

The Gospel of John

from The Adrian Rogers Legacy Bible

"The key to understanding the Bible is to look for Jesus in the Bible. Jesus is the hero of the Bible. If you read the Bible and you don't find Jesus, re-read it! The Bible has one Hero, His name is Jesus; one villain, that is Satan; one problem, that is sin; one solution, that is salvation. That is what the Bible is all about."

~ Dr. Adrian Rogers



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New King James Version

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The Salvation Experience of Pastor Adrian Rogers

Featuring excerpts adapted from *Love Worth Finding: The Life of Adrian Rogers and His Philosophy of Preaching*

by Joyce Rogers*

Conversion

Adrian Rogers' salvation experience occurred at the age of fourteen while attending a revival crusade held in the Northwood Baptist Church in West Palm Beach, Florida, three blocks from where he lived. About his family's initial state prior to that crusade, he wrote, "My Dad, I am sure, was a God-fearing man. As a family, we were not anti-God. We were just an average family that was without Christ. As a child, I never heard my father pray. We never had Bible reading in our home, and we did not attend church. I believe my mother was a Christian but had molded her lifestyle to match that of my Dad."

Mr. and Mrs. Frank, neighbors who attended Northwood Church, invited the Rogers family to a crusade where Fred Brown was to be the guest evangelist. One night during that crusade, the evangelist issued a public invitation, asking those who wished to be saved to come forward to receive Christ. Adrian's father stepped forward to give his heart to Christ. Adrian later recalled, "My father's going forward astounded me. I did not know he was thinking about it. To that point everything the preacher had said seemed to pertain to other people.

"But at the moment my father stepped forward, the message became personal. I was immediately smitten by God's Spirit and knew I needed to do the same thing as my father. When he stepped forward, I did also and made a profession of my faith in Christ."

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Reflecting on that night, Adrian said, “I believe an eternal change took place in those moments, and I became a new creature in Christ.”

Assurance of Salvation

The two years that followed his conversion experience were marked by spiritual struggle. Adrian describes these years as like “being on a spiritual roller coaster, up and down, sincere, but failing in my spiritual life.” Cheating in class, fighting at school, bad language, and disobedience continued to be things he battled.

He attributes part of his difficulty to the fact that he had not been “well-instructed on how to live the Christian life” following his conversion. “The night I went forward to profess Christ, I was not counseled, nor did they share any Scripture with me. I was not prayed with, nor was I disciplined in any way. I left there with all the proclivities of the flesh in me.”

Despite the sincerity of his love for Christ, the new convert struggled with a lack of assurance concerning his salvation. The lack of discipleship had created “a sense of spiritual defeatism” within his life. This struggle became so severe that he seriously questioned the authenticity of his salvation experience. Two years following his public profession of faith in Jesus Christ, Adrian still lacked assurance of his salvation.

One night after he had walked Joyce home from church, he stopped at the corner of 39th Street and Calvin Avenue in West Palm Beach. There he prayed for assurance of his salvation. His determination to settle the issue was reinforced by a personal study of the biblical mandate concerning assurance. He later recalled, “By this time I had learned that salvation was by grace through faith and that it was possible to have assurance. I had learned those truths, but I still did not know or have assurance.”

He said that on that street corner he received full affirmation of his relationship with Christ. Standing there, he looked up into heaven and prayed, “Lord Jesus, I don’t know if I am a true Christian—and the devil is trying to make me doubt it—or if I am still lost and the Holy Spirit is bringing me under conviction. But the one thing I do

know is that I am miserable. I need to get some things settled with You for all eternity. I want to know that I am in your kingdom and right with You.

“Lord, I do not have assurance, and I do not have comfort, and I need to know that I am saved. From your Word I know that salvation is by grace through faith. So right now with all of my heart, once and for all, now and forever, I trust You only and You always to save me. If I was saved before this, this will not take it away. But if I was not saved, tonight I drive down a peg. I do not ask for a feeling. I do not look for a sign, for I am willing to stand on your Word. I receive You, Jesus, as my personal Savior and Lord; I commit my life to You.”

A profound, heartfelt prayer, and Adrian remembered that he did not have an ecstasy or a vision that night. Instead, he felt something more lasting. “What I did experience were feelings of release, relief, and commitment, and a sense that it was done and I need not look back on it any more. What followed was a wonderful river of God’s peace and assurance that began to flow in my heart.”

“Come to Jesus!”

Adrian Rogers knew his salvation was settled and sealed—and he would not want you to miss the opportunity to have that same river of God’s peace and assurance flowing through you! We could not present this Bible without inviting you, as he would, to “Come to Jesus!” So, if you’ve never made Jesus Christ the Lord of your life, here’s how you might ask Him to come into your heart, cleanse you, and save you:

Dear God, I know that You love me and that You want to save me. I know that I am a sinner, and my sin deserves judgment. Jesus, thank You for paying for my sin with Your blood on the Cross. I believe You’re the Son of God. I believe You died to save me and that God raised You from the dead. And right now, I turn from my sin and receive You as my Lord and Savior and Master forever. I trust You, Lord, to save me by Your grace and keep me for Your glory.

