

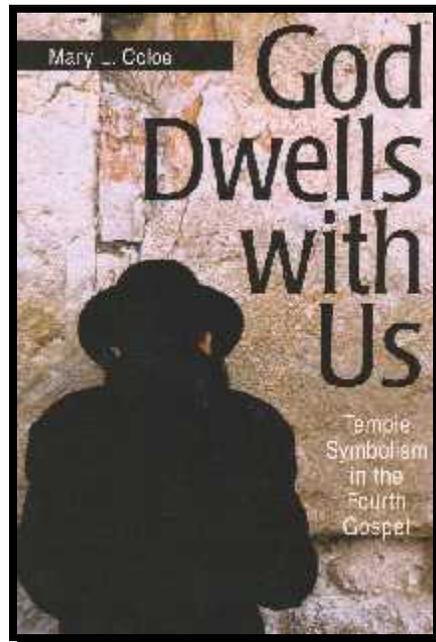
And the Word became flesh

and ~~lived with us~~ he pitched his tent among us (14:1).

**But the hour ~~is coming, and~~ is now here, when the true worshipers will
worship the Father in spirit and truth (4:23).**

In my Father's house **God's family, ~~there are many dwelling places~~**

God, Jesus, and the Paraclete dwell with believers in spirit (14:2).



by

Gary Heartsill

25. Dezember 2019

From ark, tent, tabernacle to dwell, live, and commune.

“In 1:14 the Prologue also alludes to the Sinai tradition by using such terms as dwelt/tabernacled, glory and gift...the evangelist uses these traditions in a polemical manner, for the Gospel presents God’s dwelling in the midst of humanity not by way of Israel’s Torah, **but in the humanity of Jesus**” (p. 62).

“The Prologue introduces the reader to the major insights of the Fourth Gospel. The traditions and institutions of Israel were valid but incomplete gifts; **in the life of Jesus something new is being offered** which brings to perfection the former gifts to Israel. **In Jesus the fullness of divine filiation is present and this gift of divine filiation is offered to all who are open to receive it**” (p. 63).

In 4:23 “In the Hebrew Scriptures it was Jacob, the primary ancestor of the Samaritans, who recognized the ‘House of God’ (Gen 28:17), in the Samaritan episode, the descendants of Jacob recognize Jesus as the messianic revealer (vv. 25, 29) and the gift of God’s salvation (v. 42). In their recognition of Jesus’ identity, they are invited into a new relationship with God, now revealed as the Father of Jesus (vv. 21, 23). With this knowledge true worship is possible **and Temple sites where ‘our fathers worshipped’ are inadequate**, Jesus has supplanted Jacob in the gift he offers – the living waters of eschatological salvation – and **as the founder of a new form of worship in Spirit and in truth**” (p. 113).

In 14:2 “...‘my Father’s house and its many rooms’ introduces the theme of the abiding of the *divine presence* and I will argue that this image draws upon and transforms Israel’s Temple traditions” (p. 159). “The metaphorical use of **the term ‘my Father’s house’ is not so readily perceived** as it is possible to dwell or abide in a house. **Even when the term ‘house’ is understood as an image it is usually taken to mean the heavenly abode of God. Such an understanding does not give sufficient attention to the specifically Johannine context of this image** and the fact that the image of my Father’s house has previously occurred within this Gospel” (p. 160).

Abstract

This paper got its birth from page 14 “Heaven” in my *Ars Moriendi* publication a couple of weeks ago. Mary Coloe’s book “God Dwells With Us” was quoted using John 14:2 where she comments on “the many mansions” in “my Father’s house.” I want to continue this direction in this paper because I will try and explain why I do not want it read at my memorial service.

Actually, I knew this second verse in Chapter 14 was an issue and have said to myself “Ok, let’s not pay any attention to it and go on.” In my going on I had another one of my epiphanies. The “Aha!” moment put me back into my Johannine books and I must say it has been quite a trek. I just thought I had swam with the elephants.

Discussion

It has been revealing to take a verse from Scripture and run it through some different versions of the Bible and below are examples of what John 1:14 says in some different versions. These examples don’t really prove anything but gives different words to perhaps say the same thing. Again, I just find it helpful to support or add to the learning and especially the meaning of some of the verses.

John 1:14a example quotes [From my library Bibles.]

Examples: **dwelt** – *lived* - made his home/ took up residence/ moved into the neighborhood
– or “pitched his tent” or “*and tabernacle*” and last: *und wohnte unter uns*

And the Word was made flesh, and **dwelt** among us - KJV

And the Word became flesh and **dwelt** among us – RSV

So the Word became flesh; he came to **dwelt** among us - NEB

And the Word was made flesh, and **dwelt** among us – New Scofield

AND THE WORD WAS MADE FLESH, and **dwelt** among us – Douay

And the Word became flesh and **dwelt** among us – RSV (Catholic Edition)

And the Word became flesh and *lived* among us – NRSV

The Word became a human being and *lived* among us – Good News for Modern Man

And Christ¹ became a human being and *lived* here on earth among us – The Living New Testament

The Word became a human being and *lived* here with us – CEV

So the Expression of God became a human being and *lived* among us – JB Phillips

The Word was made flesh, he *lived* among us² - Jerusalem Bible

And Christ became a human being and *lived* here on earth among us – Living Gospels

The Word became a human being and *lived* among us – Good News for Modern Man

And Christ³ became a human being and *lived* here on earth among us – The Living New Testament

The Word became a human being and *lived* here with us – CEV

The Word became flesh⁴ and took up residence among us – The Soldier’s Bible

The Word became flesh and made his home among us – CEB

The Word became flesh and blood, and moved into the neighborhood – The Message

Und das Wort ward Fleisch und wohnte unter uns - Gideonbund

¹ Literally, “the Word.”

