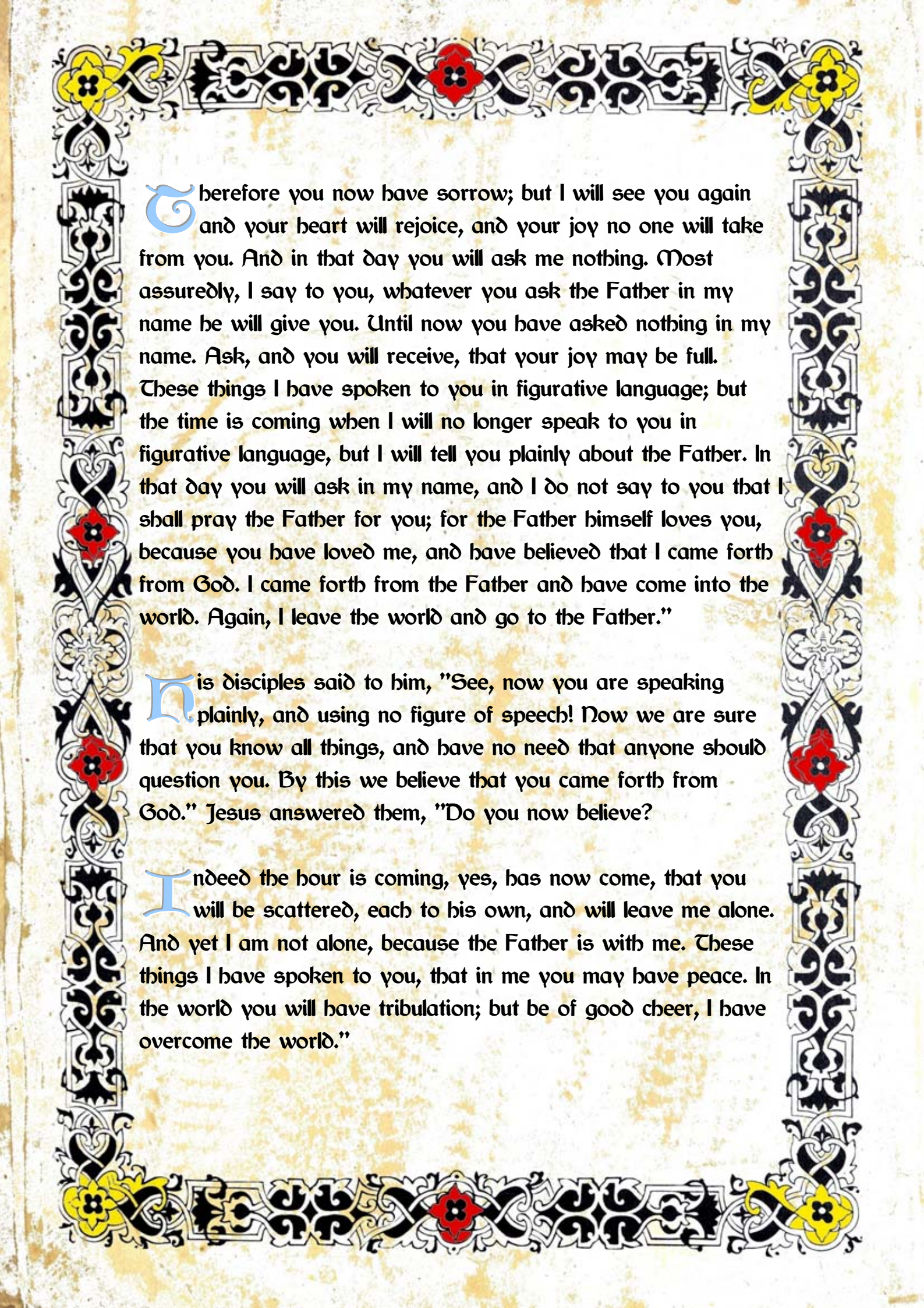
These things I have spoken to you, that you should not be made to stumble. They will put you out of the synagogues; **yes, the time is coming that whoever kills you will think that he offers God service. And these things they will do to you because they have not known the Father nor me.** But these things I have told you, that when the time comes, you may remember that I told you of them. And these things I did not say to you at the beginning, because I was with you.

