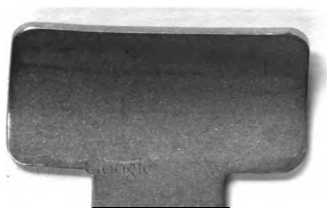

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THE GOSPEL

ACCORDING TO

J O H N .

LONDON:

GEORGE MORRISH, 24, WARWICK LANE,
PATERNOSTER ROW, E.C.

3051 a a

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It is well to remark that the introduction of the personal pronoun is so universal in John, that it is impossible always to give it an emphatic sense. Where it might not be observed, I have noted the cases by the small letter *p*, so that each can judge for himself when the emphasis is not marked in the translation. Where the English sentence gives the emphasis naturally, I have not marked it by Italics or note, perhaps I have done so by Italics too often. But it reproduces the character of the evangelist's language.

The same spirit of emphasis causes the very frequent use of *εκεινος*. Its sense is 'that,' contrasted with 'this,' hence is emphatic; as 'that man,' in English, sometimes having the sense of such an one as that. There is a long but not very deep or acute article of A. Buttmann on its use in this Gospel, in *Stud. u. Krit.*, 1860.

The use of *ινα* for *οτι* is another peculiarity of John.

THE
G O S P E L A C C O R D I N G T O
J O H N .

IN the beginning was the Word, and the Word was with God, and the Word was
2 God. He* was in the beginning with
3 God. All things received being through him, and without him not one [thing] received being which has received being.

4 In him was life, and the life was the
5 light† of men. And the light appears in darkness, and the darkness apprehended it not.

6 There was a man sent from God, his
7 name John. He‡ came for witness, that he might witness concerning the light,
8 that all might believe through him. He§

* οὗτος. It is emphatic.

† This latter is a reciprocal proposition, i. e., where the expressions are equivalent.

‡ οὗτος.

§ εκεινος.

JOHN I.

- was not the light, but that he might
9 witness concerning the light. The true
light was that which, coming into the
10 world, lightens* every man. He was in
the world, and the world had [its] being
through him, and the world knew him
11 not. He came to his own, and his own
12 received him not; but as many as re-
ceived him, to them gave he [the] right
to be† children of God, to those that
13 believe on his name; who have been
born, not of blood, nor of flesh's will,
nor of man's will, but of God.
14 And the Word has become flesh, and
has dwelt among us, (and we have con-
templated his glory, a glory as of an
only-begotten with a father,) full of
grace and truth,

* Or, 'is light to every man.' Not enlighteneth, but sheds its light upon. Not, I judge, 'every man coming,' in spite of the ancients. It is a Rabbinical expression for man and refers to the incarnation, as verse 10 shows. The fathers' view of it was Platonism, which John refutes in every point. The introduction of *ανθρωπου*, makes the citing the Rabbinical for the other view a mistake.

† *γενεσθαι*: to take that place.

JOHN I.

- 15 (John bears witness of him; and he has cried, saying: This is he of whom I said, He that comes after me is preferred before me, for he was before me,)
- 16 And of his fulness all we^p have re-
- 17 ceived, and grace upon grace. For the law was given by Moses: grace and truth
- 18 subsists* through Jesus Christ. No one has seen God at any time; the only-begotten Son, who is in the bosom of the
- 19 Father, he hath declared him. And this is the witness of John, when the Jews sent from Jerusalem priests and Levites that they might ask him: Thou, who art thou?
- 20 And he acknowledged, and denied not; and acknowledged, *I am not the Christ.*
- 21 And they asked him: What then? Art thou^p Elias? And he says: I am not. Art thou^p the prophet? And he answered: No. They said, therefore, to him: Who art thou? that we may give

* 'Have come,' that which not having actually been in being before (i.e., in the world) now begins to be so, *εγενετο*. So the Word 'was,' but everything, '*εγενετο*.' The world *εγενετο* through Him. He *εγενετο* flesh.

an answer to those who sent us. What
 23 sayest thou of thyself? He said: *I* [am]
 the voice of one crying in the wilderness,
 Make straight the path of [the] LORD,*
 24 as said Esaias the prophet. And they that
 25 were sent were of the Pharisees. And
 they asked him and said to him: Why
 baptizest thou then, if thou^p art not
 the Christ, nor Elias, nor the prophet?
 26 John answered them, saying: *I* baptize
 with water, but in the midst of you
 27 stands† one whom ye do not know‡ he§
 is the one who comes after me, who
 takes|| a place before me, the strings

* 'Lord' has no article here, which is irregular in Greek, but I do not doubt it is in place of the name Jehovah, as we have seen already in previous gospels.

† εστηκεν, has taken his place and stands.

‡ I give in the note, as it is confirmed by Cod. Sinaiticus, and adopted by most modern editors, what, with them, I suppose to be the true reading here: 'But in the midst of you stands, whom ye do not know, he that comes after me, the strings,' &c.

§ αυτος.

|| γεγονα, 'has taken,' a subsisting, abiding one; not merely came into it. He has taken abides in it.

JOHN I.

of whose sandal *I* am not worthy to
 28 unloose. These things took place in
 Bethany,* across the Jordan, where John
 was baptizing.

29 On the morrow, he† sees Jesus com-
 ing to him, and says: "Behold the
 Lamb of God, who takes away the
 30 sin of the world. He it is of whom I^p
 said: A man comes after me who takes
 a place before me, because he *was* before
 31 me; and *I* did not know him; but that
 he might be manifested to Israel, there-
 fore have *I* come baptizing with water.
 32 And John bore witness saying: I beheld
 the Spirit descending as a dove from hea-
 33 ven upon him, and it abode upon him.
 And *I* knew him not; but he who sent me
 to baptize with water, he‡ said to me:
 Upon whom thou shalt see the Spirit de-
 scending and abiding on him, he it is who
 34 baptizes with the Holy Spirit. And *I*
 have seen and borne witness that this is

* T. R. reads, 'Bethabara.'

† T. R. reads, 'John.'

‡ ΕΚΕΙΝΟΣ.

JOHN I.

²⁵ the Son of God. Again, on the morrow, there stood John and two of his disciples.
²⁶ And looking at Jesus as he walked, he
²⁷ says: Behold the Lamb of God. And the two disciples heard him speaking,
²⁸ and followed Jesus. But Jesus having turned, and seeing them following, saith
²⁹ to them: What seek ye? And *they* said to him: Rabbi (which, being interpreted, signifies teacher), where abidest thou?
⁴⁰ He* saith to them: Come and see. They went and saw where he abode;† and they abode with him that day. It was about
⁴¹ the tenth hour. Andrew, the brother of Simon Peter, was one of the two who
⁴² heard John and followed him. He first finds his own brother Simon, and says to him: We have found the Messiah,
⁴³ which interpreted, is †Christ. And he led him to Jesus. And Jesus looking at him, said: Thou^v art Simon, the son of

* In the English, verse 39 begins here, and the chapter has, therefore, one verse less. It is here as in the Greek, not as in English.

† Literally, 'abides.'

‡ T. R. 'the Christ.'

JOHN I.

Jonas, thou^p shalt be called Cephias, which, interpreted, is* stone.†

- 44 On the morrow, Jesus would go forth into Galilee, and finds Philip, and saith
45 to him: Follow me. And Philip was from Bethsaida, of the city of Andrew
46 and Peter. Philip finds Nathanael, and says to him: We have found him of whom Moses wrote in the law, and the prophets, Jesus, [the] son of Joseph, from
47 Nazareth. And Nathanael said to him: Can anything good come out of Nazareth? Philip says to him: Come and
48 see. Jesus saw Nathanael coming to him, and saith of him: Lo, [one] truly an Israelite, in whom there is no guile.
49 Nathanael says to him: Whence knowest thou me? Jesus answered and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw
50 thee. Nathanael answered, and says to him: Rabbi, *thou* art the Son of God,
51 *thou* art the King of Israel. Jesus answered and said to him: Because I

* Literally, 'is interpreted.'

† Or 'Peter.'

JOHN II.

said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see
³² greater things than these. And he saith to him: Verily, verily I say to you, henceforth ye shall see the heaven opened, and the angels of God ascending and descending on the Son of man.

II. And on the third day a marriage took place in Cana of Galilee; and the mother
² of Jesus was there. And Jesus also and his disciples were invited to the marriage.
³ And wine being deficient, the mother of Jesus says to him: They have no wine.
⁴ Jesus saith to her: What have I to do with thee, woman? mine hour has not
⁵ yet come. His mother says to the servants: Whatever he may say to you, do.
⁶ There were standing there, six stone water vessels, according to the purification of the Jews, holding two or three
⁷ measures each. Jesus saith to them: Fill the water vessels with water. And
⁸ they filled them up to the brim. And he saith to them: Draw out now, and carry it to the feast-master. And they
⁹ carried [it]. When the feast-master had

JOHN II.

tasted the water which had been made wine (and knew not whence it was, but the servants knew who drew the water), the feast-master calls the bridegroom, and says to him : Every man sets on first the good wine, and, when men have well drunk, then the inferior ; thou^p hast kept the good wine till now. This beginning of signs did Jesus in Cana of Galilee, and manifested his glory ; and his disciples believed on him. After this he descended to Capernaum, he and his mother, and his brethren, and his disciples ; and there they abode not many days.

¹³ And the passover of the Jews was near, and Jesus went up to Jerusalem.

¹⁴ And he found in the temple the sellers of oxen, and sheep, and doves, and the

¹⁵ money changers sitting ; and, having made a scourge of small cords, he cast them all out of the temple, both* the sheep and the oxen ; and he poured out the change of the money-changers and over-

¹⁶ turned the tables ; and said to the sellers

* Or, 'and.'

JOHN II.

of doves: Take these things hence, make not my Father's house a house of merchandize. And his disciples remembered that it is written: The zeal of thy house devours* me.

18 The Jews therefore answered and said to him: What sign showest thou to us
19 that thou doest these things? Jesus answered and said to them: Destroy this temple, and in three days I will raise it
20 up. The Jews therefore said: Forty and six years was this temple building, and thou wilt raise it up in three days?
21 But he† spoke of the temple of his body.
22 When therefore he was raised up out of [the] dead, his disciples remembered that he had said this,‡ and believed the scripture and the word which Jesus had spoken.

23 But when he was in Jerusalem, at the passover, at the feast, many believed on§ his name, beholding his signs which he

* T. R. reads, 'has devoured.'

† ΕΚΕΙΝΟΣ.

‡ T. R. adds, 'to them.'

§ ΕΙΣ.

JOHN III.

24 wrought. But Jesus himself did not trust himself to them, because he knew
25 all men; and that he had not need that any should testify of man, for himself knew what was in man.

III. But there was a man from among the Pharisees, his name Nicodemus, a ruler
2 of the Jews; he came to him* by night, and said to him: Rabbi, we know that thou art come a teacher from God, for none can do these signs that *thou* doest
3 unless God be with him. Jesus answered and said to him: Verily, verily I say to thee, Except any one be born anew,† he
4 cannot see the kingdom of God. Nicodemus says to him: How can a man be born being old; can he enter a second time into the womb of his mother and
5 be born? Jesus answered: Verily, verily I say unto thee, Except any one be born of water and of Spirit, he cannot
6 enter into the kingdom of God. That

* T. R. reads, 'to Jesus.'

† It is not only 'again,' but 'entirely afresh,' as a new source of life and point of departure; translated in Luke i. verse 3, 'from the very first.' It is a new source and beginning of life, *ανωθεν*.

JOHN III.

[which is] born of the flesh, is flesh ;
and that [which is] born of the Spirit, is
7 spirit. Do not wonder that I said to
thee: It is needful that ye should be
8 born anew. The wind blows where it
will, and thou hearest its voice, and
knowest not whence it comes and where it
goes: thus is every one [that is] born of
9 Spirit. Nicodemus answered and said
to him: How can these things be?
10 Jesus answered and said to him: Thou^p
art the teacher of Israel and knowest not
11 these things! Verily, verily, I say unto
thee, we speak that which we know, and
we bear witness of that which we have
12 seen, and ye receive not our witness. If
I have said earthly things to you, and
ye believe not, how, if I say heavenly
13 things to you, will ye believe? And
no one has gone up into heaven save he
who came down out of heaven, the Son
14 of man who is in heaven. And as Moses
lifted up the serpent in the wilderness,
thus must the Son of man be lifted up,
15 that every one who believes on* him may

* εἰς.

JOHN III.

- not perish, but have life everlasting.
- 16 For God so* loved the world, that he gave his only begotten Son, that whoever believes on† him may not perish, but
- 17 have life everlasting. For God has not sent his Son into the world that he may judge the world, but that the world may
- 18 be saved through him. He that believeth on† him is not judged; but he that believeth not has been already judged, because he has not believed on† the name of the only begotten Son of
- 19 God. And this is the judgment, that light is come into the world and men have loved darkness rather than light;
- 20 for their works were evil. For every one that does evil hates the light, and does not come to the light that his works

* I have hesitated a moment whether *οὕτω* referred to the kind of love, the giving of *ζωη αιωνια*, which precedes, the great subject of John, in contrast with all earthly blessings and favour. Then *ὥστε* would thus be, that He has loved men in view of eternal life, 'so that' he has given, &c. (See Acts xiv. 1.) For *οὕτω* itself, Hebrews xii. 21; Galatians i. 6. Indeed with *ὥστε* 'so much that' is the regular force.

