

*[ΕΤΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΙΩΑΝΝΗΝ.
[GLAD TIDINGS] BY JOHN.
* ACCORDING TO JOHN.

ΚΕΦ. α'. 1.

¹ *Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς*
In a beginning was the word, and the word was with
τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. ² *Οὗτος ἦν ἐν*
the God, and a god was the word. This was in
ἀρχῇ πρὸς τὸν θεόν. ³ *Πάντα δι' αὐτοῦ*
a beginning with the God. All through it
† ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ
was done: and without it was done not even one, that
γέγονεν. ⁴ *Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ*
has been done. In it life was, and the life was the
φῶς τῶν ἀνθρώπων. ⁵ *καὶ τὸ φῶς ἐν τῇ σκοτίᾳ*
light of the men: and the light in the darkness
φαίνει, καὶ ἡ σκοτία αὐτοῦ οὐ καταλαβεν.
shines, and the darkness it not apprehended.

⁶ *Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ,*
Was a man having been sent from God,
ὄνομα αὐτῷ Ἰωάννης· ⁷ *οὗτος ἦλθεν εἰς μαρτυρίαν,*
a name to him John: this came for a witness,
ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πισ-
that he might testify about the light, that all might
τεύσωσι δι' αὐτοῦ. ⁸ *Οὐκ ἦν ἐκεῖνος τὸ φῶς,*
believe through him. Not was he the light,
ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ⁹ *Ἦν τὸ*
but that he might testify about the light. Was the
φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον
light the true, which enlightens every man
ἐρχομένον εἰς τὸν κόσμον. ¹⁰ *Ἐν τῷ κόσμῳ ἦν,*
coming into the world. In the world he was.
καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος
and the world through him was, and the world
αὐτὸν οὐκ ἔγνω. ¹¹ *Εἰς τὰ ἴδια ἦλθε, καὶ οἱ*
him not knew. Into the own he came, and the
ἰδιοὶ αὐτοῦ οὐ παρέλαβον. ¹² *Ὅσοι δὲ ἐλάβον*
own him not received. As many as but received

CHAPTER I.

¹ In the † Beginning was the † Logos, and the Logos was with God, and the Logos was God.

² This was in the Beginning with God.

³ † Through it every thing was done; and without it not even one thing was done, which has been done.

⁴ In it was Life; and the LIFE was the LIGHT of MEN.

⁵ And the † LIGHT shone in the DARKNESS, and the DARKNESS apprehended It not.

⁶ † There was a Man, named John, sent by God.

⁷ He came for a Witness, that he might testify concerning the LIGHT, that all might believe through him.

⁸ He was not the LIGHT, but to testify concerning the LIGHT.

⁹ The TRUE LIGHT was that, which, coming into the WORLD, enlightens Every Man.

¹⁰ He was in the WORLD, and † the WORLD was (enlightened) through him; and yet the WORLD knew Him not.

¹¹ † He came to his own domains, and yet his own people received Him not;

¹² but to as many as received him, † he gave

* VATICAN MANUSCRIPT.—Title—ACCORDING TO JOHN.

† 1. In this and the fourteenth verse *logos*, has been transferred, rather than translated. Dr. A. Clarke remarks, "This term should be left untranslated, for the very same reasons why the names *Jesus* and *Christ* are left untranslated. As every appellative of the Savior of the world, was descriptive of some excellence in his *person, nature, or work*, so the epithet *Logos*, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to him." See 1 John i. 1, for a clear and useful comment by the apostle John on the proem to this Gospel. † 3. *Ginomai* occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*, yet in most versions it is translated, as though the word was *ktizo*. "The word occurs fifty-three times in this Gospel, and signifies to be, to come, to become, to come to pass; also, to be done or transacted. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17." Cappe's Diss. † 10. *ho kosmos*, the order, arrangement of things, the human race; here it evidently means that *kosmos* of human beings which he came to *enlighten* and to *save*. John viii. 12; iii. 16.

† 1. Prov. viii. 22, &c.; 1 John i. 1.
12; ix. 5; xii. 35, 46.

† 6. Mal. iii. 1;

† 3. Eph. iii. 9; Col. i. 16.

Matt. iii. 1; Luke iii. 2.

† 12. Rom. viii. 15; Gal. iii. 26, 27; 1 John iii. 1

† 5. John viii

† 11. Matt. xxi

αὐτον, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ
him, he gave to them authority children of God
γενεσθαι, τοῖς πιστευουσιν εἰς τὸ ὄνομα αὐτοῦ.
to become, to those believing into the name of him;
13 οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκος,
who not from bloods, nor from a will of flesh,
οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγεννή-
nor from a will of a man, but from God were be-
θησαν. 14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκη-
gotten. And the word flesh became, and taber-
νώσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,
dwelt among us, (and we beheld the glory of him,
δόξαν ὡς μονογένους παρὰ πατρός,) πλήρης
a glory as of an only-begotten from a father,) full
χαρίτος καὶ ἀληθείας. 15 Ἰωάννης μαρτυρεῖ περὶ
offavor and truth. John testifies concerning
αὐτον, καὶ κέκραγε, λέγων· Οὗτος ἦν, ὃν
him, and cried, saying; This was, of whom
εἶπον· Ὁ ὀπίσω μου ἐρχόμενος, ἐμπροσθεν μου
I said; He after me coming, before me
γεγονεν· ὅτι πρῶτος μου ἦν. 16 Ὅτι ἐκ τοῦ
has become; for first of me he was. Because out of the
πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ
fulness of him we all received, and
χαρὶν ἀντὶ χάριτος. 17 Ὅτι ὁ νόμος διὰ Μω-
favor upon favor. For the law through Mo-
σεως ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ
ses was given; the favor and the truth through Jesus
Χριστοῦ ἐγένετο.
Christ came.
18 Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογένης
God no one has seen ever; the only-begotten
υἱός, ὃς ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος
son, that being in the bosom of the father he
ἐξηγήσατο. 19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ
has made known. And this is the testimony of the
Ἰωάννου, ὅτε ἀπεστείλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσο-
John, when sent; the Jews from Jeru-
λυμῶν ἱερεῖς καὶ Λευίταις, ἵνα ἐρωτήσωσιν αὐτὸν·
salem priests and Levites, that they might ask him;
Σὺ τίς εἶ; 20 Καὶ ὡμολόγησε, καὶ οὐκ ἡρνή-
Thou who art? And he confessed, and not denied;
σατο· καὶ ὡμολόγησεν· Ὅτι οὐκ εἰμι ἐγὼ ὁ
and confessed: That not am I the
Χριστός. 21 Καὶ ᾠρώτησαν αὐτὸν· Τί οὖν;
Anointed. And they asked him. What then?

Authority to become Chil-
dren of God, to THOSE
BELIEVING into his NAME;

13 †who were begotten
not of Blood, nor of the
Will of the Flesh, nor of
the Will of Man, but of God.

14 And the † Logos be-
came † Flesh, and dwelt
among us,—and † we be-
held his GLORY, a Glory as
of an Only-begotten from a
Father,—full of Favor and
Truth.

15 †[John testified con-
cerning him, and cried,
saying, "This is he of whom
I said, † HE who COMES
after me is in advance of
me; For he is my Supe-
rior."]

16 For out of his FUL-
NESS we all received; even
FAVOR upon FAVOR.

17 For the LAW was
given through Moses; the
FAVOR and the TRUTH came
through Jesus Christ.

18 No one has ever seen
God; the * Only-begotten
Son, who is in the BOSOM
of the FATHER, he has
made him known.

19 Now this is the TES-
TIMONY of JOHN. † When
the JEWS sent * to him
Priests and Levites to ask
him, "Who art thou?"

20 he acknowledged and
did not deny, but acknow-
ledged, "I am not the
MESSIAH."

21 And they asked him,
"Who * thou art thou?"

* VATICAN MANUSCRIPT.—18. Only-begotten Son, HE who is.
21. then art thou? Art thou Elijah?

19. to him Priests

† 13. Griesbach notes a different reading of this verse. Instead of *hoi.....egenneethesant* he has *hos.....egenneethee*; the singular pronoun and verb for the plural; which would make the passage read—"Who was not begotten of Blood, nor of the Will of the Flesh, nor of the Will of a Man, but of God;" thus referring it directly to the *physical* regeneration of the Mes-
siah, by the Spirit of God, rather than to the moral regeneration of believers. † 14. New-
come in his Translation of the New Testament, remarks, "Jesus, the Son of God, is called
the Word, because God revealed himself or *his word* by him." The following singular East-
ern custom may perhaps illustrate the phraseology of the first part of this chapter. "In
Abyssinia, there is an officer named *Kal Hatze*, the word or voice of the King, who stands al-
ways upon the steps of the throne, at the side of a lattice window, where there is a cloth cov-
ered in the inside with a curtain of green taffeta. Behind this curtain the King sits; and
speaks through the aperture to the *Kal Hatze*, who communicates his commands to the offi-
cers, judges, and attendants.—*Bruce's Travels*. † 15. Some put this verse after the 18th

† 13. John iii. 5; James i. 18; 1 Pet. i. 23.

† 14. Matt. i. 16, 20; Luke i. 31, 35; ii. 7

1 Tim. iii. 16.

† 14. Matt. xvii. 2; 2 Pet. i. 17.

† 15. Matt. iii. 11; Mark i. 7

Luke iii. 16; ver. 27, 30; John iii. 31.

† 19. John v. 33

Ηλίας εἰ σύ, Καὶ λέγει· Οὐκ εἰμι. Ὁ προ-
Elias art thou? And he says: Not I am. The pro-
 φητῆς εἰ σύ; Καὶ ἀπεκριθῇ· Οὐ. ²² Εἶπον οὖν
phet art thou? And he answered; No. They said then
 αὐτῷ· Τίς εἶ; ἵνα ἀποκρισὶν δώμεν τοῖς πεμ-
to him; Who art thou? that an answer we may give to those having
 ψασιν ἡμῖς· τί λέγεις περὶ σεαυτοῦ; ²³ Εἶφη
sent us; what sayest thou about thyself? He said
 Ἐγώ· “φωνὴ βοῶντος ἐν τῇ ἐρημῷ· Εὐθυνατε
I; “A voice crying in the desert; Make you straight
 τὴν ὁδὸν κυρίου,” καθὼς εἶπεν Ἡσαίας ὁ προ-
the way of a lord,” as said Esaias the pro-
 φητῆς. ²⁴ Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν
phet. And those having been sent were of the
 Φαρισαίων· ²⁵ καὶ ἠρωτήσαν αὐτὸν, καὶ εἶπον
Pharisees; and they asked him, and said
 αὐτῷ· Τί οὖν βαπτίζεις, εἰ σύ οὐκ εἶ ὁ Χρισ-
to him, Why then dippest thou, if thou not art the Anoin-
 τος, οὔτε Ηλίας, οὔτε προφήτης; ²⁶ Ἀπεκριθῇ
ted, nor Elias, nor a prophet? Answered
 αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν
them the John, saying; I dip in
 ὕδατι· μεσος* [δε] ὑμῶν ἑστῆκεν, ὃν ὑμεῖς οὐκ
water: midst [out] of you stands, whom you not
 οἰδατε, ²⁷ ὃ ὀπίσω μου ἐρχομενος, οὐ ἐγὼ οὐκ
know, he after me coming, of whom I not
 εἰμι ἀξίος, ἵνα λῦσω αὐτοῦ τὸν ἱμάντα τοῦ
am worthy, that I may loose of him the strap of the
 ὑποδηματος. ²⁸ Ταῦτα ἐν Βηθανίᾳ ἐγένετο
sandal. These in Bethany were done
 περὰν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπ-
beyond the Jordan, where was John dip-
 τίζων.
ping.

²⁹ Τῇ ἐπαυρίῳ βλέπει τὸν Ἰησοῦν ἐρχομενον
In the morrow he beholds the Jesus coming
 πρὸς αὐτὸν, καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ, ὃ
to him, and he says: Behold the lamb of the God, he
 αἱρῶν τὴν ἁμαρτίαν τοῦ κόσμου. ³⁰ Οὗτος
taking away the sin of the world. This
 ἐστὶ, περὶ οὗ ἐγὼ εἶπον· Ὅπισω μου ἐρχεται
is he, about whom I said: After me comes
 ἀνὴρ, ὃς ἐμπροσθεν μου γέγονεν· ὅτι πρῶτος
a man, who before me has become: because first
 μου ἦν. ³¹ Καγὼ οὐκ ᾔδειν αὐτόν· ἀλλ’ ἵνα
of me he was. And I not knew him: but that
 φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον
he might be manifested to the Israel, because of this am come
 ἐγὼ ἐν τῷ ὕδατι βαπτίζων. ³² Καὶ ἐμαρτυρή-
I in the water dipping. And bore testi-
 σεν Ἰωάννης, λέγων· Ὅτι τεθεαμαι τὸ πνεῦμα
mony John, saying: That I saw the spirit
 καταβαίνον ὡς περιστέραν ἐξ οὐρανοῦ, καὶ ἐμει-
coming down like a dove out of heaven, and it

Art thou † Elijah?” And he said, “I am not.” “Art thou the PROPHET?” And he answered, “No.”

²² * They said to him, “Who art thou? that we may give an Answer to THOSE who SENT us. What dost thou say concerning thyself?”

²³ He said, † “I am a Voice proclaiming in the DESERT, ‘Make straight ‘the way for the Lord,’ as † Isaias the PROPHET said.”

²⁴ Now * those sent were of the PHARISEES.

²⁵ And they asked him, and said to him, “Why then dost thou immerse, if thou art not the MESSIAH, nor Elijah, nor a Prophet?”

²⁶ John answered them, saying, † “I immerse in Water; * in the Midst of you, coming after me, stands one whom you do not know,

²⁷ the STRAP of Whose SANDAL I am not worthy to untie.”

²⁸ These things occurred in Bethany beyond the JORDAN, where * JOHN was immersing.

²⁹ On the NEXT DAY he sees JESUS coming to him, and says, “Behold † the LAMB of GOD, who TAKES AWAY the SIN of the WORLD.”

³⁰ This is he of whom I said, ‘After me comes a Man who is in advance of of me; for he is my Superior.’

³¹ And I did not know him; but for this purpose, that he might be manifested to ISRAEL, I am come immersing in * Water.”

³² † And John testified, saying, “I saw the SPIRIT coming down like a Dove

* VATICAN MANUSCRIPT.—22. They said to him. 24. they who were sent. 26. but —omit. 28. in the Midst of you, coming after me, stands one whom you do not know, the STRAP of Whose SANDAL. 28. JOHN. 31. Water.

† 21. Mal. iv. 5; Matt. xvii. 10. † 23. Matt. iii. 3; Mark i. 3; Luke iii. 4; John iii. 28. † 23. Isa. xl. 3. † 26. Matt. iii. 11. † 29. 1 Pet. i. 10; Rev. v. 6. † 32. Matt. iii. 16; Mark i. 10; Luke iii. 22.

γεν' επ' αυτον. 33 Καγω ουκ ηδειν αυτον· αλλ'
 abode on him. And I not knew him: but
 ο πεμψας με βαπτίζειν εν υδατι, εκεινος μοι
 he having sent me to dip in water, he to me
 ειπον· Εφ' ον αν ιδης το πνευμα καταβαινον,
 said: On whom thou mayest see the spirit coming down,
 και μενον επ' αυτον, ουτος εστιν ο βαπτίζων εν
 and abiding on him, this is he dipping in
 πνευματι αγιω. 34 Καγω εωρακα, και μεμαρτυ-
 spirit holy. And I have seen, and have testi-
 ρηκα, οτι ουτος εστιν ο υιος του θεου.
 fied, that this is the son of the God.

35 Τη επαυριον παλιν ειστηκει ο Ιωαννης, και
 The morrow again was standing the John, and
 εκ των μαθητων αυτου δυο. 36 Και εμβλεψας
 of the disciples of him two. And having looked on
 τω Ιησου περιπατουντι, λεγει· Ιδε ο αμνος του
 the Jesus walking, he says; Behold the lamb of the
 θεου. 37 Και ηκουσαν αυτου οι δυο μαθηται
 God. And heard him the two disciples
 λαλουντος, και ηκολουθησαν τω Ιησου. 38 Στρα-
 speaking, and they followed the Jesus. Having
 φεις δε ο Ιησους, και θεαταμενος αυτους ακο-
 turned and the Jesus, and seeing them fol-
 λουθουντας, λεγει αυτοις· Τι ζητετε; Οι δε
 lowing, he says to them; What seek you? They and
 ειπον αυτω· Ραββι, (ο λεγεται ερμηνευομε-
 said to him, Rabbi, (which means being interpreted,
 ον, διδασκαλε,) που μενει; 39 Λεγει αυτοις·
 O teacher,) where dwellest thou? He says to them:
 Ερχεσθε και ιδετε. Ηλθον και ειδον, που μενει·
 Come you and see you. They came and saw, where he dwells:
 και παρ' αυτω εμειναν την ημεραν εκεινην.
 and with him abode the day that.
 'Ωρα ην ως δεκατη. 40 Ην Ανδρεας, ο αδελφος
 Hour it was about tenth. Was Andrew, the brother
 Σιμωνος Πητρου, εις εκ των δυο των ακουσαν-
 of Simon Peter, one of the two of those having heard
 των παρα Ιωαννου, και ακολουθησαντων αυτω.
 from John, and having followed him.
 41 Εύρισκει ουτος πρωτως τον αδελφον τον
 Finds he first the brother that
 ιδιον Σιμωνα, και λεγει αυτω· Εύρηκαμεν τον
 own Simon, and he says to him; We have found the
 Μεσσιαν (ο εστι μεθερμηνευομενον, Χριστος.)
 Messiah which is being interpreted, Anointed.)
 42 * [Και] ηγαγεν αυτον προς τον Ιησουν.
 [And] he brought him to the Jesus.

from Heaven, and resting on him.

33 And I did not know him; but HE who SENT me to immerse in Water, he said to me, 'On whom thou shalt see the SPIRIT descending and resting, this is HE who †IMMERSES in holy Spirit.'

34 And I have seen and testified, That he is the SON of GOD."

35 On the NEXT DAY * John was again standing, and two of his DISCIPLES; 36 and observing JESUS walking, he says, "Behold the LAMB of GOD!"

37 The two Disciples hearing this, followed JE- SUS.

38 And JESUS turning, and seeing them following, says to them, "What do you seek?" And THEY said to him, "Rabbi, (which signifies, being translated, Teacher,) where dwellest thou?"

39 He says to them, "Come and see." They went, *therefore, and saw where he dwelt, and continued with him that DAY. It was about the †tenth Hour.

40 † Andrew, the BRO- THER of Simon Peter, was one of THOSE TWO who having heard from John, followed him.

41 He first finds his OWN BROTHER Simon, and says to him, "We have found the MESSIAH," (which is, being translated, Anointed.)

42 He conducted him to JESUS. JESUS looking

* VATICAN MANUSCRIPT.—35. John.

39. therefore, and saw.