But now I go away to him who sent me, and none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your heart. Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send him to you.



And when he has come, he will convict the world of sin, and of righteousness, and of judgement: of sin, because they do not believe in me; of righteousness, because I go to my Father and you see me no more; of judgement, because the ruler of this world is judged. I still have many things to say to you, but you cannot bear *them* now. However, when he, the Spirit of truth, has come, he will guide you into all truth; for he will not speak on his own *authority*, but whatever he hears he will speak; and he will tell you things to come. He will glorify me, for he will take of what is mine and declare *it* to you. All things that the Father has are mine. Therefore I said that he will take of mine and declare *it* to you.

A little while, and you will not see me; and again a little while, and you will see me, because I go to the Father." Then *some* of his disciples said among themselves, "What is this that he says to us, 'A little while, and you will not see me; and again a little while, and you will see me'; and, 'because I go to the Father'?" They said therefore, "What is this that he says, 'A little while'? We do not know what he is saying." Now Jesus knew that they desired to ask him, and he said to them, "Are you inquiring among yourselves about what I said, 'A little while, and you will not see me; and again a little while, and you will see me'? Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy. A woman, when she is in labour, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.



Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you. And in that day you will ask me nothing. Most assuredly, I say to you, whatever you ask the Father in my name he will give you. Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full. These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father. In that day you will ask in my name, and I do not say to you that I shall pray the Father for you; for the Father himself loves you, because you have loved me, and have believed that I came forth from God. I came forth from the Father and have come into the world. Again, I leave the world and go to the Father."

His disciples said to him, "See, now you are speaking plainly, and using no figure of speech! Now we are sure that you know all things, and have no need that anyone should question you. By this we believe that you came forth from God." Jesus answered them, "Do you now believe?"

Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave me alone. And yet I am not alone, because the Father is with me. These things I have spoken to you, that in me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world."





Jesus spoke these words, lifted up his eyes to heaven, and said: "Father, the hour has come. Glorify your Son, that your Son also may glorify you, **as you have given him authority over all flesh, that he should give eternal life to as many as you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent.** I have glorified you on the earth. I have finished the work which you have given me to do. And now, O Father, glorify me together with yourself, with the glory which I had with you before the world was. I have manifested your name to the men whom you have given me out of the world. They were yours, you gave them to me, and they have kept your word.

Now they have known that all things which you have given me are from you. For I have given to them the words which you have given me; and they have received *them*, and have known surely that I came forth from you; and they have believed that you sent me.





I pray for them. I do not pray for the world but for those whom you have given me, for they are yours. And all mine are yours, and yours are mine, and I am glorified in them.

Now I am no longer in the world, but these are in the world, and I come to you. Holy Father, keep through your name those whom you have given me, that they may be one as we *are*. While I was with them in the world, I kept them in your name. Those whom you gave me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.

But now I come to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them your word; and the world has hated them because they are not of the world, just as I am not of the world. I do not pray that you should take them out of the world, but that you should keep them from the evil one. They are not of the world, just as I am not of the world.







Sanctify them by your truth. **Your word is truth.** As you sent me into the world, I also have sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified by the truth. **I do not pray for these alone, but also for those who will believe in me through their word;** that they all may be one, as you, Father, *are* in me, and I in you; that they also may be one in us, that the world may believe that you sent me. And the glory which you gave me I have given them, that they may be one just as we are one: I in them, and you in me; that they may be made perfect in one, and that the world may know that you have sent me, and have loved them as you have loved me.

Father, **I desire that they also whom you gave me may be with me where I am, that they may behold my glory which you have given me;** for you loved me before the foundation of the world.