† eis.

JOHN III.

- ²¹ may not be shown as they are ;* but he that practices the truth comes to the light that his works may be manifested that they have been wrought in God.
- ²² After these things came Jesus and his disciples into the land of Judæa : and there he abode with them and baptized.
- ²³ And John also was baptizing in Ænon, near to Salim, because there was a great deal of water there. And they came
- ²⁴ to [him] and were baptized. For John
- ²⁵ was not yet cast into prison. There was, then, a reasoning of the disciples of John with a Jew † about purification.
- ²⁶ And they came to John and said to him : Rabbi, he who was with thee beyond the Jordan, to whom thou^p bearedst witness, behold he baptizes, and all come to him.
- ²⁷ John answered and said : A man can receive nothing unless it be given him
- ²⁸ out of heaven. Ye yourselves bear me

* ελεγχθη, a word hard to translate. It is to show the true character of anything, so as to convict, and hence reprove by showing a man's fault. It is the word used chapter xvi. 8 ; Ephesians v. 13.

† T. R. reads, 'with the Jews.'

JOHN III.

witness that I said, *I am not the Christ,*
 29 but am sent before him.* He that has
 the bride is the bridegroom, but the
 friend of the bridegroom who stands and
 hears him rejoices in heart† because of
 the voice of the bridegroom, this my joy
 30 then is fulfilled. He must increase, but
 31 I must decrease. He who comes from
 above is above all. He who† has his
 origin in the earth is of the earth, and
 speaks [as] of the earth. He who comes
 32 out of heaven is above all, and what he
 has seen and has heard this he testifies;
 33 and no one receives his testimony. He
 that receives his testimony has set to his
 34 seal that God is true; for he whom God
 has sent speaks the words of God, for
 God gives not the Spirit by measure.
 35 The Father loves the Son, and has
 36 given all things [to be] in his hand. He
 that believes on the Son has life ever-

* ΕΚΕΙΝΟΥ.

† Literally, 'rejoices with joy,' a Hebraism.

‡ Or, 'is from,' δ ων εκ της γης. Christ comes from above. The sense of ων εκ, is 'having by nature' his origin here below, he is of and belongs to the earth.

B

lasting, and he that is not subject* to the Son shall not see life, but the wrath of God abides upon him.

IV. When therefore the Lord knew that the Pharisees had heard that Jesus makes and baptizes more disciples than John
 2 (however, Jesus himself did not baptize,
 3 but his disciples), he left Judæa and went
 4 away again into Galilee. And he must
 5 needs pass through Samaria. He comes
 therefore to a city of Samaria called
 Sychar, near to the land which Jacob
 6 gave to his son Joseph. Now a fountain†
 of Jacob's was there; Jesus therefore
 being wearied with the way he had come,
 sat as he was† at the fountain. It was
 7 about the sixth hour. A woman comes

* Or, 'believes not on.' It is the obedience of submission to his person, not practical obedience to his commands, whatever proof this may be of the other; but it is not exactly the same thing as, believing on him as an object revealed in grace.

† I say 'fountain,' because another word is used for well, in which the spring was; and this word is used for what springs up as life in the renewed man.

‡ Literally, 'thus.' Compare 1 Cor. vii. 26.

JOHN IV.

out of Samaria to draw water. Jesus
8 says to her: Give me to drink (for his
disciples had gone away into the city
9 that they might buy provisions). The
Samaritan woman therefore says to him:
How dost thou,^p being a Jew, ask to drink
of me who am a Samaritan woman, for
Jews have no intercourse with Samari-
10 tans. Jesus answered and said to her:
If thou knewest the gift of God, and who
it is that says to thee give me to drink,
thou wouldest have asked of him, and
he would have given thee living water
11 ~~The~~ woman says to him: Sir, thou hast
nothing to draw with, and the well is
deep, whence then hast thou the living
12 water? Art *thou* greater than our
father Jacob, who gave us the well, and
drank of it himself, and his sons and his
13 cattle. Jesus answered and said to her:
Every one who drinks of this water shall
14 thirst again; but whosoever drinks of
the water which *I* shall give him shall
never thirst for ever;* but the water

* 'Never thirst for ever,' is a little awkward,
but 'never thirst' is too vague; it may be to our

JOHN IV.

which I shall give him, shall become in
 him a fountain of water springing up
 15 unto everlasting life. The woman says
 to him : Sir, give me this water, that I
 may not thirst nor come here to draw.
 16 Jesus says to her : Go, call thy husband
 17 and come here. The woman answered
 and said : I have not a husband. Jesus
 says to her : Thou hast well said, I have
 18 not a husband ; for thou hast had five
 husbands, and now he whom thou hast
 is not thy husband ; this thou hast
 19 spoken truly. The woman says to him :
 20 Sir, I see that thou^p art a prophet. Our
 fathers worshipped in this mountain, and
 ye say that in Jerusalem is the place
 21 where one must worship. Jesus saith to
 her : Woman, believe me, the hour is
 coming when ye shall neither in this
 mountain nor in Jerusalem worship the
 22 Father. Ye worship ye know not
 what : *we* know what we worship, for
 23 salvation is of the Jews. But the hour

minds much as a present thing for this life.
Ου μη εις τον αιωνα is strong in negation, and
 expresses lasting for ever.

JOHN IV.

is coming and now is, when the true worshippers shall worship the Father in spirit and truth; for also the Father
 24 seeks such as his worshippers. God is a spirit, and they who worship him must
 25 worship in spirit and truth. The woman says to him: I know that Messiah is coming, who is called Christ; when *he**
 26 comes he will tell us all things. Jesus saith to her: I who speak to thee, am
 27 he. And upon this came his disciples, and wondered that he spoke with a woman; yet no one said: What seekest
 thou? or, Why speakest thou with her?
 28 The woman then left her waterpot and went away into the city, and says to the
 29 men: Come, see a man who told me all things I had ever done; is not he† the
 30 Christ. They went‡ out of the city and come to him.
 31 But, meanwhile, his disciples asked
 32 him, saying: Rabbi, eat. But he said to them: *I* have food to eat which *ye*

* ΕΚΕΙΝΟΣ.

† ΟΥΤΟΣ.

‡ T. R. adds 'therefore.'

JOHN IV.

- ³³ do not know. The disciples therefore said to one another: Has any one brought
- ³⁴ him [anything] to eat? Jesus saith to them: My food is that I should do the will of him that has sent me, and that
- ³⁵ I should finish his work. Do not *ye* say, that yet there are four months and harvest comes? behold, I say to you: Lift up your eyes and behold the fields, for they are already white to har-
- ³⁶ vest. *He that reaps receives wages and gathers fruit unto life everlasting, that both he that sows and he that reaps may
- ³⁷ rejoice together. For in this is the saying true: It is one who sows and another
- ³⁸ who reaps. *I* have sent you to reap that on which *ye* have not laboured, others have laboured and *ye* have entered into their labours.
- ³⁹ But many of the Samaritans of that city believed on him because of the word of the woman who bore witness: He told me all things that I had ever done.
- ⁴⁰ When therefore the Samaritans came to him they asked him to abide with them,
- * T. R. adds, 'and.'

JOHN IV.

41 and he abode there two days. And
more a great deal believed on account
42 of his word. And they said to the
woman: It is no longer on account of
thy saying that we believe, for we have
heard him ourselves, and we know that
this is indeed the Saviour of the world,
the Christ.

43 But after the two days he went forth
44 thence and went away into Galilee, for
Jesus himself bore witness that a pro-
phet has no honour in his own country.
45 When therefore he came into Galilee,
the Galileans received him, having seen
all that he had done in Jerusalem during
the feast, for they^p also went to the feast.
46 *He came therefore again to Cana of
Galilee, where he made the water wine.
And there was a certain courtier in
47 Capernaum whose son was sick. He[†]
having heard that Jesus had come out
of Judæa into Galilee, went to him and
asked him that he would come down
and heal his son, for he was about to die.

* T. R. reads, 'Jesus.'

† οὗτος.

JOHN V.

48 Jesus therefore said to him: Unless ye
see signs and wonders ye will not be-
49 lieve. The courtier says to him: Sir,
50 come down ere my child die. Jesus
saith to him: Go, thy son lives. And
the man believed the word which Jesus
51 said to him, and went his way. But
already as he was going down his ser-
vants met him and brought him word,
52 saying: Thy child lives. He enquired
therefore from them the hour at which
he got better. And they said to him:
Yesterday at the seventh hour the fever
53 left him. The father therefore knew that
it was in that hour in which Jesus said to
him: Thy son lives. And he believed,
54 himself and his whole house. This
second sign again did Jesus, being come
out of Judæa into Galilee.

V. After these things was a feast of the
Jews, and Jesus went up to Jerusalem.
2 Now there is in Jerusalem, at the sheep
gate,* a pool, called in Hebrew, Bethesda,
3 having five porches. In these lay a
great multitude of sick, blind, lame,

* See LXX. Nehemiah iii.

JOHN V.

withered, waiting the moving of the
4 water. For an angel descended at
a certain season in the pool and trou-
bled the water. Whoever therefore
first went in after the troubling of the
water became well, whatever disease
5 he laboured under. But there was a
certain man there who had been infirm
6 thirty and eight years. Jesus seeing this
[man] lying [there] and knowing that
he was [in that state] now a great length
of time, saith to him: Wouldst thou be-
7 come well? The infirm [man] answered
him: Sir, I have not a man, in order,
when the water has been troubled, to
cast me into the pool; but while *I* am
coming another descends before me.
8 Jesus saith to him: Arise, take up thy
9 couch and walk. And immediately the
man became well and took up his couch
and walked: and on that day was sab-
10 bath. The Jews therefore said to the
healed [man]: It is sabbath, it is not
permitted thee to take up thy couch.
11 He answered them: He that made me
well, he said to me: Take up thy couch

JOHN V.

12 and walk. They asked him therefore:
Who is the man who said to thee, Take
13 up thy couch and walk. But he that
had been healed knew not who it* was,
for Jesus had slidden away, there being a
14 crowd in the place. After these things
Jesus finds him in the temple, and said
to him: Behold thou art become well:
sin no more, that something worse do
15 not happen to thee. The man went
away and told the Jews that it was
16 Jesus who had made him well. And for
this the Jews persecuted Jesus and
sought to kill him, because he had done
17 these things on sabbath. But Jesus
answered them: My Father worketh
18 hitherto and I work. For this therefore
the Jews sought the more to kill him,
because he had not only violated the
sabbath, but also said that God was his
own Father, making himself equal with
19 God. Jesus therefore answered and said
to them: Verily, verily I say to you, the
Son can do nothing of himself, save

* According to Greek idiom, frequent here, literally, 'who it is.'

JOHN V.

whatever he sees the Father doing: for whatever things he does, these things
20 also the Son does in like manner. For the Father loves the Son and shows him all things which he does, and he will show him greater works than these, that
21 ye may wonder. For even as the Father raises up the dead and quickens [them], thus the Son also quickens whom
22 he will; for, neither, does the Father judge any one, but has given all judgment to the Son; that all may honour
23 the Son, even as they honour the Father. He who honours not the Son, honours not the Father who has sent him.
24 Verily, verily I say to you that he that hears my word and believes on him that has sent me has life everlasting and does not come into judgment, but is passed
25 out of death into life. Verily, verily I say unto you that an hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they
26 that have heard shall live. For even as the Father has life in himself, so he has given to the Son also to have life in him-

JOHN V.

27 self, and has given him authority to execute judgment also, because he is Son of
 28 man. Wonder not at this, for an hour is coming in which all who are in the
 29 tombs shall hear his voice, and shall go forth, those that have done good, to resurrection of life; and those that have done evil, to resurrection of judgment.
 30 *I* cannot do anything of myself, as I hear, I judge, and my judgment is righteous, because I do not seek my will,
 31 but the will of* him that sent me. If *I* bear witness concerning myself, my
 32 witness is not true. It is another who bears witness concerning me, and I know that the witness is true which he bears
 33 concerning me. Ye have sent unto John, and he has borne witness to the
 34 truth. But *I* do not receive witness from man, but I say this that *ye* might
 35 be saved. *He*† was the burning and shining‡ lamp, and *ye* were willing for
 36 a season to rejoice in his light. But *I*

* T. R. reads, 'the Father.'

† ΕΚΕΙΝΟΣ.

‡ φαινων. Literally, 'appearing.'

JOHN V.

have the witness [that is] greater than John, for the works which the Father has given me, that I should complete them; the works themselves which I^v do, bear witness concerning me that my Father has
 37 sent me. And the Father who has sent me, himself has borne witness concerning me. Ye have neither heard his voice at
 38 any time, nor have seen his shape, and ye have not his word abiding in you; for in him whom *he* hath sent, *ye* do not be-
 39 lieve. Ye search * the scriptures, for *ye* think that in them ye have life everlasting, and they [it is] who bear witness
 40 concerning me; and ye will not come to
 41 me that ye might have life. I do not
 42 receive glory from men, but I know you that ye have not the love of God in you.
 43 I am come in my Father's name, and ye receive me not; if another come in his
 44 own name, him ye will receive. How can ye^p believe who receive glory one of another, and seek not the glory which
 45 [comes] from God alone? † Think not

* Or, 'search.' But in neither case is it a command. It is an appeal.

