

# THE GOSPEL OF JOHN

New International Version

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# JOHN

## The Word became flesh

**1** In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>He was with God in the beginning. <sup>3</sup>Through him all things were made; without him nothing was made that has been made. <sup>4</sup>In him was life, and that life was the light of all mankind. <sup>5</sup>The light shines in the darkness, and the darkness has not overcome<sup>a</sup> it.

<sup>6</sup>There was a man sent from God whose name was John. <sup>7</sup>He came as a witness to testify concerning that light, so that through him all might believe. <sup>8</sup>He himself was not the light; he came only as a witness to the light.

<sup>9</sup>The true light that gives light to everyone was coming into the world. <sup>10</sup>He was in the world, and though the world was made through him, the world did not recognise him. <sup>11</sup>He came to that which was his own, but his own did not receive him. <sup>12</sup>Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God – <sup>13</sup>children born not of natural descent, nor of human decision or a husband's will, but born of God.

<sup>14</sup>The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

<sup>15</sup>(John testified concerning him. He cried out, saying, 'This is the one I spoke about when I said, "He who comes after me has surpassed me because he was before me."' ) <sup>16</sup>Out of his

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<sup>a</sup> 5 Or *understood*

fullness we have all received grace in place of grace already given. <sup>17</sup>For the law was given through Moses; grace and truth came through Jesus Christ. <sup>18</sup>No one has ever seen God, but the one and only Son, who is himself God and<sup>b</sup> is in the closest relationship with the Father, has made him known.

### John the Baptist denies being the Messiah

<sup>19</sup>Now this was John's testimony when the Jewish leaders in Jerusalem sent priests and Levites to ask him who he was. <sup>20</sup>He did not fail to confess, but confessed freely, 'I am not the Messiah.'

<sup>21</sup>They asked him, 'Then who are you? Are you Elijah?'

He said, 'I am not.'

'Are you the Prophet?'

He answered, 'No.'

<sup>22</sup>Finally they said, 'Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?'

<sup>23</sup>John replied in the words of Isaiah the prophet, 'I am the voice of one calling in the wilderness, "Make straight the way for the Lord."'<sup>d</sup>

<sup>24</sup>Now the Pharisees who had been sent <sup>25</sup>questioned him, 'Why then do you baptise if you are not the Messiah, nor Elijah, nor the Prophet?'

<sup>26</sup>'I baptise with<sup>e</sup> water,' John replied, 'but among you stands one you do not know. <sup>27</sup>He is the one who comes after me, the straps of whose sandals I am not worthy to untie.'

<sup>28</sup>This all happened at Bethany on the other side of the Jordan, where John was baptising.

<sup>b</sup> 18 Some manuscripts *but the only Son, who*

<sup>c</sup> 19 The Greek term traditionally translated *the Jews (hoi Ioudaioi)* refers here and elsewhere in John's Gospel to those Jewish leaders who opposed Jesus; also in 5:10, 15, 16; 7:1, 11, 13; 9:22; 18:14, 28, 36; 19:7, 12, 31, 38; 20:19.

<sup>d</sup> 23 Isaiah 40:3

<sup>e</sup> 26 Or *in*; also in verses 31 and 33 (twice)

**John testifies about Jesus**

<sup>29</sup>The next day John saw Jesus coming towards him and said, 'Look, the Lamb of God, who takes away the sin of the world! <sup>30</sup>This is the one I meant when I said, "A man who comes after me has surpassed me because he was before me."  
<sup>31</sup>I myself did not know him, but the reason I came baptising with water was that he might be revealed to Israel.'

<sup>32</sup>Then John gave this testimony: 'I saw the Spirit come down from heaven as a dove and remain on him. <sup>33</sup>And I myself did not know him, but the one who sent me to baptise with water told me, "The man on whom you see the Spirit come down and remain is the one who will baptise with the Holy Spirit."  
<sup>34</sup>I have seen and I testify that this is God's Chosen One.'<sup>f</sup>

**John's disciples follow Jesus**

<sup>35</sup>The next day John was there again with two of his disciples. <sup>36</sup>When he saw Jesus passing by, he said, 'Look, the Lamb of God!'

<sup>37</sup>When the two disciples heard him say this, they followed Jesus. <sup>38</sup>Turning round, Jesus saw them following and asked, 'What do you want?'