And, Lord Jesus, I thank You for doing it. I will make it public. I will not be ashamed of You. And I will live for You the rest of my life as You give me strength.

If you pray that prayer or something similar, from your heart, as Pastor Adrian Rogers would say—"I can promise you on the authority of the Word of God that He has saved you, and He will keep you." Now you should share your decision with someone who can help you begin to grow in your new Christian life. Find a Bible-believing church in your area and become a part of what God is doing as you fellowship with others. There are helpful resources for new believers on the Love Worth Finding Web Site (www.lwf.org). And, of course, your new faith will be strengthened as you begin to delve into these pages and get to know the Hero of the Bible, Jesus!

Insights from Pastor Adrian Rogers on Understanding the Word of God

Pastor Rogers had a way of illuminating the Scriptures that made God's Word leap right off the pages and into your heart. Biblical truths became vivid reality, made clear by his insightful teaching. How did he come to have such knowledge and understanding of God's Word? No doubt he followed these same key points, which he so earnestly taught about how to approach the Word of God.

Believe It

Pastor Rogers stressed the importance of believing in the inerrancy of the infallible Word of God:

It is absolutely imperative that you be certain about the Bible. You'll never get much of anything else settled, until you get that settled.

- Your salvation depends upon it because the Bible says you are born again by the Word of God (1 Pet. 1:23).
- Your sanctification depends upon it. Jesus said, "Sanctify them by Your truth. Your Word is truth" (John 17:17).
- Your usefulness depends upon it. God has given you the Word that you might be a workman that needs not to be ashamed (2 Tim. 2:15).
- Your assurance depends upon it. "These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life" (1 John 5:13).

If you want to be an exclamation point rather than a question mark, then you need to be certain that the Bible is the Word of God.

Receive It

Pastor Rogers taught that we should be sure we are truly receiving the Word of God:

Here's a simple test to know whether you're receiving the Word or just reading it: Is your knowledge of the Bible making you more like Jesus Christ? The Bible is full of great facts and wonderful truths. But these truths will do you no good—even if you *know* them—if you don't *receive* them. To have facts is not enough. You must use these truths by believing them and acting upon them. Allow them to change your life. And when you see yourself becoming more like Jesus, then you will know you are receiving the Word of God.

Assimilate It

Pastor Rogers shared some specific steps to follow to get the most out of your time spent in God's Word:

When you get the Word of God, first **pray over it**. Ask God to teach you. Say, "Dear God, open my eyes. Move my heart. Give me understanding as I read Your Word."

Then you **ponder it**. When looking at a passage, ask these six questions:

1. **Is there a promise to claim?**
2. **Is there a lesson to learn?**
3. **Is there a blessing to enjoy?**
4. **Is there a command to obey?**
5. **Is there a sin to avoid?**
6. **Is there a new thought to carry with me?**

Put it in writing. Have a pen and paper ready to write down the things that God is showing you.

When God teaches you a truth, it is vitally important that you **practice it**. Be quick to obey what you are shown, or deception can

come into your heart and mind and you will become hardened to the truth. Don't expect God to reveal more to you from His Word until you've obeyed what He has already shown you.

Next, you **proclaim it**. God doesn't just give you knowledge for your own edification, but to share with others. The more of the Bible you give away, the more sticks to you.

This is how you hide God's Word in your heart. You read it through, you think it clear, you write it down, you pray it in, you live it out and you pass it on—and it's yours!

Features of *The Gospel of John*

Throughout five decades of ministry, Pastor Adrian Rogers preached literally thousands of messages. But certain topics surfaced again and again in his sermons and were obviously dear to his heart. He was a champion of truth and the infallibility of God's Word. He loved to show families biblical ways to grow closer to each other and closer to Jesus. He thrilled to show how Christ is revealed in all of Scripture and to help Christians discover how to take hold of the victory that is ours in the Lord Jesus Christ. The articles in this Gospel of John are taken from his teachings on these and other well-loved themes, and they fall into three main topics.

Article Themes



Jesus—All of the Bible is about Jesus. It is a “Him Book.” You can turn these pages and delight to find Him standing in the shadows of the Old Testament—or out in front during the years of His earthly ministry—or as you see the prophecies of His glorious return. Pastor Rogers often said, “If I had a thousand lives to live, I’d give them all to Jesus.” These articles offer opportunities for you to drink in wonderful truths about our Savior and fall more deeply in love with Jesus Christ.



Truth—We live in a world where tolerance is the new religion. But just because we blur the lines between right and wrong does not mean they are fuzzy to God. There are some irrefutable, absolute truths, and we need to keep a clear view of them and rely on God's yardstick, the Bible, to measure right and wrong in this day and age.



Spirit-Filled Living—When you get saved, every place is a holy place. Every day is a holy day, for the Holy Spirit of God comes to live within you. And, if you will learn to listen, the gentle Holy Spirit of God will comfort you, direct you, teach you, and empower you for service. But most of all, the Holy Spirit of God in you will glorify the Lord Jesus Christ. That is the mark of a Spirit-filled person.