† Or, 'the only God.'

JOHN VI.

that *I* will accuse you to the Father. There is [one] who accuses you : Moses, ⁴⁶ on whom ye trust : for if ye had believed Moses, ye would have believed me, for ⁴⁷ he wrote of me. But if ye do not believe his writings, how shall ye believe my words.

VI. After these things, Jesus went away beyond the sea of Galilee, [or] of Tiberias; ² and a great crowd followed him, because they saw his signs which he wrought ³ upon the sick. And Jesus went up into the mountain,* and there sat with his ⁴ disciples; but the passover, the feast of ⁵ the Jews, was near. Jesus then, lifting up his eyes and seeing that a great crowd is coming to him, saith to Philip: Whence shall we buy loaves that these may eat? ⁶ But this he said trying him, for he knew ⁷ what he was going to do. Philip answered him: Loaves for two hundred pence are not sufficient for them, that each of them may have some little por- ⁸ tion. One of his disciples, Andrew, Simon Peter's brother, says to him:

* *Eis to opos.* The mountain country.

JOHN VI.

- 9 There is a little boy here who has five
barley loaves and two small fishes, but
10 these, what is it for so many? And
Jesus said: Make the men sit down.
Now there was much grass in the place:
the men therefore sat down, in number
11 about five thousand. And Jesus took the
loaves and, having given thanks, dis-
tributed [them] to the disciples, and the
disciples [distributed them] to those that
were set down; and in like manner of
the small fishes as much as they would.
12 When therefore they had been filled, he
saith to his disciples: Gather together
the fragments which are over and above,
13 that nothing may be lost. They gathered
them therefore together and filled twelve
large baskets full of fragments of the
five barley loaves, which were over and
14 above to those that had eaten. The men
therefore, having seen the sign which
Jesus had done, said: This is truly the
prophet which is coming into the world.
15 Jesus therefore knowing that they were
going to come and seize him, that they
might make him king, departed again to

JOHN VI.

- 16 the mountain himself alone. But when evening was come, his disciples went
17 down to the sea, and having gone on board ship, they went over the sea to Capernaum. And it had already become dark, and Jesus had not come to them,
18 and the sea was agitated by a strong
19 wind blowing. Having rowed then about twenty-five or thirty stadia, they see Jesus walking on the sea, and coming near the ship, and they were frightened.
20 But he^p saith to them: It is I,^p be not
21 afraid. They were willing therefore to receive him into the ship, and immediately the ship was at the land to which they went.
22 On the morrow the crowd which stood the other side of the sea having seen that there was no other little ship there except that one into which the disciples had got, and that Jesus had not got with his disciples into the ship, but that
23 his disciples had gone away alone; (but other little ships out of Tiberias came near to the place where they ate bread
24 after the Lord had given thanks.) When therefore the crowd saw that Jesus was*

* Literally, 'is.'

JOHN VI.

not there, nor his disciples, *they* got
 *into the ships, and came to Capernaum,
 26 seeking Jesus. And having found him
 the other side of the sea, they said
 to him: Rabbi, when art thou arrived
 26 here? Jesus answered them and said:
 Verily, verily I say to you: Ye seek
 me not because ye saw the signs, but
 because ye ate of the loaves and were
 27 filled. Work not [for] the food which
 perishes, but [for] the food which abides
 unto life everlasting, which the Son of
 man shall give to you; for him has the
 28 Father sealed, [even] God. They said
 therefore to him: What should we do
 that we may work the works of God?
 29 Jesus answered and said to them: This
 is the work of God—that ye believe on
 30 him whom *he* hath sent. They said
 therefore to him: What sign dost *thou*
 do that we may see and believe thee;
 31 what dost thou work? Our fathers ate
 the manna in the wilderness, as it is
 written: He gave them bread out of
 32 heaven to eat. Jesus therefore said to

* T. R. adds, 'themselves also.'

JOHN VI.

them: Verily, verily I say to you, it is not Moses that has given you the bread out of heaven; but my Father gives you
²³ the true bread out of heaven. For the bread of God is he who comes down out of heaven and gives life to the world.
²⁴ They said therefore to him: Lord, ever
²⁵ give to us this bread. And Jesus said to them: *I* am the bread of life; he that cometh to me shall never* hunger, and he that believeth on me shall never thirst,
²⁶ at any time. But I have said to you, that ye have seen me and do not be-
²⁷ lieve. All† that the Father gives me shall come to me, and him who comes to
²⁸ me I will not at all cast out. For I am come down out of heaven not that I should do *my* will, but the will of him
²⁹ that has sent me. And this is the will of the Father that has sent me, that of all that he has given me I should lose nothing, but I will raise it up at the last

* Ου μη strengthens the negative; in sense, πωποτε applies to both parts of the sentence.

† Παν, neuter. Often so used in John. 'Whatever.'

JOHN VI.

- 40 day. For* this is the will of him that sent me, that every one who sees the Son, and believes on him, have life everlasting, and I will raise him up at the
- 41 last day. The Jews therefore murmured about him, because he said: I^p am the bread which has come down out of hea-
- 42 ven. And they said: Is not this Jesus the son of Joseph, whose father and mother *we* have known, how then does *he*† say, I am come down out of heaven?
- 43 Jesus therefore answered and said to them: Murmur not among yourselves.
- 44 No man can come to me except the Father who has sent me draw him, and I will raise him up in‡ the last day.
- 45 It is written in the prophets: And they shall be all taught of God. Every one§ that has heard from|| the Father

* T. R. reads 'and,' or 'but,' δε.

† οὗτος.

‡ T. R. omits 'in.'

§ T. R. adds, 'therefore.'

|| I am not quite content with this, but in the phrase, 'heard of the Father and learnt [from him],' 'heard of' is, to say the least, ambiguous in English. It is what is received directly from

JOHN VI.

[himself], and has learned [of him] comes
 46 to me ; not that any one has seen the
 Father except he who is of God, he*
 47 has seen the Father. Verily, verily
 I say to you, he that believes on me has
 48 life everlasting. I am the bread of
 49 life. Your fathers ate the manna in the
 50 wilderness and died. This is the bread
 which comes down out of heaven, that
 51 one may eat of it and not die. I am the
 living bread which has come down out of
 heaven ; if any one eat of this bread he
 shall live for ever, and the bread indeed
 which I^p shall give him is my flesh which
 52 I^p will give for the life of the world. The
 Jews therefore contended among them-
 selves, saying : How can he give us this†
 53 flesh to eat? Jesus therefore said to
 them : Verily, verily I say unto you,
 unless ye eat the flesh of the Son of
 man and drink his blood, ye have no

himself, *παρὰ* with a genitive, the same word as
 'of' God in what follows. I add 'himself' that
 its immediateness may be felt, which is the point
 of the sentence.

* οὗτος.

† Οὐ, 'flesh.' *Την σαρκά.*

JOHN VI.

54 life in yourselves. He that eats my
 flesh and drinks my blood has life
 everlasting, and *I* will raise him up at
 55 the last day; for my flesh is truly food
 56 and my blood is truly drink. He that
 eats my flesh and drinks my blood dwells
 57 in me and I in him. As the living
 Father has sent me and I live on ac-
 count* of the Father, *he* also who eats
 me shall live also on account* of me.
 58 This is the bread which has come down
 from heaven. Not as your fathers ate
 the manna and died. He that eats this
 59 bread shall live for ever. These things
 he said in the synagogue, teaching in
 60 Capernaum. Many therefore of his
 disciples having heard it, said: This
 61 word is hard; who can hear it? But

* *Δια* with the accusative is not simply 'by'
 or 'through,' and here it is evident that it is
 important to be accurate. Still I am not content
 with 'on account of,' because in English it may
 be taken to mean 'in view of,' 'for the advantage
 of,' as the end, which I do not believe to be the
 sense of the passage; but, 'by reason of what
 the Father is and his living:' perhaps 'by reason
 of,' 'because of;' that is, 'I live by reason of his
 being and living.'

JOHN VI.

Jesus knowing in himself that his disciples murmur such things concerning this, said to them: Does this offend you?
⁶² If then ye see the Son of man ascending
⁶³ up where he was before? It is the Spirit quickens, the flesh profits nothing: the words which *I* speak unto you are
⁶⁴ spirit and are life; but there are some of you who do not believe. For Jesus knew from the beginning who they were who did not believe and who would
⁶⁵ deliver him up. And he said: Therefore said I unto you, that no man can come to me unless it be given to him
⁶⁶ from my Father. From that [time] many of his disciples went away back
⁶⁷ and walked no more with him. Jesus therefore said to the twelve: Will* ye
⁶⁸ also go away. Simon Peter† answered him: Lord, to whom shall we go: thou
⁶⁹ hast the words of life everlasting, and *we* believe and know that *thou* art the

* *θελετε*, not simply the act, but the will to do it. 'Is it your will or disposition?' 'Are you also disposed to go away?'

† T. R. inserts, 'therefore.'

JOHN VII.

70 Christ, the Son of God.* Jesus answered
them: Have not *I* chosen you the twelve,
71 and of you one is a devil? He spoke
of Judas the son of Simon, Iscariot, for
he† [it was who] should deliver him
up, being one of the twelve.

VII. And after these things Jesus walked
in Galilee, for he would not walk in
Judæa, because the Jews sought to kill
2 him. Now the tabernacles, the feast of
3 the Jews was near. His brethren there-
fore said to him: Remove hence and go
into Judæa, that thy disciples also may
4 see thy works which thou doest; for no
one does anything in secret and himself
seeks to be known in public. If thou
doest these things, manifest thyself to the
5 world: for neither did his brethren believe
6 on him. Jesus therefore saith to them:
My time is not yet come, but your time
7 is always ready. The world cannot hate
you, but me it hates, because *I* bear wit-
ness concerning it that its works are evil.

* T. R. adds, 'living.'
οὗτος.

JOHN VII.

8 Ye, go ye up to this feast. I go not up*
 to this feast, for my time is not yet ful-
 9 filled. Having said these things, he abode
 10 in Galilee, but, when his disciples had gone
 up, then he himself also went up to the
 11 feast, not openly but as in secret. The
 Jews therefore sought him at the feast,
 12 and said: Where is he? † And there was
 much murmuring concerning him among
 the crowds. Some said: He is [a] good
 [man], others said: No; but he deceives
 13 the crowd. However no one spoke
 openly concerning him, on account of
 14 [their] fear of the Jews. But when
 the middle of the feast was come, Jesus
 15 went up into the temple and taught: and
 the Jews wondered, saying: How knows
 this man letters, having never learned?
 16 Jesus therefore answered them, and said:
 My doctrine is not mine, but that of him
 17 that has sent me. If any one desire to prac-
 tise his will, he shall know concerning the
 doctrine, whether it is of God, or [that] I
 18 speak from myself. He that speaks from

* T. R. adds, 'yet.'

† εκεινος, 'that man.'

JOHN VII.

himself seeks his own glory, but he that seeks the glory of him that has sent him, he is true, and unrighteousness is not in
19 him. Has not Moses given you the law, and no one of you practises the law?
20 Why do ye seek to kill me? The crowd answered and said: Thou hast a demon:
21 who seeks to kill thee? Jesus answered and said to them: I have done
22 one work, and ye all wonder. Therefore* Moses gave you circumcision (not that it is of Moses, but of the fathers),† and ye circumcise a man on sabbath.
23 If a man receives circumcision on sabbath, that the law of Moses be not violated, are ye angry with me because I have made a man entirely sound on sabbath?
24 Judge not according to sight,
25 but judge righteous judgment. Some therefore of those of Jerusalem said: Is not this he whom they seek to kill?
26 and, lo, he speaks openly and they say

* Or, 'wonder because of this.' 'Moses gave.' &c., &c.

† Or, 'gave you circumcision, not because fathers, and ye.'

JOHN VII.

- nothing to him. Have the rulers then indeed recognized that this is the Christ?
- ²⁷ But [as to] this man we know whence he is. Now [as to] the Christ, when he comes, no one will know whence he is.
- ²⁸ Jesus therefore cried out in the temple, teaching and saying: Ye both know me and ye know whence I am; and I am not come of myself, but he that sent
- ²⁹ me is true, whom *ye* do not know. But I know him because I am from him, and
- ³⁰ *he** has sent me. They sought therefore to take him, but no one laid his hand upon him because his hour was not yet
- ³¹ come. But many of the crowd believed on him and said: Will the Christ, when he comes, do more signs than these which,
- ³² this [man] has done? The Pharisees heard the crowd murmuring these things concerning him, and the Pharisees and the chief priests sent officers that they
- ³³ might take him. Jesus therefore said: † Yet a little while I am with you, and I go
- ³⁴ to him that has sent me. Ye shall seek

* *ΕΚΕΙΝΟΣ.*

† T. R. adds, 'to them.'

JOHN VII.

- me and ye shall not find me, and where
- ²⁵ *I am ye* cannot come. The Jews therefore said to one another: Where is he about to go that *we* shall not find him? Is he about to go to the dispersion among the Greeks, and teach the Greeks?
- ²⁶ What word is this which he said: Ye shall seek me and shall not find [me];
- ²⁷ and where *I am ye* cannot come. In the last, the great day of the feast, Jesus stood and cried, saying: If any one thirst, let him come to me and drink.
- ²⁸ He that believeth on me, as the scripture has said, out of his belly shall flow rivers
- ²⁹ of living water. But this he said concerning the Spirit, which they that believed on him would receive, for the Holy Spirit was not yet, because Jesus
- ³⁰ had not yet been glorified. Many therefore of the crowd, hearing this word,
- ³¹ said: This is truly the prophet. Others said: This is the Christ. But others said: Does then the Christ come out of
- ³² Galilee? Has not the scripture said: That the Christ comes of the seed of David, and from the village of Bethle-

JOHN VIII.