42. And—omit.

† 39. It was the way of the ancients to divide the day into twelve hours, and the night into as many. The first hour of the day was an hour after the sun rose, and the twelfth was when it set. This was the way in Judea, and to this the other Evangelists adhere. But St. John appears to have reckoned the hours as we do, from midnight to noon, and again from noon to midnight. And it may be observed, that he mentions the hour of the day oftener than any other Evangelist; as if with design to give his readers an opportunity of discerning his method, by comparing one passage with another. If the time here intended was that which we may call Jewish, (to distinguish it, not from the Greek and Roman which were the same with the Jewish, but from the modern; the tenth hour was about four in the afternoon, or two hours before the day ended in Judea; with which time neither the words nor circumstances of the narration seem to agree. For the words, *they abode with him that day*, rather imply, that they spent a good part of the day with him. Therefore the most reasonable account of this tenth hour is, that it was ten in the morning.—Townson.

‡ 33. Matt. iii. 11; Acts i. 5; ii. 4; x. 44; xi. 15.

‡ 40. Matt. iv. 18.

Εμβλεψας αὐτῷ ὁ Ἰησοῦς εἶπε· Σὺ εἶ Σίμων, ὁ
Having looked to him the Jesus said; Thou art Simon, the
νῖος Ἰωάν· σὺ κληθήσῃ Κηφας· ὁ ἑρμηνεύεται
son of Jona; thou shalt be called Cephas; which means
Πέτρος.
Peter.

43 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν
The morrow he desired to go forth into the
Γαλιλαίαν· καὶ εὗρισκει Φίλιππον, καὶ λέγει
Galilee; and he finds Philip, and says
αὐτῷ· Ἀκολουθεῖ μοι. 44 Ἦν δὲ ὁ Φίλιππος ἀπο
to him; Follow me. Was and the Philip from
Βηθσαιδα, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.
Bethsaida, of the city of Andrew and Peter.

45 Εὗρισκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει
Finds Philip the Nathanael, and says

αὐτῷ· Ὁν ἐγράψε Μωσέως ἐν τῇ νόμῳ, καὶ
to him: Whom wrote Moses in the law, and
οἱ προφῆται, εὗρηκαμεν, Ἰησοῦν τὸν υἱὸν
the prophets, we have found, Jesus the son
τοῦ Ἰωσήφ, τοῦ ἀπὸ Ναζαρεθ. 46 Καὶ εἶπεν
of the Joseph, that from Nazareth. And said

αὐτῷ Ναθαναὴλ· Ἐκ Ναζαρεθ δύναται τι ἀγαθὸν
to him Nathanael: Out of Nazareth is able any good
εἶναι, λέγει αὐτῷ Φίλιππος· ἐρχου καὶ ἴδε.
to be? Says to him Philip; Come and see.

47 Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχομενον πρὸς
Saw the Jesus the Nathanael coming to
αὐτόν, καὶ λέγει περὶ αὐτοῦ· Ἴδε ἀληθὺς Ἰσ-
him, and he says concerning him; Behold indeed an

ραηλίτης, ἐν ᾧ δόλος οὐκ ἐστὶ. 48 Λέγει αὐτῷ
Israelite, in whom guile not is. Says to him

Ναθαναὴλ· Ποθεν με γινώσκεις; Ἀπεκριθὴν
Nathanael; Whence me knowest thou? Answered

Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον
Jesus and said to him; Before the thee Philip

φώνησαι, ὄντα ὑπὸ τὴν συκὴν, εἶδον σε.
to have called, being under the fig-tree, I saw thee.

49 Ἀπεκριθὴν Ναθαναὴλ * [καὶ λέγει αὐτῷ·]
Answered Nathanael [and says to him:]

Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασι-
Rabbi, thou art the son of the God, thou art the king

λεὺς τοῦ Ἰσραὴλ. 50 Ἀπεκριθὴν Ἰησοῦς καὶ εἶπεν
of the Israel. Answered Jesus and said

αὐτῷ· Ὅτι εἶπον σοὶ· Εἶδον σε ὑποκατω τῆς
to him: Because I said to thee: I saw thee underneath the

συκῆς, πιστεύεις; μείζω τούτων οὕψ. 51 Καὶ
fig-tree, believest thou? greater of these thou shalt see. And

λέγει αὐτῷ· Ἀμην ἀμην λέγω ὑμῖν, * [ἀπ' ἀρτί]
he says to him: Indeed indeed I say to you, [from now]

ὁψεσθε τὸν οὐρανὸν ἀνεωγῶτα, καὶ τοὺς ἀγγε-
you shall see the heaven having been opened, and the messen-

λους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας
gers of the God ascending and descending

ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.
on the son of the man.

at him, said, "Thou art Simon, the son of Jonas; †thou shalt be called Ce-phas; (which denotes the same as Peter.)

43 On the NEXT DAY he wished to go to GALILEE, and finding Philip, *JESUS says to him, "Follow me."

44 Now †PHILIP was from Bethsaida, the CITY of Andrew and Peter.

45 Philip finds †NATHANAEL, and says to him, "We have found the person described by Moses in the LAW, and by the PROPHETS, THAT JESUS, the *Son of JOSEPH, from Nazareth."

46 And Nathanael said to him, † "Can any †good thing proceed from Nazareth?" *PHILIP says to him, "Come and see."

47 *JESUS saw NATHANAEL coming to him, and said concerning him, "Behold a genuine Israelite; in whom is no deceit."

48 Nathanael says to him, "How dost thou know Me?" JESUS answered and said to him, "Before PHILIP called Thee, when thou wast under the FIG-TREE, I saw thee."

49 Nathanael answered, "Rabbi, thou art the son of GOD; thou art the † KING of ISRAEL."

50 JESUS answered and said to him; "Because I told thee *That I saw thee under the FIG-TREE, thou believest! Thou shalt see greater things than this."

51 And he says to him, "Truly, indeed, I say to you, you shall see the HEAVENS opened, and the ANGELS of GOD ascending from and descending to the SON of MAN."

* VATICAN MANUSCRIPT.—43. JESUS says. 45. Son. 46. PHILIP. 47. Jesus
49. and says to him—omit. 50. That I saw. 51. From now—omit.

† 46. Some think allusion is here made to "that good thing promised," Jer. xxxiii. 14; others think this a term of reproach.

† 42. Matt. xvi. 18. † 44. John xii. 21. † 45. John xxi. 2. † 46. John
vii. 41, 42, 52. † 40. Matt. xxi. 5; xxvii. 11, 42; John xviii. 37; xix. 3.

ΚΕΦ. β'. 2.

¹ Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο
And in the day the third a marriage-feast occurred
ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ
in Cana of the Galilee: and was the mother
τοῦ Ἰησοῦ ἐκεῖ. ² Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς
of the Jesus there. Was invited and also the Jesus
καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. ³ Καὶ
and the disciples of him to the marriage-feast. And
ὑστερησαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ
having fallen short of wine, says the mother of the Jesus
πρὸς αὐτὸν· Οἶνον οὐκ ἔχουσι. ⁴ Λέγει αὐτῇ ὁ
to him: Wine not they have. Says to her the
Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἦκει ἡ
Jesus: What to me and to thee, O woman? Not yet has come the
ὥρα μου. ⁵ Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακονοῖς·
hour of me. Says the mother of him to the servants;
‘Ὁ, τί ἂν λεγῇ ὑμῖν, ποιήσατε. ⁶ Ἦσαν δὲ
Whatever he may say to you, do you. Were and
ἐκεῖ ὑδρίαὶ λίθιναι ἑξ κείμεναι κατὰ τὸν καθα-
there water-pots of stone six being placed according to the mode
ρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνα μετρητάς
of cleansing of the Jews, holding each measures
δύο ἢ τρεῖς. ⁷ Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε
two or three. Says to them the Jesus; Fill you
τάς ὑδρίας ὕδατος. Καὶ ἐγεμίσαν αὐτὰς ἕως
the water-pots of water. And they filled them to
ἀνω. ⁸ Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ
top. And he says to them; Draw you now, and
φέρετε τῷ ἀρχιτρικλινῷ. Καὶ ἠνεγκαν. ⁹ Ὡς
carry to the ruler of the feast. And they carried. When
δὲ ἐγευσάτο ὁ ἀρχιτρικλινὸς τὸ ὕδωρ οἶνον
and tasted the ruler of the feast the water wine
γεγεννημένον· (καὶ οὐκ ᾔδει ποθεν ἐστίν· οἱ δὲ
having become; (and not he knew whence it is; the but
διακονοὶ ᾔδεισαν, οἱ ἠντληκοῦτες τὸ ὕδωρ·)
servants knew, those having drawn the water:)
φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλινός, ¹⁰ καὶ λέγει
calls the bridegroom the ruler of the feast, and says
αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον
to him: Every man first the good wine

CHAPTER II.

1 And on the *THIRD Day there was a Marriage-feast in Cana of GALILEE; and the MOTHER of JESUS was there;

2 and JESUS also, and his DISCIPLES, were invited to the MARRIAGE-FEAST.

3 And the Wine falling short, the MOTHER of JESUS says to him, "They have no Wine."

4 JESUS says to her, † "O Woman, what hast thou to do with me? My time has not yet arrived."

5 His MOTHER says to the SERVANTS, "Do whatever he may bid you."

6 Now six stone Water-jars were there, placed ‡ according to the JEWISH CUSTOM of PURIFICATION, each containing two or three † Measures.

7 JESUS says them, "Fill the JARS with Water." And they filled them to the top.

8 And he says them, "Draw now, and carry to the † RULER of the FEAST. And *they carried some.

9 And when the RULER of the FEAST tasted ‡ the WATER made Wine, and knew not whence it was, (but THOSE SERVANTS knew who had DRAWN the WATER,) the RULER of the FEAST called the BRIDEGROOM,

10 and says to him, "Every Man First presents GOOD Wine, and when they

* VATICAN MANUSCRIPT.—1. THIRD Day.

8. THEY carried.

† 6. The exact capacity of this measure cannot now be determined. The LXX use the word in the original for the *bath*, which contained about seven gallons; and for the *seah*, which contained one-third of the bath. 2 Chron. iv. 5; 1 Kings xviii. 32. † 8. The Greek word here is a compound, denoting the president of the *tridinium*, or guest chamber, so called from its containing three couches placed in the form of a crescent, on which the guests reclined during the entertainment. It was the duty of this officer to prepare the feast, arrange the couches, dispose the guests, place the dishes, and taste the wine and viands.—Stockius in Verb. Lightfoot, in his Horæ Heb. Talmud, adds, "That he performed the duty of chaplain also, by saying grace, and pronouncing those benedictions which were accustomed to be given upon occasion of a marriage. He blessed the cup also prepared for the guests; and having first drank of it himself, sent it round to the company. In the Book of Ecclesiasticus (xxxii. 1) we have an account of his duties.

‡ 4. John xix. 28.

‡ 6. Mark vii. 3.

‡ 9. John iv. 43.

τιθησι, και οταν μεθυσθωσι, * [τοτε] τον
places, and when they may have drunk freely, [then] the
ελασσω· συ τετηρηκας τον καλον οινον εως αρτι.
worse; thou hast kept the good wine till now.

11 Ταυτην εποιησε την αρχην των σημειων δ
This did the beginning of the signs the
Ιησους εν Κανα της Γαλιλαιας, και εφανερωσε
Jesus in Cana of the Galilee, and manifested
την δοξαν αυτου· και επιστευσαν εις αυτον οι
the glory of himself; and believed into him the
μαθηται αυτου.
disciples of him.

12 Μετα τουτο κατεβη εις Καπερναουμ, αυτος
After this he went down into Capernaum, he
και η μητηρ αυτου, και οι αδελφοι * [αυτου,] και
and the mother of him, and the brothers [of him,] and
οι μαθηται αυτου· και εκει εμειναν ου πολλας
the disciples of him; and there remained not many
ημερας. 13 Και εγγυσ ην το πασχα των Ιουδαι-
days. And nigh was the passover of the Jews,

ων, και ανεβη εις Ιεροσολυμα δ Ιησους. 14 Και
and went up to Jerusalem the Jesus. And

ευρεν εν τω ιερω τους πωλουντας βοας και προ-
he found in the temple those selling oxen and sheep
βατα και περιστερας, και τους κερματιστας
and doves, and the money-changers
καθημενους. 15 Και ποιησας φραγελλιον εκ
sitting. And having made a whip out of

σχοινιων, παντας εξεβαλεν εκ του ιερου, τα
rushes, all he drove out of the temple, the
τε προβατα και τους βοας· και των κολλυβισ-
and sheep and the oxen; and of the money-chan-
των εξεχεε το κερμα, και τας τραπεζας ανεσ-
gers he poured out the coin, and the tables over-

τρεψε· 16 και τοις τας περιστερας πωλουσιν
turned: and to those the doves selling
ειπεν· Αρατε ταυτα εντευθεν· μη ποιειτε τον
he said: Take these hence: not make you the
οικον του πατρος μου οικον εμποριου. 17 Εμνησ-
house of the father of me a house of merchandise. Remem-

θησαν * [δε] οι μαθηται αυτου, οτι γεγραμμενον
[and] the disciples of him, that having been written
εστιν· “Ο ζηλος του οικου σου καταφαγεται
it is: “The zeal of the house of thee will consume

με.” 18 Απεκριθησαν ουν οι Ιουδαιοι και ειπον
me.” Answered then the Jews and said
αυτω· Τι σημειον δεικνυεις ημιν, οτι ταυτα
to him; What sign showest thou to us, that these

have † drunk freely, the
INFERIOR; but thou hast
kept the GOOD Wine till
now.”

11 This * First of SIGNS
JESUS performed in Cana
of GALILEE, and displayed
his GLORY; and his DISCI-
PLES believed into him.

12 After this he went
down to Capernaum, he,
and his MOTHER, and his
BROTHERS, and his DISCI-
PLES; but they did not re-
main there Many Days.

13 ‡ And the PASSOVER
of the JEWS was near, and
JESUS went up to Jerusa-
lem.

14 ‡ And he found the
MONEY-CHANGERS sitting
in the TEMPLE, and THOSE
who SOLD Oxen, and Sheep,
and Doves.

15 ‡ And having made a
Whip of Rushes, he drove
them all out of the TEM-
PLE, with the SHEEP and
the CATTLE, and he poured
out the COIN of the BANK-
ERS, and overturned the
TABLES,

16 and said to THOSE
who SOLD DOVES, “Take
these things hence. Make
not my FATHER’S HOUSE
a House of Traffic.”

17 And his DISCIPLES
recollected That it is writ-
ten, ‡ “My ZEAL for thy
HOUSE consumes me.”

18 Then the JEWS an-
swered and said to him,
‡ “What Sign dost thou
show us, why thou doest
these things?”

* VATICAN MANUSCRIPT.—10. then—omit.
17. And—omit.

11. First of.

12. his—omit.

† 10. The Greek expression here does not imply the least degree of intoxication. The verbs *methusko* and *methuo*, from *methu*, wine, which, from *meta thuein*, to drink after sacrificing, signify not only to inebriate, but to take wine, to drink wine, to drink enough, and in this sense the verb is evidently used in the Septuagint. Gen. xlii. 34; Cant. v. 1; 1 Mac. xvi. 16; Ecclus. i. 16. And the prophet Isaiah, chap. lviii. 11, speaking of the abundant blessings of the godly compares them to a well-watered garden, which the LXX translate *oos keeros methuon*, by which is certainly understood, not a garden drowned with water, but one sufficiently saturated with it, not having one drop too much, nor too little.—Clark.
‡ 15. It is probable that this cleansing of the temple occurred at the commencement of our Lord’s ministry, and is not to be confounded with that mentioned by the other evangelists, which took place at its close.

‡ 13. Ex. xii. 14; John v. 1; vi. 4; xi. 55. ‡ 14. Matt. xxi. 12; Mark xi. 15; Luke xix. 45.
‡ 17. Psal. lxxix. 9. ‡ 18. Matt. xii. 35; John vi. 30.

ποιεις; ¹⁹ Απεκριθη ὁ Ἰησους και ειπεν αυτοις·
thou doest? Answered the Jesus and said to them;
Λυσατε τον ναον τουτον, και εν τρισιν ἡμεραις
Destroy the temple this, and in three days
εγερω αυτον. ²⁰ Ειπον ουν οἱ Ιουδαιοι· Τεσσα-
I will raise it. Said then the Jews; Forty
ρακοντα και ἑξ ετεσιν φκοδομηθη ὁ ναος οὗτος·
and six years was being built the temple this;
και συ εν τρισιν ἡμεραις εγερεις αυτον, ²¹ Εκει-
and thou in three days wilt raise it? He
νος δε ελεγε περι του ναου του σωματος αὐτου.
but spoke concerning the temple of the body of himself.
²² Ὅτε ουν ηγερθη εκ νεκρων, εμνησθησαν οἱ
When therefore he was raised out of dead ones, remembered the
μαθηται αυτου, ὅτι τουτο ελεγε· και επιστευ-
disciples of him, that this he spoke; and they believed
σαν τη γραφῃ, και τῷ λογῷ ᾧ ειπεν ὁ
the writing, and the word which said the
Ἰησους.

Jesus.
²³ Ὡς δε ην εν τοις Ἱεροσολυμοις εν τῷ
When and was in the Jerusalem at the
πασχα εν τη ἑορτῇ, πολλοι επιστευσαν εις το
passover at the feast, many believed into the
ονομα αυτου, θεωρουντες αυτου τα σημεια ἃ
name of him, beholding of him the signs which
εποιει. ²⁴ Αυτος δε ὁ Ἰησους ουκ επιστευεν
he did. He but the Jesus not committed
εαυτον αυτοις, δια το αυτον γινωσκειν παντας·
himself to them, because the him to know all:
²⁵ και ὅτι ου χρεϊαν ειχεν, ἵνα τις μαρτυρησῃ
and because not need he had, that any one should testify
περι του ανθρωπου· αυτος γαρ εγινωσκε, τι
concerning the man: he for knew. what
ην εν τῷ ανθρωπῳ.
was in the man.

ΚΕΦ. γ'. 3.

¹ Ἦν δε ανθρωπος εκ των Φαρισαιων, Νικοδη-
Was and a man of the Pharisees, Nicode-
μος ονομα αυτω, αρχων των Ιουδαιων. ² οὗτος
mus a name to him, a ruler of the Jews: this
ηλθε προς αυτον νυκτος, και ειπεν αυτω· Ῥαβ-
came to him by night, and said to him: Rab-
βι, οἶδαμεν, ὅτι απο θεου εληλυθας διδασκαλος·
bi, we know, that from God thou hast come a teacher:
ουδεις γαρ ταυτα τα σημεια δυναται ποιειν, ἃ
no one for these the signs is able to do, which
συ ποιεις, εαν μη ᾗ ὁ θεος μετ' αυτου.
thou doest, expect may be the God with him.
³ Απεκριθη ὁ Ἰησους και ειπεν αυτω· ᾗ Ἀμην αμην
Answered the Jesus and said to him: Indeed indeed

¹⁹ *Jesus answered and said to them, † "Destroy this TEMPLE, and in Three Days I will raise it."