They said, 'Rabbi' (which means 'Teacher'), 'where are you staying?'

<sup>39</sup>'Come,' he replied, 'and you will see.'

So they went and saw where he was staying, and they spent that day with him. It was about four in the afternoon.

<sup>40</sup>Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus. <sup>41</sup>The first thing Andrew did was to find his brother Simon and tell

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<sup>f34</sup> See Isaiah 42:1; many manuscripts is *the Son of God*.

him, 'We have found the Messiah' (that is, the Christ). <sup>42</sup>And he brought him to Jesus.

Jesus looked at him and said, 'You are Simon son of John. You will be called Cephas' (which, when translated, is Peter<sup>g</sup>).

### Jesus calls Philip and Nathanael

<sup>43</sup>The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, 'Follow me.'

<sup>44</sup>Philip, like Andrew and Peter, was from the town of Bethsaida. <sup>45</sup>Philip found Nathanael and told him, 'We have found the one Moses wrote about in the Law, and about whom the prophets also wrote – Jesus of Nazareth, the son of Joseph.'

<sup>46</sup>'Nazareth! Can anything good come from there?' Nathanael asked.

'Come and see,' said Philip.

<sup>47</sup>When Jesus saw Nathanael approaching, he said of him, 'Here truly is an Israelite in whom there is no deceit.'

<sup>48</sup>'How do you know me?' Nathanael asked.

Jesus answered, 'I saw you while you were still under the fig-tree before Philip called you.'

<sup>49</sup>Then Nathanael declared, 'Rabbi, you are the Son of God; you are the king of Israel.'

<sup>50</sup>Jesus said, 'You believe<sup>h</sup> because I told you I saw you under the fig-tree. You will see greater things than that.' <sup>51</sup>He then added, 'Very truly I tell you,<sup>i</sup> you<sup>i</sup> will see "heaven open, and the angels of God ascending and descending on"<sup>j</sup> the Son of Man.'

<sup>g</sup> <sup>42</sup> *Cephas* (Aramaic) and *Peter* (Greek) both mean rock.

<sup>h</sup> <sup>50</sup> Or *Do you believe . . . ?*

<sup>i</sup> <sup>51</sup> The Greek is plural.

<sup>j</sup> <sup>51</sup> Gen. 28:12

### Jesus changes water into wine

**2** On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, <sup>2</sup>and Jesus and his disciples had also been invited to the wedding. <sup>3</sup>When the wine was gone, Jesus' mother said to him, 'They have no more wine.'

<sup>4</sup>'Woman,<sup>a</sup> why do you involve me?' Jesus replied. 'My hour has not yet come.'

<sup>5</sup>His mother said to the servants, 'Do whatever he tells you.'

<sup>6</sup>Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from eighty to a hundred and twenty litres.

<sup>7</sup>Jesus said to the servants, 'Fill the jars with water'; so they filled them to the brim.

<sup>8</sup>Then he told them, 'Now draw some out and take it to the master of the banquet.'

They did so, <sup>9</sup>and the master of the banquet tasted the water that had been turned into wine. He did not realise where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside <sup>10</sup>and said, 'Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now.'

<sup>11</sup>What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in him.

<sup>12</sup>After this he went down to Capernaum with his mother and brothers and his disciples. There they stayed for a few days.

### Jesus clears the temple courts

<sup>13</sup>When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. <sup>14</sup>In the temple courts he found people

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<sup>a</sup> 4 The Greek for *Woman* does not denote any disrespect.

selling cattle, sheep and doves, and others sitting at tables exchanging money. <sup>15</sup>So he made a whip out of cords, and drove all from the temple courts, both sheep and cattle; he scattered the coins of the money-changers and overturned their tables. <sup>16</sup>To those who sold doves he said, 'Get these out of here! Stop turning my Father's house into a market!' <sup>17</sup>His disciples remembered that it is written: 'Zeal for your house will consume me.'<sup>b</sup>

<sup>18</sup>The Jews then responded to him, 'What sign can you show us to prove your authority to do all this?'

<sup>19</sup>Jesus answered them, 'Destroy this temple, and I will raise it again in three days.'