- 43 hem, where David was? There was a
 division therefore in the crowd on account
 44 of him. But some of them desired to
 take him, but no one laid hands upon
 45 him. The officers therefore came to the
 chief priests and Pharisees, and they* said
 to them: Why have ye not brought
 46 him? The officers answered: Never
 man spoke thus, as this man [speaks].
 47 The Pharisees therefore answered them:
 48 Are ye also deceived? Has any one of
 the rulers believed on him, or of the
 49 Pharisees? But this crowd, which does
 50 not know the law, are accursed. Nico-
 demus says to them (he that came to
 him by night, being one of themselves):
 51 Does our law judge a man before it have
 heard from himself first, and know what
 52 he does? They answered and said to
 him: Art *thou* also of Galilee? Search
 and look, that a prophet has not arisen
 53 from out of Galilee. And every one
 went to his home, (VIII.) but Jesus
 went to the mount of Olives.

8 And early in the morning he came

* ΕΚΕΙΝΟΙ.

JOHN VIII.

again into the temple, and all the people came to him: and he sat down and
2 taught them. And the scribes and the Pharisees bring to him a woman taken in adultery, and, having set her in the
3 midst, they say to him: Teacher, this woman has been taken in the very act,
4 committing adultery. Now in the law Moses has commanded us, that such should be stoned: thou therefore, what
5 sayest thou? But this they said proving him, that they might have [something] to accuse him [of]. But Jesus having stooped down, wrote with his finger on
6 the ground. When they continued asking him, he lifted himself up and said to them: Let him that is without sin among
7 you first cast the stone at her. And again stooping down, he wrote on the
8 ground. But they, having heard [that], and being convicted by their conscience, went out one by one, beginning from the elder ones until the last of them; and Jesus was left alone and the woman
9 standing there. And Jesus, lifting himself up and seeing no one but the woman,
10

JOHN VIII.

said to her : Woman, where are those
 thine accusers? Has no one condemned
 11 thee? And she said : No man, sir. And
 Jesus said to her : Neither do *I* condemn
 12 thee, go and sin no more. Again, there-
 fore, Jesus spoke to them saying : *I* am
 the light of the world ; he that followeth
 me shall not walk in darkness, but shall
 13 have the light of life. The Pharisees
 therefore said to him : Thou^p bearest
 witness concerning thyself, thy witness is
 14 not true. Jesus answered and said to
 them : If *I* bear witness of myself, my
 witness is true, because I know whence
 I come and whither I go : but *ye* know
 not whence I come and whither I go ;
 15 *Ye* judge according to the flesh, *I* judge
 16 no one. And if also I^p judge, my judg-
 ment is true, because I am not alone,
 but I and the Father who has sent me.
 17 And in your law too it is written that
 18 the testimony of two men is true. I am
 [one] who bears witness concerning my-
 self, and the Father who has sent me
 19 bears witness concerning me. They said
 to him therefore : Where is thy Father ?

JOHN VIII.

Jesus answered: Ye know neither me nor my Father. If ye had known me, ye would have known also my Father.

20 These words spake he* in the treasury teaching in the temple, and no one took him, for his hour was not yet come.

21 Jesus said therefore again to them: I^p go away, and ye shall seek me, and shall die in your sin; where I go, ye cannot

22 come. The Jews therefore said: Will he kill himself that he says where I go

23 ye cannot come? And he said to them: Ye are from† beneath, I am from† above.

Ye are of this world, I am not of this

24 world. I said therefore to you, that ye shall die in your sins, for unless ye shall believe that I am he, ye shall die in your

25 sins. They said therefore to him: Who art thou^p? And Jesus said to them: Altogether‡ that which I also say to

26 you. I have many things to say and to judge concerning you, but he that has

* T. R. reads, 'Jesus.'

† εκ των, of those things which are beneath.

‡ την αρχην, in the principle and universality of what I am; i. e., his speech presented Himself, being the truth.

JOHN VIII.

sent me is true, and what I have heard
from him, these things I^p say to the
27 world. They knew not that he spoke
28 to them of the Father. Jesus therefore
said to them : When ye shall have lifted
up the Son of man, then ye shall know
that I am he, and that I do nothing of
myself, but as my Father has taught me I
29 speak these things. And he that has sent
me is with me ; the Father has not left
me alone, because I^p do always the things
30 that are pleasing to him. As he spoke
these things many believed on him.
31 Jesus therefore said to the Jews who be-
lieved him : If ye^p abide in my word ye
32 are truly my disciples. And ye shall
know the truth, and the truth shall set
33 you free. They answered him : We are
Abraham's seed, and have never been in
bondage to any one, how sayest thou^p
34 you shall become free ? Jesus answer-
ed them : Verily, verily I say to you :
Every one that commits sin is the bonds-
35 man of sin ; now the bondsman abides
not in the house for ever ; the son abides
36 for ever. If therefore the Son shall set

JOHN VIII.

- 27 you free, ye shall be really free. I
 know that ye are Abraham's seed, but
 ye seek to kill me because my word has
 28 no entrance in you. *I* speak what I
 have seen with my Father, and *ye* do
 what ye have seen with your father.
 29 They answered and said to him: Abra-
 ham is our father. Jesus saith to them:
 If ye were Abraham's children ye would
 40 do the works of Abraham; but now ye
 seek to kill me, a man who has spoken
 the truth to you, which I have heard
 from God; this did not Abraham. Ye^p
 41 practise the works of your father. They
 said therefore to him: We are not born
 of fornication; we^p have one father, God.
 42 Jesus said to them: If God were your
 father ye would have loved me, for *I* came
 forth from God and am come [from him];
 for neither am I come of myself, but he*
 43 has sent me. Why do ye not know my
 speech? Because ye cannot hear my
 44 word. *Ye* are of your father the devil,
 and ye desire to do the lusts of your
 father. He* was a murderer from the

ε ΚΕΙΝΟΣ.

D

JOHN VIII.

beginning and stood not in the truth,
 because there is no truth in him. When
 he speaks falsehood, he speaks of what is
 his own ; for he is a liar and its father ;
 45 and because *I* speak the truth ye do not
 46 believe me. Which of you convinces me
 of sin ? But if I speak truth, why do ye^p
 47 not believe me. He that is of God
 heareth the words of God, therefore *ye*
 hear them not, because ye are not of
 48 God. The Jews answered and said to
 him : Say we^p not well that thou^p art
 49 a Samaritan and hast a demon ? Jesus
 answered : I have not a demon ; but I
 honour my Father and ye dishonour
 50 me. But I^p do not seek my own glory ;
 there is he that seeks and judges.
 51 Verily, verily, I say unto you : If any-
 one shall keep my word he shall never
 52 see death. The Jews therefore said to
 him : Now we know that thou hast a
 demon. Abraham died, and the pro-
 phets, and thou sayest : If anyone keep
 my word he shall never taste death.
 53 Art *thou* greater than our father Abra-
 ham, who died ? and the prophets died.

JOHN IX.

54 Whom makest thou thyself? Jesus answered: If I^p glorify myself my glory is nothing; it is my Father who glorifies me, [of] whom ye say that he is your
 55 God. And ye know* him not; but I know† him: but if I said I know him not, I should be like you, a liar. But I
 56 know him, and I keep his word. Your father Abraham exulted in that‡ he should see my day, and he saw and re-
 57 joiced. The Jews therefore said to him: Thou art not yet fifty years old, and
 58 hast thou seen Abraham? Jesus said to them: Verily, verily I say unto you:
 59 Before Abraham was, I am. They took up therefore stones that they might cast [them] at him; but Jesus hid himself and went out of the temple, passing through the midst of them, and thus passed on.

IX. And as he passed on, he saw a man² blind from birth. And his disciples asked him, saying: Rabbi, who sinned,

* γινωσκω, objective for the Jews.

† οίδα, conscious knowledge of Jesus.

‡ It is to be remarked that *ἵνα* is habitually used in John for *ὅτι*.

JOHN IX.

this [man] or his parents, that he should
 3 be born blind? Jesus answered: Neither
 has this [man] sinned nor his parents,
 but that the works of God should be
 4 manifested in him. I must work the
 works of him that has sent me, while it is
 day. The night is coming when no one
 5 can work. As long as I am in the world,
 6 I am [the] light of the world. Having
 said these things, he spat on the ground
 and made mud of the spittle, and put
 the mud, as ointment, on the eyes of the
 7 blind. And he said to him: Go, wash
 in the pool of Siloam (which is inter-
 8 preted, Sent). He went therefore and
 9 washed, and came seeing. The neigh-
 bours therefore, and those who used to
 see him before, that he was a beggar,*
 said: Is not this he that was sitting and
 10 begging? Some said: It is he; others
 11 said: He is like him; he† said: It is I.
 They said therefore to him: How have
 12 thine eyes been opened? He† answered
 and said: A man called Jesus made mud

* T. R. reads, 'that he was blind.'

† κεῖνος.

JOHN IX.

and anointed my eyes, and said to me :
Go to the pool of Siloam and wash ; and
having gone and washed, I have received
12 my sight. They said to him : Where is
13 he ?* He says : I do not know. They
bring him who was before blind to the
14 Pharisees. Now it was Sabbath when
Jesus made the mud and opened his eyes.
15 The Pharisees therefore also again asked
him how he recovered his sight. And
he said to them : He put mud upon my
16 eyes, and I washed, and I see. Some of
the Pharisees therefore said : This man
is not of God, for he does not keep the
Sabbath. Others said : How can a sin-
ful man perform such signs ? And there
17 was a division among them. They say
again to the blind [man] : What dost
thou say of him, that he has opened
thine eyes ? And he said : He is a pro-
18 phet. The Jews therefore did not believe
concerning him, that he was blind and had
recovered [his] sight, until they had called
the parents of him that had recovered
19 [his] sight. And they asked them, say-

ΕΚΕΙΝΟΣ.

JOHN IX.

ing : This is your son, of whom ye^p say that he was born blind ; how does he
 20 now see ? His parents answered them and said : We know that this is our son,
 21 and that he was born blind, but how he now sees we do not know ; or who has opened his eyes *we* do not know. *He** is of age, ask *him* ; † *he** will speak concerning *himself*. His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone confessed him [to be the] Christ, he should be excommunicated from the synagogue.
 22 On this account his parents said : He is
 24 of age, ask him. They called therefore a second time the man who had been blind, and said to him : Give glory to God ; *we* know that this man is sinful.
 25 *He* ‡ answered therefore and said : If he is sinful I know not. One thing I know, that being blind [before], now I see.
 26 And they said to him again : What did he do to thee ? how opened he thine

* αὐτος.

† αὐτον.

‡ κεινος.

JOHN IX.

27 eyes? He answered them: I told you
 already and ye did not hear. Why do
 ye desire to hear again? do ye also
 28 wish to become his disciples? They*
 railed at him and said: Thou art his†
 disciple, but we are disciples of Moses.
 29 We^p know that God spoke to Moses; but
 [as to] this [man] we know not whence
 30 he is. The man answered and said to
 them: Now in this is a wonderful thing,
 that ye do not know whence he is and
 31 he has opened mine eyes. But we know
 that God does not hear sinners; but if
 any man be godfearing and do his will
 32 him he hears. Since time was, has it
 not been heard that anyone opened the
 33 eyes of one born blind. If this [man]
 were not of God he would be able to do
 34 nothing. They answered and said to
 him: *Thou* hast been wholly born in
 sins, and *thou* teachest us! And they
 35 cast him out. Jesus heard that they had
 cast him out, and, having found him, he
 said to him: Thou, dost thou believe on

* T. R. inserts, 'therefore.'

† ΕΚΣΙΝΟΥ.

36 the Son of God? He* answered and said:
 Who is he, Lord, that I may believe on
 37 him? Jesus said to him: Thou hast
 both seen him, and he that speaks with
 38 thee is he. And he said: I believe,
 39 Lord; and he did him homage. And
 Jesus said: For judgment am I^p come
 into this world, that they which see not
 may see, and they which see may become
 40 blind. And some of the Pharisees who
 were with him heard these things, and
 they said to him: Are *we* blind also?
 41 Jesus said to them: If ye were blind ye
 would not have sin; but now ye say:
 We see; your sin therefore remains.
 X. Verily, verily I say to you: He
 that enters not in by the door to the
 fold of the sheep, but mounts up else-
 2 where, *he** is a thief and a robber; but
 he that enters in by the door is shepherd
 3 of the sheep. To him the porter opens;
 and the sheep hear his voice; and he
 calls his own sheep by name, and leads
 4 them out. And when he puts his own
 sheep forth he goes before them, and the

* ΕΚΕΙΝΟΣ.