²⁰ Then the JEWS said, "Forty and Six Years has this TEMPLE been in building and wilt thou erect it in Three Days?"

²¹ But he spoke of the TEMPLE of his BODY.

²² When, therefore, he was raised from the Dead, † his DISCIPLES remembered That he had said This; and they believed the SCRIPTURE, and the WORD which JESUS had spoken.

²³ Now while he was in JERUSALEM at the FEAST of the PASSOVER, many believed into his NAME, beholding His SIGNS which he performed.

²⁴ But *Jesus did not trust himself to them, because he KNEW them all;

²⁵ and required not that any one should testify concerning MAN; for he knew what was in MAN.

CHAPTER III.

¹ And there was a Man of the PHARISEES, whose name was Nicodemus, a Ruler of the JEWS;

² he came to him by Night, and said to him, "Rabbi, we know That thou art a Teacher come from God; † for no one can work These SIGNS that thou workest, unless GOD be with him."

³ *Jesus answered and said to him, "Indeed I

* VATICAN MANUSCRIPT.—19. Jesus.

24. Jesus.

3. Jesus.

† 19. Or, *destroy this very TEMPLE*; perhaps pointing to his body at the same time. † 20. Herod began to rebuild the temple in the 18th year of his reign, or sixteen years before Jesus was born. Jesus was at this time about thirty years old, which makes the term exactly 46 years. But although Herod finished the main work in nine years and a half, yet Josephus tells us that the whole of the buildings were not completed till Nero's reign, some 80 years after the 18th of Herod's reign. † 3. The repetition of *Amen*, among the Jewish writers, was considered of equal import with the most solemn oath—*Clarke*.

† 19. Matt. xxvi. 61; xxvii. 40; Mark xiv. 58; xv. 29, † 22. Luke xxiv. 8. † 2. John vii. 30; xix. 30. † 2. John ix. 16, 33; Acts ii. 22; x. 38.

λέγω σοι, εαν μη τις γεννηθῇ ἀνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλειαν τοῦ θεοῦ. ⁴ Λέγει πρὸς αὐτὸν ὁ Νικοδήμους· Πῶς δύναται ἄνθρωπος γεννηθῆναι γερῶν ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρου εἰσελθεῖν, καὶ γεννηθῆναι; ⁵ Ἀπεκρίθη Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, εαν μη τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλειαν τοῦ θεοῦ. ⁶ Το γεγεννημένον ἐκ τῆς σαρκος, σαρξ ἐστὶ καὶ το γεγεννημένον ἐκ τῆς πνεύματος, πνεῦμα ἐστὶ. ⁷ Μὴ θαυμάσης, ὅτι εἶπον σοι· Δεῖ ὑμᾶς γεννηθῆναι ἀνωθεν. ⁸ Το πνεῦμα ὅπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας, πόθεν ἐρχεται, καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. ⁹ Ἀπεκρίθη Νικοδήμους καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενεσθαι; ¹⁰ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ διδασκαλὸς τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; ¹¹ Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἔωρακαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβανέτε. ¹² Εἰ τὰ ἐπιγεία εἶπον ὑμῖν, καὶ οὐ πιστεύετε· πῶς, εαν εἰπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε; ¹³ Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου, * [ὁ ὢν ἐν τῷ οὐρανῷ.] ¹⁴ Καὶ καθὼς Μωσὴς ὑψώσε τὸν ὄφιν ἐν τῇ ἐρημῳ, οὕτως ὑψῶθῃν δεῖ τὸν υἱὸν τοῦ ἀνθρώπου. ¹⁵ ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν

assure thee, if any one be not born from above, he cannot see the KINGDOM of GOD.

⁴ NICODEMUS says to him, "How can a Man be born, being old? Can he enter a second time into his MOTHER'S WOMB, and be born?"

⁵ Jesus replied, "Truly indeed I say to thee, if any one be not † born of Water and Spirit, he cannot enter the KINGDOM of GOD.

⁶ THAT which has been BORN of the FLESH, is Flesh; and THAT which has been † BORN of the SPIRIT, is Spirit.

⁷ Do not wonder, Because I said to thee, you must be born from above.

⁸ The SPIRIT breathes where it will, and thou hearest its VOICE, but thou knowest not whence it comes, or where it goes; thus it is with EVERY ONE who has been BORN of the SPIRIT."

⁹ Nicodemus answered and said to him, "How can these things be?"

¹⁰ JESUS answered and said to him, "Art thou the TEACHER of ISRAEL, and knowest not these things?"

¹¹ Most assuredly I tell thee, That what we know, we speak, † and what we have seen, we testify; and you receive not our TESTIMONY.

¹² If I told you of EARTHLY things, and you do not believe, how will you believe if I tell you of HEAVENLY things?

¹³ † And no one has ascended into HEAVEN, except the SON of MAN who DESCENDED from HEAVEN.

¹⁴ † And as Moses elevated the SERPENT in the DESERT, so must the SON of MAN be placed on high;

¹⁵ that EVERY ONE BE-

* VATICAN MANUSCRIPT.—13. he being in HEAVEN—omit.

† 5. Mark xvi. 16; Acts ii. 38.

† 6. 1 Cor. xv. 44—46.

† 11. Matt. xi. 27; John

i. 18; vii. 16; viii. 28; xii. 40; xiv. 24.

† 13. John xvi. 20; Acts ii. 34; 1 Cor. xv. 47;

Eph. iv. 9, 10.

† 14. Num. xxi. 9.

αὐτον, * [μη ἀποληται, ἀλλ'] ἐχη ζωὴν αἰω-
him, [not may be destroyed, but] may have life age-
νιον. 16 Οὕτω γὰρ ἠγαπήσεν ὁ θεὸς τὸν κόσμον,
lasting. Thus for loved the God the world,
ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενὴ ἐδωκεν, ἵνα
so that the son of himself the only-begotten he gave, that
πᾶς ὁ πιστεύων εἰς αὐτον, μη ἀποληται, ἀλλ'
every one who believing into him, not may be destroyed, but
ἐχη ζωὴν αἰωνίων. 17 Οὐ γὰρ ἀπεστείλεν ὁ
may have life age-lasting. Not for sent the
θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρινῇ
God the son of himself into the world, that he might judge
τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι'
the world, but that might be saved the world through
αὐτοῦ. 18 Ὁ πιστεύων εἰς αὐτον, οὐ κρινεται.
him. He believing into him, not is judged:
ὁ * [δὲ] μη πιστεύων, ἤδη κρινεται, ὅτι μη πε-
he [but] not believing, already is judged, because not he
πιστεύκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ
has believed into the name of the only-begotten son of the
θεοῦ. 19 Αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς
God. This and is the judgment, that the light
ἐληλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ
has come into the world, and loved the
ἀνθρώποι μαλλον τὸ σκοτὸς, ἢ τὸ φῶς· ἦν γὰρ
men rather the darkness, than the light; was for
πονηρὰ αὐτῶν τὰ ἔργα. 20 Πᾶς γὰρ ὁ φάυλα
evil of them the works. Every one for the vile things
πρασσῶν, μισεῖ τὸ φῶς, καὶ οὐκ ἐρχεται πρὸς
doing, hates the light, and not comes to
τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. 21 Ὁ
the light, that not may be detected the works of him. He
δὲ ποιῶν τὴν ἀληθειαν, ἐρχεται πρὸς τὸ φῶς,
but doing the truth, comes to the light,
ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ
so that may be made manifest of him the works, that in God
ἐστὶν ἐργασμένα.
it is having been done.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ
After these came the Jesus and the disciples
αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβε
of him into the Judean land; and there remained
μετ' αὐτῶν, καὶ ἐβαπτίζεν. 23 Ἦν δὲ καὶ Ἰωαν-
with them, and was dipping. Was and also John
νης βαπτίζων ἐν Αἰνῶν, ἐγγὺς τοῦ Σαλείμ, ὅτι
dipping in Enon, near the Salim, because
ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο, καὶ
waters many was there; and they were coming, and
ἐβαπτίζοντο. 24 Οὐπω γὰρ ἦν βεβλημένος εἰς
were being dipped. Not yet for was having been cast into
τὴν φυλακὴν ὁ Ἰωάννης. 25 Ἐγένετο οὖν ζήτη-
the prison the John. Occurred then a dis-
σις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ
pute of the disciples of John with a Jew about
καθαρισμοῦ. 26 Καὶ ἦλθον πρὸς τὸν Ἰωάννην,
cleansing. And they came to the John,

LIEVING into him may
‡ have aionian Life.

16 ‡ For GOD so loved
the WORLD, that he gave
* his SON, the ONLY-BE-
GOTTEN, that EVERY ONE
BELIEVING into him may
not perish, but obtain aio-
nian Life.

17 ‡ For GOD sent not
his SON into the WORLD
that he might judge the
WORLD, but that the
WORLD through him might
be saved.

18 ‡ HE BELIEVING into
him is not judged; but HE
not BELIEVING has been
judged already, Because
he has not believed into
the NAME of the ONLY-BE-
GOTTEN Son of GOD.

19 And this is the JUDG-
MENT, ‡ That the LIGHT
has come into the WORLD,
and MEN loved the DARK-
NESS rather than the
LIGHT; for Their WORKS
were evil.

20 For ‡ EVERY ONE who
does Vile things hates the
LIGHT, and comes not to
the LIGHT, that his WORKS
may not be detected.

21 But HE who DOES the
TRUTH comes to the LIGHT,
so that His WORKS may be
manifested That they have
been done in GOD.

22 After this, JESUS and
his DISCIPLES went into
the TERRITORY of JUDEA,
and there he remained with
them, and was immersing.

23 And * JOHN also was
immersing in ENON, near
SALIM, because there were
many Waters there; and
they were coming and be-
ing immersed.

24 ‡ For * John had not
yet been cast into PRISON.

25 A Dispute then oc-
curred among * the DISCI-
PLES of John with a Jew,
about Purification.

26 And they came to

* VATICAN MANUSCRIPT.—15. may not be destroyed, but—omit.
18 but—om. 23. JOHN. 24. John. 25. THOSE DISCIPLES who were of John
and a Jew, about.

‡ 15. John vi. 47. ‡ 16. Rom. v. 8; 1 John iv. 9. ‡ 17. Luke ix. 56; John v. 45
viii. 15; xii. 47; 1 John iv. 14. ‡ 18. John v. 24; vi. 40, 47; xx. 31. ‡ 19. John i.
3, 9—11; viii. 12. ‡ 20. Eph. v. 13. ‡ 24. Matt. xiv. 3.

και ειπον αυτω· 'Ραββι, ὃς ἦν μετὰ σου περὰν
and said to him; Rabbi, who was with thee beyond
του Ιορδανου, ᾧ συ μεμαρτυρηκας, ἰδε, οὗτος
the Jordan, to whom thou hast testified, behold, he
βαπτίζει, και παντες ερχονται πρὸς αὐτον.
dips, and all come to him.

27 Ἀπεκριθη Ἰωαννης και ειπεν· Οὐ δυναται
Answered John and said; Not is able
ανθρωπος λαμβανειν οὐδεν, εἰ μὴ ἢ δεδομε-
a man to receive nothing, except it may be having been
νον αὐτῷ ἐκ τοῦ ουρανοῦ. 28 Αὐτοὶ ὑμεῖς μοι
given to him from the heaven. Yourselves you to me

μαρτυρεῖτε, ὅτι εἶπον· Οὐκ εἰμι ἐγὼ ὁ Χριστός,
bear testimony, that I said; Not am I the Anointed,
ἀλλ' ὅτι ἀπεσταλμένος εἰμι ἐμπροσθεν ἐκείνου.
but that having been sent I am in presence of him.

29 Ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ
He having the bride, a bridegroom is; the but
φίλος τοῦ νυμφίου, ὁ ἑστῆκως και ἀκουῶν αὐτοῦ,
friend of the bridegroom, that standing and hearing him,
χαρὰ χαιρεῖ διὰ τὴν φωνὴν τοῦ νυμφίου. Αὕτη
with joy rejoices through the voice of the bridegroom. This

οὖν ἡ χαρὰ ἣ ἐμὴ πεπληρωται. 30 Ἐκεῖνον
therefore the joy that of me has been completed. Him

δεῖ αὐξανεῖν, ἐμὲ δὲ ἐλαττουσθαι. 31 Ὁ
it behoves to increase, me but to decrease. He

ἀνωθεν ἐρχομενος, ἐπάνω πάντων ἐστίν. Ὁ
from above coming, over all is. He

ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστίν, και ἐκ τῆς
being from the earth, from the earth is, and from the

γῆς λαλεῖ· ὁ ἐκ τοῦ ουρανοῦ ἐρχομενος, ἐπάνω
earth speaks; he from the heaven coming, over

πάντων ἐστίν, 32 * [και] ὁ ἑώρακε και ἤκουσε,
all is, [and] what he has seen and heard,

τοῦτο μαρτυρεῖ· και τὴν μαρτυρίαν αὐτοῦ οὐδεὶς
this he testifies; and the testimony of him no one

λαμβάνει. 33 Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν,
receives. He receiving of him the testimony,

ἐσφραγισεν, ὅτι ὁ θεὸς ἀληθὴς ἐστίν. 34 Ὁν
has set his seal, that the God true is. Whom

γὰρ ἀπεστείλαν ὁ θεὸς, τὰ ῥήματα τοῦ θεοῦ
for has sent the God, the words of the God

λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ
speaks; not for by measure gives the God the

πνεῦμα. 35 Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, και παν-
spirit. The father loves the son, and all

τὰ δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 Ὁ πιστευὼν
has been given in the hand of him. He believing

εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν
into the son, has life age-lasting: he but disobeying

τῷ υἱῷ, οὐκ οἴσεται ζωὴν ἀλλ' ἡ ὀργὴ τοῦ θεοῦ
the son, not shall see life, but the anger of the God

μένει ἐπ' αὐτόν.
abides on him.

JOHN, and said to him,
"Rabbi, he who was with
thee beyond the JORDAN,
‡ to whom thou hast testi-
fied, behold, HE immerses,
and all are coming to him."

27 John answered and
said, ‡ "A Man can receive
nothing unless it be given
him from HEAVEN.

28 Thou yourselves are
witnesses for me, That I
said, ‡ "I am not the MES-
SIAH," but That I have
been sent before him.

29 The Bridegroom is
HE who POSSESSES the
BRIDE; but THAT FRIEND
of the BRIDEGROOM who
stands and hears him, re-
joices with joy, because of
the BRIDEGROOM'S VOICE;
this, therefore, MY JOY has
been completed.

30 We must increase,
but I must decrease.

31 ‡ HE who COMES from
above is over all. HE who
is from the EARTH, is of
the EARTH, and speaks of
the EARTH. HE who
COMES from HEAVEN is
over all.

32 And what he has seen
and heard, this he testifies;
and no one receives his
TESTIMONY.

33 He who RECEIVES
HIS TESTIMONY has set his
seal That GOD is true.

34 ‡ For he whom GOD
has sent speaks the WORDS
of GOD; for * he gives not
the SPIRIT by Measure.

35 The FATHER loves
the SON, ‡ and has given
All things into his HAND.

36 ‡ HE BELIEVING into
the SON has aionian Life;
but HE DISOBEYING the
SON, shall not see Life; but
the Anger of GOD abides
on him."

* VATICAN MANUSCRIPT.—32. And—omit.

34. he gives not.

‡ 26. John i. 7, 15, 27, 34.

‡ 27. 1 Cor. iv. 7; Heb. v. 4; James i. 17.

‡ 28. John

i. 20, 27. ‡ 31. Matt. xxxiii. 18; John i. 15, 27; Rom. ix. 6.

‡ 34. John viii. 16.

‡ 35. Luke x. 22; John v. 20, 22; xiii. 3. xvii. 2; Heb. ii. 8.

‡ 36. John vi. 47; 1 John

v. 10, 11.

ΚΕΦ. δ'. 4.

¹ Ὡς οὖν ἐγνώ ὁ κύριος, ὅτι ἤκουσαν οἱ
When therefore knew the Lord, that heard the
Φαρισαῖοι, ὅτι Ἰησοῦς πλεονας μαθητας ποιεῖ
Pharisees, that Jesus more disciples made
καὶ βαπτίζει, ἢ Ἰωάννης· ² (καίτοιγε Ἰησοῦς
and dipped, than John; (though indeed Jesus
αὐτὸς οὐκ ἐβαπτίζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ·)
himself not dipped, but the disciples of him;)
³ ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπηλθε παλιν εἰς
he left the Judea, and went again into
τὴν Γαλιλαίαν. ⁴ Ἐδεῖ δὲ αὐτὸν διέρχεσθαι διὰ
the Galilee. It behoved and him to pass through
τῆς Σαμαρείας. ⁵ Ἐρχεται οὖν εἰς πόλιν τῆς
the Samaria. He comes therefore into a city of the
Σαμαρείας, λεγομένην Συχαρ, πλησίον τοῦ
Samaritans, being called Sychar, near by the
χωρίου, οὗ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ
field, of which gave Jacob Joseph to the son
αὐτοῦ. ⁶ Ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. Ὁ οὖν
of himself. Was and there a spring of the Jacob. The then
Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας, ἐκαθεζέτο
Jesus having become weary from the journey, sat down
οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσει ἑκτῇ.
thus over the spring: hour was about six.
⁷ Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας, ἀντλησά
Comes a woman of the Samaria, to draw
ὑδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πίνειν.
water. Say to her the Jesus: Give to me to drink.
⁸ (Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλυθεισάν εἰς τὴν
(The for disciples of him had gone into the
πόλιν, ἵνα τροφὰς ἀγορασῶσι.) ⁹ Λέγει οὖν
city, that provisions they might buy.) Says then
αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σύ, Ἰουδαῖος
to him the woman that Samaritan: How thou, a Jew
ὢν, παρ' ἐμοῦ πίνειν αἰτεῖς, οὐσης γυναικὸς
being, from me to drink askest, being a woman
Σαμαρεῖτιδος; (Οὐ γὰρ συγχρῶνται Ἰουδαῖοι
a Samaritan? (Not for associate with Jews
Σαμαρεῖταις.) ¹⁰ Ἀπεκριθὲν Ἰησοῦς καὶ εἶπεν
Samaritans.) Answered Jesus and said
αὐτῇ· Εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ, καὶ
to her: If thou hadst known the gift of the God, and
τίς ἐστὶν ὁ λέγων σοι· Δός μοι ποιεῖν· σύ
who is he saying to thee: Give to me to drink: thou
ἀνῆλθας αὐτόν, καὶ ἔδωκεν ἀν σοὶ ὕδωρ ζῶν.
wouldst ask him, and he would give thee water living.
¹¹ Λέγει αὐτῇ ἡ γυνὴ· Κύριε, οὐτε ἀντλημα
Says to him the woman: O lord, nothing to draw with

CHAPTER IV.