² “pitched his tent among us.”

³ Literally, “the Word.”

⁴ D1:14 Or *and dwelt in a tent*: lit *and tabernacled*; this word occurs only here in John.



Jeanne's painting (2007) of the same wall on the cover of Coloe's book

About swimming with the elephants. While on this epiphany it reminded me to come up out of the stream of water and take a break - so I surfaced and found a small island which I climbed up on. It wasn't very big but it gave me some vantage to catch my breath and look down the stream where I was heading. I could not see the end of the stream but could see the water was getting shallower and not as wide as it has been; of course, this means it was running out. I had no idea of how much longer this river would hold out. For sure, the hour is coming.

This study put me back in my on my Johannine desk books. I was surprised when I picked up my Interpreter's Bible looking to see what they had to say about 14:2a. I was expecting to see more of a literal view touting the rooms in heaven. Well, there was a little of that: "Some niggardly souls have cramped and narrow thoughts of it" (conception of heaven) "But in the N.T. heaven is a gloriously spacious place, with twelve gates opening in every direction" (p. 699). So, no real surprise here.

I looked thru the introduction and found some comments on the Theory of Redaction "Rudolf Bultmann's great commentary" (p. 460). Then I was aghast at what I read after that. Let me remind my reader(s) that it took me about six months to find and compile the book of St. John according to Bultmann's theory. They did not know this at the Bridwell Library at Perkins back in the summer of 2014. This would have saved me a great deal of time but that is history. The introduction by Wilbert Howard posted "The reconstituted Gospel" in order by each section (p. 460). I would have paid good money to have known that - course I have had the book since May of 1968, right before I flew to Korea...should have been reading it all along. What a pleasant surprise.

Here is a copy of that page:

re: p. 439
cf. Bultm in 6

original gospel into the proclamation of the "new commandment," and also to have set the story in a chronological framework of named feasts. Unlike Wellhausen, Hirsch attributes any use of a non-Synoptic source to the original evangelist and not to a redactor. This theory might come under the heading of "redaction," but as the editor adds so much, we may regard his work as that of a second stratum laid upon the original gospel. Without considering the transpositions which this late writer is supposed to have made in the text of the original, we may take this as a theory of partition, in which the second writer has contributed the following passages: 1:15, 24; 2:13, 17, 25; 3:5, 7, 11, 14-15, 24, 31, 32b; 4:2, 22-23, 36-38, 44, 45a; 5:22-24, 29-30, 34, 39b, 43; 6:8b, 22, 28b-30, 35c-36, 39e-40, 44b-45a, 51, 53b-56a, 57, 64b, 67-71; 7:38a, 39; 8:23b-24a, 36, 46; 10:9, 11b-13a, 16, 25b-26a, 28a, 29b, 34b-35; 11:13, 22, 42, 52; 12:14-15, 26, 42-43, 50a; 13:2-3, 10d-11, 17-20, 25b, 27a, 28-29, 34-38; (14:3, 8c, 11, 13-14, 18-25; 15:1-3, 6, 10-12, 14b, 16d, 20d-27; 16:1, 16-23a, 25-26a, 29-32, 33bc; 17:3, 11d-12a, 16, 20-21, 23bc; 18:1c, 5e-6a, 9, 14, 20b, 24b, 32, 39-40; 19:4-6, 23-24, 26-28, 35-37; 20:2-11; 21:1-25. In addition to these passages, a number of phrases or single words are attributed to this editor. The precarious nature of these experiments in literary analysis is exposed if one contrasts this list with the list of passages which B. W. Bacon assigns to his "redactor."

14:3

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2. *Theory of Redaction.*—Rudolf Bultmann's great commentary²² allows most of the Gospel to the evangelist, who had drawn his material from "Revelation discourses," a "signs source," a good tradition about John the Baptist, another about the triumphal entry and the anointing, written or traditional sources dealing with incidents belonging to the passion, trial, crucifixion, and resurrection of Jesus. Sometimes these traditions are related to those followed by the Synoptists; at other times the Fourth Evangelist draws on quite independent traditions. The "Revelation discourses" provide the prologue and those sections of the teaching in which Jesus speaks of himself as "sent" from God, as well as the great "I am" sayings. Bultmann thinks that these were probably translated from an Aramaic original and were written in a rhythmic and often antithetic style. The "signs source" (cf. 20:30-31) was written in a Greek style that resembled Semitic, but was not an actual translation from the Aramaic.