Treasures from the Word

Many of these began as ninety-second vignettes created for the radio ministry, and the audio versions are still being enjoyed on radio today. They encapsulate insights and sometimes anecdotes from Pastor Rogers pertaining to a particular passage of Scripture. These are short but salient points to ponder, placed near the verses to which they relate. Use them to help you discover hidden gems of wisdom as you meditate on God's Word.

"Adrianisms"

Pastor Rogers was known for his use of witty phrases, stories, poems, and other memorable sayings. Over the years, many of these became so identifiable with him that they have simply been dubbed "Adrianisms." You'll find plenty of these quotes sprinkled throughout these pages, denoted by a cursive "A." But keep in mind—Pastor Rogers never used a quip or story within his sermons just to be clever. He always used them as a means to emphasize or clarify some deeper truth from Scripture. That's why you'll also see noted after each "Adrianism" specific verses to which it can be applied. Use these unique quotes to help you remember nuggets of truth God reveals to you through His Word.

Preface to the New King James Version®

Purpose

In the preface to the 1611 edition, the translators of the Authorized Version, known popularly as the King James Bible, state that it was not their purpose “to make a new translation . . . but to make a good one better.” Indebted to the earlier work of William Tyndale and others, they saw their best contribution to consist in revising and enhancing the excellence of the English versions which had sprung from the Reformation of the sixteenth century. In harmony with the purpose of the King James scholars, the translators and editors of the present work have not pursued a goal of innovation. They have perceived the Holy Bible, New King James Version, as a continuation of the labors of the earlier translators, thus unlocking for today’s readers the spiritual treasures found especially in the Authorized Version of the Holy Scriptures.

A Living Legacy

For nearly four hundred years, and throughout several revisions of its English form, the King James Bible has been deeply revered among the English-speaking peoples of the world. The precision of translation for which it is historically renowned, and its majesty of style, have enabled that monumental version of the Word of God to become the mainspring of the religion, language, and legal foundations of our civilization.

Although the Elizabethan period and our own era share in zeal for technical advance, the former period was more aggressively devoted to classical learning. Along with this awakened concern for the classics came a flourishing companion interest in the Scriptures, an interest that was enlivened by the conviction that the manuscripts were providentially handed down and were a trustworthy record of the inspired Word of God. The King James translators were committed to producing an English Bible that would be a precise translation, and by no means a paraphrase or a broadly approximate rendering. On the one hand, the scholars were almost as familiar with the original languages of the Bible as with their native English. On the other hand, their reverence for the divine Author and His Word assured a translation of the Scriptures in which only a principle of utmost accuracy could be accepted.

In 1786 Catholic scholar Alexander Geddes said of the King

James Bible, "If accuracy and strictest attention to the letter of the text be supposed to constitute an excellent version, this is of all versions the most excellent." George Bernard Shaw became a literary legend in the twentieth century because of his severe and often humorous criticisms of our most cherished values. Surprisingly, however, Shaw pays the following tribute to the scholars commissioned by King James: "The translation was extraordinarily well done because to the translators what they were translating was not merely a curious collection of ancient books written by different authors in different stages of culture, but the Word of God divinely revealed through His chosen and expressly inspired scribes. In this conviction they carried out their work with boundless reverence and care and achieved a beautifully artistic result." History agrees with these estimates. Therefore, while seeking to unveil the excellent *form* of the traditional English Bible, special care has also been taken in the present edition to preserve the work of *precision* which is the legacy of the 1611 translators.

Complete Equivalence in Translation

Where new translation has been necessary in the New King James Version, the most complete representation of the original has been rendered by considering the history of usage and etymology of words in their contexts. This principle of complete equivalence seeks to preserve *all* of the information in the text, while presenting it in good literary form. Dynamic equivalence, a recent procedure in Bible translation, commonly results in paraphrasing where a more literal rendering is needed to reflect a specific and vital sense. For example, complete equivalence truly renders the original text in expressions such as "lifted her voice and wept" (Genesis 21:16); "I gave you cleanness of teeth" (Amos 4:6); "Jesus met them, saying, 'Rejoice!'" (Matthew 28:9); and "Woman, what does your concern have to do with Me?" (John 2:4). Complete equivalence translates fully, in order to provide an English text that is both accurate and readable.

In keeping with the principle of complete equivalence, it is the policy to translate interjections which are commonly omitted in modern language renderings of the Bible. As an example, the interjection *behold*, in the older King James editions, continues to have a place in English usage, especially in dramatically calling attention to a spectacular scene, or an event of profound importance such as the Immanuel prophecy of Isaiah 7:14. Consequently, *behold* is retained for these occasions in the present edition. However, the Hebrew and Greek originals for

this word can be translated variously, depending on the circumstances in the passage. Therefore, in addition to *behold*, words such as *indeed*, *look*, *see*, and *surely* are also rendered to convey the appropriate sense suggested by the context in each case.

In faithfulness to God and to our readers, it was deemed appropriate that all participating scholars sign a statement affirming their belief in the verbal and plenary inspiration of Scripture, and in the inerrancy of the original autographs.

