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After this, Jesus went around in Galilee. He did not want to go about in Judea because the Jewish leaders there were looking for a way to kill him. But when the Jewish Festival of Tabernacles was near, Jesus' brothers said to him, "Leave Galilee and go to Judea, so that your disciples there may see the works you do. No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world." For even his own brothers did not believe in him.

Therefore Jesus told them, "My time is not yet here; for you any time will do. The world cannot hate you, but it hates me because I testify that

its works are evil. You go to the festival. I am not going up to this festival, because my time has not yet fully come." After he had said this, he stayed in Galilee.

However, after his brothers had left for the festival, he went also, not publicly, but in secret. Now at the festival the Jewish leaders were watching for Jesus and asking, "Where is he?"

Among the crowds there was widespread whispering about him. Some said, "He is a good man."

Others replied, "No, he deceives the people." But no one would say anything publicly about him for fear of the leaders.

Not until halfway through the festival did Jesus go up to the temple courts and begin to teach. The Jews there were amazed and asked, "How did this man get such learning without having been taught?"

Jesus answered, "My teaching is not my own. It comes from the one who sent me. Anyone who chooses to do the will of God will find out whether my teaching comes from God or whether I speak on my own. Whoever speaks on their own does so to gain personal glory, but he who seeks the glory of the one who sent him is a man of truth; there is nothing false about him. Has not Moses given you the law? Yet not one of you keeps the law. Why are you trying to kill me?"

"You are demon-possessed," the crowd answered. "Who is trying to kill you?"

Jesus said to them, "I did one miracle, and you are all amazed. Yet, because Moses gave you circumcision (though actually it did not come from Moses, but from the patriarchs), you circumcise a boy on the Sabbath. Now if a boy can be circumcised on the Sabbath so that the law of Moses may not be broken, why are you angry with me for healing a man's whole body on the Sabbath? Stop judging by mere appearances, but instead judge correctly."

At that point some of the people of Jerusalem began to ask, "Isn't this the man they are trying to kill? Here he is, speaking publicly, and they are not saying a word to him. Have the authorities really concluded that he is the Messiah? But we know where this man is from; when the Messiah comes, no one will know where he is from."

Then Jesus, still teaching in the temple courts, cried out, "Yes, you know me, and you know where I am from. I am not here on my own authority, but he who sent me is true. You do not know him, but I know him because I am from him and he sent me."

At this they tried to seize him, but no one laid a hand on him, because his hour had not yet come. Still, many in the crowd believed in him. They said, "When the Messiah comes, will he perform more signs than this man?"

The Pharisees heard the crowd whispering such things about him. Then the chief priests and the Pharisees sent temple guards to arrest him.

Jesus said, “I am with you for only a short time, and then I am going to the one who sent me. You will look for me, but you will not find me; and where I am, you cannot come.”

The Jews said to one another, “Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and teach the Greeks? What did he mean when he said, ‘You will look for me, but you will not find me,’ and ‘Where I am, you cannot come’?”

On the last and greatest day of the festival, Jesus stood and said in a loud voice, “Let anyone who is thirsty come to me and drink. Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.” By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

On hearing his words, some of the people said, “Surely this man is the Prophet.”

Others said, “He is the Messiah.”

Still others asked, “How can the Messiah come from Galilee? Does not Scripture say that the Messiah will come from David’s descendants and from Bethlehem, the town where David lived?” Thus the people were divided because of Jesus. Some wanted to seize him, but no one laid a hand on him.

Finally the temple guards went back to the chief priests and the Pharisees, who asked them, “Why didn’t you bring him in?”

“No one ever spoke the way this man does,” the guards replied.

“You mean he has deceived you also?” the Pharisees retorted. “Have any of the rulers or of the Pharisees believed in him? No! But this mob that knows nothing of the law — there is a curse on them.”

Nicodemus, who had gone to Jesus earlier and who was one of their own number, asked, “Does our law condemn a man without first hearing him to find out what he has been doing?”

They replied, “Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee.”

[The earliest manuscripts and many other ancient witnesses do not have this italic section.

A few manuscripts include this material, wholly or in part, in other places
in John’s Gospel or in the Gospel of Luke.]

Then they all went home, but Jesus went to the Mount of Olives.