O righteous Father! The world has not known you, but I have known you; and these have known that you sent me. And I have declared to them your name, and will declare *it*, that the love with which you loved me may be in them, and I in them."



When Jesus had spoken these words, he went out with his disciples over the Brook Kidron, where there was a garden, which he and his disciples entered. And Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. When Judas, having received a detachment *of troops*, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. Jesus therefore, knowing all things that would come upon him, went forward and said to them, "Whom are you seeking?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am *he*." And Judas, who betrayed him, also stood with them.





Now when he said to them, "I am *he*," they drew back and fell to the ground. When he asked them again, "Whom are you seeking?" And they said, "Jesus of Nazareth." Jesus answered, "I have told you that I am *he*. Wherefore, if you seek me, let these go their way," that the saying might be fulfilled which he spoke, "Of those whom you gave me I have lost none."

When Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus. So Jesus said to Peter, "Put your sword into the sheath. Shall I not drink the cup which my Father has given me?"



When the detachment of troops and the captain and the officers of the Jews arrested Jesus and bound him. And they led him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year.





Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so *did* another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest.

But Peter stood at the door outside. When the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in. When the servant girl who kept the door said to Peter, "You are not also *one* of this man's disciples, are you?" He said, "I am not." Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself. The high priest then asked Jesus about his disciples and his doctrine. Jesus answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing."





Why do you ask me? Ask those who have heard me what I said to them. Indeed they know what I said." And when he had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, "Do you answer the high priest like that?" Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why do you strike me?" When Annas sent him bound to Caiaphas the high priest.



Now Simon Peter stood and warmed himself. Wherefore they said to him, "You are not also *one* of his disciples, are you?" He denied *it* and said, "I am not!" One of the servants of the high priest, a relative *of him* whose ear Peter cut off, said, "Did I not see you in the garden with him?" Peter then denied again; and immediately a rooster crowed. When they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover.





Pilate then went out to them and said, "What accusation do you bring against this man?" They answered and said to him, "If he were not an evildoer, we would not have delivered him up to you." Then Pilate said to them, "You take him and judge him according to your law." Therefore the Jews said to him, "It is not lawful for us to put anyone to death," that the saying of Jesus might be fulfilled which he spoke, signifying by what death he would die. Then Pilate entered the Praetorium again, called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you to me. What have you done?" **Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would fight, so that I should not be delivered to the Jews; but now my kingdom is not from here."**







Pilate therefore said to him, "Are you a king then?" Jesus answered, "*You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears my voice.*"

Pilate said to him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no fault in him at all.

But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?" When they all cried again, saying, "Not this man, but Barabbas!" Now Barabbas was a robber.





Now Pilate wrote a title and put *it* on the cross. And the writing was:

**JESUS OF NAZARETH,
THE KING OF THE JEWS.**

When many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, *and* Latin.

Therefore the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, "I am the King of the Jews.'""

Pilate answered, "What I have written, I have written."





I, II & III JOHN

These three epistles are ascribed to John the disciple and apostle (probably written AD 90 - 95) - whose status as a church father gave him unmistakable authority. He has no tolerance for false prophets who pervert the divine truth of Scripture. John calls believers back to the fundamentals of Christian doctrine: love for the true God (and for other believers); recognition of and obedience to God's Son the Lord Jesus Christ; and joy in the certain hope and security of the true faith. Hard as it may seem, he warns his readers against showing any hospitality to 'deceivers' - whose primary purpose is to undermine the true Christian faith and lead astray gullible believers.







I John

That which was from the beginning, 1
which we have heard, which we have
seen with our eyes, which we have
looked upon, and our hands have
handled, concerning the Word of life—the
life was manifested, and we have seen, and
bear witness, and declare to you that
eternal life which was with the Father and
was manifested to us—that which we have
seen and heard we declare to you, that you
also may have fellowship with us; and truly
our fellowship *is* with the Father and with
his Son Jesus Christ.