1 When, therefore, the LORD knew, That the PHARISEES had heard, † That Jesus was making and immersing More Disciples than John;
2 (though Jesus himself did not immerse, but his DISCIPLES;)
3 he left JUDEA, and went again into GALILEE.
4 And it was necessary for him to pass through SAMARIA.
5 He comes, therefore, to a City of SAMARIA called † Sychar, near the FIELD which † Jacob gave * to JOSEPH his SON.
6 And JACOB'S Fountain was there. JESUS, therefore, having become weary from the JOURNEY, sat down over the FOUNTAIN. It was about the † sixth Hour.
7 There comes a Woman of SAMARIA to draw Water. JESUS says to her, "Give me to drink."
8 (For his DISCIPLES had gone into the CITY that they might buy Provisions.)
9 The SAMARITAN WOMAN, therefore, says to him, "How dost thou, being a Jew, ask drink of me, who am a Samaritan Woman?" († For the Jews do not associate with Samaritans.)
10 Jesus answered and said to her, "If thou didst know the GIFT of GOD, and who is HE that says to thee, 'Give me to drink,' thou wouldst ask him, and he would give thee Living Water."
11 * She says to him, "Sir, thou hast nothing to

* VATICAN MANUSCRIPT.—5. to JOSEPH his SON.

11. She says.

† 5. Called at first Sichem, or Shechem, and afterwards Sichar. From Judges ix. 7, it seems to have been situated at the foot of Mount Gerizim, on which the Samaritan temple was built.

† 6. According to John's computation of time, this would be six o'clock in the afternoon. See Note on John i. 39. The women of the East have stated times for going to draw water—not in the heat of the day, but in the cool of either morning or evening. It was very likely in the evening that this Samaritan woman came to draw water, because it is said, Jesus had become weary with his journey; and because the Samaritans when they came to see him, invited him to remain or lodge with them.

† 1. John iii. 22, 26. † 5. Gen. xxxiii. 19; xlviii. 22; Joshua xxvi. 32.

xvii. 24; Luke ix. 52, 53; Acts x. 28. † 9. 2 Kings

εχεις, και το φρεαρ εστι βαθυ· ποθεν ουν εχεις
 thou hast, and the well is deep: whence then hast thou
 το υδωρ το ζων, ¹² Μη συ μειζων ει του πατρος
 the water the living? Not thou greater art the father
 ημων Ιακωβ; ος εδωκεν ημιν το φρεαρ, και
 of us Jacob? who gave to us the well, and
 αυτος εξ αυτου επιε, και οι υιοι αυτου, και τα
 he of it drank, and the sons of him, and the
 θρεμματα αυτου. ¹³ Απεκριθη Ιησους και ειπεν
 cattle of him. Answered Jesus and said
 αυτη· Πας ο πινων εκ του υδατος τουτου, διψη-
 to her; All the drinking of the water this, will
 σει παλιν· ¹⁴ ος δ' αν πιη εκ του υδατος, ου
 thirst again; who but ever may drink of the water, of which
 εγω δωσω αυτω, ου μη διψηση εις τον αιωνα·
 I shall give to him, not not may thirst to the age;
 αλλα το υδωρ, ο δωσω αυτω, γενησεται εν
 but the water, which I shall give him, shall be in
 πηγη υδατος αλλομενου εις ζων αιωνιον.
 a well of water springing into life age-lasting.
¹⁵ Λεγει προς αυτον η γυνη· Κυριε,δος μοι
 Says to him the woman; O lord, give to me
 τουτο το υδωρ, ινα μη διψω, μηδε ερχωμαι εν-
 this the water, that not I may thirst, nor may come to
 θαδε αντλειν. ¹⁶ Λεγει αυτη ο Ιησους· Ύπαγε,
 this place to draw. Says to her the Jesus; Go,
 φωνησον τον ανδρα σου, και ελθε ενθαδε.
 call the husband of thee, and come here.
¹⁷ Απεκριθη η γυνη και ειπεν· Ουκ εχω ανδρα.
 Answered the woman and said; Not I have a husband.
 Λεγει αυτη ο Ιησους· Καλως ειπας· Οτι ανδρα
 Says to her the Jesus; Rightly thou didst say: That a husband
 ουκ εχω. ¹⁸ Πεντε γαρ ανδρας εσχες· και νυν
 not I have. Five for husbands thou hast had; and now
 ον εχεις, ουκ εστι σου ανηρ· τουτο αληθες
 whom thou hast, not is of thee a husband: this truly
 ειρηκας. ¹⁹ Λεγει αυτω η γυνη· Κυριε, θεωρω,
 thou hast said. Says to him the woman; O lord, I see,
 οτι προφητης ει συ. ²⁰ Οι πατερες ημων εν τω
 that a prophet art thou. The fathers of us in the
 ορει τουτω προσεκυνησαν· και υμεις λεγετε,
 mountain this worshipped: and you say,
 οτι εν Ιεροσολυμοις εστιν ο τοπος, οπου
 that in Jerusalem is the place, where it is necessary
 προσκυνην. ²¹ Λεγει αυτη ο Ιησους· Γυναι, πισ-
 to worship. Says to her the Jesus: O woman, believe
 τευσον μοι, οτι ερχεται ωρα, οτε ουτε εν τω ορει
 thou me, that comes an hour, when neither in the mountain
 τουτω, ουτε εν Ιεροσολυμοις προσκυνησετε τω
 this, nor in Jerusalem you shall worship the
 πατρι. ²² Υμεις προσκυνετε ο ουκ οιδατε·
 father. You worship what not you know:
 ημεις προσκυνουμεν ο οίδαμεν· οτι η σωτηρια
 we worship what we know: because the salvation
 εκ των Ιουδαιων εστιν. ²³ Αλλ' ερχεται ωρα,
 from the Jews is. But comes an hour,

draw with, and the WELL
 is deep; whence, then,
 hast thou the LIVING WA-
 TER.

¹² Art thou greater than
 our FATHER Jacob, who
 gave us the WELL, and
 drank of it himself, and his
 SONS, and his CATTLE?"

¹³ Jesus answered and
 said to her, "EVERY ONE
 DRINKING of this WATER
 will thirst again;

¹⁴ but he, who may
 drink of the WATER which
 I will give him, shall not
 thirst to the AGE; but the
 WATER which I will give
 him, shall become in him
 a Fountain of Water,
 springing up into aionian
 Life."

¹⁵ ‡ The WOMAN says
 to him, "Sir, give me This
 WATER that I may not
 thirst, nor * come here to
 draw."

¹⁶ * He says to her,
 "Go, call thy HUSBAND,
 and come here."

¹⁷ The WOMAN answered
 and said, "I have no Hus-
 band." Jesus said to her,
 "Correctly thou didst say,
 'I have no Husband.'

¹⁸ For thou hast had
 Five Husbands, and he
 whom now thou hast is
 not Thy Husband; this
 thou hast truly spoken."

¹⁹ The WOMAN says to
 him, "Sir, ‡ I see That
 thou art a Prophet.

²⁰ Our FATHERS wor-
 shipped in this MOUN-
 TAIN; and you say, That
 in ‡ Jerusalem is the PLACE
 where it is necessary to
 worship."

²¹ Jesus says to her,
 "Woman, believe me, That
 an Hour is coming, when
 neither in this MOUNTAIN,
 nor in Jerusalem, will you
 worship the FATHER.

²² You worship what
 you do not know; we wor-
 ship what we know; be-
 cause SALVATION is of the
 JEWS.

* VATICAN MANUSCRIPT.—15. come over here.

16. He says.

‡ 14. John vi. 35; vii. 38. ‡ 15. John xvii. 2, 3; Rom. vi. 23; ‡ 1 John v. 20. ‡ 19. Luke vii. 16; xxiv. 19; John vi. 14; vii. 40. ‡ 20. Deut. xii. 5, 11; 1 Kings ix. 3; 2 Chron. vii. 12

και νυν εστιν, οτε οι αληθινοι προσκυνηται
and now is, when the true worshippers
προσκυνησουσι τω πατρι εν πνευματι και αλη-
shall worship the father in spirit and truth;
θεια· και γαρ ο πατηρ τοιουτους ζητει τους
even for the father such like seeks those
προσκυνουντας αυτον. 24 Πνευμα ο θεος· και
worshipping him. A spirit the God: and
τους προσκυνουντας αυτον, εν πνευματι και
those worshipping him, in spirit and
αληθεια· δει προσκυνειν. 25 Λεγει αυτω η
truth it behoves to worship. Says to him the
γυνη· Οιδα, οτι Μεσσιας ερχεται· (ο λεγομε-
woman: I know, that Messiah comes: (he being called
νος Χριστος·) οταν ελθη εκεινος, αναγγελει
Anointed: when may come he, he will relate
ημιν παντα. 26 Λεγει αυτη ο Ιησους· Εγω ειμι,
to us all. Says to her the Jesus: I am,
ο λαλων σοι. 27 Και επι τουτω ηλθον οι μαθη-
he talking to thee. And on this came the disci-
ται αυτου, και εθαυμαζον, οτι μετα γυναικος
ples of him, and wondered, that with a woman
ελαλει. Ουδεις μεντοι ειπε· Τι ζητεις; η, τι
he talked. No one nevertheless said; What seekest thou; or, why
λαλεις μετ' αυτης; 28 Αφηκεν ουν την υδριαν
talkest thou with her? Left therefore the bucket
αυτης η γυνη, και απηλθεν εις την πολιν, και
of herself the woman, and went into the city, and
λεγει τοις ανθρωποις· 29 Δευτε, ιδετε ανθρωπον,
says to the men; Come you, see a man,
ος ειπε μοι παντα οσα εποιησα· μητι ουτος
who told me all what I did; not this
εστιν ο Χριστος; 30 Εξηλθον εκ της πολεως,
is the Anointed? They went out of the city,
και ηρχοντο προς αυτον.
and were coming to him.
31 Εν δε τω ματαξυ ηρωτων αυτον οι μαθηται
In and the meantime were asking him the disciples
λεγοντες· 'Ραββι, φαγε. 32 'Ο δε ειπεν αυτοις·
saying; Rabbi, eat. He but said to them;
Εγω βρωσιν εχω φαγειν, ην υμεις ουκ οιδατε.
I food have to eat, which you not know.
33 Ελεγον ουν οι μαθηται προς αλληλους· Μη
Said then the disciples to each other; Not
τις ηνεγκεν αυτω φαγειν; 34 Λεγει αυτοις ο
any one brought to him food? Says to them the
Ιησους· Εμον βρωμα εστιν, ινα ποιω το
Jesus. My food is, that I may do the
θελημα του πεμψαντος με, και τελειωσω αυτου
will of the sending me, and may finish of him
το εργον. 35 Ουχ υμεις λεγετε, οτι ετι τετρα-
the work. Not you say, that yet four
μηνος εστι, και ο θερισμος ερχεται; Ιδου, λεγω
months it is, and the harvest comes? Lo, I say
υμιν, επαρατε τους οφθαλμους υμων, και θεα-
to you, lift up the eyes of you, and see

23 But an Hour is com-
ing, and now is, when the
TRUE Worshippers will
worship the FATHER in
Spirit and Truth; for the
FATHER even seeks SUCH
LIKE as his Worshippers.

24 † God is Spirit; and
THOSE WORSHIPPING him
must worship in Spirit and
Truth."

25 The WOMAN says to
him, "I know That Mes-
siah is coming, (HE being
CALLED Christ;) when HE
comes he will tell us all
things."

26 JESUS says to her,
† "I, who am TALKING to
thee, am he."

27 And upon this his
DISCIPLES came, and won-
dered That he was talking
with a Woman; neverthe-
less no one said, "What
dost thou seek?" or, "Why
art thou talking with her?"

28 The WOMAN, there-
fore, left her PITCHER, and
and went into the CITY,
and says to the MEN,

29 "Come, see a Man,
who told me all things
which I have done! Is
this the MESSIAH?"

30 They went out of the
CITY, and were coming to
him.

31 And in the MEAN-
TIME, his DISCIPLES en-
treating him, said, "Rabbi,
eat."

32 But he said to them,
"I have Food to eat, of
which you know not."

33 Then the DISCIPLES
said to each other, "Has
any one brought him (food)
to eat?"

34 JESUS says to them,
† "My Food is to do the
WILL of HIM who SENT
me, and to finish His
WORK."

35 Do you not say, That
it is yet four Months, and
the HARVEST comes? Be-
hold, I say to you, Lift up
your EYES, and see the

† 23. Phil. iii. 3. † 24. 2 Cor. iii. 17.
12; John vi. 38; xvii. 4; xix. 30.

† 26. John ix. 37.

† 34. Job xxiii

σασθε τας χωρας, ^{that} λευκαι ^{white} εισι ^{they are} προς ^{to} θερισμον ^{harvest}
 you the fields, that white they are to harvest
 ηδη. 36 ^Ο ^{θεριζων} ^{μισθον} ^{λαμβανει}, ^{και} ^{συνα-}
 already. He reaping a reward receives, and gathers
 γει ^{καρπον} ^{εις} ^{ζων} ^{αιωνιον}. ^{ινα} ^{και} ^δ ^{σπειρων}
 fruit for life age-lasting; so that both he sowing
 ομου ^{χαιρη}, ^{και} ^δ ^{θεριζων}. 37 ^{Εν} ^{γαρ} ^{τουτω} ^δ
 together may rejoice, and he reaping. In for this the
 λογος ^{εστιν} ^δ ^{αληθινος}, ^{δτι} ^{αλλος} ^{εστιν} ^δ
 word is the true, that one is he
 σπειρων, ^{και} ^{αλλος} ^δ ^{θεριζων}. 38 ^{Εγω} ^{απεσ-}
 sowing, and another he reaping. I sent
 τειλα ^{υμας} ^{θεριζειν} ^δ ^{ουχ} ^{υμεις} ^{κεκοπιακατε}.
 you to reap what not you have labored:
 αλλοι ^{κεκοπιακασι}, ^{και} ^{υμεις} ^{εις} ^{τον} ^{κοπον}
 others labored, and you into the labor
 αυτων ^{εισεληλυθατε}. 39 ^{Εκ} ^{δε} ^{της} ^{πολεως}
 of them are entered. Out of and the city
 εκεινης ^{πολλοι} ^{επιστευσαν} ^{εις} ^{αυτον} ^{των} ^{Σαμα-}
 that many believed into him of the Sama-
 ριτων, ^{δια} ^{τον} ^{λογον} ^{της} ^{γυναικος}, ^{μαρτυ-}
 ritans, through the word of the woman, testi-
 ρουσης. ^{Οτι} ^{ειπε} ^{μοι} ^{παντα} ^{δσα} ^{εποιησα}.
 saying: That he told me all what I did.
 40 * [Ως] ^{ουν} ^{ηλθον} ^{προς} ^{αυτον} ^{οι} ^{Σαμαριται},
 [When] therefore came to him the Samaritans,
 ηρωτων ^{αυτον} ^{μειναι} ^{παρ} ^{αυτοις}. ^{και} ^{εμεινεν}
 asking him to abide with them; and he abode
 εκει ^{δυο} ^{ημερας}. 41 ^{Και} ^{πολλω} ^{πλειους} ^{επιστευ-}
 there two days. And many more believed
 σαν ^{δια} ^{τον} ^{λογον} ^{αυτου}. 42 ^{Τη} ^{τε} ^{γυναικι}
 through the word of him. To the and woman
 ελεγον. ^{Οτι} ^{ουκετι} ^{δια} ^{την} ^{σην} ^{λαλιαν}
 they said; That no longer through the thy saying
 πιστευομεν. ^{αυτοι} ^{γαρ} ^{ακηχοαμεν}, ^{και} ^{οιδαμεν},
 we believe; ourselves for we have heard, and we know,
 δτι ^{ουτος} ^{εστιν} ^{αληθως} ^δ ^{σωτηρ} ^{του} ^{κοσμου}
 that this is truly the savior of the world
 * [δ Χριστος.]
 [the Anointed.]
 43 ^{Μετα} ^{δε} ^{τας} ^{δυο} ^{ημερας} ^{εξηλθεν} ^{εκειθεν},
 After and the two days he went out thence,
 * [και ^{απηλθεν}] ^{εις} ^{την} ^{Γαλιλαιαν}. 44 ^{Αυτος}
 [and went out] into the Galilee. Himself
 γαρ ^{Ιησους} ^{εμαρτυρησεν}, ^{δτι} ^{προφητης} ^{εν} ^{τη}
 for Jesus testified, that a prophet in the
 ιδια ^{πατριδι} ^{τιμην} ^{ουκ} ^{εχει}. 45 ^{Οτε} ^{ουν} ^{ηλθεν}
 own country honor not has. When therefore he came
 εις ^{την} ^{Γαλιλαιαν}, ^{εδεξαντο} ^{αυτον} ^{οι} ^{Γαλιλαιοι},
 into the Galilee, received him the Galileans,

FIELDS; ‡ That they are already white for Harvest.

36 ‡ The REAPER receives a Reward, and gathers Fruit for aionion Life; so that the SOWER and the REAPER may rejoice together.

37 For in this is the SAYING TRUE; 'That one is the SOWER, and another is the REAPER.'

38 ¶ I sent you to reap that on which you have not labored; others labored, and you have entered into their LABOR."

39 Now many of the SAMARITANS from that CITY believed into him, because of the WORD of the WOMAN, testifying, "He told me all things which I have done."

40 * Then came the SAMARITANS to him, and asked him to remain with them; and he remained there Two Days.

41 And many more believed on account of his WORD;

42 and said to the WOMAN, "We no longer believe because of * THY Report; for we ourselves have heard; and we know That this is truly the SAVIOR of the WORLD."

43 Now after the two Days, he went from thence into GALILEE.†

44 For ‡ JESUS himself testified, That a Prophet has no Honor in his OWN Country.

45 When, therefore, he came into GALILEE, the GALILEANS received him,

* VATICAN MANUSCRIPT.—40. When—omit. 40. Then came the SAMARITANS to him, and asked him. 42. thy REPORT. 43. the ANOINTED—omit. 43. and went—omit.

† 43. Pearce thinks that some words have been lost from the end of this verse, which may be supplied thus: "Went into Galilee, but not to Nazareth; for Jesus himself had declared, etc. In Matt. xiii. 57; Mark vi. 4; and Luke iv. 24, which are the only texts where Jesus is said to have declared this, he spoke of Nazareth only, and not Galilee in general, a country where he lived for the most part, and wrought the greatest number of his miracles, and made the most converts.—Clarke. There is a probability that something to this purpose has been very early omitted in transcribing. The casual conjunction *gar*, for, which introduces the next verse, shows that it contains the reason of what had immediately preceded.—Camp.

‡ 35. Matt. ix. 37; Luke x. 2. Luke iv. 24.

‡ 36. Dan xii. 3.