At dawn he appeared again in the temple courts, where all the people gathered around

him, and he sat down to teach them. The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus, "Teacher, this woman was caught in the act of adultery. In the Law Moses commanded us to stone such women. Now what do you say?" They were using this question as a trap, in order to have a basis for accusing him.

But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, "Let any one of you who is without sin be the first to throw a stone at her." Again he stooped down and wrote on the ground.

At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?"

"No one, sir," she said.

"Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."

When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

The Pharisees challenged him, "Here you are, appearing as your own witness; your testimony is not valid."

Jesus answered, "Even if I testify on my own behalf, my testimony is valid, for I know where I came from and where I am going. But you have no idea where I come from or where I am going. You judge by human standards; I pass judgment on no one. But if I do judge, my decisions are true, because I am not alone. I stand with the Father, who sent me. In your own Law it is written that the testimony of two witnesses is true. I am one who testifies for myself; my other witness is the Father, who sent me."

Then they asked him, "Where is your father?"

"You do not know me or my Father," Jesus replied. "If you knew me, you would know my Father also." He spoke these words while teaching in the temple courts near the place where the offerings were put. Yet no one seized him, because his hour had not yet come.

Once more Jesus said to them, "I am going away, and you will look for me, and you will die in your sin. Where I go, you cannot come."

This made the Jews ask, "Will he kill himself? Is that why he says, 'Where I go, you cannot come'?"

But he continued, "You are from below; I am from above. You are of this world; I am not of this world. I told you that you would die in your sins; if you do not believe that I am he, you will indeed die in your sins."

"Who are you?" they asked.

"Just what I have been telling you from the beginning," Jesus replied.

“I have much to say in judgment of you. But he who sent me is trustworthy, and what I have heard from him I tell the world.”

They did not understand that he was telling them about his Father. So Jesus said, “When you have lifted up the Son of Man, then you will know that I am he and that I do nothing on my own but speak just what the Father has taught me. The one who sent me is with me; he has not left me alone, for I always do what pleases him.” Even as he spoke, many believed in him.

To the Jews who had believed him, Jesus said, “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.”

They answered him, “We are Abraham’s descendants and have never been slaves of anyone. How can you say that we shall be set free?”

Jesus replied, “Very truly I tell you, everyone who sins is a slave to sin. Now a slave has no permanent place in the family, but a son belongs to it forever. So if the Son sets you free, you will be free indeed. I know that you are Abraham’s descendants. Yet you are looking for a way to kill me, because you have no room for my word. I am telling you what I have seen in the Father’s presence, and you are doing what you have heard from your father.”

“Abraham is our father,” they answered.

“If you were Abraham’s children,” said Jesus, “then you would do what Abraham did. As it is, you are looking for a way to kill me, a man who has told you the truth that I heard from God. Abraham did not do such things. You are doing the works of your own father.”

“We are not illegitimate children,” they protested. “The only Father we have is God himself.”

Jesus said to them, “If God were your Father, you would love me, for I have come here from God. I have not come on my own; God sent me. Why is my language not clear to you? Because you are unable to hear what I say. You belong to your father, the devil, and you want to carry out your father’s desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. Yet because I tell the truth, you do not believe me! Can any of you prove me guilty of sin? If I am telling the truth, why don’t you believe me? Whoever belongs to God hears what God says. The reason you do not hear is that you do not belong to God.”

The Jews answered him, “Aren’t we right in saying that you are a Samaritan and demon-possessed?”

“I am not possessed by a demon,” said Jesus, “but I honor my Father and you dishonor me. I am not seeking glory for myself; but there is one who seeks it, and he is the judge. Very truly I tell you, whoever obeys my word will never see death.”

At this they exclaimed, “Now we know that you are demon-possessed! Abraham died and so did the prophets, yet you say that whoever obeys your word will never taste death. Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are?”

Jesus replied, “If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me. Though you do not know him, I know him. If I said I did not, I would be a liar like you, but I do know him and obey his word. Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad.”

“You are not yet fifty years old,” they said to him, “and you have seen Abraham!”

“Very truly I tell you,” Jesus answered, “before Abraham was born, I am!” At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.

As he went along, he saw a man blind from birth. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?”