Bultmann's theory of redaction postulates an editor who added to the Gospel, in an ecclesiastical interest, the section in ch. 6 (vss. 51b-58) which gives a Eucharistic character to the

²² *Das Evangelium des Johannes* (Göttingen: Vandenhoeck & Ruprecht, 1941; "Meyer's Kommentar").

discourse in the synagogue at Capernaum, and also ch. 21. The first part of ch. 21 may have been taken from a tradition similar to that lying behind Luke 5:1-11. But the redactor introduced the figure of the Beloved Disciple to prepare for the story of the rehabilitation of Peter and the authorization of this other disciple as his equal and successor, thus giving this Gospel the authority of an eyewitness. This ecclesiastical redactor is responsible for the following among his additions: 1:22-24, 26, 33; 3:5 (the words "water and"); 3:24; 4:2, 22; 5:28-29; 6:27b; 7:20-21a, 38, 39b; 10:34-36; 11:2; 12:17-18; 18:52; 19:34b, 35; 20:9. But peculiar to Bultmann's theory is the claim that the redactor is responsible for the present disordered condition of the text, which supposedly reached him in a confused and fragmentary condition and which he tried unsuccessfully to restore. Where he failed, Bultmann attempts to recover the evangelist's original or intended order. Unlike most scholars who have essayed this task, Bultmann discards any numerical criterion of letters or words in the misplaced sections. The reconstituted Gospel is presented in this order: 1; 2; 3:1-21, 31-36, 22-30; 4; 6:1-59; 5; 7:15-24; 8:13-20; 7:1-14, 25-29; 8:48-50, 54-55; 7:30, 37-44, 31-36, 45-52; 8:41-47, 51-53, 56-59; 9; 8:12; 12:44-50; 8:21-29; 12:34-36; 10:19-25, 11-13, 1-10, 14-18, 27-42; 11; 12:1-33; 8:30-40; 6:60-71; 12:37-43; 13:1a, 2-30, 1b; 17; 13:31-35; 15; 16; 13:36-14:31; 18; 19; 20; 21. Within these sections there are smaller rearrangements; thus in ch. 6 the following sequence of verses is found: 27, 34, 35, 30-33, 47-51a, 41-46, 36-40.

3. *Theory of Displacement.*—Reference has been made (pp. 446-47) to many attempts to explain breaks in the narratives and discourses by accidental dislocation of sheets before the publication of the Gospel. Many of these are based upon a close calculation of the size of the sections that have been thus misplaced and then reinserted in the wrong order. A modern and elaborate attempt is found in F. R. Hoare's *The Original Order and Chapters of St. John's Gospel*.²³ The theory of this book is that "the leaves on which the original fair copy of the Gospel was written were accidentally disarranged before they had been pasted together to form a roll and before any copies had been made." Incidentally, the author claims that "in identifying the original leaves, arithmetical tests were used that disclosed the existence in the original manuscript of a complete system of division into chapters quite different from ours." The resultant arrangement is that of the following segments: (a) 1:1-51; (b) 4:3b-

²³ London: Burns, Oates & Washbourne, 1944, p. vii.

* cf. Bultmann's 1971 John as the work/research is later in time.

The commentary in the Interpreter's Bible also inspired me to spend more time in the book as the colorful examples are certainly worthy. From the Prologue "The whole thing has the effect more of a piece of lofty music than of literature...We know that we are face to face with something august, tremendous, illimitable" (p. 463).

Coloe's book would certainly be a splendid reference book for any theological student (as we are all students of theology).

Her bottom line argument is things changed when the Word showed up. Rather than have the temples, tabernacles, and tents Jesus came to dwell with us and made those places obsolete. This was the other part of my profoundness in my epiphany. Jesus, in the Fourth Gospel, took the idea of God in the desert or the God of Jacob in the tents and tabernacles and, as the story goes, made God available. Jesus, God, and the Holy Spirit became or came to us and set up their tent. That tent is here and available now.

"...a new 'household of God' (ἱερατεῖα) comes into being at the foot of the cross when believers are drawn into Jesus' own filial relationship with the Father...Christians of all time have access to the Father. Geographical and temporal distance from the historical events of the Gospel is no disadvantage. In fact, those who believe without seeing, are counted as 'blessed'" (pp. 210-211).

Well, this is not an alter call or even a persuasion to change someone but it connects for me. It, again, takes out the heaven of mansions in the sky and places us believers with God, Jesus, and the Holy Spirit IN A COMMUNITY to live our lives, as the Fourth Gospel says, in the NOW.

I really liked the way Coloe used examples of 1:14, the Temple Act in 2:13-25, the spirit and the truth with the Samaritan lady, and her pericope on the Temple of Community in 14:1-31.

I really think she retains some of the Catholic belief in the first three Gospels as in "on that day" and this doesn't bother me as she comes through "The dwelling place of God" in a new and refreshing look at the Fourth Gospel.

Have added the earlier section in its entirety and this will be the end of the paper.

Please reread the Emily Dickinson poem on the last page.

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Scripture, notes, and highlights for study on John 14:2-3 in:

Mary L. Coloe (2001). *God dwells with us: Temple symbolism in the Fourth Gospel*. Collegeville, MI: The Liturgical Press.

John New Revised Standard Version Catholic Edition (NRSVCE)

1 ¹⁴ And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son,^[d] full of grace and truth.

John 1:14 Or *the Father's only Son*

2: 13-25

[From the ark, tent, tabernacle, to temple – p. 31.]