Devotional Quality

The King James scholars readily appreciated the intrinsic beauty of divine revelation. They accordingly disciplined their talents to render well-chosen English words of their time, as well as a graceful, often musical arrangement of language, which has stirred the hearts of Bible readers through the years. The translators, the committees, and the editors of the present edition, while sensitive to the late-twentieth-century English idiom, and while adhering faithfully to the Hebrew, Aramaic, and Greek texts, have sought to maintain those lyrical and devotional qualities that are so highly regarded in the Authorized Version. This devotional quality is especially apparent in the poetic and prophetic books, although even the relatively plain style of the Gospels and Epistles cannot strictly be likened, as sometimes suggested, to modern newspaper style. The Koine Greek of the New Testament is influenced by the Hebrew background of the writers, for whom even the gospel narratives were not merely flat utterance, but often song in various degrees of rhythm.

The Style

Students of the Bible applaud the timeless devotional character of our historic Bible. Yet it is also universally understood that our language, like all living languages, has undergone profound change since 1611. Subsequent revisions of the King James Bible have sought to keep abreast of changes in English speech. The present work is a further step toward this objective. Where obsolescence and other reading difficulties exist, present-day vocabulary, punctuation, and grammar have been carefully integrated. Words representing ancient objects, such as *chariot* and *phylactery*, have no modern substitutes and are therefore retained.

A special feature of the New King James Version is its conformity to the thought flow of the 1611 Bible. The reader discovers that the sequence and selection of words, phrases, and clauses of the new edition, while much clearer, are so close to

the traditional that there is remarkable ease in listening to the reading of either edition while following with the other.

In the discipline of translating biblical and other ancient languages, a standard method of transliteration, that is, the English spelling of untranslated words, such as names of persons and places, has never been commonly adopted. In keeping with the design of the present work, the King James spelling of untranslated words is retained, although made uniform throughout. For example, instead of the spellings *Isaiah* and *Elijah* in the Old Testament, and *Esaias* and *Elias* in the New Testament, *Isaiah* and *Elijah* now appear in both Testaments.

King James doctrinal and theological terms, for example, *propitiation*, *justification*, and *sanctification*, are generally familiar to English-speaking peoples. Such terms have been retained except where the original language indicates need for a more precise translation.

Readers of the Authorized Version will immediately be struck by the absence of several pronouns: *thee*, *thou*, and *ye* are replaced by the simple *you*, while *your* and *yours* are substituted for *thy* and *thine* as applicable. *Thee*, *thou*, *thy*, and *thine* were once forms of address to express a special relationship to human as well as divine persons. These pronouns are no longer part of our language. However, reverence for God in the present work is preserved by capitalizing pronouns, including *You*, *Your*, and *Yours*, which refer to Him. Additionally, capitalization of these pronouns benefits the reader by clearly distinguishing divine and human persons referred to in a passage. Without such capitalization the distinction is often obscure, because the antecedent of a pronoun is not always clear in the English translation.

In addition to the pronoun usages of the seventeenth century, the *-eth* and *-est* verb endings, so familiar in the earlier King James editions, are now obsolete. Unless a speaker is schooled in these verb endings, there is common difficulty in selecting the correct form to be used with a given subject of the verb in vocal prayer. That is, should we use *love*, *loveth*, or *lovest*? *do*, *doeth*, *doest*, or *dost*? *have*, *hath*, or *hast*? Because these forms are obsolete, contemporary English usage has been substituted for the previous verb endings.

In older editions of the King James Version, the frequency of the connective *and* far exceeded the limits of present English usage. Also, biblical linguists agree that the Hebrew and Greek original words for this conjunction may commonly be translated otherwise, depending on the immediate context. Therefore, instead of *and*, alternatives such as *also*, *but*, *however*, *now*,

so, *then*, and *thus* are accordingly rendered in the present edition, when the original language permits.

The real character of the Authorized Version does not reside in its archaic pronouns or verbs or other grammatical forms of the seventeenth century, but rather in the care taken by its scholars to impart the letter and spirit of the original text in a majestic and reverent style.

The Old Testament Text

The Hebrew Bible has come down to us through the scrupulous care of ancient scribes who copied the original text in successive generations. By the sixth century A.D. the scribes were succeeded by a group known as the Masoretes, who continued to preserve the sacred Scriptures for another five hundred years in a form known as the Masoretic Text. Babylonia, Palestine, and Tiberias were the main centers of Masoretic activity; but by the tenth century A.D. the Masoretes of Tiberias, led by the family of ben Asher, gained the ascendancy. Through subsequent editions, the ben Asher text became in the twelfth century the only recognized form of the Hebrew Scriptures.

Daniel Bomberg printed the first Rabbinic Bible in 1516–17; that work was followed in 1524–25 by a second edition prepared by Jacob ben Chayyim and also published by Bomberg. The text of ben Chayyim was adopted in most subsequent Hebrew Bibles, including those used by the King James translators. The ben Chayyim text was also used for the first two editions of Rudolph Kittel's *Biblia Hebraica* of 1906 and 1912. In 1937 Paul Kahle published a third edition of *Biblia Hebraica*. This edition was based on the oldest dated manuscript of the ben Asher text, the Leningrad Manuscript B19a (A.D. 1008), which Kahle regarded as superior to that used by ben Chayyim.