JOHN X.

sheep follow him, because they know his
 6 voice. But they will not follow a stran-
 ger, but will flee from him, because they
 7 know not the voice of strangers. This
 allegory spake Jesus to them, but they*
 did not know what it was [of] which he
 7 spoke to them. Jesus therefore said
 again to them: Verily, verily, I say to
 8 you, *I* am the door of the sheep. All
 whoever came before me are thieves and
 robbers; but the sheep did not hear them.
 9 *I* am the door; if any man enter in by me,
 he shall be saved, and shall go in and
 10 shall go out and shall find pasture. The
 thief comes not but that he may steal,
 and kill, and destroy: *I* am come that
 they might have life, and might have it
 11 abundantly. *I* am the good shepherd.
 The good shepherd lays down his life
 12 for the sheep: but he who serves for
 wages, and who is not the shepherd,
 whose own the sheep are not, sees the
 wolf coming, and leaves the sheep and
 flees; and the wolf seizes them and
 13 scatters the sheep. Now he who serves

* ΕΚΕΙΝΟΙ.

JOHN X.

for wages flees because he serves for wages, and is not himself concerned
14 about the sheep. *I* am the good shepherd; and I know those that are mine, and am known of them that are mine,
15 as the Father knows me and I know the Father; and I lay down my life for the
16 sheep. And I have other sheep which are not of this fold; those also I must bring, and they shall hear my voice; and there shall be one flock, one shepherd.

17 On this account the Father loves me, because I^p lay down my life that I may
18 take it again. No one takes it from me, but *I* lay it down of myself. I have authority* to lay it down and I have authority to take it again. I have received this commandment of my Father.
19 There was a division therefore again among the Jews on account of these
20 words; but many of them said: He has

* Or, 'power:' *εξουσια*, not *δυναμις*. Often competency to do anything, but implying a right to do it as well as mere power. Hence used for magistracy.

JOHN X.

a demon and raves; why do ye hear
21 him? Others said: These sayings are
not [those] of one that is possessed by a
demon. Can a demon open blind people's
22 eyes? And the east of the dedication
was celebrating at Jerusalem, and it was
23 winter. And Jesus walked in the temple
24 in the porch of Solomon. The Jews
therefore surrounded him, and said to
him: Until when dost thou hold our soul
in suspense? If *thou* art the Christ, say
25 [so] to us openly. Jesus answered them:
I told you and ye do not believe. The
works which I^p do in my Father's name,
26 these bear witness concerning me: but
ye do not believe, for ye are not of my
27 sheep, as I told you. My sheep hear my
voice, and *I* know them, and they follow
28 me, and I^p give them life everlasting; and
they shall never perish and no one shall
29 seize them out of my hand. My Father
who gave them to me is greater than all,
and no one can seize out of the hand of
30 my Father. I and my Father are one.
31 The Jews therefore again took stones
32 that they might stone him. Jesus an-

JOHN X.

swered 'them: Many good works have I
shown you of my Father, for which work
23 of them do ye stone me? The Jews
answered him saying: For a good work
we stone thee not, but for blasphemy,
and because thou, being a man, makest
24 thyself God. Jesus answered them: Is
it not written in your law, I^p said, Ye are
25 gods. If he called them gods, to whom
the word of God came (and the scripture
26 cannot be broken), do ye say of [him]
whom the Father has sanctified and sent
into the world: thou blasphemest, be-
27 cause I said, I am son of God. If I do
not the works of my Father, believe me
28 not; but, if I do, even if ye believe not
me, believe the works, that ye may know
and believe that the Father is in me and
29 I in him. They sought therefore again
to take him, and he went away from out
30 of their hand and departed again beyond
the Jordan to the place where John was
baptizing at the first: and he abode
31 there. And many came to him, and said:
John did no sign; but all things which
32 John said of this [man] were true. And
many believed on him there.

XI. But there was a certain [man] sick,
 Lazarus of Bethany, of the village of
 2 Mary and Martha her sister. It was*
 [the] Mary who anointed the Lord with
 ointment and wiped his feet with her
 hair, whose brother, Lazarus, was sick.
 3 His sisters therefore sent to him, saying :
 Lord, behold, he whom thou lovest is
 4 sick. But when Jesus heard [it], he said :
 This sickness is not to death, but for the
 glory of God, that the Son of God may
 5 be glorified by it. Now Jesus loved
 Martha, and her sister, and Lazarus.
 6 When therefore he heard, he is sick, he
 remained two days then in the place
 7 where he was. Then, after this, he says
 to the disciples : Let us go into Judæa
 8 again. The disciples say to him : Rabbi,
 [even but] now the Jews sought to stone
 thee, and goest thou thither again?
 9 Jesus answered : Are there not twelve
 hours in the day? If any one walk in
 the day he does not stumble, because he
 10 sees the light of this world : but if any

* Or, 'but [the] Mary was she who,' &c.;
 or, 'that Mary.'

JOHN XI.

- man walk in the night he stumbles, be-
 11 cause the light is not in him. These
 things said he; and after this he says to
 them: Lazarus, our friend, is fallen
 asleep, but I go that I may awake him
 12 out of sleep. His disciples therefore
 said to him: Lord, if he be fallen asleep
 13 he will get well. But Jesus spoke of
 his death, but *they** thought that he
 14 spoke† of the rest of sleep. Jesus
 therefore then said to them plainly:
 15 Lazarus has died. And I rejoyce on your
 account that I was not there, in order that
 ye may believe. But let us go to him.
 16 Thomas therefore, called Didymus,‡ said
 to his fellow disciples: Let *us* also go
 17 that we may die with him. Jesus there-
 fore [on] arriving, found him to have
 been four days already in the tomb.
 18 Now Bethany was near Jerusalem, about
 19 fifteen stadia off, and many of the Jews
 came to Martha and Mary that they
 might console them concerning their

* *εκεινοι.*

† Literally, 'speaks.'

‡ Or, 'twin.'

JOHN XI.

- 20 brother. Martha, then, when she heard, Jesus is coming, went to meet him; but
 21 Mary sat in the house. Martha therefore said to Jesus: Lord, if thou hadst
 22 been here my brother had not died; but even now I know, that what ever thou shalt ask* of God, God will give thee.
 23 Jesus saith to her: Thy brother shall
 24 rise again. Martha says to him: I know that he will rise in the resurrection in
 25 the last day. Jesus said to her: *I* am the resurrection and the life; he that believeth on me, though he have died,
 26 shall live; and every one who lives and believes on me shall never die. Believest
 27 thou this? She says to him: Yea, Lord; I^p believe that thou^p art the Christ, the Son of God, who should come into
 28 the world. And having said these things, she went away and called her sister Mary secretly, saying: The Teacher is come,
 29 and calls thee. When she heard [that], she† rises up quickly and comes to him.
 30 Now Jesus had not yet come to the vil-

* αιτητη.

† εκεινη.

lage, but was in the place where Martha
 31 came to meet him. The Jews therefore
 who were with her in the house and con-
 soling her, seeing Mary that she rose up
 quickly and went out, followed her, say-
 ing: She goes to the tomb that she may
 32 weep there. Mary therefore when she
 came where Jesus was, seeing him, fell
 at his feet, saying to him: Lord, if thou
 hadst been here, my brother had not died.
 33 Jesus therefore, when he saw her weep-
 ing, and the Jews who came with her
 weeping, was deeply moved* in spirit,

* Or, 'groaned.' I am not satisfied with 'deeply moved,' nor can I accept the interpretations of those who insist on the sense drawn from the classical use of *εμβριμασμαι*. It is originally snorting. But here as within in spirit, it is not the expression of anger. It was the feeling produced by the deep pain caused by seeing the power of death over the human spirit. There was so far indignation that there was deep antagonism to the power of evil and Satan in death. The fathers (see Suicer), with many moderns, understand it as repressing what was passing in His own spirit, restraining Himself. But then it would be reproving Himself, which cannot be, and does not suit with *εν εαυτω*: verse 38. Lucian is quoted for groaning. It may be

JOHN XI.

24 and was troubled,* and said: Where
 have ye put him? They say to him:
 25 Lord, come and see. Jesus wept.
 26 The Jews therefore said: Behold how he
 27 loved him. And some of them said:
 Could not this man, who has opened
 the eyes of the blind [man], have
 caused that this [man] also should
 28 not have died? Jesus therefore again
 deeply moved† in himself comes to the
 tomb. It was a cave and a stone lay
 29 upon it. Jesus saith: Take away the
 stone. Martha, the sister of the dead,
 says to him, Lord, he stinks already;
 40 for he is now four days [there]. Jesus
 saith to her: Did I not say to thee that
 if thou shouldst believe thou shouldst see
 41 the glory of God? They took therefore
 the stone away.‡ And Jesus lifted up
 his eyes on high and said: Father, I

groaned is the best word. Epiphanius attributes
εμβριμησης to the Lord as a proof of His
 humanity, along with other subjective feeling.
 Vol. i., 1002.

* Or, 'shuddered.'

† See note preceding page.

‡ T. R. adds, 'where the dead was laid.'

■

JOHN XI.

- 43 thank thee that thou hast heard me ; but
I knew that thou always hearest me ;
but on account of the crowd who stand
around I have said it that they may
44 believe that *thou* hast sent me. And
having said this he cried with a loud
44 voice : Lazarus, come forth. And the
dead came forth, bound feet and hands
with grave clothes, and his face was
bound round with a handkerchief.
Jesus saith to them : Loose him and let
45 him go. Many therefore of the Jews
who came to Mary and saw what he*
46 had done, believed on him ; but some of
them went to the Pharisees and told
47 them what Jesus had done. The chief
priests, therefore, and the Pharisees
gathered a council and said : What do we,
48 for this man does many signs ? If we let
him thus alone all will believe on him and
the Romans will come and will take away
49 both our place and our nation. But a
certain one of them, Caiaphas, being high
priest that year, said to them : Ye^p know
50 nothing, nor consider that it is profitable
* T. R. reads, ' Jesus.'

for us that one man die for the people, and that the whole nation perish not.

- ⁸¹ But this he did not say of himself, but, being high priest that year, prophesied that Jesus was going to die for the nation, and not for the nation only, but that ⁸² he should gather together into one the children of God also, who were scattered ⁸³ abroad. From that day, therefore, they took counsel that they might kill him. ⁸⁴ Jesus therefore walked no longer openly among the Jews, but went away thence into a country near the desert, to a city called Ephraim, and there he sojourned with his disciples.

- ⁸⁵ But the passover of the Jews was near, and many went up to Jerusalem out of the country before the passover, that they ⁸⁶ might purify themselves. They sought therefore Jesus and said among themselves, standing in the temple: What do ye think—that he will not come to the ⁸⁷ feast? Now both the chief priests and the Pharisees had given commandment that if any one knew where he was* he

* Literally, 'is.'

should make it known, that they might take him.

XII. Jesus therefore, six days before the passover, came to Bethany, where was the dead [man] Lazarus, whom he raised
 2 from out of [the] dead. There therefore they made him a supper, and Martha served, but Lazarus was one of those at
 3 table with him. Mary therefore having taken a pound of ointment of pure* nard of great price, anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the
 4 ointment. One of his disciples therefore, Judas [son] of Simon, Iscariote, who was
 5 to deliver him up, says: Why was this ointment not sold for three hundred
 6 pence and given to the poor? But he said this, not that he cared for the poor, but because he was a thief and had the bag and carried what was put into [it].
 7 Jesus therefore said: Let her alone: for the day of my embalming has she kept

* Or, 'liquid.' A word difficult of interpretation, but most likely pure; if used as from $\pi\iota\upsilon\omicron\omega$ it would be rather potable than liquid.

JOHN XII.

8 this :* for you have the poor always with
9 you, but me you have not always. A great
crowd therefore of the Jews knew that
he was† there and came, not because
of Jesus only, but also that they might
see Lazarus whom he raised from out of
10 [the] dead. But the chief priests took
counsel that they might kill Lazarus also,
11 because many of the Jews went away on
12 his account and believed on Jesus. On
the morrow a great crowd who came to
the feast, having heard that Jesus is
13 coming into Jerusalem, took branches of
palms and went out to meet him, and cried :
Hosanna, blessed is he that comes in the
name of [the] LORD, the king of Israel.
14 And Jesus having found a young ass, sat
15 upon it, as it is written: Fear not, daughter
of Zion, behold thy king cometh, sitting
16 on an ass's colt. Now his disciples knew
not these things at the first, but when

* For myself I should prefer the reading confirmed by Sinaiticus: 'Suffer to have kept this for the day of my embalming;' but I change nothing. Griesbach has it in margin. It is accepted by Meyer and Alford, rejected by De Wette.

† Literally, 'is.'

JOHN XII.

Jesus was glorified, then they remembered that these things were written of him, and that they had done these things
17 to him. The multitude therefore that was with him bore witness because* he had called Lazarus out of the tomb, and raised
18 him from out of [the] dead. Therefore also the crowd met him because they had
19 heard that he had done this sign. The Pharisees therefore said to one another: Ye see that ye profit nothing; lo, the
20 world is gone after him. And there were certain Greeks among those who came up that they might worship †
21 in the feast; these therefore came to Philip who was of Bethsaida of Galilee, and they asked him saying: Sir, we
22 desire to see Jesus. Philip comes and tells Andrew, and again Andrew and
23 Philip tell Jesus. But Jesus answered them saying: The hour is come that the
24 Son of man should be glorified. Verily, verily I say unto you, except the corn of wheat falling into the ground die, it abides alone, but if it die it bears much

* Or, 'that.'