‡ 44. Matt. xii. 57; Mark vi. 4;

παντα ἑώρακοτες ἃ ἐποίησεν ἐν Ἱεροσολυμοῖς
 all having seen what he did in Jerusalem
 ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορ-
 at the feast; also themselves for came to the feast.
 τήν, 46 Ἦλθεν οὖν παλιν εἰς τὴν Κανά τῆς
 He came then again into the Cana of the
 Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ
 Galilee, where he made the water wine. And
 ἦν τις βασιλικός, οὗ ὁ υἱὸς ἠσθενεῖ, ἐν Κα-
 was certain courtier, of whom the son was sick, in Ca-
 περναούμ. 47 Οὗτος ἀκούσας ὅτι Ἰησοῦς ἤκει
 pernaum. This hearing that Jesus was come
 ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπηλθε
 out of the Judea into the Galilee, went
 πρὸς αὐτόν, καὶ ἠρώτα αὐτόν, ἵνα καταβῇ,
 to him, and was asking him, that he would come down
 καὶ ἰασθῇ αὐτοῦ τὸν υἱόν· ἡμελλε γὰρ ἀπο-
 and heal of him the son; he was about for to
 θνήσκειν. 48 Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν·
 die. Said therefore the Jesus to him;
 Ἐὰν μὴ σημεῖα καὶ τεράτια ἴδῃτε, οὐ μὴ πιστευ-
 If not signs and prodigies you may see, not not you may
 σῇτε. 49 Λέγει πρὸς αὐτόν ὁ βασιλικός· Κυριε,
 believe, Says to him the courtier: Osir,
 καταβῇ, πρὶν ἀποθάνειν τὸ παιδίον μου.
 come down, before to die the child of me.
 50 Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱὸς σου
 Says to him the Jesus: Go: the son of thee
 ζῇ. * [Καὶ] ἐπίστευσεν ὁ ἀνθρώπος τῷ λόγῳ
 lives. [And] believed the man the word
 ᾧ εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο. 51 Ἦδη
 which said to him Jesus, and went. Already
 δὲ αὐτοῦ καταβαινοντος, οἱ δούλοι αὐτοῦ ἀπην-
 and of him was going down, the slaves of him met
 τήσαν αὐτῷ, * [καὶ ἀπηγγείλαν,] λέγοντες·
 him, [and reported,] saying;
 Ὅτι ὁ παῖς σου ζῇ. 52 Εὑρέθη οὖν * [παρ']
 That the child of thee lives. He inquired then [of
 αὐτῶν] τὴν ὥραν, ἐν ᾗ κομψότερον εἶχε.
 them] the hour, in which better he was.
 Καὶ εἶπον αὐτῷ· Ὅτι χθες ὥραν ἑβδόμην ἀφη-
 And they said to him; That yesterday hour seventh left
 κεν αὐτόν ὁ πυρετός. 53 Ἐγὼ οὖν ὁ πατήρ,
 him the fever. Knew then the father,
 ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰη-
 that in that the hour, in which said to him the Je-
 σούς· Ὅτι ὁ υἱὸς σου ζῇ. Καὶ ἐπίστευσαν
 sus: That the son of thee lives. And he believed
 αὐτός, καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 Τοῦτο παλιν
 himself, and the house of him all. This again
 δευτέρον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ
 a second sign did the Jesus, having come out of
 τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.
 the Judea into the Galilee.

† having seen All that he did in Jerusalem, at the FEAST, for they also went to the FEAST.

46 * Then he came again towards Cana of GALILEE, † where he made WATER Wine. And there was a Certain Courtier, Whose son was sick in Capernaum.

47 He, having heard That Jesus was come out of JUDEA into GALILEE, went to him, and asked him, that he would come down and cure His son: for he was about to die.

48 JESUS, therefore, said to him, † "If you see not Signs and Prodigies, you will not believe."

49 The COURTIER says to him, "Sir, come down, before my CHILD die."

50 JESUS says to him, "Go, thy son lives." The MAN believed the WORD which JESUS said to him, and went.

51 And now as he was going down, his SERVANTS met him, saying, * "Thy CHILD lives."

52 He then inquired * that HOUR in which he grew better. * And they said to him, "Yesterday, at the † seventh Hour, the FEVER left him."

53 The FATHER, therefore, knew That it was in That HOUR in which JESUS said to him, "Thy son lives." And he believed and all his HOUSE.

54 * This again, a Second Sign, did JESUS, having come out of JUDEA into GALILEE.

* VATICAN MANUSCRIPT.—46. Then he came again towards Cana.

51. and reported—omit.

52. that hour.

53. Then said they to him.

54. And this again is the Second Sign.

† 52. According to John's computation of time this would be seven o'clock in the evening. Macknight thinks the Roman hour is intended, i. e. seven in the evening; and this he thinks is the reason why our Lord did not accompany the courtier: for as Cana was a day's journey from Capernaum, had our Lord gone at that hour, he must have traveled in the night, from which it might have been inferred, that he could not cure the child without being personally present. *Harmony*, vol. i. p. 52.

† 45. John ii. 23; iii 2.

† 46. John ii. 1, 11.

† 48. 1 Cor. i. 32.

ΚΕΦ. ε'. 5.

¹ Μετα ταυτα ην εορτη των Ιουδαιων, και
After these things was a feast of the Jews, and
ανεβη ο Ιησους εις Ιεροσολυμα. ² Εστι δε εν
went up the Jesus to Jerusalem. Is now in
τοις Ιεροσολυμοις, επι τη προβατικη, κολυμ-
the Jerusalem, by the sheep-gate, a swimming-
βηθρα, η επιλεγομενη Εβραϊστι Βηθεςδα, πεντε
bath, that being called in Hebrew Bethesda, five
στοας εχουσα. ³ Εν ταυταις κατεκειτο πληθος
porches having. In these were lying a multitude
*[πολυ] των ασθενουντων, τυφλων, χωλων,
[great] of those being sick, blind, lame,
ξηρων * [εκδεχομενων την του υδατος κινησιν].
withered * [waiting the of the water moving.
⁴ Αγγελος γαρ κατα καιρον κατεβαινεν εν τη
A messenger for at a season went down in the
κολυμβηθρα, και εταρασσε το υδωρ. ο ουν πρω-
swimming-bath, and agitated the water; he then first
τος εμβας μετα την παραχην του υδατος, υγιης
stepping in after the agitation of the water, sound
εγινετο, ω δηποτε κατειχετο νοσηματι.]
became, who indeed was held by disease.]
⁵ Ην δε τις ανθρωπος εκει, τριακοντα και οκτω
Was and a certain man there, thirty and eight
ετη εχων εν τη ασθενεια. ⁶ Τουτον ιδων ο
years being in the feeble health. This seeing the
Ιησους κατακειμενον, και γνους οτι πολυν ηδη
Jesus lying, and knowing that long already
χρονον εχει, λεγει αυτω. Θελεις υγιης γενεσ-
time he had been. he says to him; Dost thou wish sound to be-
θαι; ⁷ Απεκριθη αυτω ο ασθενων. Κυριε, ανθρω-
come? Answered him he sick being; O sir, a man
πον ουκ εχω, ινα, οταν παραχθη το υδωρ,
not I have, that, when may be agitated the water,
βαλη με εις την κολυμβηθραν. εν ω δε
he may put me into the swimming-bath; in which but
ερχομαι εγω, αλλος προ εμου καταβαινει.
am coming I, another before me goes down.
⁸ Λεγει αυτω ο Ιησους. Εγειραι, αρων τον κραβ-
Says to him the Jesus: Rise, take up the bed
βατον σου, και περιπατει. ⁹ Και ευθεως εγε-
of thee, and walk. And immediately be-
νετο υγιης ο ανθρωπος, και ηρε τον κραββατον
came sound the man, and took up the bed
αυτου, και περιεπατει. Ην δε σαββατον εν
of himself, and walked. It was and a sabbath in
εκεινη τη ημερα. ¹⁰ Ελεγον ουν οι Ιουδαιοι τω
that the day. Said then the Jews to the
τεθεραπευμενω. Σαββατον εστιν. ουκ εξεστι
having been healed: A sabbath it is: not it is lawful
σοι αραι τον κραββατον. ¹¹ Απεκριθη αυτοις.
for thee to carry the bed. He answered them:

CHAPTER V.

¹ After these things there was ‡ a Feast of the JEWS; and * Jesus went up to Jerusalem.

² Now there is in JERUSALEM ‡ near the SHEEP-GATE, a Bath, which is CALLED in Hebrew, *† Bethesda, having Five covered Walks.

³ In these were lying a Multitude of the SICK,—Blind, Lame, Withered,—* † [waiting the MOTION of the WATER.

⁴ For a Messenger at times went down into the BATH, and agitated the WATER; the FIRST, therefore, stepping in after the AGITATION of the WATER, was cured of Whatever Disease he was held.]

⁵ Now a certain Man was there, having been Thirty-eight Years in FEEBLE HEALTH.

⁶ JESUS seeing him lying, and knowing That he had now been thus a Long Time, says to him, "Dost thou wish to become well?"

⁷ The SICK person answered him, "Sir, I have no Man, that, when the WATER is agitated, he may put me into the BATH; but while I am coming, another goes down before me."

⁸ JESUS says to him, ‡ "Rise, take up thy COUCH, and walk."

⁹ And immediately the MAN became well, and took up his COUCH, and walked. ‡ Now That DAY was a Sabbath.

¹⁰ The JEWS, therefore, said to HIM who had been CURED, "It is a Sabbath; ‡ it is not lawful for thee to carry the COUCH."

* VATICAN MANUSCRIPT.—1. Jesus. 2. Bethsaida. 3. great—omit. 3, 4—omit.

† 2. Bethesda, signifies the house of mercy. ‡ 3, 4. This clause is without doubt the addition of some transcriber. Five of the most ancient MSS., either reject the whole or the principal part of the clause in brackets. Bloomfield says, "the whole narration savors of Jewish fancy." Meyer calls it a legendary addition. It is omitted by Mill and Tischendorf, and marked as spurious by Griesbach.

† 1. Lev. xxiii. 2; Deut. xvi. 1; John ii. 13. ‡ 2. Neh. iii. 1; xii. 30. ‡ 8. Matt. ix. 9; Mark ii. 11; Luke v. 24. ‡ 9. John ix. 14. ‡ 10. Exod. xx. 10; Neh. xiii. 19; Jer. xvi. 21; Matt. xii. 2; Mark ii. 24; iii. 4; Luke vi. 2; xiii. 14.

Ὁ ποιήσας με ὑγιή, ἐκεῖνος μοι εἶπεν· Ἀρον τον
He having made me sound, he to me said; Take up the
κρᾶββατον σου, καὶ περιπατεῖ. 12 Ἠρώτησαν
bed of thee, and walk. They asked
* [ουν] αὐτον· Τίς ἐστὶν ὁ ἄνθρωπος, ὃς εἶπων
[then] him; Who is the man, he saying
σοι· Ἀρον τον κρᾶββατον σου, καὶ περιπατεῖ;
to thee; Take up the bed of thee, and walk?
13 Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστίν· ὃ γὰρ
He but having been cured not knew who it is; the for
Ἰησοῦς ἐξενευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ.
Jesus slipped out, a crowd being in the place.
14 Μετὰ ταῦτα εὗρισκει αὐτον ὁ Ἰησοῦς ἐν τῷ
After these finds him the Jesus in the
ἱερῷ, καὶ εἶπεν αὐτῷ· Ἰδε, ὑγιὴς γεγονας· μὴ
temple, and said to him; See, sound thou hast become: no
κέτι ἁμαρτανε, ἵνα μὴ χειρὸν σοι τι γένηται.
longer do thou sin, that no worse to thee anything may happen.
15 Ἀπηλθεν ὁ ἄνθρωπος, καὶ ἀνγγεῖλε τοῖς
Went away the man, and told to the
Ἰουδαίοις, ὅτι Ἰησοῦς ἐστίν, ὃς ποιήσας αὐτον
Jews, that Jesus it is, he having made him
ὑγιή. 16 Καὶ διὰ τοῦτο ἐδιώκον τον Ἰησοῦν οἱ
sound. And through this persecuted the Jesus the
Ἰουδαῖοι, ὅτι ταῦτα ἐποίει ἐν σαββατῷ. 17 Ὁ
Jews, because these he did in a sabbath. The
δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατὴρ μου
and Jesus answered them: The father of me
ἕως ἄρτι ἐργάζεται, καγὼ ἐργάζομαι. 18 Διὰ
till now works, and I work. Through
τοῦτο οὖν πολλοὶ ἐζητοῦν αὐτον οἱ Ἰουδαῖοι
this therefore more sought him the Jews
ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σαββα-
to kill, because not only he was breaking the sabbath
τον, ἀλλὰ καὶ πατέρα ἰδίον ἔλεγε τον θεόν,
but also a father his own said the God,
ἰσὸν ἑαυτὸν ποίῳ τῷ θεῷ. 19 Ἀπεκρίνατο οὖν
equal himself making to the God. Answered then
ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω
the Jesus and said to them: Indeed indeed I say
ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν,
to you, not is able the son to do of himself nothing,
εἰ μὴ τι βλέπῃ τον πατέρα ποιοῦντα· ἃ
if not anything he may see the father doing: what
γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως
for ever he may do, these also the son in like manner
ποιεῖ. 20 Ὁ γὰρ πατὴρ φιλεῖ τον υἱόν, καὶ παν-
does: The for father loves the son, and all
τα δεικνύσιν αὐτῷ, ἃ αὐτὸς ποιεῖ· καὶ μείζονα
shows to him, what he does: and greater
τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.
of these shows to him works, so that you may wonder.
21 Ὡς περ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ
As for the father raises the dead ones and

11 * But he answered them, "HE who MADE me well, he said to me, Take up thy COUCH, and walk."

12 They asked him, "Who is the MAN THAT SAID to thee, * "Take up thy COUCH, and walk?"

13 But HE who had been CURED knew not who it was; for JESUS withdrew, a Crowd being in the PLACE.

14 After these things, * Jesus finds him in the TEMPLE, and said to him, "Behold, thou hast become well; † sin no more, lest something worse may happen to thee."

15 The MAN went away, and told the Jews That Jesus was HE who MADE him well.

16 And on account of this the JEWS persecuted JESUS, because he did These things on a Sabbath.

17 But * HE answered and said, † "My FATHER works till now, and I work."

18 For this, then, the JEWS † sought the more to kill him, because not only was he breaking the SABBATH, ‡ but he also said, that GOD was his own Father, making himself equal with GOD."

19 Then * he answered and said, "Indeed, I assure you, The SON can do nothing of himself, except what he may see the FATHER doing, for whatever he does, these things also does the SON in like manner."

20 For ‡ the FATHER loves the SON, and show him All what he himself does; and Greater Works than these will he show him, that you may wonder.

21 For as the FATHER raises up and makes alive the DEAD, ‡ so also the

* VATICAN MANUSCRIPT.—11. But he. 12. Then—omit. 12. Take up, and. 14. Jesus. 17. HE answered and said, My FATHER. 19. he answered and said.

† 14. Matt. xii. 45; John viii. 11. † 17. John ix. 4; xiv. 10. † 18. John vii. 19
† 18. John x. 80, 33; Phil. ii. 6. † 20. Matt. iii. 17; John iii. 35; 2 Pet. i. 17. † 21. Luke
vii. 14; viii. 54; John xi. 25, 26.

ζωοποιεῖ· οὕτω καὶ ὁ υἱός, οὓς θέλει, ζωοποιεῖ.
makes alive: thus also the son, whom he will, makes alive.

22 Οὐδε γὰρ ὁ πατήρ κρίνει οὐδενά· ἀλλὰ τὴν
Not even for the father judges any one; but the
κρισὶν πᾶσαν δέδωκε τῷ υἱῷ· 23 ἵνα πάντες
judgment all has given to the son; so that all

τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. Ὁ
may honor the son, even as they honor the father. He

μη τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα, τὸν
not honoring the son, not honors the father, that

πεμφάντα αὐτόν. 24 Ἀμὲν ἀμὲν λέγω ὑμῖν, ὅτι
having sent him. Indeed indeed I say to you, that

ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων, τῷ
he the word of me hearing, and believing, the

πεμφάντι με ἐχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν
having sent me has life age-lasting, and into judgment

οὐκ ἐρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανά-
not comes, but has passed out of the death

του εἰς τὴν ζωὴν. 25 Ἀμὲν ἀμὲν λέγω ὑμῖν,
into the life. Indeed indeed I say to you,

ὅτι ἐρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ
that comes an hour, and now is, when the dead ones

ἀκουσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ· καὶ
shall hear the voice of the son of the God; and

οἱ ἀκούσαντες ζήσονται. 26 Ὅσπερ γὰρ ὁ πα-
those having heard will live. As for the fa-
τήρ ἐχει ζωὴν ἐν ἑαυτῷ· οὕτως ἔδωκε καὶ τῷ
ther has life in himself; so he gave also to the

υἱῷ ζωὴν ἐχειν ἐν ἑαυτῷ. 27 Καὶ ἐξουσίαν ἔδω-
son life to have in himself. And authority he

κεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου
gave to him also judgment to execute, because a son of man

ἐστί. 28 Μὴ θαυμάζετε τοῦτο· ὅτι ἐρχεται ὥρα,
he is. Not wonder you this: because comes an hour,

ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκουσάνται
in which all those in the tombs shall hear

τῆς φωνῆς αὐτοῦ, 29 καὶ ἐκπορεύσονται, οἱ τὰ
the voice of him, and shall come forth, those the

ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ
good things having done, to a resurrection of life; those

*[δε] τὰ φανῶντα πράξαντες, εἰς ἀνάστασιν κρι-
[and] the evil things having done, to a resurrection of

σεως. 30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ
judgment. Not am able I to do of myself

οὐδέν. Καθὼς ἀκούω, κρίνω, καὶ ἡ κρίσις ἡ
nothing. Even as I hear, I judge, and the judgment the

ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τοῦ
mine just is; that not I seek the will the

ἐμοῦ, ἀλλὰ τὸ θέλημα τοῦ πεμφάντος με.
mine, but the will of the sending me.

31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία
If I testify concerning myself, the testimony

μου οὐκ ἐστὶν ἀληθής. 32 Ἄλλος ἐστὶν ὁ μαρ-
of me not is true. Another is he testi-

τυρῶν περὶ ἐμοῦ· καὶ οἶδα, ὅτι ἀληθής ἐστιν
fying concerning me; and I know, that true is

SON makes alive Whom
he pleases.

22 For the FATHER does
not even judge any one,
but † has given all JUDG-
MENT to the SON;

23 so that all may honor
the SON, even as they honor
the FATHER. † HE who
HONORS not the SON hon-
ors not THAT FATHER who
sent him.

24 Indeed, I truly say to
you, HE who HEARS my
WORD, and believes HIM
who SENT me, has aionian
Life, and comes not into
Judgment, but has passed
out of DEATH into LIFE.

25 Indeed, I assure you,
That an Hour comes, and
now is, when the DEAD
will hear the VOICE of the
SON of GOD, and THOSE
HAVING HEARD will live.

26 For as the FATHER
has Life in himself, so he
gave also to the SON to
have Life in himself;

27 and he gave him
Authority also to execute
Judgment, Because he is a
Son of Man.

28 Wonder not at this;
Because an Hour comes in
which ALL those in the
TOMBS will hear his VOICE,
29 and will come forth;
† THOSE HAVING DONE
GOOD things, to a Resurrec-
tion of Life; and THOSE
HAVING DONE EVIL things,
to a Resurrection of Judg-
ment.