For the New King James Version the text used was the 1967/1977 Stuttgart edition of the *Biblia Hebraica*, with frequent comparisons being made with the Bomberg edition of 1524–25. The Septuagint (Greek) Version of the Old Testament and the Latin Vulgate also were consulted. In addition to referring to a variety of ancient versions of the Hebrew Scriptures, the New King James Version draws on the resources of relevant manuscripts from the Dead Sea caves. In the few places where the Hebrew was so obscure that the 1611 King James was compelled to follow one of the versions, but where information is now available to resolve the problems, the New King James Version follows the Hebrew text. Significant variations are recorded in the textual notes at the end of text pages.

The New Testament Text

There is more manuscript support for the New Testament than for any other body of ancient literature. Over five thousand Greek, eight thousand Latin, and many more manuscripts in other languages attest the integrity of the New Testament. There is only one basic New Testament used by Protestants, Roman Catholics, and Orthodox, by conservatives and liberals. Minor variations in hand copying have appeared through the centuries, before mechanical printing began about A.D. 1450.

Some variations exist in the spelling of Greek words, in word order, and in similar details. These ordinarily do not show up in translation and do not affect the sense of the text in any way.

Other manuscript differences such as omission or inclusion of a word or a clause, and two paragraphs in the Gospels, should not overshadow the overwhelming degree of *agreement* which exists among the ancient records. Bible readers may be assured that the most important differences in English New Testaments of today are due, not to manuscript divergence, but to the way in which translators view the task of translation: How literally should the text be rendered? How does the translator view the matter of biblical inspiration? Does the translator adopt a paraphrase when a literal rendering would be quite clear and more to the point? The New King James Version follows the historic precedent of the Authorized Version in maintaining a literal approach to translation, except where the idiom of the original language cannot be translated directly into our tongue.

The King James New Testament was based on the traditional text of the Greek-speaking churches, first published in 1516, and later called the *Textus Receptus* or *Received Text*. Although based on the relatively few available manuscripts, these were representative of many more which existed at the time but only became known later. In the late nineteenth century, B. Westcott and F. Hort taught that this text had been officially edited by the fourth-century church, but a total lack of historical evidence for this event has forced a revision of the theory. It is now widely held that the Byzantine Text that largely supports the *Textus Receptus* has as much right as the Alexandrian or any other tradition to be weighed in determining the text of the New Testament.

Since the 1880s most contemporary translations of the New Testament have relied upon a relatively few manuscripts discovered chiefly in the late nineteenth and early twentieth centuries. Such translations depend primarily on two manuscripts,

Codex Vaticanus and Codex Sinaiticus, because of their greater age. The Greek text obtained by using these sources and the related papyri (our most ancient manuscripts) is known as the Alexandrian Text. However, some scholars have grounds for doubting the faithfulness of Vaticanus and Sinaiticus, since they often disagree with one another, and Sinaiticus exhibits excessive omission.

A third viewpoint of New Testament scholarship holds that the best text is based on the consensus of the majority of existing Greek manuscripts. This text is called the Majority Text. Most of these manuscripts are in substantial agreement. Even though many are late, and none is earlier than the fifth century, usually their readings are verified by papyri, ancient versions, quotations from the early church fathers, or a combination of these. The Majority Text is similar to the Textus Receptus, but it corrects those readings which have little or no support in the Greek manuscript tradition.

Today, scholars agree that the science of New Testament textual criticism is in a state of flux. Very few scholars still favor the Textus Receptus as such, and then often for its historical prestige as the text of Luther, Calvin, Tyndale, and the King James Version. For about a century most have followed a Critical Text (so called because it is edited according to specific principles of textual criticism) which depends heavily upon the Alexandrian type of text. More recently many have abandoned this Critical Text (which is quite similar to the one edited by Westcott and Hort) for one that is more eclectic. Finally, a small but growing number of scholars prefer the Majority Text, which is close to the traditional text except in the Revelation.

In light of these facts, and also because the New King James Version is the fifth revision of a historic document translated from specific Greek texts, the editors decided to retain the traditional text in the body of the New Testament and to indicate major Critical and Majority Text variant readings in the translators' notes. Although these variations are duly indicated in the translators' notes of the present edition, it is most important to emphasize that fully eighty-five percent of the New Testament text is the same in the Textus Receptus, the Alexandrian Text, and the Majority Text.

THE GOSPEL OF JOHN

Written from A.D. 66–68

By John, son of Zebedee

The apostle John wrote this Gospel as an elderly man who had been privileged in his youth to have been the closest friend of Jesus. Compared to the books of Matthew, Mark, and Luke, this account presents fewer details of the daily life and ministry of Jesus, yet gives us more focused and detailed evidence that Jesus is God.