† The word habitually translated 'do homage.'

JOHN XII.

25 fruit. He that loves his life shall lose
 it, and he that hates his life in this world
 26 shall keep it to life everlasting. If any
 one serve me let him follow me, and
 where *I* am there also shall be my ser-
 vant. And if any one serve me, him
 27 shall my Father honour. Now is my
 soul troubled, and what shall I say?
 Father, save me from this hour. But
 on account of this I have come to this
 28 hour. Father, glorify thy name. There
 came therefore a voice from heaven: I
 both have glorified and will glorify
 29 [it] again. The crowd therefore which
 stood [there] and heard [it] said that it
 had thundered. Others said: An angel
 30 has spoken to him. Jesus answered and
 said: Not on my account has this voice
 31 come, but on yours. Now is [the] judg-
 ment of this world; now shall the prince
 32 of this world be cast out: and *I* if I
 be lifted up out of the earth will draw
 33 all to me. But this he said signifying
 34 by what death he was about to die. The
 crowd answered him: *We* have heard
 out of the law that the Christ abides for

JOHN XII.

ever, and how sayest *thou* that the Son of man must be lifted up? Who is this
 25 'the Son of man'? Jesus therefore said to them: Yet a little while is the light amongst* you. Walk while ye have the light that the darkness may not overtake† you. And he who walks in darkness
 26 does not know where he goes. While ye have the light believe in the light, that ye may become children of light. Jesus said these things, and going away,
 27 hid himself from them. But though he had done so many signs before them they
 28 believed not on‡ him, that the word of the prophet Esaias which he said might be fulfilled: Lord, who has believed our report, and to whom has the arm of the
 29 Lord been revealed? On this account they could not believe because Esaias
 30 said again: He has blinded their eyes and hardened their heart, that they may not see with their eyes and understand with their heart and be converted, and

* T. R. reads, 'with.'

† Overtake is somewhat feeble; overtake so as to seize upon.

‡ *εἰς*. So verse 46.

JOHN XII.

- 41 I should heal them. These things said
Esaias when he saw his glory and spake
42 of him. At the same time many indeed
even from among the rulers believed on
him, but on account of the Pharisees did
not confess [him], that they might not
43 be put out of the synagogue; for they
loved glory from men* rather than glory
44 from God.* But Jesus cried and said:
He that believeth on me believes not on
45 me, but on him that sent me; and he
that beholds me, beholds him that sent
46 me. I^p am come into the world [as] light,
that every one that believes on me may
47 not abide in darkness; and if any one
hear my words and do not believe, *I*
judge him not, for I am not come that I
might judge the world, but that I might
48 save the world. He that rejects me
and does not receive my words, has him
who judges him; the word which I have
spoken, that shall judge him in the last
49 day; for *I* have not spoken from myself,
but the Father who sent me has himself
given me commandment what I should
* Lit. 'the glory of men, the glory of God.'

JOHN XIII.

“ say and what I should speak ; and I know that his commandment is life everlasting. What therefore *I* speak, as the Father has said to me, so I speak.

XIII. Now before the feast of the passover, Jesus knowing that his hour had come that he should depart out of this world to the Father, having loved his own which [were] in the world, he loved them to
• the end ;* and during supper the devil having already put it into the heart of Judas [the son] of Simon, Iscariote, that
• he should deliver him up, Jesus, knowing that the Father had given him all things into his hands, and that he came out from
• God and was going† to God, rises from supper and lays aside his garments, and having taken a linen towel he girded
• himself: then he pours water into the washhand basin, and began to wash the feet of the disciples, and to wipe them with the linen with which he was girded.

* εἰς τέλος, ‘to the end,’ does not give the full force of this expression, for it makes it refer merely to time ; whereas going through with everything is, as it seems to me, implied.

† Literally, ‘ goes.’

JOHN XIII.

- 6 He comes therefore to Simon Peter, and he* says to him: Lord, dost *thou* wash
 7 *my* feet? Jesus answered and said to him: What *I* do *thou* dost not know now, but thou shalt know hereafter.
 8 Peter says to him: Thou shalt never wash my feet. Jesus answered him: Unless I wash thee, thou hast not part with
 9 me. Simon Peter says to him: Lord, not my feet only, but both my hands
 10 and my head. Jesus saith to him: He that is washed all over† needs not to wash [other] than his feet, but is wholly clean;
 11 and *ye* are clean but not all. For he knew him that delivered him up. On account of this he said: Ye are not all
 12 clean. When therefore he had washed their feet and taken his garments, having sat down again he said to them: Do ye
 13 know what I have done to you? *Ye* call me the Teacher and the Lord, and
 14 ye say well, for I am [so]. If *I* therefore the Lord and the Teacher have

* ΕΚΕΙΝΟΣ.

† λελουμενος, washing applied to the whole body; νιπτειν, to wash hands or feet.

JOHN XIII.

- washed your feet, ye also ought to wash
 15 one another's feet ; for I have given you
 an example that, as I have done to you,
 16 *ye* should do also. Verily, verily I say
 to you, The bondsman is not greater than
 his lord, nor the sent* greater than he
 17 who has sent him. If ye know these
 18 things, blessed are ye if ye do them. I
 speak not of you all. I know those whom
 I have chosen, but that the Scripture
 might be fulfilled : He that eateth bread
 with me has lifted up his heel against
 19 me. I tell you [it]² now† before it hap-
 pens, that when it happens ye may be-
 20 lieve that I am [he]. Verily, verily, I
 say to you, He who receives whomsoever
 I shall send, receives me ; and he that
 receives me, receives him who has sent
 me.
- 21 Having said these things, Jesus was
 troubled in spirit, and testified and said :
 Verily, verily I say to you, That one of
 22 you shall deliver me up. The disciples,

* The apostle. *Αποστολος*.

† *απ'αρτι*, from this present time. He had not told them previously thus.

JOHN XIII.

- therefore, looked one on another, doubt-
 23 ing of whom he spoke. But there was
 at table one of his disciples, in the bosom
 24 of Jesus, whom Jesus loved. Simon
 Peter makes a sign therefore to him to
 ask who it might be of whom he spake.
 25 But he leaning on the breast of Jesus
 26 says to him: Lord, who is it? Jesus
 answers: He* it is to whom *I*, after I
 have dipped the morsel, give it. And
 having dipped the morsel, he gives it to
 Judas [the son] of Simon, Iscariote.
 27 And, after the morsel, then entered Satan
 into him.† Jesus therefore says to him:
 28 What thou doest, do quickly. But none
 of those at table knew why he said this
 29 to him; but some supposed because Judas
 had the bag that Jesus was saying to
 him: Buy the things of which we have
 need for the feast; or that he should
 30 give something to the poor. Having
 therefore received the morsel, he* went
 out immediately, and it was night.
 31 When therefore he was gone out Jesus

* ΕΚΕΙΝΟΣ.

† ΕΚΕΙΝΟΥ.

JOHN XIV.

saith: Now is the Son of man glorified
32 and God is glorified in him. If God be
glorified in him, God also shall glorify
him in himself, and shall glorify him im-
33 mediately. Little children, yet a little
while I am with you. Ye shall seek me,
and, as I said to the Jews, 'Where I go,
ye cannot come,' I say to you also now.
34 A new commandment I give to you, that
ye love one another; as I have loved
35 you, that ye also love one another. By
this shall all know that ye are disciples
of mine, if ye have love amongst your-
36 selves. Simon Peter says to him: Lord
where goest thou? Jesus answered him:
Where I go thou canst not follow me now,
37 but thou shalt follow me after. Peter
says to him: Lord, why cannot I follow
thee now, I will lay down my life for
38 thee? Jesus answered him: Thou wilt
lay down thy life for me! Verily, verily
I say to thee: The cock shall not crow
till thou hast denied me thrice.

XIV. Let not your heart be troubled:
ye believe on God, believe also on me.
2 In my Father's house there are many

- abodes: were it not so, I had told you.
- 2 I go to prepare you a place; and if I go and shall prepare you a place, I am coming again and will receive you to myself, that where I am ye also
- 4 may be. And ye know where I^p go and
- 5 ye know the way. Thomas says to him: Lord, we know not where thou goest,
- 6 and how can we know the way. Jesus says to him: I am the way, and the truth, and the life. No man comes to
- 7 the Father unless by me. If ye had known me ye would have known also my Father, and henceforth ye know him
- 8 and have seen him. Philip says to him: Lord, show us the Father and it suffices us.
- 9 Jesus saith to him: Am I so long a time with you, and thou hast not known me, Philip? He that has seen me has seen the Father; and how sayest thou^p: Show
- 10 us the Father? Believest thou not that I [am] in the Father, and that the Father is in me? The words which I^p speak to you I do not speak from myself; but the Father who abides in me, he does the works.

JOHN XIV.

- 11 Believe *me* that I [am] in the Father and the Father in me, but if not, believe me for the works' sake themselves.
- 12 Verily, verily I say to you, he that believeth on me the works which I do shall he do also, and he shall do greater than
- 13 these, because I go to my Father. And whatsoever you shall ask* in my name this will I do, that the Father may be
- 14 glorified in the Son. If ye shall ask
- 15 anything in my name, I will do it. If ye love me, keep my commandments;
- 16 and I will beg* the Father, and he will give you another Comforter† that he

* It is to be remarked here, as noticed by others, that two words are used for asking or demanding, *αιτεω* and *ερωταω*; the latter familiar, the former supplicatory. The former is never used of Christ with the Father, save by Martha, as to God, which confirms this view of the word; both of the disciples with Christ; only the former of the disciples with the Father.

† I have used the word 'Comforter' for want of a better. It is one who carries on the cause of any one and helps them. This Christ did on earth; this (1 John ii.) He does now in heaven, and the Holy Ghost on earth: manages our cause, our affairs, for us. If 'solicitor' were not too common, it just answers the sense.

JOHN XIV.

- 17 may abide with you for ever. The Spirit of truth whom the world cannot receive, because it does not see him nor know him; but ye know him, for he
- 18 abides with you and shall be in you. I will not leave you orphans, I am coming
- 19 to you. Yet a little and the world sees me no longer, but ye see me: because I
- 20 live ye also shall live. In that day ye^p shall know that I [am] in my Father, and
- 21 ye in me, and I in you. He that has my commandments and keeps them, he it is that loves me; but he that loves me shall be loved by my Father, and I will love him and will manifest myself to him.
- 22 Judas says to him, not the Iscariote: Lord, how is it that thou wilt manifest thyself to us and not to the world?
- 23 Jesus answered and said to him: If any one love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with
- 24 him. He that loves me not does not keep my words; and the word which ye hear is not mine, but [that] of the
- 25 Father who has sent me. These things

JOHN XV.

I have said to you abiding with you,
 26 but the Comforter, the Holy Spirit,
 whom the Father will send in my name,
he shall teach you all things, and will
 bring to your remembrance all the things
 27 which I have said to you. I leave peace
 with you; I give *my* peace to you; not
 as the world gives do *I* give to you. Let
 not your heart be troubled, neither let
 28 it fear. Ye have heard that I^p have said
 unto you: I go away and I am coming to
 you. If ye loved me ye would rejoice
 that* I go to the Father, for my Father
 29 is greater than I. And now I have told
 you before it come to pass, that when it
 shall have come to pass ye may believe.
 30 I will no longer speak much with you,
 for the ruler of the† world comes: and in
 31 me he has nothing; but that the world
 may know that I love the Father, and as
 the Father has commanded me, thus I
 do. Rise up, let us go hence.

XV. *I* am the true vine and my Father
 2 is the husbandman. [As to] every

* T. R. adds, εἶπον, 'I said.'

† T. R. reads, 'this.'

JOHN XV.

- branch in me not bearing fruit, he takes it away; and [as to] every one bearing fruit, he purges it that it may bring forth
 2 more fruit. *Ye* are already clean by reason of the word which I have spoken
 4 to you. Abide in me and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, thus neither
 5 can ye unless ye abide in me. I am the vine, ye are the branches. He that abides in me and I in him, he bears much fruit, for without me ye can do nothing.
 6 Unless any one abide in me, he is cast out as the branch and is dried up, and they gather them and cast them into the fire and they are burned.
 7 If ye abide in me, and my words abide in you, ye shall ask what ye will and it
 8 shall come to pass to you. In this is my Father glorified, that* ye bear much fruit, and ye become disciples of mine.
 9 As the Father hath loved me I also

* 'In this,' refers to what follows: no one, I think, can be familiar with John's writings and doubt it. He uses *iva* habitually for *ori*. Thus the *Father* is glorified, and they become disciples of *his*.

JOHN XV.