<sup>20</sup>They replied, 'It has taken forty-six years to build this temple, and you are going to raise it in three days?' <sup>21</sup>But the temple he had spoken of was his body. <sup>22</sup>After he was raised from the dead, his disciples recalled what he had said. Then they believed the Scripture and the words that Jesus had spoken.

<sup>23</sup>Now while he was in Jerusalem at the Passover Festival, many people saw the signs he was performing and believed in his name. <sup>c24</sup>But Jesus would not entrust himself to them, for he knew all people. <sup>25</sup>He did not need any testimony about mankind, for he knew what was in each person.

### Jesus teaches Nicodemus

**3** Now there was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council. <sup>2</sup>He came to Jesus at night and said, 'Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him.'

<sup>3</sup>Jesus replied, 'Very truly I tell you, no one can see the kingdom of God unless they are born again.'<sup>a</sup>

<sup>b</sup> 17 Psalm 69:9

<sup>c</sup> 23 Or *in him*

<sup>a</sup> 3 The Greek for *again* also means *from above*; also in verse 7.

<sup>4</sup>‘How can someone be born when they are old?’ Nicodemus asked. ‘Surely they cannot enter a second time into their mother’s womb to be born!’

<sup>5</sup>Jesus answered, ‘Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. <sup>6</sup>Flesh gives birth to flesh, but the Spirit<sup>b</sup> gives birth to spirit. <sup>7</sup>You should not be surprised at my saying, “You<sup>c</sup> must be born again.” <sup>8</sup>The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.’<sup>d</sup>

<sup>9</sup>‘How can this be?’ Nicodemus asked.

<sup>10</sup>‘You are Israel’s teacher,’ said Jesus, ‘and do you not understand these things? <sup>11</sup>Very truly I tell you, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony. <sup>12</sup>I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things? <sup>13</sup>No one has ever gone into heaven except the one who came from heaven – the Son of Man.<sup>e</sup> <sup>14</sup>Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up,<sup>f</sup> <sup>15</sup>that everyone who believes may have eternal life in him.’<sup>g</sup>

<sup>16</sup>For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. <sup>17</sup>For God did not send his Son into the world to condemn the world, but to save the world through him. <sup>18</sup>Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God’s one and only Son. <sup>19</sup>This is the verdict: light has come into the world, but people loved darkness instead of light because their deeds were evil.

**b** <sup>6</sup> Or *but spirit*

**c** <sup>7</sup> The Greek is plural.

**d** <sup>8</sup> The Greek for *Spirit* is the same as that for *wind*.

**e** <sup>13</sup> Some manuscripts *Man, who is in heaven*

**f** <sup>14</sup> The Greek for *lifted up* also means *exalted*.

**g** <sup>15</sup> Some interpreters end the quotation with verse 21.

<sup>20</sup>Everyone who does evil hates the light, and will not come into the light for fear that their deeds will be exposed. <sup>21</sup>But whoever lives by the truth comes into the light, so that it may be seen plainly that what they have done has been done in the sight of God.

### John testifies again about Jesus

<sup>22</sup>After this, Jesus and his disciples went out into the Judean countryside, where he spent some time with them, and baptised. <sup>23</sup>Now John also was baptising at Aenon near Salim, because there was plenty of water, and people were coming and being baptised. <sup>24</sup>(This was before John was put in prison.) <sup>25</sup>An argument developed between some of John's disciples and a certain Jew over the matter of ceremonial washing. <sup>26</sup>They came to John and said to him, 'Rabbi, that man who was with you on the other side of the Jordan – the one you testified about – look, he is baptising, and everyone is going to him.'

<sup>27</sup>To this John replied, 'A person can receive only what is given them from heaven. <sup>28</sup>You yourselves can testify that I said, "I am not the Messiah but am sent ahead of him." <sup>29</sup>The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. <sup>30</sup>He must become greater; I must become less.'<sup>h</sup>

<sup>31</sup>The one who comes from above is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth. The one who comes from heaven is above all. <sup>32</sup>He testifies to what he has seen and heard, but no one accepts his testimony. <sup>33</sup>Whoever has accepted it has certified that God is truthful. <sup>34</sup>For the one whom God has sent speaks the words of God, for God<sup>i</sup> gives the Spirit without limit. <sup>35</sup>The

<sup>h</sup> <sup>30</sup> Some interpreters end the quotation with verse 36.

<sup>i</sup> <sup>34</sup> Greek *he*