30 I am not able to do
anything of myself; as I
hear, I judge; and MY
JUDGMENT is just, Because
I seek not † MY WILL, but
the will of HIM SENDING
me.

31 † Though I testify
concerning myself, † is not
my TESTIMONY true?

32 There is ANOTHER
who testifies concerning
me; and I know That the

SON makes alive Whom
he pleases.

22 For the FATHER does
not even judge any one,
but † has given all JUDG-
MENT to the SON;

23 so that all may honor
the SON, even as they honor
the FATHER. † HE who
HONORS not the SON hon-
ors not THAT FATHER who
sent him.

24 Indeed, I truly say to
you, HE who HEARS my
WORD, and believes HIM
who SENT me, has aionian
Life, and comes not into
Judgment, but has passed
out of DEATH into LIFE.

25 Indeed, I assure you,
That an Hour comes, and
now is, when the DEAD
will hear the VOICE of the
SON of GOD, and THOSE
HAVING HEARD will live.

26 For as the FATHER
has Life in himself, so he
gave also to the SON to
have Life in himself;

27 and he gave him
Authority also to execute
Judgment, Because he is a
Son of Man.

28 Wonder not at this;
Because an Hour comes in
which ALL those in the
TOMBS will hear his VOICE,
29 and will come forth;
† THOSE HAVING DONE
GOOD things, to a Resurrec-
tion of Life; and THOSE
HAVING DONE EVIL things,
to a Resurrection of Judg-
ment.

30 I am not able to do
anything of myself; as I
hear, I judge; and MY
JUDGMENT is just, Because
I seek not † MY WILL, but
the will of HIM SENDING
me.

31 † Though I testify
concerning myself, † is not
my TESTIMONY true?

32 There is ANOTHER
who testifies concerning
me; and I know That the

* VATICAN MANUSCRIPT.—29. and—omit.

† 31. By translating this interrogatively, this passage is harmonized with John viii. 14.

† 22. Matt. xi. 27; xxviii. 18; Luke x. 22; John iii. 35; xvii. 2; Acts xvii. 31; 1 Pet. iv. 6.
† 23. 1 John ii. 23. † 29. Dan. xii. 2; Matt. xxv. 32, 33, 46. † 32. Matt. xxvi. 39;
John iv. 34; vi. 38. † 31. John viii. 14; Rev. iii. 14.

ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ. ³³ Ὑμεῖς
the testimony, which he testifies concerning me. You
ἀπεσταλκατέ πρὸς Ἰωάννην, καὶ μεμαρτυρηκε
have sent to John, and he has testified
τῇ ἀληθείᾳ. ³⁴ Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν
to the truth. I but not from a man the
μαρτυρίαν λαμβάνω· ἀλλὰ ταῦτα λέγω, ἵνα
testimony receive; but these things I say, that
ὑμεῖς σωθῆτε. ³⁵ Ἐκεῖνος ἦν ὁ λύχνος ὁ καί-
you may be saved. He was the lamp the burn-
μενος καὶ φαίνων· ὑμεῖς δὲ ἠθελήσατε ἀγαλλι-
ing and shining: you and were willing to re-
σθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. ³⁶ Ἐγὼ
joyce for an hour in the light of him. I
δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ
but have the testimony greater of the John: the
γὰρ ἔργα, ἃ ἔδωκε μοι ὁ πατήρ, ἵνα τελειώσω
for works, which gave to me the father, that I might finish
αὐτὰ, αὐτὰ τὰ ἔργα, ἃ ἐγὼ ποίω, μαρτυρεῖ
them, these the works, which I do, testifies
περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπεσταλκε. ³⁷ Καὶ
concerning me, because the father me has sent. And
ὁ πεμφσας με πατήρ αὐτός μεμαρτυρηκε περὶ
he having sent me father himself has testified concerning
ἐμοῦ. Οὐτε φωνὴν αὐτοῦ ἀκηκοάτε πώποτε,
me. Neither a voice of him have you heard at any time,
οὔτε εἶδος αὐτοῦ ἑώρακατε. ³⁸ Καὶ τὸν λόγον
nor form of him have you seen. And the word
αὐτοῦ οὐκ ἐχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπεσ-
of him not you have abiding in you; because whom sent
τείλει· ἐκεῖνος, τοῦτ' ὅτι ὑμεῖς οὐ πιστεύετε.
he, this you not believe.
³⁹ Ἐρευνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν
you search the writings, because you think in
αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναι εἰσὶν αἱ
them life age-lasting to have: and they are those
μαρτυροῦσαι περὶ ἐμοῦ. ⁴⁰ καὶ οὐ θέλετε εἰσελθεῖν
testifying concerning me; and not you are willing to come
πρὸς με, ἵνα ζωὴν ἐχητέ. ⁴¹ Δόξαν παρὰ ἀνθρώ-
to me, so that life you may have. Glory from men
πων οὐ λαμβάνω. ⁴² ἀλλ' ἐγνώκα ὑμᾶς, ὅτι τὴν
not I receive; but I have known you, that the
ἀγαπὴν τοῦ θεοῦ οὐκ ἐχετε ἐν ἑαυτοῖς. ⁴³ Ἐγὼ
love of the God not you have in yourselves. I
ἐληλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ
have come in the name of the father of me, and not
λαμβάνετε με· εἰ ἄλλος ἐλθῇ ἐν τῷ ὀνόματι
you receive me: if another should come in the name
τῷ ἰδίῳ, ἐκεῖνον ληψέσθε. ⁴⁴ Πῶς δύνασθε
the own, him you will receive. How are able
ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνον-
you to believe, glory from one another receiving,
τες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μονοῦ θεοῦ οὐ
and the glory that from the only God not
ζητεῖτε; ⁴⁵ Μὴ δοκεῖτε, ὅτι ἐγὼ κατηγορήσω
you seek? Not think you, that I will accuse

TESTIMONY which he tes-
tifies of me is true.

³³ † You have sent to
John, and he has testified
to the TRUTH.

³⁴ But I receive not
TESTIMONY from a Man
(only); but These things I
say, that you may be saved.

³⁵ He was the BURNING
and shining LAMP; and
you were willing, for a
Time, to rejoice in his
LIGHT.

³⁶ But I have TESTIMO-
NY greater than JOHN'S;
for the WORKS which the
FATHER gave me, that I
might finish them; † These
WORKS which * I do, tes-
tify concerning me, That
the FATHER has sent Me.

³⁷ And the FATHER who
SENT me, he has testified
concerning me; † (though
you have not, at any time,
either heard his Voice, or
seen his Form.)

³⁸ And his WORD you
have not remaining in you;
Because you believe not
him whom he sent.

³⁹ You search the SCRIP-
TURES, Because you think
by them to obtain aionian
Life; † and they are THOSE
TESTIFYING of me;

⁴⁰ and yet you are not
willing to come to me that
you may obtain Life.

⁴¹ I receive not Glory
from Men;

⁴² but I know you, That
you have not the LOVE of
God in yourselves.

⁴³ I have come in the
NAME of my FATHER, and
you do not receive me; if
another should come in his
OWN NAME, him you will
receive.

⁴⁴ † How can you be-
lieve, receiving Glory one
from another; and THAT
GLORY from the ONLY God
you do not seek.

⁴⁵ Do not think That I
will accuse you to the

* VATICAN MANUSCRIPT.—36. I do.

44. the ONLY one.

† 33. John i. 15, 19, 27, 32.
xvii. 5; John vi. 27; viii. 18.

† 36. John iii. 2; x. 25; xv. 24.

† 37. Matt iii. 17;

† 39. Deut. xviii. 15, 18; Luke xxiv. 27; John i. 45.

44. John xii. 43.

ὅμων ^{you} πρὸς ^{to} τὸν ^{the} πατέρα· ^{is} ἐστὶν ^{he} ὁ ^{accusing} κατηγορῶν
 ὑμῶν, Μωσῆς, εἰς ^{into} ὃν ^{whom} ὑμεῖς ^{you} ἠλπικατε. ⁴⁶ Εἰ
 γὰρ ^{for} ἐπιστευετε ^{you} Μωσῇ, ^{you} ἐπιστευετε ^{would} ἀν' ^{believe} ἐμοί·
 περὶ ^{concerning} γὰρ ^{for} ἐμοῦ ^{me} ἐκεῖνος ^{he} ἐγράψεν. ⁴⁷ Εἰ ^{if} δὲ ^{but} τοῖς
 ἐκείνου ^{of} γραμμασιν ^{writings} οὐ ^{not} πιστευετε, ^{how} πῶς ^{the} τοῖς ^{my} ἐμοῖς
 ῥήμασι ^{words} πιστευσετε.

ΚΕΦ. 5'. 6.

Ἰ Μετὰ ταῦτα ἀπηλθεν ὁ Ἰησοῦς περὰν τῆς
 ὁ θαλάσσης τῆς Γαλιλαίας, τῆς Τιβεριαδος.
 * Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἑώραν
 τὰ σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.
 Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ
 ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. ⁴ Ἦν δὲ
 ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. ⁵ Ἐπα-
 ρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεασάμε-
 νος ὅτι πολὺς ὄχλος ἐρχεται πρὸς αὐτόν, λέγει
 πρὸς τὸν Φίλιππον· Ποθεν ἀγορασόμεν ἄρτους,
 ἵνα φαγῶσιν οὗτοι; ⁶ (Τοῦτο δὲ εἶλεγε πειράζων
 αὐτοῦ· αὐτὸς γὰρ ᾔδει, τί ἐμελλε ποιεῖν.)
 Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηνარიῶν
 ἄρτοι οὐκ ἀρκουσὶν αὐτοῖς, ἵνα ἕκαστος
 * [αὐτῶν] βραχὺ τι λαβῇ. ⁸ Λέγει αὐτῷ εἰς ἐκ
 τῶν μαθητῶν αὐτοῦ, Ἀνδρέας, ὁ ἀδελφὸς Σιμων
 Πέτρου· ⁹ Ἔστι παιδαριὸν ἓν ὧδε, ὃ ἐχει
 πέντε ἄρτους κριθίνους, καὶ δύο ὀψαρία· ἀλλὰ
 ταῦτα τί ἐστὶν εἰς τοσούτους; ¹⁰ Εἶπε * [δὲ] ὁ
 Ἰησοῦς· Ποιῆσατε τοὺς ἀνθρώπους ἀναπεσεῖν.
 Ἦν δὲ χορτὸς πολὺς ἐν τῷ τοπῷ. Ἀνεπεσον

FATHER. * HE who AC-
 CUSES you to the FATHER
 is Moses, in whom you
 have hoped.

46 For if you believed
 Moses you would believe
 me, † for he wrote about
 me.

47 But if you do not
 believe HIS Writings, how
 * can you believe MY
 Words?"

CHAPTER VI.

1 † After these things
 Jesus went across THAT
 LAKE of GALILEE, the TI-
 BERIAS.

2 And a great Crowd
 were following him, Be-
 cause they saw the SIGNS
 which he was performing
 on the SICK.

3 And * Jesus went up
 into the MOUNTAIN, and
 was sitting there with his
 DISCIPLES.

4 And the PASSOVER, the
 FEAST of the JEWS, was
 near.

5 Then JESUS, lifting up
 his EYES, and seeing that
 a great Crowd was coming
 to him, says to * Philip,
 "Whence * may we buy
 Loaves that these may eat."

6 (But this he said,
 trying him; for he knew
 what he was about to do.)

7 Philip answered him,
 "Loaves costing † Two
 Hundred Denarii are not
 enough for them, that each
 may take a little."

8 One of his DISCIPLES,
 Andrew, the BROTHER of
 Simon Peter, says to him,

9 "Here is a Little boy,
 who has Five barley Loaves
 and Two Small fishes; but
 what are these for so
 many?"

10 Jesus said, "Make
 the MEN recline." And
 there was much Grass in
 the PLACE. The men,

* VATICAN MANUSCRIPT.—45. HH who ACCUSES you to the FATHER is Moses, in whom.
 47. can you believe. 3. Jesus. 5. Philip. 5. may we buy. 7. of them—omit.
 10. and—omit.

† 7. In value about thirty dollars, or about £6. 8s. sterling.

† 40. Gen. iii. 15; xii. 3; xviii. 18; xxii. 18; xlix. 10; Deut. xviii. 15, 18; John i. 45; Acts
 xxvi. 22. † 1. Matt. xiv. 15; Mark vi. 35; Luke ix. 10, 12.

οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὥσει πεντακίχλιοι.
therefore the men the number about five thousand.
11 Ἐλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαρισ-
Took and the loaves the Jesus, and having given
 τήσας διέδωκε * [τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ]
thanks distributed [to the disciples, the and disciples]
 τοῖς ἀνακείμενοις· ὁμοίως καὶ ἐκ τῶν ὀψαριῶν
to those reclining; in like manner also of the fishes
 ὅσον ἠθελον. **12** Ὡς δὲ ἐνεπλησθησαν, λέγει τοῖς
what they wished. When and they were filled, he says to the
 μαθηταῖς αὐτοῦ· Συναγαγετε τὰ περισσευσάντα
disciples of himself: Collect the remaining
 κλάσματα, ἵνα μὴ τι ἀποληται. **13** Συναγαγόν
fragments, so that not any may be lost. They collected
 οὖν, καὶ ἐγεμισάν δώδεκα κοφίνους κλασμάτων
therefore, and filled twelve baskets of fragments
 ἐκ τῶν πεντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσ-
out of the five loaves of the barley, which remained
 σευσε τοῖς βεβρωκοσιν. **14** Οἱ οὖν ἄνθρωποι
to those having eaten. The therefore men
 ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἐλέγον·
seeing what did a sign the Jesus, said:
 Ὅτι οὗτος ἐστὶν ἀληθῶς ὁ προφήτης, ὃ ἐρχο-
That this is truly the prophet, he com-
 μένος εἰς τὸν κόσμον.
ing into the world.
15 Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἐρχεσθαι,
Jesus therefore knowing that they were about to come,
 καὶ ἀρπαῆζειν αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασι-
and to seize him, that they might make him, a king,
 λεά, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτός
retired again into the mountain himself
 ὁ μόνος. **16** Ὡς δὲ ὄψια ἐγένετο, κατέβησαν οἱ
alone. As and evening it became, went down the
 μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν. **17** Καὶ ἐμβαν-
disciples of him on the sea. And stepping
 τες εἰς τὸ πλοῖον, ἤρχοντο περὰν τῆς θαλάσσης
into the ship, they were going over the sea
 εἰς Καπερναοὺμ. Καὶ σκοτία ἤδη ἐγεγονεί,
to Capernaum. And dark now it had become,
 καὶ οὐκ ἐληλυθεὶ πρὸς αὐτοὺς ὁ Ἰησοῦς. **18** Ἡ
and not had come to them the Jesus. The
 τε θάλασσα, ἀνέμου μεγάλου πνεόντος διηγεί-
and sea, a wind great blowing was becoming
 ρετο. **19** Ἐληλακότες οὖν ὡς στραδίους εἰκοσι-
agitated. Having driven therefore about furlongs twenty-
 πέντε ἢ τριακοντα, θεωροῦσι τὸν Ἰησοῦν
five or thirty, they see the Jesus
 περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ
walking on the sea, and near the
 πλοίου γινομένου· καὶ ἐφοβήθησαν. **20** Ὁ δὲ
ship was coming; and they were afraid. He but
 λέγει αὐτοῖς· Ἐγώ εἰμι, μὴ φοβείσθε. **21** Ἦθε-
says to them; I am, not fear you. They were
 λον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον· καὶ
willing therefore to receive him into the ship; and

therefore, reclined, in NUM-
 BER about five thousand.

11 * Then JESUS took
 the LOAVES, and having
 given thanks, he distri-
 buted to THOSE RECLIN-
 ING; in like manner also
 of the FISHES, as much as
 they wished.

12 And when they were
 filled, he says to the DISCI-
 PLES, "Collect the RE-
 MAINING FRAGMENTS, so
 that nothing may be lost."

13 Then they collected,
 and filled Twelve Baskets
 with Fragments, from the
 FIVE BARLEY LOAVES,
 which remained to THOSE
 who had EATEN.

14 The MEN, therefore,
 seeing the * Sign that JE-
 SUS did, said, "This is truly
 † THAT PROPHET COMING
 into the WORLD."

15 Then Jesus seeing
 That they were about to
 come and seize him, that
 they might make him a
 King, retired again into
 the MOUNTAIN, himself
 alone.

16 ‡ And as it became
 Evening, his DISCIPLES
 went down to the LAKE,

17 and having entered
 the BOAT, were crossing
 the LAKE to Capernaum.
 And it had already become
 dark, and JESUS had not
 * yet come to them.

18 And the LAKE was
 becoming agitated by a
 great Wind blowing.

19 Having, therefore,
 driven about twenty-five or
 thirty Furlongs, they see
 JESUS walking on the
 LAKE, and approaching
 the BOAT; and they were
 afraid.

20 But HE says to them,
 "It is I; be not afraid."

21 They were willing,
 therefore, to receive him
 into the BOAT. And im-

* VATICAN MANUSCRIPT.—11. Then JESUS.
 PLES.—omit.

14. Signs.

17. yet come.

11. to the DISCIPLES, and the DISCI-

† 14. Gen. xlix. 10; Deut. xviii. 15, 18; Matt. xi. 3; John i. 21; iv. 19, 25. vii. 40.
 ‡ 16. Matt. xiv. 23; Mark vi. 47.

ευθεως το πλοιον εγενετο επι της γης, εις ην
immediately the ship was at the land, to which
υπηγον.
they were going.