10 have loved you : abide in my love. If
 ye shall keep my commandments ye shall
 abide in my love, as I have kept my
 Father's commandments and abide in his
 11 love. I have spoken these things to you
 that my joy may abide in you, and your
 12 joy be full. This is my commandment :
 that ye love one another, as I have loved
 13 you. No one has greater love than this,
 that one should lay down his life for his
 14 friends. Ye are my friends if ye do
 15 whatever I command you. I call you
 no longer bondsmen, for the bondsman
 does not know what his master is doing ;
 but I have called you friends, for all
 things which I have heard of my Father
 16 I have made known to you. Ye have
 not chosen me but I have chosen you,
 and have set you that ye should go and
 that ye should bear fruit, and that your
 fruit should abide, that whatsoever ye
 shall ask the Father in my name he may
 17 give you. These things I command you,
 18 that ye love one another. If the world
 hate you, know that it has hated me
 19 before you. If ye were of the world,

JOHN XV.

the world would love its own ; but because ye are not of the world, but *I* have chosen you out of the world, on account
 20 of this the world hates you. Remember the word which *I* said unto you : The bondsman is not greater than his master. If they have persecuted me they will also persecute you ; if they have kept
 21 my word they will keep also yours. But they will do all these things to you on account of my name, because they have not known him that has sent
 22 me. If I had not come and spoken to them they had not had sin ; but now they
 23 have no excuse for their sin. He that
 24 hates me, hates also my Father. If I had not done among them the works which no other one has done, they had not had sin ; but now they have both seen and hated both me and my Father.
 25 But that the word written in their law might be fulfilled : They hated me with-
 26 out a cause.* But when the Comforter is come, whom *I* will send to you from the Father, the Spirit of truth, who goes

* δωρεαν, ' gratuitously, freely, for nothing.'

JOHN XVI.

forth from with the Father, *he* shall bear
27 witness concerning me; and *ye*, indeed,
too, shall bear witness, because ye are
with me from [the] beginning.

XVI. These things I have spoken to you
2 that ye may not be offended. They shall
put you out of the synagogues—but the
hour is coming that every one who kills
you will think to render service to God;
3 and these things they will do* because
they have not known the Father nor me.
4 But I have said these things to you, that
when the hour shall have come ye may
remember them, that *I* have said [them]
to you. But I did not say these things
to you from the beginning because I was
5 with you. But now I go to him that has
sent me, and none of you demands† of
6 me: Where goest thou? But because I^p
have said these things to you, sorrow has
7 filled your heart. But I^p say the truth
to you: It is profitable for you that I^p
go away; for if I do not go away the
Comforter will not come to you; but if

* T. R. adds, 'to you.'

† ερωταω.

JOHN XVI.

- 8 I go I will send him to you. And hav-
 ing come, he* will bring conviction to
 the world of sin, of righteousness, and
 9 of judgment: of sin, because they do not
 10 believe on me; of righteousness, because
 I go away to my Father and ye behold
 11 me no longer; of judgment, because the
 12 ruler of this world is judged. I have
 yet many things to say to you, but ye
 13 cannot bear them now. But when *he* is
 come, the Spirit of truth, he shall guide
 you into all the truth; for he shall not
 speak from himself; but whatever he
 shall hear he shall speak; and he will
 14 announce† to you what is coming. He*
 shall glorify me, for he shall receive of
 mine and shall announce† it to you.
 15 All things that the Father has are mine;
 on account of this I have said that he
 receives‡ of mine and shall announce†
 16 [it] to you. A little [while] and ye do
 not behold me; and again a little [while]

* *εκεινος.*

† *αναγγελει* has the sense of reporting, bringing back a report. Here I conceive because it is a message brought from another.

‡ T. R. reads, 'shall receive.'

JOHN XVI.

- and ye shall see me, because *I* go away
 17 to the Father. [Some] of his disciples
 therefore said to one another: What is
 this he says to us: A little [while] and
 ye do not behold me; and again a little
 [while] and ye shall see me, and because
 18 I^p go away to the Father? They said
 therefore: What is this which he says
 [of] the little [while]? We do not
 19 know [of] what he speaks. Jesus knew
 therefore that they desired to demand of
 him, and said to them: Do ye enquire of
 this among yourselves that I said: A little
 while and ye do not behold me; and
 again a little [while] and ye shall see me?
 20 Verily, verily, I say to you: That ye
 shall weep and lament, ye, but the world
 shall rejoice; but *ye** will be grieved,
 but your† grief shall be turned to joy.
 21 A woman, when she gives birth to a
 child, has grief because her hour has
 come; but when the child is born, she
 no longer remembers her trouble, on
 account of the joy that a man has been

* Or, 'ye indeed,' δε.

† 'But your,' αλλα.

JOHN XVI.

- 22 born into the world. And ye now therefore have grief, but I will see you again, and your heart shall rejoice, and your
- 23 joy no one takes from you. And in that day ye shall demand* nothing of me: verily, verily I say to you: Whatsoever ye shall ask† the Father in my name, he
- 24 will give you. Hitherto ye have asked nothing in my name: ask and ye shall
- 25 receive that your joy may be full. These things I have spoken to you in proverbs, but the hour is coming that I will no longer speak to you in proverbs, but will declare‡ to you openly concerning the
- 26 Father. In that day ye shall ask‡ in my name; and I say not to you that I
- 27 will demand* of the Father for you, for the Father himself has affection§ for you, because ye have had affection§ for me, and have believed that I^p came out from
- 28 God. I came out from the Father and have come into the world; again, I leave
- 29 the world and go to the Father. His

* ερωταω.

† αιτεω.

‡ This is also αναγγελω.

§ φιλεω.

JOHN XVII.

disciples say to him : Lo, now thou speak-
20 est openly and utterest no proverb. Now
we know that thou knowest all things,
and hast not need that any one should
demand of thee. By this we believe that
21 thou art come from God Jesus answered
22 them : Do ye now believe? Behold,
the hour is coming, and has now come,
that ye shall be scattered, each to his
own, and shall leave me alone; and I
am not alone, for the Father is with me.
23 These things have I spoken to you that
in me ye might have peace. In the world
ye shall have tribulation; but be of good
courage, *I* have overcome the world.

XVII. These things Jesus spoke, and lifted
up his eyes to heaven and said : Father,
the hour is come; glorify thy Son that
2 thy Son also may glorify thee, as thou
hast given him authority* over all flesh,
that [as to] all that thou hast given to
him, he should give them life everlasting.
3 And this is the† everlasting life, that

* *εξουσιαν*. See note to x. 18.

† I add the article (as in Greek), because it
throws the emphasis on everlasting.

JOHN XVII.

they should know thee, the only true
 God, and Jesus Christ whom thou hast
 4 sent. I have glorified *thee* on the earth,
 I have completed the work which thou
 5 gavest me that I should do it; and now
 glorify *me*, thou Father, along with*
 thyself, with the glory which I had along
 6 with* thee before the world was. I have
 manifested thy name to the men whom
 thou gavest me out of the world. They
 were thine and thou gavest them me,
 7 and they have kept thy word. Now
 they have known that all things that
 8 thou hast given me are of thee; for the
 words† which thou hast given me I have
 given them, and *they* have received
 [them], and have known truly that I
 came out from thee, and have believed
 9 that *thou* sentest me. I^p demand concern-
 ing the world, but concerning those
 whom thou hast given me, for they are
 10 thine (and all that is mine is thine, and

* παρα-σεαυτω,-σοι, 'along with' as to presence and place.

† ρηματα.

JOHN XVII.

- all that is thine mine), and I am glorified
¹¹ in them. And I am no longer in the
 world, and these are in the world, and I
 come to thee. Holy Father, keep them
 in thy name which thou hast given me,*
¹² that they may be one as we. When I
 was with them in the world, I kept them
 in thy name; those thou hast given me
 I have guarded, and not one of them
 has perished, but the son of perdition, †
 that the scripture might be fulfilled.
¹³ And now I come to thee. And these
 things I speak in the world that they may
¹⁴ have my joy fulfilled in them. I^p have
 given them thy word, ‡ and the world has
 hated them because they are not of the
¹⁵ world, as I am not of the world. I do
 not demand that thou shouldst take
 them out of the world, but that thou

* T. R. reads, 'keep in thine own name those whom thou hast given me.' It may, perhaps, be translated, 'in which;' but I prefer the text. A question has been raised if 'that they may be one' depends on 'keep them' or on 'given me.'

† Perishing and perdition are the verb and noun of the same root in Greek, to show the connection, and what Judas belonged to.

‡ λογον.

JOHN XVII.

shouldst keep them out of the evil.
 16 They are not of the world as I am not
 17 of the world. Sanctify them by thy
 18 truth, thy word is truth. As thou hast
 sent me into the world, I^p also have sent
 19 them into the world, and I^p sanctify my-
 self for them that they* also may be sanc-
 20 tified by† truth. And I do not demand
 for these only, but also for those who‡
 21 believe on me through their word; that
 they may be all one, as thou, Father,
 [art] in me and I in thee, that they also
 may be one in us, that the world may be-
 22 lieve that thou hast sent me. And the
 glory which thou hast given me I have
 given them, that they may be one, as we
 23 are one. I in them and thou in me, that
 they may be perfected into one, and that
 the world may know that *thou* hast
 sent me, and that thou hast loved them
 24 as thou hast loved me. Father, [as to]
 those whom thou hast given me, I desire
 that where I am they also may be with

* *αυτοι.*

† Or, 'in.'

‡ T. R. reads, 'shall believe.'

JOHN XVIII.

me, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the
²³ world. Righteous Father,*—and the world has not known thee, but I have known thee, and these have known
²⁴ that *thou* has sent me. And I have made known to them thy name, and will make [it] known; that the love with which thou hast loved me [may be] in them and I in them. XVIII. Jesus having said these things, went out with his disciples beyond the torrent Cedron, where was a garden into which he en-
² tered, he and his disciples. And Judas also, who delivered him up, knew the place, because Jesus was often there in
³ company with his disciples. Judas therefore taking the band and officers of the chief priests and Pharisees, comes there with lanterns, and torches, and weapons.
⁴ Jesus therefore knowing all things that were coming upon him, went forth and
⁵ said to them: Whom seek ye? They answered him: Jesus the Nazarean.
⁶ * Or, 'the world: righteous Father,—and'

JOHN XVIII.

- 6 Jesus saith to them: I am he. And
Judas also, who delivered him up, stood
with them. When therefore he said to
them: I am he, they went away back-
7 ward and fell to the ground. He de-
manded of them therefore again: Whom
seek ye? And they said: Jesus the Naza-
8 rean. Jesus answered: I told you that I
am he. If therefore ye seek me, let these
9 go away. That the word might be ful-
filled which he spake: As to those which
thou hast given me, I have not lost one
10 of them. Simon Peter therefore, having
a sword, drew it and smote the bondsman
of the high priest, and cut off his right
ear; and the bondsman's name was Mal-
11 chus. Jesus therefore said to Peter:
Put the* sword into the sheath; the cup
which the Father has given me shall I
12 not drink it? The band therefore, and
the chiliarch, and the officers of the Jews,
13 took Jesus and bound him, and they led
him away to Annas first; for he was
father-in-law to Caiaphas, who was high
14 priest that year. But it was Caiaphas
* T. R. reads, 'thy sword.'

JOHN XVIII.

who counselled the Jews that it was better that one man should perish for the
 15 people. Now Simon Peter followed Jesus and the other disciple. But that
 disciple was known to the high priest, and went in with Jesus into the palace
 16 of the high priest, but Peter stood at the door without. The other disciple there-
 fore, who was known to the high priest, went out and spoke to the porteress
 17 and brought in Peter. The maid therefore, who [was] porteress, says to Peter :
 Art *thou* also of the disciples of this
 18 man? He* says: I am not. But the bondsmen and officers, having made a
 fire of coals (for it was cold), stood and warmed themselves; and Peter was
 standing with them and warming himself.
 19 The high priest therefore demanded of Jesus concerning his disciples and con-
 20 cerning his doctrine. Jesus answered him: I^p spoke openly to the world; I^p
 taught always in the synagogue and in the temple, where all the Jews† come to-

* *εκεινος.*

† T. R. reads, 'the Jews always.'

JOHN XVIII.

- gether, and in secret I have said nothing.
- ²¹ Why demandest thou me; demand of those who heard what I have said to them; lo, they: now what I^p have said.
- ²² But as he said; these things, one of the officers who stood by gave a blow on the face to Jesus, saying: Answerest thou
- ²³ the high priest thus? Jesus answered him: If I have spoken evil, bear witness of the evil; but if well, why smitest
- ²⁴ thou me? Annas therefore had sent him bound to Caiaphas the high priest.
- ²⁵ But Simon Peter was standing and warming himself. They said therefore to him: Art *thou* also of his disciples? He*
- ²⁶ denied, and said: I am not. One of the bondsmen of the high priest, who was kinsman of him whose ear Peter cut off, says: Did not *I* see thee in the garden
- ²⁷ with him? Peter denied therefore again,
- ²⁸ and immediately a cock crew. They lead therefore Jesus from Caiaphas to the prætorium; and it was early morn. And they entered not into the prætorium, that they might not be defiled, but that

* ΕΚΕΙΝΟΣ.

JOHN XVIII.

19 they might eat the passover. Pilate therefore went out to them and said :
What accusation do you bring against
20 this man? They answered and said to him : If this [man] were not an evildoer we should not have delivered him up to
21 thee. Pilate therefore said to them : Take ye him and judge him according to your law. The Jews therefore said to him : It is not permitted to us to put any
22 one to death. That the word of Jesus might be fulfilled which he spake, signi-
23 fying what death he should die. Pilate therefore entered again into the prætorium and called Jesus, and said to him :
24 Thou art the king of the Jews? Jesus answered him : Dost thou say this of thyself, or have others said it to thee concerning me? Pilate answered : Am I a
25 Jew? Thy nation and the chief priests have delivered thee up to me : what hast
26 thou done? Jesus answered : My kingdom is not of this world ; if my kingdom were of this world, my servants had fought that I might not be delivered up to the Jews ; but now my kingdom is not

JOHN XIX.