“Neither this man nor his parents sinned,” said Jesus, “but this happened so that the works of God might be displayed in him. As long as it is day, we must do the works of him who sent me. Night is coming, when no one can work. While I am in the world, I am the light of the world.”

After saying this, he spit on the ground, made some mud with the saliva, and put it on the man’s eyes. “Go,” he told him, “wash in the Pool of Siloam” (this word means “Sent”). So the man went and washed, and came home seeing.

His neighbors and those who had formerly seen him begging asked, “Isn’t this the same man who used to sit and beg?” Some claimed that he was.

Others said, “No, he only looks like him.”

But he himself insisted, “I am the man.”

“How then were your eyes opened?” they asked.

He replied, “The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see.”

“Where is this man?” they asked him.

“I don’t know,” he said.

They brought to the Pharisees the man who had been blind. Now the day on which Jesus had made the mud and opened the man’s eyes was a Sabbath. Therefore the Pharisees also asked him how he had received his sight. “He put mud on my eyes,” the man replied, “and I washed, and now I see.”

Some of the Pharisees said, “This man is not from God, for he does not keep the Sabbath.”

But others asked, “How can a sinner perform such signs?” So they were divided.

Then they turned again to the blind man, “What have you to say about him? It was your eyes he opened.”

The man replied, “He is a prophet.”

They still did not believe that he had been blind and had received his sight until they sent for the man’s parents. “Is this your son?” they asked. “Is this the one you say was born blind? How is it that now he can see?”

“We know he is our son,” the parents answered, “and we know he was born blind. But how he can see now, or who opened his eyes, we don’t know. Ask him. He is of age; he will speak for himself.” His parents said this because they were afraid of the Jewish leaders, who already had decided that anyone who acknowledged that Jesus was the Messiah would be put out of the synagogue. That was why his parents said, “He is of age; ask him.”

A second time they summoned the man who had been blind. “Give glory to God by telling the truth,” they said. “We know this man is a sinner.”

He replied, “Whether he is a sinner or not, I don’t know. One thing I do know. I was blind but now I see!”

Then they asked him, “What did he do to you? How did he open your eyes?”

He answered, “I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples too?”

Then they hurled insults at him and said, “You are this fellow’s disciple! We are disciples of Moses! We know that God spoke to Moses, but as for this fellow, we don’t even know where he comes from.”

The man answered, “Now that is remarkable! You don’t know where he comes from, yet he opened my eyes. We know that God does not listen to sinners. He listens to the godly person who does his will. Nobody has ever heard of opening the eyes of a man born blind. If this man were not from God, he could do nothing.”

To this they replied, “You were steeped in sin at birth; how dare you lecture us!” And they threw him out.

Jesus heard that they had thrown him out, and when he found him, he said, “Do you believe in the Son of Man?”

“Who is he, sir?” the man asked. “Tell me so that I may believe in him.”

Jesus said, “You have now seen him; in fact, he is the one speaking with you.”

Then the man said, “Lord, I believe,” and he worshiped him.

Jesus said, “For judgment I have come into this world, so that the blind will see and those who see will become blind.”

Some Pharisees who were with him heard him say this and asked, “What? Are we blind too?”

Jesus said, "If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.

"Very truly I tell you Pharisees, anyone who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice. But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice." Jesus used this figure of speech, but the Pharisees did not understand what he was telling them.

Therefore Jesus said again, "Very truly I tell you, I am the gate for the sheep. All who have come before me are thieves and robbers, but the sheep have not listened to them. I am the gate; whoever enters through me will be saved. They will come in and go out, and find pasture. The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

"I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand is not the shepherd and does not own the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. The man runs away because he is a hired hand and cares nothing for the sheep.

"I am the good shepherd; I know my sheep and my sheep know me — just as the Father knows me and I know the Father — and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd. The reason my Father loves me is that I lay down my life — only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."

The Jews who heard these words were again divided. Many of them said, "He is demon-possessed and raving mad. Why listen to him?"

But others said, "These are not the sayings of a man possessed by a demon. Can a demon open the eyes of the blind?"

Then came the Festival of Dedication at Jerusalem. It was winter, and Jesus was in the temple courts walking in Solomon's Colonnade. The Jews who were there gathered around him, saying, "How long will you keep us in suspense? If you are the Messiah, tell us plainly."