Jesus Cleanses the **Temple**

¹³The Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴In the **temple** he found people selling cattle, sheep, and doves, and the money changers seated at their tables. ¹⁵Making a whip of cords, he drove all of them out of the **temple**, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. ¹⁶He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" ¹⁷His disciples remembered that it was written, "Zeal for your house will consume me." ¹⁸The Jews then said to him, "What sign can you show us for doing this?" ¹⁹Jesus answered them, "Destroy this **temple**, and in three days I will raise it up." ²⁰The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" ²¹But he was speaking of the temple of his body. ²²After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

²³When he was in Jerusalem during the Passover festival, many believed in his name because they saw the signs that he was doing. ²⁴But Jesus on his part would not entrust himself to them, because he knew all people ²⁵and needed no one to testify about anyone; for he himself knew what was in everyone.

4 Now when Jesus^[a] learned that the Pharisees had heard, “Jesus is making and baptizing more disciples than John”²—although it was not Jesus himself but his disciples who baptized—³ he left Judea and started back to Galilee. ⁴But he had to go through Samaria. ⁵So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. ⁶Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

⁷A Samaritan woman came to draw water, and Jesus said to her, “Give me a drink.”⁸ (His disciples had gone to the city to buy food.) ⁹The Samaritan woman said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (Jews do not share things in common with Samaritans.)^[b] ¹⁰Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” ¹¹The woman said to him, “Sir, you have no bucket, and the well is deep. Where do you get that living water? ¹²Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?” ¹³Jesus said to her, “Everyone who drinks of this water will be thirsty again, ¹⁴but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.” ¹⁵The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.”

[Next use of **prolepses** in 17, 19, 21, & 22 – in anticipation of suggestions (p. 84)]

¹⁶Jesus said to her, “Go, call your husband, and come back.” ¹⁷The woman answered him, “**I have no husband.**” Jesus said to her, “You are right in saying, ‘I have no husband’; ¹⁸for you have had five husbands, and the one you have now is not your husband. What you have said is true!”

center piece of the dialogue, p. 113 ¹⁹The woman said to him, “**Sir, I see that you are a prophet.**” ²⁰Our ancestors worshiped on this mountain, but you^[c] say that the place where people must worship is in Jerusalem.” ²¹**Jesus said to her, “Woman, believe me,** the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²²**You worship what you do not know;** we worship what we know, for salvation is from the Jews. ²³But the hour is coming, and is now here, (**ἔ** **ὤ** **ι** **ῦ** **ἔ**) when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. ²⁴God is spirit, and those who worship him must worship in spirit and truth.” ²⁵The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.” ²⁶Jesus said to her, “**I am he, [c]** the one who is speaking to you.”

²⁷Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" ²⁸Then the woman left her water jar and went back to the city. She said to the people, ²⁹"Come and see a man who told me everything I have ever done! He cannot be the Messiah, [e] can he?" ³⁰They left the city and were on their way to him.

³¹Meanwhile the disciples were urging him, "Rabbi, eat something." ³²But he said to them, "I have food to eat that you do not know about." ³³So the disciples said to one another, "Surely no one has brought him something to eat?" ³⁴Jesus said to them, "My food is to do the will of him who sent me and to complete his work. ³⁵Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. ³⁶The reaper is already receiving [f] wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. ³⁷For here the saying holds true, 'One sows and another reaps.' ³⁸I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

³⁹Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." ⁴⁰So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. ⁴¹And many more believed because of his word. ⁴²They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

Jesus Returns to Galilee

⁴³When the two days were over, he went from that place to Galilee ⁴⁴(for Jesus himself had testified that a prophet has no honor in the prophet's own country). ⁴⁵When he came to Galilee, the Galileans welcomed him, since they had seen all that he had done in Jerusalem at the festival; for they too had gone to the festival.

Footnotes:

- a. [John 4:1](#) Other ancient authorities read *the Lord*
- b. [John 4:9](#) Other ancient authorities lack this sentence
- c. [John 4:20](#) The Greek word for *you* here and in verses 21 and 22 is plural
- d. [John 4:26](#) Gk *I am*
- e. [John 4:29](#) Or *the Christ*
- f. [John 4:36](#) Or ³⁵ . . . *the fields are already ripe for harvesting*. ³⁶ *The reaper is receiving*
- g. [John 4:48](#) Both instances of the Greek word for *you* in this verse are plural

The Unbelief of Jesus' Brothers

⁷ After this Jesus went about in Galilee. He did not wish^[a] to go about in Judea because the Jews were looking for an opportunity to kill him. ² Now the Jewish festival of Booths^[b] was near. ³ So his brothers said to him, "Leave here and go to Judea so that your disciples also may see the works you are doing; ⁴ for no one who wants^[c] to be widely known acts in secret. If you do these things, show yourself to the world." ⁵ (For not even his brothers believed in him.) ⁶ Jesus said to them, "My time has not yet come, but your time is always here. ⁷ The world cannot hate you, but it hates me because I testify against it that its works are evil. ⁸ Go to the festival yourselves. I am not^[d] going to this festival, for my time has not yet fully come." ⁹ After saying this, he remained in Galilee.