- 27 from hence. Pilate said to him: Art thou^p not a king then? Jesus answered: Thou sayest [it], that I am a king. *I* have been born for this, and for this I have come into the world, that I might bear witness to the truth. Every one that is of the truth hears my voice.
- 28 Pilate says to him: What is truth? And having said this he went out again to the Jews, and says to them: *I* find no
- 29 fault whatever in him. But ye have a custom that I release [some] one to you at the passover; will ye therefore that I release unto you the king of the Jews?
- 30 They cried therefore again all saying: Not this [man], but Barabbas. Now Barabbas was a robber.

XIX. Then Pilate therefore took Jesus and

2 scourged [him]. And the soldiers plating a crown of thorns put [it] on his

3 head, and put a purple robe on him, and said: Hail, king of the Jews, and gave

4 him blows on the face. Pilate therefore went out again and says to them: Lo, I bring him out to you, that ye may know that I find no fault in him whatever.

JOHN XIX.

- 6 Jesus therefore went out wearing the crown of thorn and the purple robe, and he says to them: Behold the man.
- 6 When therefore the chief priests and the officers saw him they cried out saying: Crucify, crucify [him]. Pilate says to them: Take ye him and crucify [him],
- 7 for I find no fault in him. The Jews answered him: *We* have a law, and according to our law he ought to die, because he made himself Son of God.
- 8 When Pilate therefore heard this word,
- 9 he was the rather afraid, and went into the prætorium again and says to Jesus: Whence art thou? But Jesus gave him
- 10 no answer. Pilate therefore says to him: Speakest thou not to *me*? Dost thou not know that I have authority to crucify thee and have authority to release thee?
- 11 Jesus answered: Thou hadst no authority whatever against me, if it were not given to thee from above. On this account he that has delivered me up to thee has the
- 12 greater sin. From this time Pilate sought to release him; but the Jews cried out saying: If thou releasest this

JOHN XIX.

[man] thou art not a friend of Cæsar. Every one making himself a king speaks
¹³ against Cæsar. Pilate therefore, having heard that word, led Jesus out and sat down upon the judgment seat, at a place called Pavement, but in Hebrew Gab-
¹⁴ batha (it was the preparation of the pass-over and about the sixth hour); and he says to the Jews: Behold your king;
¹⁵ but they cried out: Take [him] away, take [him] away, crucify him. Pilate says to them: Shall I crucify your king? The chief priests answered: We have no
¹⁶ king but Cæsar. Then he delivered him up to them, that he might be crucified; and they took Jesus and led him away.
¹⁷ And he went out bearing his cross, to the place called [place] of a skull, which
¹⁸ is in Hebrew called Golgotha: where they crucified him, and with him two others, [one] on this side, and [one] on
¹⁹ that, and Jesus in the middle. And Pilate wrote a title and put it on the cross. But there was written: Jesus the Naza-
²⁰ rean, the king of the Jews. This title therefore many of the Jews read, for the

JOHN XIX.

- place where Jesus was crucified was near the city ; and it was written in Hebrew,
- ²¹ Greek, Latin. The chief priests of the Jews therefore said to Pilate : Do not write, The king of the Jews, but that *he*
- ²² said : I am the king of the Jews. Pilate answered : What I have written I have
- ²³ written. The soldiers therefore when they had crucified Jesus took his clothes, and made four parts, to each soldier a part, and the vest ; but the vest was seamless, woven through the whole from
- ²⁴ the top. They said therefore to one another : Let us not rend it, but let us cast lots for it, whose it shall be ; that the scripture might be fulfilled which says : They parted my garments among themselves, and on my vesture they cast lots. The soldiers therefore did these things.
- ²⁵ And by the cross of Jesus stood his mother, and the sister of his mother, Mary the wife of Clopas, and Mary of
- ²⁶ Magdala. Jesus therefore seeing his mother, and the disciple standing by whom he loved, says to his mother :

JOHN XIX.

27 Woman, behold thy Son. Then he says to the disciple: Behold thy mother. And from that hour the disciple took her
28 to his own [home]. After this, Jesus, knowing that all things were now finished, that the scripture might be fulfilled, saith: I thirst. There was a vessel therefore there full of vinegar, and having filled a sponge with vinegar, and putting hyssop round it, they put it up
29 to his mouth. When therefore Jesus had received the vinegar, he said: It is finished; and having bowed his head,
30 he delivered up his spirit. The Jews therefore, that the bodies might not remain on the cross on the sabbath for it was the preparation (for* the day of that sabbath was a great [day]), demanded of Pilate that their legs might
31 be broken and they taken away. The soldiers therefore came and broke the legs of the first, and of the other that
32 had been crucified with him; but coming to Jesus, when they saw that he was already dead, they did not break his

* T. B. reads, 'for that sabbath day was great.'

JOHN XIX.

24 legs, but one of the soldiers pierced his
side with a spear, and immediately there
25 came out blood and water. And he who
saw it bears witness, and his witness is
true, and he* knows that he says true
26 that ye also† may believe. These things
therefore took place that the scripture
might be fulfilled: Not a bone of him
27 shall be broken. And again another
scripture says: They shall look on him
whom they pierced.

28 And after these things, Joseph of
Arimathea, who was a disciple of Jesus,
but secretly through fear of the Jews,
demanded of Pilate that he might take
the body of Jesus; and Pilate allowed it.
He came therefore and took away the
29 body of Jesus. And Nicodemus also,
who at first came to Jesus by night, came,
bringing a mixture of myrrh and aloes,
40 about a hundred pounds weight. They
took therefore the body of Jesus and
bound it up in linen with spices, as it is
the custom with the Jews to embalm.

* *εκεivos.*

† T. R. omits, 'also.'

JOHN XX.

- 1¹ But there was in the place where he had been crucified a garden, and in the garden a new tomb in which no one had ever
- 1² laid. There therefore, on account of the preparation of the Jews, because the tomb was near, they laid Jesus. XX. And on the first day of the week Mary of Magdala comes, in early morn, to the tomb, while it was still dark, and sees the stone
- 2 taken away from the tomb. She runs therefore and comes to Simon Peter, and to the other disciple to whom Jesus was attached, and says to them: They have taken away the Lord out of the tomb, and we know not where they have
- 3 laid him. Peter therefore went forth and the other disciple, and came to the
- 4 tomb. And the two ran together, and the other disciple ran forward faster than Peter, and came first to the sepulchre,
- 5 and stooping down he sees the linen cloths lying; he did not however go in.
- 6 Simon Peter therefore comes, following him, and entered into the tomb, and sees
- 7 the linen cloths lying, and the towel which was upon his head not lying with

JOHN XX.

the linen cloths, but folded up in a distinct place by itself. Then entered in therefore the other disciple who came first to the tomb, and he saw and believed, for they had not yet known the scripture, that he must rise from out of [the] dead. The disciples therefore went away again to their own [home.]

But Mary stood at the tomb weeping without. As therefore she wept, she stooped down into the tomb, and beholds two angels sitting in white [garments], one at the head and one at the feet, where the body of Jesus had lain. And they* say to her: Woman, why dost thou weep? She says to them: Because they have taken away my Lord, and I know not where they have laid him. †Having said these things she turned back and beholds Jesus standing [there], and knew not that it was ‡ Jesus. Jesus saith to her: Woman, why dost thou weep? Whom seekest thou? She supposing that it was ‡ the gardener, says to him:

* *εκεινοι.*

† T. R. inserts, 'and.'

‡ Literally, 'is.'

JOHN IX.

Sir, if thou hast borne him hence tell me where thou hast laid him, and I^p will
16 take him away. Jesus says to her: Mary; she turning round, says to him:
17 Rabboni, which means, Teacher. Jesus saith to her: Touch me not, for I have not yet ascended to my Father; but go to my brethren and say to them, I ascend to my Father and your Father, to my
18 God and your God. Mary of Magdala comes bringing word to the disciples that she had seen the Lord, and that he
19 had said these things to her. When it was evening on that day, which was the first day of the week, and the doors shut where the disciples were gathered through fear of the Jews, Jesus came and stood in the midst and saith to them:
20 Peace [be] to you. And having said this he showed to them his hands and his side. The disciples rejoiced therefore,
21 having seen the Lord. Jesus said therefore again to them: Peace [be] to you: as my Father sent me forth, I also send
22 you. And having said this he breathed into [them] and saith to them: Receive
23 [the] Holy Spirit: whosoever sins ye

JOHN XX.

- remit, they are remitted to them ; who-
soever sins ye retain they are retained.
- ²⁴ But Thomas, one of the twelve, called
Didymus,* was not with them when
- ²⁵ Jesus came. The other disciples there-
fore said to him : We have seen the
Lord. But he said to them : Unless I
see in his hands the mark of the nails,
and put my finger into the mark of the
nails, and put my hand into his side, I
- ²⁶ will not believe. And eight days after
his disciples were again within, and
Thomas with them. Jesus comes, the
doors being shut, and stood in the midst
- ²⁷ and said : Peace [be] to you. Then he
says to Thomas : Bring thy finger here,
and see my hands ; and bring thy hand
and put it into my side, and be not un-
- ²⁸ believing, but believing. And Thomas
answered and said to him : My Lord and
- ²⁹ my God. Jesus saith to him : Because
thou hast seen me † thou hast believed ;
blessed they who have not seen and have
- ³⁰ believed. Many other signs therefore
also Jesus did before his disciples which

* Or, 'twin.'

† T. R. inserts, 'Thomas.'

JOHN XXI.

²¹ are not written in this book : but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you might have life in his name.

XXI. After these things Jesus manifested himself again to the disciples at the sea of Tiberias. And he manifested himself

² thus. There were together Simon Peter, and Thomas called Didymus,* and Nathanael who was of Cana of Galilee, and the [sons] of Zebedee, and two others of
³ the disciples. Simon Peter says to them : I go to fish. They say to him : *We* also come with thee. They went forth and went on board immediately, and that
⁴ night took nothing. And early morn being already come, Jesus stood on the shore—the disciples however did not
⁵ know that it was† Jesus. Jesus therefore saith to them : Children, have ye anything to eat? They answered him :
⁶ No. And he said to them : Cast the net the right side of the ship and ye will find. They cast therefore, and they

* Or, 'twin.'

† Literally, 'is.'

JOHN XXI.

could no longer draw it from the multitude of fishes. That disciple therefore whom Jesus loved, says to Peter : It is the Lord. Simon Peter, therefore, having heard that it was the Lord, girded his overcoat [on him] (for he was naked), and cast himself into the sea ; and the other disciples came in the small boat, for they were not far from the land, but somewhere about two hundred cubits, dragging the net of fishes. When therefore they went out on the land, they see a fire of coals there, and fish laid on it, and bread. Jesus says to them : Bring of the fishes which ye have now taken. Simon Peter went up and drew the net to the land full of great fishes, a hundred and fifty-three ; and though there were so many, the net was not rent. Jesus saith to them : Come and dine. But none of the disciples dared enquire of him : Who art thou^p ? knowing it was^a the Lord. Jesus therefore comes and takes the bread and gives it to them, and the fish in like manner. This is already the third time that Jesus had

^a Literally, 'is.'

been manifested to his disciples, being
 12 risen from out of [the] dead. When
 therefore they had dined, Jesus says to
 Simon Peter: Simon, son of Jonas,
 lovest thou me more than these? He
 says to him: Yea, Lord; *thou* knowest
 that I am attached to thee. He says to
 16 him: Feed my lambs. He says to him
 again the second time: Simon, son of
 Jonas, lovest thou me? He says to him:
 Yea, Lord; *thou* knowest that I am
 attached to thee. He says to him: Shep-
 17 herd my sheep. He says to him the
 third time: Simon, son of Jonas, art thou
 attached to me? Peter was grieved be-
 cause he said to him the third time, Art
 thou attached to me? and said to him:
 Lord, *thou* knowest* all things, *thou*
 knowest† that I am attached to thee.
 Jesus says to him: Feed my sheep.
 18 Verily, verily, I say to thee, when thou
 wast young thou girdedst thyself, and
 walkedst where thou desiredst; but
 when thou shalt be old, thou shalt
 stretch forth thy hands, and another

* Conscious knowledge, οιδας.

† Objective knowledge, γνωσκεις.

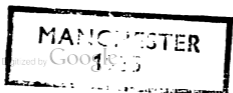
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JOHN XXI.

- shall gird thee, and bring thee where
19 thou dost not desire. But he said this
signifying by what death he should
glorify God. And having said this, he
20 says to him: Follow me. But Peter
turning round sees the disciple whom
Jesus loved following, [he] who also
leaned at supper on his breast, and said:
Lord, who is it that delivers thee up?
21 Peter seeing him, says to Jesus: Lord, and
22 what [of] this man? Jesus saith to him:
If I will that he abide until I come, what
23 is that to thee, follow *thou* me. This
word therefore went out among the
brethren: That disciple does not die.
And Jesus did not say to him: He
does not die; but, if I will that he
abide till I come what is that to thee?
24 This is the disciple who bears witness
concerning these things, and who has
written these things, and we know that
25 his witness is true. And there are also
many other things which Jesus did, the
which if they were written one by one, I
suppose that not even the world would
contain the books written.*

* T. R. adds 'Amen'

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