This Gospel reaches all the way from the pre-existence of the Son of God (John 1:1–18) to His crucifixion, resurrection, and post-resurrection appearances (chs. 18–21). The book begins with profound words concerning the nature of God, “In the beginning was the Word, and the Word was with God, and the Word was God” (1:1). It gives the classic passage on the new birth, where Jesus speaks the divine imperative that all must be born again (3:3). And it speaks the gospel in a nut-

shell, “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (3:16).

This book offers details of miracles that underscore the divine power of

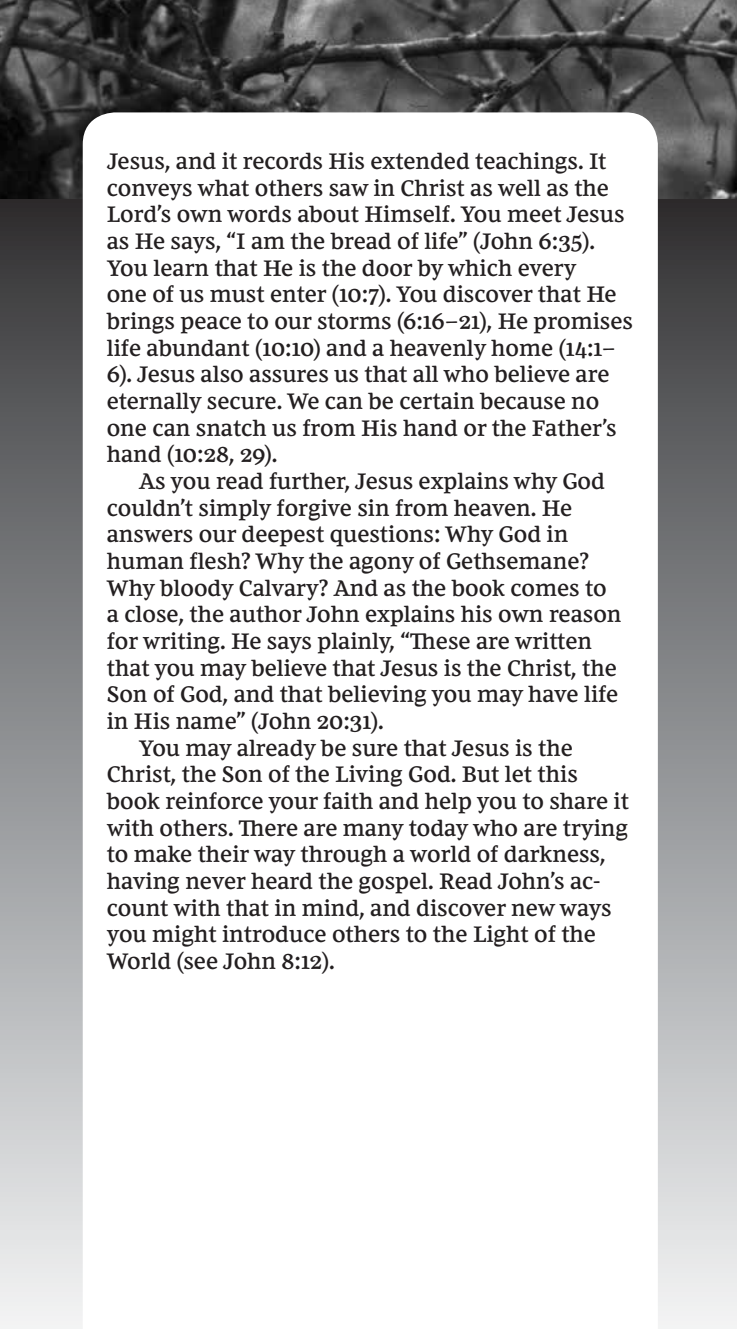
The Incarnation of the
Son of God 1:1–18

The Presentation of the
Son of God 1:19–4:54

The Opposition to the
Son of God 5:1–12:50

The Preparation of the
Disciples by the Son
of God..... 13:1–17:26

The Crucifixion and
Resurrection of the
Son of God 18:1–21:25



Jesus, and it records His extended teachings. It conveys what others saw in Christ as well as the Lord's own words about Himself. You meet Jesus as He says, "I am the bread of life" (John 6:35). You learn that He is the door by which every one of us must enter (10:7). You discover that He brings peace to our storms (6:16–21), He promises life abundant (10:10) and a heavenly home (14:1–6). Jesus also assures us that all who believe are eternally secure. We can be certain because no one can snatch us from His hand or the Father's hand (10:28, 29).

As you read further, Jesus explains why God couldn't simply forgive sin from heaven. He answers our deepest questions: Why God in human flesh? Why the agony of Gethsemane? Why bloody Calvary? And as the book comes to a close, the author John explains his own reason for writing. He says plainly, "These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:31).

You may already be sure that Jesus is the Christ, the Son of the Living God. But let this book reinforce your faith and help you to share it with others. There are many today who are trying to make their way through a world of darkness, having never heard the gospel. Read John's account with that in mind, and discover new ways you might introduce others to the Light of the World (see John 8:12).