And these things we write to you that
your joy may be full. This is the
message which we have heard from
him and declare to you, that God is light
and in him is no darkness at all. If we say
that we have fellowship with him, and walk
in darkness, we lie and do not practise the
truth. **But if we walk in the light as he is in
the light, we have fellowship with one
another, and the blood of Jesus Christ his
Son cleanses us from all sin.**





If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

My little children, these things I write to you, so that you may not sin. **And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And he himself is the propitiation for our sins, and not for ours only but also for the whole world. Now by this we know that we know him, if we keep his commandments. He who says, "I know him," and does not keep his commandments, is a liar, and the truth is not in him. But whoever keeps his word, truly the love of God is perfected in him. By this we know that we are in him. He who says he abides in him ought himself also to walk just as he walked.**

2







Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning. Again, a new commandment I write to you, which thing is true in him and in you, because the darkness is passing away, and the true light is already shining. He who says he is in the light, and hates his brother, is in darkness until now. He who loves his brother abides in the light, and there is no cause for stumbling in him. But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.



I write to you, little children, because your sins are forgiven you for his name's sake. I write to you, fathers, because you have known him *who is* from the beginning. I write to you, young men, because you have overcome the wicked one.







I write to you, little children, because you have known the Father. I have written to you, fathers, because you have known him *who is* from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the wicked one. Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that *is* in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever. **Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour.**



They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but *they went out* that they might be made manifest, that none of them were of us.





But you have an anointing from the Holy One, and you know all things. I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth. **Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son. Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.**

Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. And this is the promise that he has promised us—eternal life. These things I have written to you concerning those who *try to deceive you*. But the anointing which you have received from him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in him.





And now, little children, abide in him, that when he appears, we may have confidence and not be ashamed before him at his coming. If you know that he is righteous, you know that everyone who practises righteousness is born of him.

Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know him. Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when he is revealed, we shall be like him, for we shall see him as he is. And everyone who has this hope in him purifies himself, just as he is pure.

3

Whoever commits sin also commits lawlessness, and sin is lawlessness. And you know that he was manifested to take away our sins, and in him there is no sin. Whoever abides in him does not sin. Whoever sins has neither seen him nor known him.







Little children, let no one deceive you. He who practises righteousness is righteous, just as he is righteous. He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whoever has been born of God does not sin, for his seed remains in him; and he cannot sin, because he has been born of God. In this the children of God and the children of the devil are manifest: Whoever does not practise righteousness is not of God, nor *is* he who does not love his brother.

For this is the message that you heard from the beginning, that we should love one another, not as Cain *who* was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous. Do not marvel, my brethren, if the world hates you. We know that we have passed from death to life, because we love the brethren.









He who does not love *his* brother abides in death. Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

By this we know love, because he laid down his life for us. And we also ought to lay down *our* lives for the brethren. But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?

Wy little children, let us not love in word or in tongue, but in deed and in truth. And by this we know that we are of the truth, and shall assure our hearts before him. For if our heart condemns us, God is greater than our heart, and knows all things. Beloved, if our heart does not condemn us, we have confidence toward God. And whatever we ask we receive from him, because we keep his commandments and do those things that are pleasing in his sight.





And this is his commandment: that we should believe on the name of his Son Jesus Christ and love one another, as he gave us commandment. Now he who keeps his commandments abides in him, and he in him. And by this we know that he abides in us, by the Spirit whom he has given us.

Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. **By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God.** And this is the *spirit* of the Antichrist, which you have heard was coming, and is now already in the world. You are of God, little children, and have overcome them, **because he who is in you is greater than he who is in the world.** They are of the world. Therefore they speak *as* of the world, and the world hears them.

4





We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error. Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love. In this the love of God was manifested toward us, that God has sent his only begotten Son into the world, that we might live through him. **In this is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins.** Beloved, if God so loved us, we also ought to love one another.