Jesus answered, "I did tell you, but you do not believe. The works I do in my Father's name testify about me, but you do not believe because you

are not my sheep. My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one will snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one."

Again his Jewish opponents picked up stones to stone him, but Jesus said to them, "I have shown you many good works from the Father. For which of these do you stone me?"

"We are not stoning you for any good work," they replied, "but for blasphemy, because you, a mere man, claim to be God."

Jesus answered them, "Is it not written in your Law, 'I have said you are "gods"'? If he called them 'gods,' to whom the word of God came — and Scripture cannot be set aside — what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'? Do not believe me unless I do the works of my Father. But if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me, and I in the Father." Again they tried to seize him, but he escaped their grasp.

Then Jesus went back across the Jordan to the place where John had been baptizing in the early days. There he stayed, and many people came to him. They said, "Though John never performed a sign, all that John said about this man was true." And in that place many believed in Jesus.

Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. (This Mary, whose brother Lazarus now lay sick, was the same one who poured perfume on the Lord and wiped his feet with her hair.) So the sisters sent word to Jesus, "Lord, the one you love is sick."

When he heard this, Jesus said, "This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it." Now Jesus loved Martha and her sister and Lazarus. So when he heard that Lazarus was sick, he stayed where he was two more days, and then he said to his disciples, "Let us go back to Judea."

"But Rabbi," they said, "a short while ago the Jews there tried to stone you, and yet you are going back?"

Jesus answered, "Are there not twelve hours of daylight? Anyone who walks in the daytime will not stumble, for they see by this world's light. It is when a person walks at night that they stumble, for they have no light."

After he had said this, he went on to tell them, "Our friend Lazarus has fallen asleep; but I am going there to wake him up."

His disciples replied, "Lord, if he sleeps, he will get better." Jesus had

been speaking of his death, but his disciples thought he meant natural sleep.

So then he told them plainly, "Lazarus is dead, and for your sake I am glad I was not there, so that you may believe. But let us go to him."

Then Thomas (also known as Didymus) said to the rest of the disciples, "Let us also go, that we may die with him."

On his arrival, Jesus found that Lazarus had already been in the tomb for four days. Now Bethany was less than two miles from Jerusalem, and many Jews had come to Martha and Mary to comfort them in the loss of their brother. When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.

"Lord," Martha said to Jesus, "if you had been here, my brother would not have died. But I know that even now God will give you whatever you ask."

Jesus said to her, "Your brother will rise again."

Martha answered, "I know he will rise again in the resurrection at the last day."

Jesus said to her, "I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?"

"Yes, Lord," she replied, "I believe that you are the Messiah, the Son of God, who is to come into the world."

After she had said this, she went back and called her sister Mary aside. "The Teacher is here," she said, "and is asking for you." When Mary heard this, she got up quickly and went to him. Now Jesus had not yet entered the village, but was still at the place where Martha had met him. When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.

When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died."

When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. "Where have you laid him?" he asked.

"Come and see, Lord," they replied.

Jesus wept.

Then the Jews said, "See how he loved him!"

But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. "Take away the stone," he said.

“But, Lord,” said Martha, the sister of the dead man, “by this time there is a bad odor, for he has been there four days.”

Then Jesus said, “Did I not tell you that if you believe, you will see the glory of God?”

So they took away the stone. Then Jesus looked up and said, “Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me.”

When he had said this, Jesus called in a loud voice, “Lazarus, come out!” The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face.

Jesus said to them, “Take off the grave clothes and let him go.”

Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, believed in him. But some of them went to the Pharisees and told them what Jesus had done. Then the chief priests and the Pharisees called a meeting of the Sanhedrin.

“What are we accomplishing?” they asked. “Here is this man performing many signs. If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our temple and our nation.”

Then one of them, named Caiaphas, who was high priest that year, spoke up, “You know nothing at all! You do not realize that it is better for you that one man die for the people than that the whole nation perish.”

He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation, and not only for that nation but also for the scattered children of God, to bring them together and make them one. So from that day on they plotted to take his life.

Therefore Jesus no longer moved about publicly among the people of Judea. Instead he withdrew to a region near the wilderness, to a village called Ephraim, where he stayed with his disciples.