The Eternal Word

In the beginning ^awas the Word, and the ^bWord was ^cwith God, and the Word was ^dGod.

2 ^aHe was in the beginning with God.

3 ^aAll things were made through Him, and without Him nothing was made that was made.

4 ^aIn Him was life, and ^bthe life was the light of men.

5 And ^athe light shines in the darkness, and the darkness did not ¹comprehend it.

John's Witness: The True Light

6 There was a ^aman sent from God, whose name *was* John.

7 This man came for a ^awitness, to bear witness of the Light, that all through him might ^bbelieve.

8 He was not that Light, but *was sent* to bear witness of that ^aLight.

9 ^aThat¹ was the true Light which gives light to every man coming into the world.

10 He was in the world, and the world was made through Him, and ^athe world did not know Him.

11 ^aHe came to His ¹own, and His ²own did not receive Him.

12 But ^aas many as received Him, to them He gave the ¹right to become children of God, to those who believe in His name:

13 ^awho were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The Word Becomes Flesh

14 ^aAnd the Word ^bbecame ^cflesh and dwelt among us, and ^dwe beheld His glory, the glory as of the only begotten of the Father, ^efull of grace and truth.

*"Jesus became forever like me
that I might become forever like
Him."* Apply to John 1:14-17

¹ ^a1 John 1:1 ^bRev. 19:13 ^c[John 17:5] ^d[1 John 5:20] ² ^aGen. 1:1 ³ ^a[Col. 1:16, 17] ⁴ ^a[1 John 5:11]
^bJohn 8:12; 9:5; 12:46 ⁵ ^a[John 3:19] ¹Or *overcome* ⁶ ^aMatt. 3:1-17 ⁷ ^aJohn 3:25-36; 5:33-35
^b[John 3:16] ⁸ ^aIs. 9:2; 49:6 ⁹ ^aIs. 49:6 ¹Or *That was the true Light which, coming into the
world, gives light to every man.* ¹⁰ ^aHeb. 1:2 ¹¹ ^a[Is. 53:3; Luke 19:14] ¹His own things
or domain ²His own people ¹² ^aGal. 3:26 ¹authority ¹³ ^a[1 Pet. 1:23]
¹⁴ ^aRev. 19:13 ^bGal. 4:4 ^cHeb. 2:11 ^dIs. 40:5 ^e[John 8:32; 14:6; 18:37]

15 ^aJohn bore witness of Him and cried out, saying, “This was He of whom I said, ^b“He who comes after me ⁱis preferred before me, ^cfor He was before me.”

16 ¹And of His ^afullness we have all received, and grace for grace.

17 For ^athe law was given through Moses, *but* ^bgrace and ^ctruth came through Jesus Christ.

18 ^aNo one has seen God at any time. ^bThe only begotten ¹Son, who is in the bosom of the Father, He has declared *Him*.

A Voice in the Wilderness

19 Now this is ^athe testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

20 ^aHe confessed, and did not deny, but confessed, “I am not the Christ.”

21 And they asked him, “What then? Are you Elijah?” He said, “I am not.”

“Are you ^athe Prophet?”

And he answered, “No.”

22 Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?”

23 He said: ^a“*I am*

^b“The voice of one crying in the wilderness:

“Make straight the way of the LORD,””

as the prophet Isaiah said.”

24 Now those who were sent were from the Pharisees.

25 And they asked him, saying, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”

26 John answered them, saying, ^a“I baptize with water, ^bbut there stands One among you whom you do not know.

27 ^aIt is He who, coming after me, ⁱis preferred before me, whose sandal strap I am not worthy to loose.”

28 These things were done ^ain ¹Bethabara beyond the Jordan, where John was baptizing.

15 ^aJohn 3:32 ^b[Matt. 3:11] ^c[Col. 1:17] ⁱranks higher than I 16 ^a[Col. 1:19; 2:9] ¹NU For 17 [Ex. 20:1] ^b[Rom. 5:21; 6:14] ^c[John 8:32; 14:6; 18:37] 18 ^aEx. 33:20 ¹John 4:9 ¹NU God 19 ^aJohn 5:33 20 ^aLuke 3:15 21 ^aDeut. 18:15, 18 23 ^aMatt. 3:3 ^bIs. 40:3 26 ^aMatt. 3:11 ^bMal. 3:1 27 ^aActs 19:4 ⁱranks higher than I 28 ^aJudg. 7:24 ¹NU, M Bethany

TREASURES FROM THE WORD

Announcing Christ

John the Baptist had a popular ministry, but, thankfully, enough of the fear of God to acknowledge that he wasn't the Main Event.

"When the Jews sent priests and Levites from Jerusalem to ask him, 'Who are you?' He confessed . . . 'I am not the Christ' . . . Then they said to him, 'Who are you, that we may give an answer to those who sent us? What do you say about yourself?' He said: 'I am "The voice of one crying in the wilderness: 'Make straight the way of the LORD'"' (John 1:19, 20, 22, 23).

Be a road sign to Christ, not a roadblock. Everyone's greatest need is to discover Jesus is all they need!