Jesus at the Festival of Booths

¹⁰ But after his brothers had gone to the festival, then he also went, not publicly but as it were^[e] in secret. ¹¹ The Jews were looking for him at the festival and saying, "Where is he?" ¹² And there was considerable complaining about him among the crowds. While some were saying, "He is a good man," others were saying, "No, he is deceiving the crowd." ¹³ Yet no one would speak openly about him for fear of the Jews.

¹⁴ About the middle of the festival Jesus went up into the temple and began to teach. ¹⁵ The Jews were astonished at it, saying, "How does this man have such learning,^[f] when he has never been taught?" ¹⁶ Then Jesus answered them, "My teaching is not mine but his who sent me. ¹⁷ Anyone who resolves to do the will of God will know whether the teaching is from God or whether I am speaking on my own. ¹⁸ Those who speak on their own seek their own glory; but the one who seeks the glory of him who sent him is true, and there is nothing false in him.

¹⁹ "Did not Moses give you the law? Yet none of you keeps the law. Why are you looking for an opportunity to kill me?" ²⁰ The crowd answered, "You have a demon! Who is trying to kill you?" ²¹ Jesus answered them, "I performed one work, and all of you are astonished. ²² Moses gave you circumcision (it is, of course, not from Moses, but from the patriarchs), and you circumcise a man on the sabbath. ²³ If a man receives circumcision on the sabbath in order that the law of Moses may not be broken, are you angry with me because I healed a man's whole body on the sabbath? ²⁴ Do not judge by appearances, but judge with right judgment."

Is This the Christ?

²⁵ Now some of the people of Jerusalem were saying, "Is not this the man whom they are trying to kill? ²⁶ And here he is, speaking openly, but they say nothing to him! Can it be that the authorities really know that this is the Messiah?^[g] ²⁷ Yet we know where this man is from; but when the Messiah^[h] comes, no one will know where he is from." ²⁸ Then Jesus cried out as he was teaching in the temple, "You know me, and you know where I am from. I have not come on my own. But the one who sent me is true, and you do not know him. ²⁹ I know him, because I am from him, and he sent me." ³⁰ Then they tried to arrest him, but no one laid hands on him, because his hour had not yet come. ³¹ Yet many in the crowd believed in him and were saying, "When the Messiah^[i] comes, will he do more signs than this man has done?"^[j]

Officers Are Sent to Arrest Jesus

³²The Pharisees heard the crowd muttering such things about him, and the chief priests and Pharisees sent temple police to arrest him. ³³Jesus then said, "I will be with you a little while longer, and then I am going to him who sent me. ³⁴You will search for me, but you will not find me; and where I am, you cannot come." ³⁵The Jews said to one another, "Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks? ³⁶What does he mean by saying, 'You will search for me and you will not find me' and 'Where I am, you cannot come?'"

Rivers of Living Water

³⁷On the last day of the festival, the great day, while Jesus was standing there, he cried out, "Let anyone who is thirsty come to me, ³⁸and let the one who believes in me drink. As^[k] the scripture has said, 'Out of the believer's heart^[l] shall flow rivers of living water.'" ³⁹Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit,^[m] because Jesus was not yet glorified.

Division among the People

⁴⁰When they heard these words, some in the crowd said, "This is really the prophet." ⁴¹Others said, "This is the Messiah."^[n] But some asked, "Surely the Messiah^[o] does not come from Galilee, does he? ⁴²Has not the scripture said that the Messiah^[p] is descended from David and comes from Bethlehem, the village where David lived?" ⁴³So there was a division in the crowd because of him. ⁴⁴Some of them wanted to arrest him, but no one laid hands on him.

The Unbelief of Those in Authority

⁴⁵Then the temple police went back to the chief priests and Pharisees, who asked them, "Why did you not arrest him?" ⁴⁶The police answered, "Never has anyone spoken like this!" ⁴⁷Then the Pharisees replied, "Surely you have not been deceived too, have you? ⁴⁸Has any one of the authorities or of the Pharisees believed in him? ⁴⁹But this crowd, which does not know the law—they are accursed." ⁵⁰Nicodemus, who had gone to Jesus^[q] before, and who was one of them, asked, ⁵¹"Our law does not judge people without first giving them a hearing to find out what they are doing, does it?" ⁵²They replied, "Surely you are not also from Galilee, are you? Search and you will see that no prophet is to arise from Galilee."

Footnotes:

- a. [John 7:1](#) Other ancient authorities read *was not at liberty*
- b. [John 7:2](#) Or *Tabernacles*
- c. [John 7:4](#) Other ancient authorities read *wants it*
- d. [John 7:8](#) Other ancient authorities add *yet*
- e. [John 7:10](#) Other ancient authorities lack *as it were*
- f. [John 7:15](#) Or *this man know his letters*
- g. [John 7:26](#) Or *the Christ*
- h. [John 7:27](#) Or *the Christ*
- i. [John 7:31](#) Or *the Christ*

- j. [John 7:31](#) Other ancient authorities read *is doing*
- k. [John 7:38](#) Or *come to me and drink.* ³⁸ *The one who believes in me, as*
- l. [John 7:38](#) Gk *out of his belly*
- m. [John 7:39](#) Other ancient authorities read *for as yet the Spirit (others, Holy Spirit) had not been given*
- n. [John 7:41](#) Or *the Christ*
- o. [John 7:41](#) Or *the Christ*
- p. [John 7:42](#) Or *the Christ*
- q. [John 7:50](#) Gk *him*