22 Τη επαυριον ο οχλος, ο εστηκες περαν της
The next day the crowd, that standing over the
θαλασσης, ιδων, οτι πλοιαριοι αλλο ουκ ην
sea, seeing, that boat other not was
εκει, ει μη εν, και οτι ου συνεισηλθε τοις
there, if not one, and that not went with the
μαθηταις αυτου ο Ιησους εις το πλοιον, αλλα
disciples of himself the Jesus into the boat, but
μονοι οι μαθηται αυτου απηλθον. 23 (αλλα δε
alone the disciples of him went away; (other but
ηλθε πλοιαρια εκ Τιβεριαδος εγγυς του τοπου,
came boats from Tiberias near the place,
οπου εφαγον τον αρτον, ευχαριστησαντος του
where they ate the bread, having given thanks the
κυριου.) 24 οτε ουν ειδεν ο οχλος, οτι Ιησους
Lord;) when therefore saw the crowd, that Jesus
ουκ εστιν εκει, ουδε οι μαθηται αυτου, ενεβησαν
not is there, nor the disciples of him, they entered
αυτοι εις τα πλοια, και ηλθον εις Καπερναουμ,
themselves into the boats, and came to Capernaum,
ζητουντες τον Ιησουν. 25 Και ευροντες αυτον
seeking the Jesus. And finding him
περαν της θαλασσης, ειπον αυτω· 'Ραββι, ποτε
beyond the sea, they said to him; Rabbi, when
ωδε γεγονας; 26 Απεκριθη αυτοις ο Ιησους και
here didst thou come? Answered them the Jesus and
ειπεν· Αμην αμην λεγω υμιν· Ζητειτε με, ουχ
said; Indeed indeed I say to you: You seek me, not
οτι ειdete σημεια, αλλ' οτι εφαγετε εκ των
because you saw signs, but because you ate of the
αρτων, και εχορτασθητε. 27 Εργαζεσθε μη την
loaves, and were filled. Work you not the
βρωσιν την απολλυμενην, αλλα την βρωσιν την
food that perishing, but the food that
μενουσαν εις ζωην αιωνιον, ην ο υιος του ανθρω-
abiding into life age-lasting, which the son of the man
που υμιν δωσει· τουτον γαρ ο πατηρ εσφραγι-
to you will give: him for the father sealed
σεν ο θεος. 28 Ειπον ουν προς αυτον· Τι
the God. Said therefore to him: What
ποιωμεν, ινα εργαζωμεθα τα εργα του θεου;
shall we do, that we may work the works of the God?
29 Απεκριθη ο Ιησους και ειπεν αυτοις· Τουτο
Answered the Jesus and said to them: This
εστι το εργον του θεου, ινα πιστευσητε εις ον
is the work of the God, that you may believe into whom
απεστειλεν εκεινος. 30 Ειπον ουν αυτω· Τι
sent he. They said therefore to him: What
ουν ποιεις συ σημειον, ινα ιδωμεν και πιστευ-
then dost thou sign, that we may see and we may be-
σωμεν σοι; τι εργαζη; 31 Οι πατερες ημων το
live thee? what dost thou work? The fathers of us the
μαννα εφαγον εν τη ερημω, καθως εστι γεγραμ-
manna ate in the desert, as it is having been

mediately the BOAT was at
the LAND to which they
were going.

22 On the NEXT DAY,
THAT CROWD STANDING
by the side of the LAKE,
seeing That there was no
other Boat there, except
one, and That JESUS went
not with his DISCIPLES into
the BOAT, but his DISCI-
PLES went away alone;—

23 (but Other Boats
came from Tiberias near
the PLACE where they ate
the BREAD, when the LORD
had given thanks;—)

24 when, therefore, the
CROWD saw That Jesus
was not there, nor his DIS-
CIPLES, they entered the
BOATS, and came to Caper-
naanum, seeking JESUS.

25 And finding him be-
yond the LAKE, they said
to him, "Rabbi, when didst
thou arrive here?"

26 JESUS answered them
and said, "Indeed, truly I
say to you, You do not seek
me Because you saw the
Signs, but Because you ate
of the LOAVES, and were
satisfied.

27 Labor not for THAT
FOOD which PERISHES,
but for THAT FOOD which
abides to aionian Life,
which the SON of MAN will
give you; ‡ for him, the
FATHER, GOD, has sealed."

28 They said to him,
therefore, "What shall we
do, that we may perform
the WORKS of God?"

29 JESUS answered and
said to them, ‡ "This is the
WORK of GOD, that you
should believe into him
whom he sent."

30 They said to him,
therefore, ‡ "What Sign,
dost thou perform, that we
may see and believe thee?
What dost thou work?"

31 ‡ Our FATHERS ate
the MANNA in the DESERT,
as it has been written,

‡ 27. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35; John i. 33; v. 37; viii. 18;
Acts ii. 22; 2 Pet. i. 17. ‡ 29. 1 John iii. 23. ‡ 30. Matt. xii. 38; xvi. 1; Mark
viii. 11; 1 Cor. i. 22. ‡ 31. Exod. xvi. 15; Num. xi. 7; Neh. ix. 15; 1 Cor. x. 8.

μενον. "Αρτον εκ του ουρανου εδωκεν αυτοις
written; "Bread from the heaven gave them
φαγειν." 32 Ειπεν ουν αυτοις ο Ιησους. Αμην
to eat." Said therefore to them the Jesus; Indeed
αμην λεγω υμιν, ου Μωσης δεδωκεν υμιν τον
indeed I say to you, not Moses has given to you the
αρτον εκ του ουρανου. αλλ' ο πατηρ μου
bread from the heaven; but the father of me
διδωσιν υμιν τον αρτον εκ του ουρανου τον
gives to you the bread from the heaven the
αληθινον. 33 Ο γαρ αρτος του θεου εστιν ο
true. The for bread of the God is he
καταβαινων εκ του ουρανου, και ζων διδους
coming down from the heaven, and life is giving
τω κοσμο. 34 Ειπον ουν προς αυτον. Κυριε,
to the world. They said then to him: O sir,
παντοτε δος ημιν τον αρτον τουτον. 35 Ειπε
always give to us the bread this. Said
*[δε] αυτοις ο Ιησους. Εγω ειμι ο αρτος της
[but] to them the Jesus: I am the bread of the
ζωης. ο ερχομενος προς με, ου μη πειναση.
life: he coming to me, not not may hunger:
και ο πιστευων εις εμε, ου μη διψηση πωποτε.
and he believing into me, not not may thirst ever.
36 Αλλ' ειπον υμιν, οτι και εωρακατε με, και ου
But I said to you, that even you have seen me, and not
πιστευετε. 37 Παν ο διδωσι μοι ο πατηρ, προς
you believe. All what gives to me the father, to
εμε ηξει. και τον ερχομενον προς με, ου μη
me will come: and the coming to me, not not
εκβαλω εξω. 38 οτι καταβηκα εκ του ουρα-
I will cast out; because I have come down from the hea-
νου, ουχ ινα ποιω το θελημα το εμον, αλλα
ven, not that I may do the will the mine, but
το θελημα του πεμψαντος με. 39 Τουτο δε εστι
the will of the having sent me, This and is
το θελημα του πεμψαντος με, ινα παν ο
the will of the having sent me, that every one which
δεδωκε μοι, μη απολεσω εξ αυτου, αλλα ανασ-
he has given to me, not I may lose out of it, but raise
τησω αυτο εν τη εσχατη ημερα. 40 Τουτο γαρ
up it in the last day. This for
εστι το θελημα του πεμψαντος με, ινα πας ο
is the will of the having sent me, that all who
θεωρων τον υιον, και πιστευων εις αυτον, εχη
seeing the son, and believing into him, may have
ζων αιωνιον. και αναστησω αυτον εγω τη
live age-lasting; and will raise up him I in the
εσχατη ημερα.
last day.

41 Εγογγυζον ουν οι Ιουδαιοι περι αυτου, οτι
Were murmuring then the Jews about him, because
ειπεν. Εγω ειμι ο αρτος ο καταβας εκ του ου-
he said; I am the bread that having come down from the hea-
ρανου. 42 και ελεγον. Ουχ ουτος εστιν Ιησους ο
ven; and they said; Not this is Jesus the

† 'He gave them Bread
from HEAVEN to eat.'

32 JESUS then said to
them, "Indeed, I assure
you, Moses did not give you
the BREAD from HEAVEN;
but my FATHER gives
you the TRUE BREAD from
HEAVEN."

33 For the BREAD of
GOD is THAT which DE-
SCENDS from HEAVEN,
and is giving Life to the
WORLD."

34 They, therefore, said
to him, "Sir, always give
us this BREAD."

35 JESUS said to them,
"I am the BREAD of LIFE.
† HE who COMES to me
will by no means hunger;
and HE who BELIEVES into
me will never thirst."

36 But I said to you,
That you have even seen
me, and yet you do not be-
lieve.

37 Whatever the FATHER
gives me will come to me;
and HIM, who COMES to
me, I will by no means re-
ject;

38 because I have de-
scended from HEAVEN,
† not that I may do MY
WILL, but the WILL of
HIM who SENT me.

39 And this is the WILL
of HIM who SENT me,
† that I may lose nothing
of all that he HAS GIVEN
me, but may raise it up at
the LAST Day.

40 For this is the WILL
of HIM who SENT me, that
EVERY ONE SEEING the
SON, † and BELIEVING into
him, may have aionian
Life; and I will raise him
up at the LAST Day."

41 Then the JEWS mur-
mured about him, Because
he said, "I am THAT
BREAD which DESCENDED
from HEAVEN."

42 And they said, † "Is
not this Jesus, the SON of

* VATICAN MANUSCRIPT.—35. But—omit.

† 31. Psa. lxxviii. 24, 25.
x. 2; xvii. 12; xviii. 9.
vi. 8; Luke iv. 22.

† 35. John iv. 14; vii. 37.
† 40. John iii. 16, 18; iv. 14.

† 38. John v. 30. † 39. John
† 42. Matt. xiii. 55; Mark

νίος Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ
son of Joseph, of whom we know the father and
τὴν μητέρα; Πῶς οὖν λέγει οὗτος· Ὅτι ἐκ
the mother? How then he says this; That from
τοῦ οὐρανοῦ καταβέβηκα; ⁴³ Ἀπεκριθὴ δὲ Ἰησοῦς
the heaven I have come down? Answered the Jesus
καὶ εἶπεν αὐτοῖς· Μὴ γογγυζετε μετ' ἀλλήλων.
and said to them: Not murmur you with one another.
⁴⁴ Οὐδεὶς δύναται ελθεῖν πρὸς με, εἰ μὴ ὁ
No one is able to come to me, if not the
πατήρ, ὁ πεμφσας με, ἐλκύσῃ αὐτόν, καὶ ἐγὼ
father, that having sent me, may draw him, and I
ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁵ Ἔστι
will raise up him in the last day. It is
γεγραμμένον ἐν τοῖς προφήταις· “Καὶ ἐσονται
having been written in the prophets: “And they shall be
πάντες διδασκῶντες θεοῦ.” Πᾶς δὲ ἀκουσας παρα
all taught of God.” Every one who having heard from
τοῦ πατρὸς καὶ μαθὼν, ἐρχεται πρὸς με. ⁴⁶ Οὐχ
the father and having learned, comes to me. Not
ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ ὢν παρὰ
that the father any one has seen, if not he being from
τοῦ θεοῦ· οὗτος ἑώρακε τὸν πατέρα. ⁴⁷ Ἀμην
the God: this has seen the father. Indeed
ἀμην λέγω ὑμῖν, ὁ πιστευὼν * [εἰς ἐμε,] ἔχει
Indeed I say to you, he believing [into me,] has
ζῶν αἰώνιον. ⁴⁸ Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.
life age-lasting. I am the bread of the life.
⁴⁹ Οἱ πατέρες ὑμῶν ἐφαγον τὸ μαννα ἐν τῇ ἐρη-
The fathers of you ate the manna in the desert,
μῳ, καὶ ἀπεθάνον· ⁵⁰ οὗτος ἐστὶν ὁ ἄρτος, ὁ ἐκ
and died; this is the bread, that from
τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ
the heaven coming down, so that any one of it
φαγῇ, καὶ μὴ ἀποθάνῃ. ⁵¹ Ἐγὼ εἰμι ὁ ἄρτος ὁ
may eat, and not may die. I am the bread that
ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβας· εἰ τις φαγῇ
living that from the heaven having come down: if any one may eat
ἐκ τούτου τοῦ ἁρτου, ζήσεται εἰς τὸν αἰῶνα. Καὶ
of this the bread, he shall live into the age. And
ὁ ἄρτος δέ, * [ὃν ἐγὼ δώσω,] ἡ σὰρξ μου ἐστίν,
the bread also, [which I will give,] the flesh of me is,
ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.
which I will give in behalf of the of the world life.
⁵² Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι,
Were contending therefore with one another the Jews,
λεγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν
saying; How is able this to us to give the
σάρκα φαγεῖν; ⁵³ Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·
flesh to eat? Said then to them the Jesus;
Ἀμην ἀμην λέγω ὑμῖν, εἰ μὴ φαγῇτε τὴν
Indeed indeed I say to you, if not you may eat the
σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πῖνῃτε αὐτοῦ
flesh of the son of the man, and you may drink of him
τὸ αἷμα, οὐκ ἔχετε ζῶν ἐν ἑαυτοῖς. ⁵⁴ Ὁ
the blood, not you have life in yourselves. He

Joseph, Whose FATHER and MOTHER we know? How, * then, does he say, ‘I have come down from HEAVEN?’”

⁴³ JESUS answered and said to them, “Murmur not one with another.

⁴⁴ No one can come to me, unless THAT FATHER who SENT me draw him; and I will raise him up at the LAST Day.

⁴⁵ ‡ It has been written in the PROPHETS, ‘And ‘they shall all be taught of ‘God.’ Every one HAVING HEARD and having learned of the FATHER, comes to me.

⁴⁶ Not that any one has seen the FATHER, ‡ except HE who is from * God; ‡ HE has seen the FATHER.

⁴⁷ Indeed, I assure you, ‡ HE BELIEVING into me has aionian Life.

⁴⁸ I am the BREAD of LIFE.

⁴⁹ Your FATHERS ate the MANNA in the DESERT, and died.

⁵⁰ This is THAT BREAD DESCENDING from HEAVEN, so that any one may eat of it, and not die.

⁵¹ I am THAT LIVING BREAD who ‡ HAS DESCENDED from HEAVEN. If any one eat of This BREAD, he shall live to the AGE; and the BREAD is my FLESH, which I will give in behalf of the LIFE of the WORLD.”

⁵² The JEWS, therefore, ‡ were contending with each other, saying, “How can HE give us his FLESH to eat?”

⁵³ Then JESUS said to them, “Indeed, I assure you, ‡ if you do not eat the FLESH of the SON of MAN, and drink His BLOOD, you have no Life in yourselves.

* VATICAN MANUSCRIPT.—42. now then.
51. that I will give—omit.

40. God.

47. into me—omit.

‡ 45. Isa. liv. 13; Jer. xxxi. 34; Micah iv. 2; Heb. viii. 10; x. 16. ‡ 46. John i. 18; v. 37.
‡ 47. John iii. 16, 18, 36. ‡ 51. John iii. 13. ‡ 52. John vii. 43; ix. 16; x. 18.
‡ 53. Gal. ii. 20.

τρῶγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα,
 eating of me the flesh, and drinking of me the blood,
 ἔχει ζωὴν αἰώνιον· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ
 has life age-lasting; and I will raise up him in the
 ἐσχάτῃ ἡμέρᾳ. ⁵⁵ Ἡ γὰρ σὰρξ μου ἀληθῶς
 last day. The for flesh of me truly
 ἐστὶ βρῶσις, καὶ τὸ αἷμα μου ἀληθῶς ἐστὶ
 is food, and the blood of me truly is
 ποσις. ⁵⁶ Ὁ τρῶγων μου τὴν σάρκα, καὶ πίνων
 drink. He eating of me the flesh, and drinking
 μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.
 of me the blood, in me abides, and I in him.
⁵⁷ Καθὼς ἀπέστειλε με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ
 As sent me the living father, and I live
 διὰ τοῦ πατέρα· καὶ ὁ τρῶγων με, καὶ κεῖνος
 through the father; also he eating me, even he
 ζήσεται δι' ἐμεῖ. ⁵⁸ Οὗτος ἐστὶν ὁ ἄρτος, ὁ ἐκ
 shall live through me. This is the bread, that from
 τοῦ οὐρανοῦ καταβὰς· οὐ καθὼς ἐφαγον οἱ
 the heaven having come down; not as ate the
 πατέρες ὑμῶν, καὶ ἀπεθάνον· ὁ τρῶγων τούτου
 fathers of you, and died; he eating this
 τοῦ ἁρτοῦ, ζήσεται εἰς τὸν αἰῶνα. ⁵⁹ Ταῦτα
 the bread, shall live into the age. These things
 εἶπεν ἐν συναγωγῇ διδασκῶν ἐν Καπερναούμ.
 he said in a synagogue teaching in Capernaum.
⁶⁰ Πολλοὶ οὖν ἀκουσάντες ἐκ τῶν μαθητῶν
 Many therefore having heard of the disciples
 αὐτοῦ, εἶπον· Σηλῆρος ἐστὶν οὗτος ὁ λόγος·
 of him, said; Hard is this the saying;
 τίς δύναται αὐτοῦ ἀκοῦειν; ⁶¹ Εἰδὼς δὲ ὁ Ἰησοῦς
 who is able it to hear? Knowing but the Jesus
 ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθη-
 in himself, that were murmuring about this the disci-
 ται αὐτοῦ, εἶπεν αὐτοῖς· Τοῦτο ὑμᾶς σκανδαλι-
 ples of himself, he said to them; This you offends?
 ζεῖ; ⁶² Εἰ οὖν θεωρεῖτε τὸν υἱὸν τοῦ ἀνθρώπου
 If then you should see the son of the man
 ἀναβαίνοντα, ὅπου ἦν τὸ πρότερον; ⁶³ Τὸ
 ascending, where he was the first? The
 πνεῦμα ἐστὶ τὸ ζῶοποιον· ἡ σὰρξ οὐκ ὠφελεῖ
 spirit is that making alive; the flesh not profits
 οὐδέν. Τα ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμα
 nothing. The words, which I speak to you, spirit
 ἐστὶ καὶ ζωὴ ἐστίν. ⁶⁴ Ἀλλ' εἰσιν ἐξ ὑμῶν
 is and life is. But are of you
 τινες, οἳ οὐ πιστεύουσιν· ἦδει γὰρ ἐξ ἀρχῆς ὁ
 some, who not believe; knew for from beginning the
 Ἰησοῦς, τινες εἰσιν οἳ μὴ πιστεύοντες, καὶ τίς
 Jesus, some are who not believing, and who
 ἐστὶν ὁ παραδῶσάς αὐτόν. ⁶⁵ Καὶ εἶπεν· Διὰ
 is he about betraying him. And he said; Through
 τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν
 this I have said to you that no one is able to come
 πρὸς με, εἰ μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ
 to me, if not may behaving been given to him from the
 πατρός μου. ⁶⁶ Ἐκ τούτου πολλοὶ ἀπηλθόντων
 father of me. From this many went the

54 HE who EATS My FLESH, and drinks My BLOOD, has aionian Life, and I will raise him up at the LAST Day.

55 For my FLESH is *the True Food, and my BLOOD is *the True Drink.

56 HE who EATS My FLESH, and DRINKS My BLOOD, † abides in me, and I in him.

57 As the LIVING Father sent me, and I live through the FATHER; so HE who EATS me, even HE shall live through me.

58 This is THAT BREAD which HAS DESCENDED from *Heaven. Not as *the FATHERS ate, and died; HE who EATS This BREAD shall live to the AGE."

59 These things he said, teaching in a Synagogue, in Capernaum.

60 † Many, therefore, of his DISCIPLES, hearing, said, "Hard is This SAYING; who can hear it?"

61 But JESUS, knowing in himself, That his DISCIPLES were murmuring about This, he said to them, "Does this offend You?"

62 † What then, if you should see the SON of MAN ascending where he was BEFORE?

63 † The SPIRIT is THAT which MAKES ALIVE; the FLESH profits nothing; the WORDS which I *have spoken to you are Spirit and are Life.

64 But there are some of you who do not believe." For † JESUS knew from the Beginning who those were that did not BELIEVE, and who he was that was about to BETRAY him.

65 And he said, "Because of this I have said to you, That no one can come to me, unless it may be given him from the *FATHER."