When it was almost time for the Jewish Passover, many went up from the country to Jerusalem for their ceremonial cleansing before the Passover. They kept looking for Jesus, and as they stood in the temple courts they asked one another, “What do you think? Isn’t he coming to the festival at all?” But the chief priests and the Pharisees had given orders that anyone who found out where Jesus was should report it so that they might arrest him.

Six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom Jesus had raised from the dead. Here a dinner was given in Jesus’ honor. Martha served, while Lazarus was among those reclining at the table with him. Then Mary took about a pint of pure nard, an expensive per-

fume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

But one of his disciples, Judas Iscariot, who was later to betray him, objected, "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages." He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

"Leave her alone," Jesus replied. "It was intended that she should save this perfume for the day of my burial. You will always have the poor among you, but you will not always have me."

Meanwhile a large crowd of Jews found out that Jesus was there and came, not only because of him but also to see Lazarus, whom he had raised from the dead. So the chief priests made plans to kill Lazarus as well, for on account of him many of the Jews were going over to Jesus and believing in him.

The next day the great crowd that had come for the festival heard that Jesus was on his way to Jerusalem. They took palm branches and went out to meet him, shouting,

"Hosanna!"

"Blessed is he who comes in the name of the Lord!"

"Blessed is the king of Israel!"

Jesus found a young donkey and sat on it, as it is written:

"Do not be afraid, Daughter Zion;
see, your king is coming,
seated on a donkey's colt."

At first his disciples did not understand all this. Only after Jesus was glorified did they realize that these things had been written about him and that these things had been done to him.

Now the crowd that was with him when he called Lazarus from the tomb and raised him from the dead continued to spread the word. Many people, because they had heard that he had performed this sign, went out to meet him. So the Pharisees said to one another, "See, this is getting us nowhere. Look how the whole world has gone after him!"

Now there were some Greeks among those who went up to worship at the festival. They came to Philip, who was from Bethsaida in Galilee, with a request. "Sir," they said, "we would like to see Jesus." Philip went to tell Andrew; Andrew and Philip in turn told Jesus.

Jesus replied, “The hour has come for the Son of Man to be glorified. Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life. Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me.

“Now my soul is troubled, and what shall I say? ‘Father, save me from this hour’? No, it was for this very reason I came to this hour. Father, glorify your name!”

Then a voice came from heaven, “I have glorified it, and will glorify it again.” The crowd that was there and heard it said it had thundered; others said an angel had spoken to him.

Jesus said, “This voice was for your benefit, not mine. Now is the time for judgment on this world; now the prince of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.” He said this to show the kind of death he was going to die.

The crowd spoke up, “We have heard from the Law that the Messiah will remain forever, so how can you say, ‘The Son of Man must be lifted up’? Who is this ‘Son of Man’?”

Then Jesus told them, “You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. Whoever walks in the dark does not know where they are going. Believe in the light while you have the light, so that you may become children of light.” When he had finished speaking, Jesus left and hid himself from them.

Even after Jesus had performed so many signs in their presence, they still would not believe in him. This was to fulfill the word of Isaiah the prophet:

“Lord, who has believed our message
and to whom has the arm of the Lord been revealed?”

For this reason they could not believe, because, as Isaiah says elsewhere:

“He has blinded their eyes
and hardened their hearts,
so they can neither see with their eyes,
nor understand with their hearts,
nor turn — and I would heal them.”

Isaiah said this because he saw Jesus’ glory and spoke about him.

Yet at the same time many even among the leaders believed in him. But

because of the Pharisees they would not openly acknowledge their faith for fear they would be put out of the synagogue; for they loved human praise more than praise from God.

Then Jesus cried out, “Whoever believes in me does not believe in me only, but in the one who sent me. The one who looks at me is seeing the one who sent me. I have come into the world as a light, so that no one who believes in me should stay in darkness.

“If anyone hears my words but does not keep them, I do not judge that person. For I did not come to judge the world, but to save the world. There is a judge for the one who rejects me and does not accept my words; the very words I have spoken will condemn them at the last day. For I did not speak on my own, but the Father who sent me commanded me to say all that I have spoken. I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say.”