8¹ while Jesus went to the Mount of Olives. ² Early in the morning he came again to the temple. All the people came to him and he sat down and began to teach them. ³ The scribes and the Pharisees brought a woman who had been caught in adultery; and making her stand before all of them, ⁴ they said to him, "Teacher, this woman was caught in the very act of committing adultery. ⁵ Now in the law Moses commanded us to stone such women. Now what do you say?" ⁶ They said this to test him, so that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. ⁷ When they kept on questioning him, he straightened up and said to them, "Let anyone among you who is without sin be the first to throw a stone at her." ⁸ And once again he bent down and wrote on the ground.^[a] ⁹ When they heard it, they went away, one by one, beginning with the elders; and Jesus was left alone with the woman standing before him. ¹⁰ Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?" ¹¹ She said, "No one, sir."^[b] And Jesus said, "Neither do I condemn you. Go your way, and from now on do not sin again."]]^[c]

Jesus the Light of the World

¹² Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life." ¹³ Then the Pharisees said to him, "You are testifying on your own behalf; your testimony is not valid." ¹⁴ Jesus answered, "Even if I testify on my own behalf, my testimony is valid because I know where I have come from and where I am going, but you do not know where I come from or where I am going. ¹⁵ You judge by human standards;^[d] I judge no one. ¹⁶ Yet even if I do judge, my judgment is valid; for it is not I alone who judge, but I and the Father^[e] who sent me. ¹⁷ In your law it is written that the testimony of two witnesses is valid. ¹⁸ I testify on my own behalf, and the Father who sent me testifies on my behalf." ¹⁹ Then they said to him, "Where is your Father?" Jesus answered, "You know neither me nor my Father. If you knew me, you would know my Father also." ²⁰ He spoke these words while he was teaching in the treasury of the temple, but no one arrested him, because his hour had not yet come.

Jesus Foretells His Death

²¹ Again he said to them, "I am going away, and you will search for me, but you will die in your sin. Where I am going, you cannot come." ²² Then the Jews said, "Is he going to kill himself? Is that what he means by saying, 'Where I am going, you cannot come'?" ²³ He said to them, "You are from below, I am from above; you are of this world, I am not of this world. ²⁴ I told you that you would die in your sins, for you will die in your sins unless you believe that I am he."^[f] ²⁵ They said to him, "Who are you?" Jesus said to them, "Why do I speak to you at all?^[g] ²⁶ I have much to say about you and much to condemn; but the one who sent me is true, and I declare to the world what I have heard from him." ²⁷ They did not understand that he was speaking to them about the Father. ²⁸ So Jesus said, "When you have lifted up the Son of Man, then you will realize that I am he,^[h] and that I do nothing on my own, but I speak these things as the Father instructed me. ²⁹ And the one who sent me is with me; he has not left me alone, for I always do what is pleasing to him." ³⁰ As he was saying these things, many believed in him.

True Disciples

³¹ Then Jesus said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples; ³² and you will know the truth, and the truth will make you free." ³³ They answered him, "We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, 'You will be made free'?"

³⁴ Jesus answered them, "Very truly, I tell you, everyone who commits sin is a slave to sin. ³⁵ The slave does not have a permanent place in the household; the son has a place there forever. ³⁶ So if the Son makes you free, you will be free indeed. ³⁷ I know that you are descendants of Abraham; yet you look for an opportunity to kill me, because there is no place in you for my word. ³⁸ I declare what I have seen in the Father's presence; as for you, you should do what you have heard from the Father."^[j]

Jesus and Abraham

³⁹ They answered him, "Abraham is our father." Jesus said to them, "If you were Abraham's children, you would be doing^[j] what Abraham did, ⁴⁰ but now you are trying to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did. ⁴¹ You are indeed doing what your father does." They said to him, "We are not illegitimate children; we have one father, God himself." ⁴² Jesus said to them, "If God were your Father, you would love me, for I came from God and now I am here. I did not come on my own, but he sent me. ⁴³ Why do you not understand what I say? It is because you cannot accept my word. ⁴⁴ You are from your father the devil, and you choose to do your father's desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies. ⁴⁵ But because I tell the truth, you do not believe me. ⁴⁶ Which of you convicts me of sin? If I tell the truth, why do you not believe me? ⁴⁷ Whoever is from God hears the words of God. The reason you do not hear them is that you are not from God."