No one has seen God at any time. If we love one another, God abides in us, and his love has been perfected in us. **By this we know that we abide in him, and he in us, because he has given us of his Spirit.** And we have seen and testify that the Father has sent the Son as Saviour of the world.





Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.

Love has been perfected among us in this: that we may have boldness in the day of judgement; because as he is, so are we in this world. There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.

We love him because he first loved us. If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen? And this commandment we have from him: that he who loves God *must* love his brother also.





Whoever believes that Jesus is the Christ is born of God, and everyone who loves him who begot also loves him who is begotten of him. By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments. And his commandments are not burdensome. For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.

5

Who is he who overcomes the world, but he who believes that Jesus is the Son of God? This is he who came by water and blood—Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. **For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.** And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.





If we receive the witness of men, the witness of God is greater; for this is the witness of God which he has testified of his Son. He who believes in the Son of God has the witness in himself; he who does not believe God has made him a liar, because he has not believed the testimony that God has given of his Son. **And this is the testimony: that God has given us eternal life, and this life is in his Son.** He who has the Son has life; he who does not have the Son of God does not have life.

These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may *continue to believe* in the name of the Son of God. Now this is the confidence that we have in him, that if we ask anything according to his will, he hears us. And if we know that he hears us, whatever we ask, we know that we have the petitions that we have asked of him.





If anyone sees his brother sinning a sin *which does not lead* to death, he will ask, and he will give him life for those who commit sin not *leading* to death. There is sin *leading* to death. I do not say that he should pray about that. All unrighteousness is sin, and there is sin not *leading* to death.

We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him. We know that we are of God, and the whole world lies *under the sway of* the wicked one. And we know that the Son of God has come and has given us an understanding, that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life.

Little children, keep yourselves from idols.

Amen.







II JOHN

THE ELDER, to the elect lady and her children, whom I love in truth, and not only I, but also all those who have known the truth, because of the truth which abides in us and will be with us forever: Grace, mercy, and peace will be with you from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love. I rejoiced greatly that I have found *some* of your children walking in truth, as we received commandment from the Father. And now I plead with you, lady, not as though I wrote a new commandment to you, but that which we have had from the beginning: that we love one another. This is love, that we walk according to his commandments. **1**

This is the commandment, that as you have heard from the beginning, you should walk in it. **For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh.** This is a deceiver and an antichrist.





Look to yourselves, that we do not lose those things we worked for, but *that* we may receive a full reward.

Whoever transgresses and does not abide in the doctrine of Christ does not have God. **He who abides in the doctrine of Christ has both the Father and the Son.**

If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; for he who greets him shares in his evil deeds.

Having many things to write to you, I did not wish *to do so* with paper and ink; but I hope to come to you and speak face to face, that our joy may be full.

The children of your elect sister greet you.

Amen.









III John

THE ELDER, to the beloved Gaius, 1
whom I love in truth: Beloved, I
pray that you may prosper in all
things and be in health, just as your
soul prospers. For I rejoiced greatly when
brethren came and testified of the truth
that is in you, just as you walk in the truth.
I have no greater joy than to hear that my
children walk in truth.

Beloved, you do faithfully whatever
you do for the brethren and for
strangers, who have borne witness of
your love before the church. *If* you send
them forward on their journey in a manner
worthy of God, you will do well, because
they went forth for his name's sake, taking
nothing from the Gentiles.

We therefore ought to receive such,
that we may become fellow workers
for the truth. I wrote to the church,
but Diotrephes, who loves to have the pre-
eminence among them, does not receive us.





Therefore, if I come, I will call to mind his deeds which he does, prating against us with malicious words. And not content with that, he himself does not receive the brethren, and forbids those who wish to, putting *them* out of the church.

Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God.

Demetrius has a *good* testimony from all, and from the truth itself. And we also bear witness, and you know that our testimony is true.

I had many things to write, but I do not wish to write to you with pen and ink; but I hope to see you shortly, and we shall speak face to face. Peace to you. Our friends greet you.

Greet the friends by name.







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