The Lamb of God

29 The next day John saw Jesus coming toward him, and said, "Behold! ^aThe Lamb of God ^bwho takes away the sin of the world!

30 This is He of whom I said, 'After me comes a Man who ^cis preferred before me, for He was before me.'

31 I did not know Him; but that He should be revealed to Israel, ^d"therefore I came baptizing with water."

32 ^e"And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him.

33 I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, ^f"this is He who baptizes with the Holy Spirit.'

34 And I have seen and testified that this is the ^g"Son of God."

²⁹ ^aRev. 5:6-14 ^b[1 Pet. 2:24] ³⁰ ^cranks higher than I ³¹ ^dMatt. 3:6 ³² ^eMark 1:10
³³ ^fIs. 42:1; 61:1; Matt. 3:11 ³⁴ ^gJohn 11:27

The First Disciples

35 Again, the next day, John stood with two of his disciples.

36 And looking at Jesus as He walked, he said, *“Behold the Lamb of God!”*

37 The two disciples heard him speak, and they *“followed Jesus.”*

38 Then Jesus turned, and seeing them following, said to them, *“What do you seek?”*

They said to Him, *“Rabbi”* (which is to say, when translated, Teacher), *“where are You staying?”*

39 He said to them, *“Come and see.”* They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).

40 One of the two who heard John *“speak,”* and followed Him, was *“Andrew, Simon Peter’s brother.”*

41 He first found his own brother Simon, and said to him, *“We have found the ‘Messiah’* (which is translated, the Christ).

42 And he brought him to Jesus.

Now when Jesus looked at him, He said, *“You are Simon the son of ‘Jonah.’ ‘You shall be called Cephas’* (which is translated, *“A Stone.”*)

Philip and Nathanael

43 The following day Jesus wanted to go to Galilee, and He found *“Philip and said to him, ‘Follow Me.’”*

44 Now *“Philip was from Bethsaida, the city of Andrew and Peter.”*

45 Philip found *“Nathanael and said to him, ‘We have found Him of whom ‘Moses in the law, and also the ‘prophets, wrote—Jesus ‘of Nazareth, the ‘son of Joseph.’”*

46 And Nathanael said to him, *“Can anything good come out of Nazareth?”*

Philip said to him, *“Come and see.”*

47 Jesus saw Nathanael coming toward Him, and said of him, *“Behold, ‘an Israelite indeed, in whom is no deceit!’”*

48 Nathanael said to Him, *“How do You know me?”*

Jesus answered and said to him, *“Before Philip called you, when you were under the fig tree, I saw you.”*

36 ¹John 1:29 37 ²Matt. 4:20, 22 40 ³Matt. 4:18 41 ⁴Lit. Anointed One 42 ⁵Matt. 16:18

⁶NU John ⁷Gr. Petros, usually translated Peter 43 ⁸John 6:5; 12:21, 22; 14:8, 9

44 ⁹John 12:21 45 ¹⁰John 21:2 ¹¹Luke 24:27 ¹²[Zech. 6:12] ¹³[Matt. 2:23]

¹⁴Luke 3:23 46 ¹⁵John 7:41, 42, 52 47 ¹⁶Ps. 32:2; 73:1

49 Nathanael answered and said to Him, “Rabbi, ^aYou are the Son of God! You are ^bthe King of Israel!”

50 Jesus answered and said to him, “**Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.**”

51 And He said to him, “**Most assuredly, I say to you, ^ahereafter¹ you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.**”

Water Turned to Wine

2 On the third day there was a ^awedding in ^bCana of Galilee, and the ^cmother of Jesus was there.

2 Now both Jesus and His disciples were invited to the wedding.

3 And when they ran out of wine, the mother of Jesus said to Him, “They have no wine.”

4 Jesus said to her, ^a“**Woman, ^bwhat does your concern have to do with Me? ^cMy hour has not yet come.**”

5 His mother said to the servants, “Whatever He says to you, do *it*.”

6 Now there were set there six waterpots of stone, ^aaccording to the manner of purification of the Jews, containing twenty or thirty gallons apiece.

7 Jesus said to them, “**Fill the waterpots with water.**” And they filled them up to the brim.

8 And He said to them, “**Draw *some* out now, and take *it* to the master of the feast.**” And they took *it*.

9 When the master of the feast had tasted ^athe water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.

“The devil gives the best first and the worst last, but the Lord saves the best for last.” Apply to John 2:10

10 And he said to him, “Every man at the beginning sets out the good wine, and when the *guests* have well drunk, then the inferior. You have kept the good wine until now!”

11 This ^abeginning of signs Jesus did in Cana of

49 ^aMatt. 14:33 ^bMatt. 21:5 51 ^aGen. 28:12 ¹NU omits *hereafter* 1 ^a[Heb. 13:4] ^bJohn 4:46 ^cJohn 19:25 4 ^aJohn 19:26 ^b2 Sam. 16:10 ^cJohn 7:6, 8, 30; 8:20 6 ^a[Mark 7:3]

9 ^aJohn 4:46 11 ^aJohn 4:54