⁴⁸ The Jews answered him, "Are we not right in saying that you are a Samaritan and have a demon?" ⁴⁹ Jesus answered, "I do not have a demon; but I honor my Father, and you dishonor me. ⁵⁰ Yet I do not seek my own glory; there is one who seeks it and he is the judge. ⁵¹ Very truly, I tell you, whoever keeps my word will never see death." ⁵² The Jews said to him, "Now we know that you have a demon. Abraham died, and so did the prophets; yet you say, 'Whoever keeps my word will never taste death.'" ⁵³ Are you greater than our father Abraham, who died? The prophets also died. Who do you claim to be?" ⁵⁴ Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, he of whom you say, 'He is our God,' ⁵⁵ though you do not know him. But I know him; if I would say that I do not know him, I would be a liar like you. But I do know him and I keep his word. ⁵⁶ Your ancestor Abraham rejoiced that he would see my day; he saw it and was glad." ⁵⁷ Then the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?"^[k] ⁵⁸ Jesus said to them, "Very truly, I tell you, before Abraham was, I am." ⁵⁹ So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

Footnotes:

- a. [John 8:8](#) Other ancient authorities add *the sins of each of them*
- b. [John 8:11](#) Or *Lord*
- c. [John 8:11](#) The most ancient authorities lack 7.53—8.11; other authorities add the passage here or after 7.36 or after 21.25 or after Luke 21.38, with variations of text; some mark the passage as doubtful.
- d. [John 8:15](#) Gk *according to the flesh*
- e. [John 8:16](#) Other ancient authorities read *he*
- f. [John 8:24](#) Gk *I am*
- g. [John 8:25](#) Or *What I have told you from the beginning*
- h. [John 8:28](#) Gk *I am*
- i. [John 8:38](#) Other ancient authorities read *you do what you have heard from your father*
- j. [John 8:39](#) Other ancient authorities read *If you are Abraham's children, then do*
- k. [John 8:57](#) Other ancient authorities read *has Abraham seen you?*

John 10

Jesus Is Rejected by the Jews

²²At that time the festival of the Dedication took place in Jerusalem. It was winter, ²³and Jesus was walking in the temple, in the portico of Solomon. ²⁴So the Jews gathered around him and said to him, "How long will you keep us in suspense? If you are the Messiah, ^[b] tell us plainly." ²⁵Jesus answered, "I have told you, and you do not believe. The works that I do in my Father's name testify to me; ²⁶but you do not believe, because you do not belong to my sheep. ²⁷My sheep hear my voice. I know them, and they follow me. ²⁸I give them eternal life, and they will never perish. No one will snatch them out of my hand. ²⁹What my Father has given me is greater than all else, and no one can snatch it out of the Father's hand. ^[c] ³⁰The Father and I are one."

³¹The Jews took up stones again to stone him. ³²Jesus replied, "I have shown you many good works from the Father. For which of these are you going to stone me?" ³³The Jews answered, "It is not for a good work that we are going to stone you, but for blasphemy, because you, though only a human being, are making yourself God." ³⁴Jesus answered, "Is it not written in your law, ^[d] 'I said, you are gods'? ³⁵If those to whom the word of God came were called 'gods'—and the scripture cannot be annulled— ³⁶can you say that the one whom the Father has sanctified and sent into the world is blaspheming because I said, 'I am God's Son'? ³⁷If I am not doing the works of my Father, then do not believe me. ³⁸But if I do them, even though you do not believe me, believe the works, so that you may know and understand ^[e] that the Father is in me and I am in the Father." ³⁹Then they tried to arrest him again, but he escaped from their hands.

⁴⁰He went away again across the Jordan to the place where John had been baptizing earlier, and he remained there. ⁴¹Many came to him, and they were saying, "John performed no sign, but everything that John said about this man was true." ⁴²And many believed in him there.

Footnotes:

- a. [John 10:18](#) Other ancient authorities read *has taken*
- b. [John 10:24](#) Or *the Christ*
- c. [John 10:29](#) Other ancient authorities read *My Father who has given them to me is greater than all, and no one can snatch them out of the Father's hand*
- d. [John 10:34](#) Other ancient authorities read *in the law*
- e. [John 10:38](#) Other ancient authorities lack *and understand*; others read *and believe*

Jesus the Way to the Father

14 "Do not let your hearts be troubled. Believe^[a] in God, believe also in me. 2 In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you?^[b] 3 And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. 4 And you know the way to the place where I am going."^[c] 5 Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" 6 Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. 7 If you know me, you will know^[d] my Father also. From now on you do know him and have seen him."

8 Philip said to him, "Lord, show us the Father, and we will be satisfied." 9 Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? 10 Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. 11 Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. 12 Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. 13 I will do whatever you ask in my name, so that the Father may be glorified in the Son. 14 If in my name you ask me^[e] for anything, I will do it.

The Promise of the Holy Spirit [Spirit gifts. p. 178]

15 "If you love me, you will keep^[f] my commandments. 16 And I will ask the Father, and he will give you another Advocate,^[g] to be with you forever. 17 This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in^[h] you.

18 "I will not leave you orphaned; I am coming to you. 19 In a little while the world will no longer see me, but you will see me; because I live, you also will live. 20 On that day you will know that I am in my Father, and you in me, and I in you. 21 They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them." 22 Judas (not Iscariot) said to him, "Lord, how is it that you will reveal yourself to us, and not to the world?" 23 Jesus answered him, "Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. 24 Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me.

25 "I have said these things to you while I am still with you. 26 But the Advocate,^[i] the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. 27 Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. 28 You heard me say to you, 'I am going away, and I am coming to you.' If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. 29 And now I have told you this

before it occurs, so that when it does occur, you may believe. ³⁰I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; ³¹but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us be on our way.

Footnotes:

- a. [John 14:1](#) Or *You believe*
- b. [John 14:2](#) Or *If it were not so, I would have told you; for I go to prepare a place for you*
- c. [John 14:4](#) Other ancient authorities read *Where I am going you know, and the way you know*
- d. [John 14:7](#) Other ancient authorities read *If you had known me, you would have known*
- e. [John 14:14](#) Other ancient authorities lack *me*
- f. [John 14:15](#) Other ancient authorities read *me, keep*
- g. [John 14:16](#) Or *Helper*
- h. [John 14:17](#) Or *among*
- i. [John 14:26](#) Or *Helper*

The Betrayal and Arrest of Jesus

¹⁸After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. ²Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. ⁴Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" ⁵They answered, "Jesus of Nazareth."^[a] Jesus replied, "I am he."^[b] Judas, who betrayed him, was standing with them. ⁶When Jesus^[c] said to them, "I am he,"^[d] they stepped back and fell to the ground. ⁷Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth."^[e] ⁸Jesus answered, "I told you that I am he.^[f] So if you are looking for me, let these men go." ⁹This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." ¹⁰Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. ¹¹Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

Jesus before the High Priest

¹²So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. ¹³First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Peter Denies Jesus

¹⁵Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, ¹⁶but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. ¹⁷The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." ¹⁸Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

The High Priest Questions Jesus

¹⁹Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the **temple**, where all the Jews come together. I have said nothing in secret. ²¹Why do you ask me? Ask those who heard what I said to them; they know what I said." ²²When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" ²³Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" ²⁴Then Annas sent him bound to Caiaphas the high priest.

Peter Denies Jesus Again

²⁵ Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." ²⁶ One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" ²⁷ Again Peter denied it, and at that moment the cock crowed.

Jesus before Pilate

²⁸ Then they took Jesus from Caiaphas to Pilate's headquarters. ^[g] It was early in the morning. They themselves did not enter the headquarters, ^[h] so as to avoid ritual defilement and to be able to eat the Passover. ²⁹ So Pilate went out to them and said, "What accusation do you bring against this man?" ³⁰ They answered, "If this man were not a criminal, we would not have handed him over to you." ³¹ Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." ³² (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

³³ Then Pilate entered the headquarters ^[i] again, summoned Jesus, and asked him, "Are you the King of the Jews?" ³⁴ Jesus answered, "Do you ask this on your own, or did others tell you about me?" ³⁵ Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" ³⁶ Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." ³⁷ Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." ³⁸ Pilate asked him, "What is truth?"

Jesus Sentenced to Death

After he had said this, he went out to the Jews again and told them, "I find no case against him. ³⁹ But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" ⁴⁰ They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Footnotes:

- a. [John 18:5](#) Gk *the Nazorean*
- b. [John 18:5](#) Gk *I am*
- c. [John 18:6](#) Gk *he*
- d. [John 18:6](#) Gk *I am*
- e. [John 18:7](#) Gk *the Nazorean*
- f. [John 18:8](#) Gk *I am*
- g. [John 18:28](#) Gk *the praetorium*
- h. [John 18:28](#) Gk *the praetorium*
- i. [John 18:33](#) Gk *the praetorium*

Then Pilate took Jesus and had him flogged. ² And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³ They kept coming up to him, saying, "Hail, King of the Jews!" and striking him

on the face. ⁴Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." ⁵So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" ⁶When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." ⁷The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

⁸Now when Pilate heard this, he was more afraid than ever. ⁹He entered his headquarters^[a] again and asked Jesus, "Where are you from?" But Jesus gave him no answer. ¹⁰Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" ¹¹Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." ¹²From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

¹³When Pilate heard these words, he brought Jesus outside and sat^[b] on the judge's bench at a place called The Stone Pavement, or in Hebrew^[c] Gabbatha. ¹⁴Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" ¹⁵They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." ¹⁶Then he handed him over to them to be crucified.

The Crucifixion of Jesus

So they took Jesus; ¹⁷and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew^[d] is called Golgotha. ¹⁸There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth,^[e] the King of the Jews." ²⁰Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew,^[f] in Latin, and in Greek. ²¹Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" ²²Pilate answered, "What I have written I have written." ²³When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. ²⁴So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves,
and for my clothing they cast lots."

²⁵And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his

mother, "Woman, here is your son." ²⁷ Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

²⁸ After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." ²⁹ A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. ³⁰ When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Jesus' Side Is Pierced

³¹ Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. ³² Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³ But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴ Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. ³⁵ (He who saw this has testified so that you also may believe. His testimony is true, and he knows^[g] that he tells the truth.) ³⁶ These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." ³⁷ And again another passage of scripture says, "They will look on the one whom they have pierced."

The Burial of Jesus

³⁸ After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. ³⁹ Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰ They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹ Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. ⁴² And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Footnotes:

- a. [John 19:9](#) Gk *the praetorium*
- b. [John 19:13](#) Or *seated him*
- c. [John 19:13](#) That is, *Aramaic*
- d. [John 19:17](#) That is, *Aramaic*
- e. [John 19:19](#) Gk *the Nazorean*
- f. [John 19:20](#) That is, *Aramaic*
- g. [John 19:35](#) Or *there is one who knows*
- h.

²⁰ ²² When he had said this, he breathed on them and said to them, "Receive the Holy Spirit."

Who has not found the heaven below

will fail of it above.

God's residence is next to mine.

His furniture is love.

Emily Dickinson, poet (10 Dec), 1830-1886.