66 From this time many

* VATICAN MANUSCRIPT.—55. the True Food.
 58. the FATHERS.

55. the True Drink.

58. Heaven.

† 56. 1 John iii. 24; iv. 15, 16.
 19; Acts i. 9; Eph. iv. 8.

† 60. Matt. xi. 6.
 † 63. 2 Cor. iii. 6.

† 62. John iii. 13; Mark xvi
 19; Acts i. 9; Eph. iv. 8.
 † 64. John ii. 24, 25; xiii. 11.

μαθητων αυτου εις τα οπισω· και ουκετι μετ'
disciples of him into the things behind; and no longer with
αυτου περιεπατου. 67 Ειπεν ουν ο Ιησους τοις
him were walking. Said therefore the Jesus to the
δωδεκα· Μη και υμεις θελετε υπαγειν; 68 Απεκ-
twelve; Not and you wish to go? An-
κριθη αυτω Σιμων Πετρος· Κυριε, προς τινα απε-
answered him Simon Peter; O lord, to whom shall
λευσομεθα; ρηματα ζωης αιωνιου εχεις· και
we go? words of life age-lasting thou hast; and
ημεις πεπιστευκαμεν και εγνωκαμεν, οτι συ ει
we have believed and have known, that thou art
ο αγιος του θεου. 70 Απεκριθη αυτοις ο Ιησους·
the holy one of the God. Answered them the Jesus;
Ουκ εγω υμας τους δωδεκα εξελεξαμην; και εξ
Not I you the twelve choose? and of
υμων εις διαβολος εστιν. 71 Ελεγε δε τον Ιου-
you one an accuser is He spoke now the Ju-
δαν Σιμωνος Ισκαριωτην· ουτος γαρ ημελλεν
das of Simon Iscariot; this for was about
αυτον παραδιδουαι, εις ων εκ των δωδεκα.
him to deliver up, one being of the twelve.

ΚΕΦ. Ζ'. 7.

1 Και περιεπατει ο Ιησους μετα ταυτα εν τη
And was walking the Jesus after these things in the
Γαλιλαια· ου γαρ ηθελεν εν τη Ιουδαια περιπα-
Galilee; not for he wished in the Judea to walk,
τειν, οτι εξητουν αυτον οι Ιουδαιοι αποκτειναι.
because were seeking him the Jews to kill.
2 Ην δε εγγυς η εορτη των Ιουδαιων, η σκηνοπ-
Was and near the feast the Jews, the feast of ta-
πηγια. 3 Ειπον ουν προς αυτον οι αδελφοι
bernacles. Said therefore to him the brothers
αυτου· Μεταβηθι εντευθεν, και υπαγε εις την
of him; Depart hence, and go into the
Ιουδαιαν, ινα και οι μαθηται σου θεωρησωσι τα
Judea, so that also the disciples of thee may see the
εργα σου, α ποιεις. 4 Ουδεις γαρ εν κρυπτω
works of thee, which thou doest. No one for in secret
τι ποιει, και ζητει αυτος εν παρρησια ειναι.
anything does, and he seeks himself in public to be.
Ει ταυτα ποιεις, φανερωσων σε αυτον τω κοσμω.
If these things thou doest, manifest thyself to the world.
5 Ουδε γαρ οι αδελφοι αυτου επιστευον εις αυτον.
Not even for the brothers of him believed into him.
6 Λεγει ουν αυτοις ο Ιησους· Ο καιρος ε εμος
Says then to them the Jesus; The season the mine

of his DISCIPLES withdrew, and walked no longer with him.

67 JESUS, therefore, said to the TWELVE, "Do you also wish to go away?"

68 Simon Peter answered him, "Master, to whom shall we go? Thou hast the ‡ Words of aionian Life;

69 and we have believed and known, ‡ That thou art the HOLY one of GOD."

70 JESUS answered them, ‡ "Did I not choose you, the TWELVE, and of you one is an Accuser?"

71 Now he spoke of JUDAS, the son of Simon Iscariot; for he, being one of the TWELVE, was about to betray him.

CHAPTER VII.

1 And after these things * Jesus walked about in GALILEE; for he did not wish to walk in JUDEA, ‡ Because the JEWS were seeking to kill him.

2 ‡ And the FEAST of the JEWS was near,—the ‡ FEAST of TABERNACLES.

3 His BROTHERS, therefore, said to him, "Remove hence, and go into JUDEA, so that thy DISCIPLES also may see thy WORKS which thou doest.

4 For no one does Any-thing in secret, and * seeks himself to be in public. If thou doest These things, manifest thyself to the WORLD."

5 (For ‡ not even his BROTHERS believed into him.)

6 JESUS then said to them, "My TIME is not

* VATICAN MANUSCRIPT.—1. Jesus.

4. seeks that the same be known.

‡ 2. The Feast of Tabernacles continued for a week, and was to commemorate the dwelling of the Israelites in tents. It is sometimes called the *feast of ingatherings*. Ex. xxiii. 16, and xxxiv. 22. The following are the principal ceremonies. (1.) During the entire week of its continuance, the people dwelt in booths or tents, erected in the fields or streets, or on the flat, terrace-like roofs of their houses. (2.) Extraordinary offerings were made. See Num. xxix. (3.) During the feast, branches of palm, olive, citron, myrtle, and willow, were carried in the hands, singing "*Hosanna*," that is, *Save now*; or, *Save, I beseech thee*. Psal. cxviii. 25. It was meant as a prayer for the coming of the Messiah. Thus was Jesus conducted into Jerusalem, by the multitude, who believed him to be the promised Savior. (4.) The libation of water upon and around the altar, which was an emblem of the effusion of the Holy Spirit. To this Christ alluded, when, in the last day of the feast, he cried, "If any man thirst, let him come unto me and drink." During the whole festival, music, feasting, rejoicings, and illuminations, gladdened the city.—*Malcom*.

‡ 68. Acts v. 20.

‡ 69. Matt xvi. 16; Mark viii. 29; Luke ix. 20; John i. 49; xi. 27.

‡ 70. Luke vi. 13.

‡ 1. John v. 16, 18.

‡ 2. Lev. xxiii. 34.

‡ 3. Matt. xii. 46.

Mark iii. 31; Acts i. 14.

‡ 5. Mark iii. 21.

οὐπω παρεστιν· ὁ δὲ καιρὸς ὁ ὑμετέρος παντοτε
not yet is present; the and season the yours always
ἐστιν ἑτοιμος. 7 Οὐ δυνατὶ ὁ κόσμος μισεῖν
is ready. Not is able the world to hate
ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ
you; me but it hates, because I testify concerning
αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν. 8 Ὑμεῖς
it, that the works of it evil is. You
ἀναβητέ εἰς τὴν ἑορτὴν ταυτὴν· ἐγὼ οὐκ ἀνα-
go up to the feast this; I not go
βαίνω εἰς τὴν ἑορτὴν ταυτὴν, ὅτι ὁ καιρὸς ὁ
up to the feast this, because the season the
ἐμὸς οὐπω πεπληρωται. 9 Ταῦτα εἰπὼν αὐτοῖς,
mine not yet has fully come. These things saying to them,
ἐμείνεν ἐν τῇ Γαλιλαίᾳ.
he remained in the Galilee.

10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε
When but had gone up the brothers of him, then
καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς,
also he went up to the feast, not openly,
ἀλλ' ὡς ἐν κρυπτῷ. 11 Οἱ οὖν Ἰουδαῖοι ἐζητοῦν
but as in secret. The then Jews sought
αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον· Που ἐστὶν
him in the feast, and said; Where is
ἐκεῖνος; 12 Καὶ γογγυσμός ποῦλος περὶ αὐτοῦ ἦν
he? And murmuring much about him was
ἐν τοῖς ὄχλοις. Οἱ μὲν ἔλεγον· Ὅτι ἀγαθὸς
among the crowds. The some said; That good
ἐστὶν· ἄλλοι ἔλεγον· Οὐ· ἀλλὰ πλανᾷ τὸν
he is; others said; No; but he deceives the
ὄχλον. 13 Οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ
crowd. No one however with freedom spoke about
αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.
him, because of the fear of the Jews.

14 Ἡδὴ δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ
Now and of the feast being half over, went up the
ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκε. 15 Καὶ ἐθαυ-
Jesus into the temple, and taught. And won-
μαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος γραμ-
dered the Jews, saying; How this let-
ματα οἶδε, μὴ μεμαθηκώς; 16 Ἀπεκριθὴ αὐτοῖς ὁ
ters knows, not having learned? Answered them the
ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδασχὴ οὐκ ἐστὶν
Jesus and said; The my teaching not is
ἐμῇ, ἀλλὰ τοῦ πεμψάντος με. 17 Ἐὰν τις θελή-
mine, but of the sending me. If any one may wish
το θελημα αὐτοῦ ποιεῖν, γνωσέται περὶ τῆς
the will of him to do, he shall know concerning the
διδασχῆς, ποτέρου ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ ἀπ'
teaching, whether from the God it is, or I from
ἐμαυτοῦ λαλῶ. 18 Ὁ ἀφ' ἑαυτοῦ λαλῶν, τὴν
myself speak. He from himself speaking, the
δοξάν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν
glory the own seeks; he but seeking the glory
τοῦ πεμψάντος αὐτόν, οὗτος ἀληθὴς ἐστὶ, καὶ
of the sending him, this true is, and

yet arrived; but YOUR TIME
is always ready.

7 † The WORLD cannot
hate you; but it hates Me,
† because I testify concern-
ing it, That its WORKS are
evil.

8 Go you up to *the
FEAST; I am not going up
to this FEAST, because *MY
Time has not yet fully ar-
rived."

9 And saying These
Things to them he remained
in GALILEE.

10 But when his BRO-
THERS, had gone up, then
he also went up to the
FEAST, not openly, but ra-
ther in a private manner.

11 † The JEWS therefore,
kept seeking him during
the FEAST, and said, "Where
is he?"

12 † And there was much
murmuring about him
among the CROWDS; SOME
said, "He is good;" OTHERS
said, "No, but he is wis-
leading the PEOPLE."

13 No one, however,
spoke with freedom con-
cerning him, † because of
the FEAR of the JEWS.

14 And now, the FEAST
being advanced midway,
*Jesus went up into the
TEMPLE, and taught.

15 † * Then the JEWS
were astonished, saying,
"How does this person
know Letters, not having
learned?"

16 *Jesus then answered
them, and said, † "My
Teaching is not mine, but
HIS who SENT me.

17 † If any one wish to
perform his WILL, he shall
know of the TEACHING,
whether it is from GOD, or
I am speaking from myself.

18 † HE who SPEAKS
from himself seeks his OWN
GLORY; but HE who SEEKS
the GLORY of HIM who
SENT him, he is true, and

* VATICAN MANUSCRIPT.—8. the FEAST.
the JEWS.

8. MY Time.

14. Jesus.

15. Then

† 7. John xv. 19.

† 7. John iii. 19.

† 11. John xi. 56.

† 12. John ix. 16.

x. 19. † John. ix. 22; xii. 42; xix. 38.

† 15. Matt. xiii. 54; Mark vi. 2; Luke iv. 22;

Acts ii. 7. † 16. John iii. 11; viii. 28; xii. 40; xiv. 10, 24.

† 17. John viii. 43

† 18. John v. 41; viii. 50.

αδικια εν αυτω ουκ εστιν. ¹⁹ Ου Μωσης
unrighteousness in him not is. Not Moses
 δεδωκεν υμιν τον νομον; και ουδεις εξ υμων
has given to you the law? and no one of you
 ποιει τον νομον· τι με ζητετε αποκτειναι;
does the law; why me do you seek to kill?
²⁰ Απεκριθη ο οχλος * [και ειπε·] Δαιμονιον
Answered the crowd [and said;] A demon
 εχεις· τις σε ζητει αποκτειναι. ²¹ Απεκριθη ο
thou hast; who thee seeks to kill? Answered the
 Ιησους και ειπεν αυτοις· Εν εργον εποιησα,
Jesus and said to them; One work I did,
 και παντες θαυμαζητε δια τουτο. ²² Μωσης
and all you wonder because of this. Moses
 δεδωκεν υμιν την περιτομην· (ουχ οτι εκ του
has given to you the circumcision; (not that of the
 Μωσεως εστιν, αλλ' εκ των πατερων,) και εν
Moses it is, but of the fathers,) and in
 σαββατω περιτεμνετε ανθρωπον. ²³ Ει περι-
a sabbath you circumcise a man. If circum-
 τομην λαμβανει ανθρωπος εν σαββατω, ινα μη
cision receives a man in a sabbath, that not
 λυθη ο νομος Μωσεως, εμοι χολατε, οτι
may be loosed the law of Moses, with me are you angry, because
 ολον ανθρωπον υγιη εποιησα εν σαββατω;
whole a man sound I made in a sabbath;
²⁴ Μη κρινετε κατ' οψιν, αλλα την δικαιαν
Not judge you according to appearance, but the righteous
 κρισιν κρινατε. ²⁵ Ελεγον ουν τινες εκ των
judgment judge you. Said then some of the
 Ιεροσολυμιτων· Ουχ ουτος εστιν, ον ζητουσιν
Jerusalemites; Not this is he, whom they seek
 αποκτειναι; ²⁶ και ιδε, παρρησια λαλει, και
to kill? and lo, boldly he is talking, and
 ουδεν αυτω λεγουσι· μηποτε αληθως εγνωσαν
nothing to him they say; not truly did know
 οι αρχοντες, οτι ουτος εστιν ο Χριστος; ²⁷ Αλλα
the rulers, that this is the Anointed? But
 τουτον οιδαμεν, ποθεν εστιν· ο δε Χριστος οταν
this we know, whence he is; the but Anointed when
 ερχηται, ουδεις γινωσκει, ποθεν εστιν. ²⁸ Εκρα-
he comes, no one knows, whence he is. Cried
 ξεν ουν εν τω ιερω διδασκων ο Ιησους, και
then in the temple teaching the Jesus, and
 λεγων· Καμε οιδατε, και οιδατε ποθεν ειμι· και
saying; And me you know, and you know whence I am; and
 απ' εμαυτου ουκ εληλυθα, αλλ' εστιν αληθινος
of myself not I have come, but is true
 ο πεμψας με, ον υμεις ουκ οιδατε. ²⁹ Εγω οida
he having sent me, whom you not know. I know
 αυτον, οτι παρ' αυτου ειμι, κακεινος με απεσ-
him, because from him I am, and he me sent.
 τειλεν. ³⁰ Εζητουν ουν αυτον πιασαι· και
They sought therefore him to seize; and
 ουδεις επεβαλεν επ' αυτον την χειρα, οτι ουπω
no one put on him the hands, because not yet
 εληλυθει η ωρα αυτου.
had come the hour of him.

there is no Unrighteousness in him.

19 Has not Moses given you the LAW, and not one of you performs the LAW? Why are you seeking to kill me?"

20 The CROWD answered, "Thou hast a Demon; who is seeking to kill thee?"

21 *Jesus answered and said to them, "I have done One Work, and you are all astonished because of this.

22 †Moses has given you CIRCUMCISION; (not that it is of MOSES, but of †the FATHERS;) and you circumcise a Man on a Sabbath.

23 If a *Man on a Sabbath receive Circumcision, so that the LAW of Moses may not be violated, are you angry with me †Because I made a Man entirely well on a Sabbath?

24 †Judge not according to Appearance, but judge RIGHTEOUS Judgment."

25 Then some inhabitants of Jerusalem said, "Is not this he whom they are seeking to kill?"

26 And, behold, he is talking boldly, and they say nothing to him. Do the RULERS really acknowledge that this is the MESSIAH?

27 †But we know Him, whence he is; but when the MESSIAH comes, no one knows whence he is."

28 JESUS, therefore, exclaimed, teaching in the TEMPLE, and saying, "You both know Me, and you know whence I am, and I have not come of myself, but HE who SENT me is true, whom you know not.

29 †If know him Because I am from him, and he sent Me."

30 Then they sought to take him; and no one laid HANDS on him, Because his HOUR had not yet arrived.

* VATICAN MANUSCRIPT.—20. and said—omit.

21. Jesus.

23. MAN.

† 20. John viii. 48, 52; x. 20.
 v. 8, 9, 16.

† 22. Lev. xii. 3.

† 22. Gen. xvii. 10.

† 23. John

xiii. 55; Mark vi. 3; Luke iv. 22.

† 24. Deut. i. 16, 17; Prov. xxiv. 23; viii. 15; James ii. 1.

† 27. Matt

† 29. Matt. xi. 27; John x. 15.

31 Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπιστεύσαν ἐν αὐτῷ, καὶ ἐλέγον· Ὅτι ὁ Χριστὸς ὅταν ἐλθῇ, ἡμῖν πλεονα σημεῖα * [τούτων] ποιήσει, ὧν οὗτος ἐποίησεν; 32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγυζόντος περὶ αὐτοῦ ταῦτα· καὶ ἀπεστέιλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρε-
 τας, ἵνα πιάσωσιν αὐτόν. 33 Εἶπεν οὖν ὁ Ἰησοῦς· Ἐτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 34 Ζητήσετε με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. 35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς· Που οὗτος μέλλει πορευεσθαι, ὅτι ἡμεῖς οὐχ εὑρίσκομεν αὐτόν; μὴ εἰς τὴν διασποράν τῶν Ἑλλήνων μέλλει πορευεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας; 36 Τίς ἐστὶν οὗτος ὁ λόγος, ὃν εἶπε· Ζητήσετε με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν; 37 Ἦν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορ-
 τῆς εἰστήκει ὁ Ἰησοῦς, καὶ ἐκραξε, λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω. 38 Ὁ πιστεύων ἐν ἐμοί, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥευσουσιν ὕδατος ζώντος. 39 Τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος,

31 But † many of the CROWD believed into him, and said; "When the MES-
 SIAH comes, will he do More Signs than what this person did?"

32 The PHARISEES heard the CROWD murmuring these things about him; and the * HIGH-PRIESTS and the PHARISEES sent Officers that they might seize him.

33 JESUS therefore said, † "Yet a Little Time am I with you; then I am going to HIM who SENT me."

34 † You will seek me, and will not find * me; and where ‡ I am, * there you cannot come."

35 The JEWS then said among themselves, "Where is he about to go, that we shall not find him? Is he about to go to † the DIS-
 PERSION of † the GREEKS, and to teach the GREEKS?"

36 What is This WORD that he said, 'You will seek me, and will not find * me; and where ‡ I am you cannot come?'"

37 † Now 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."

38 HE BELIEVING into me, as the SCRIPTURE says, † out of HIM shall flow Rivers of living Water."

39 † But this he said concerning the SPIRIT,

* VATICAN MANUSCRIPT.—31. of these—omit. 32. HIGH-PRIESTS and the PHARISEES sent. 34. me; and. 34. there. 36. me; and.

† 35. Probably the Hellenists, or Grecian Jews, are here intended. These spoke the Greek language, and are thus distinguished from the Hebrews, who spoke the Hebrew language at that time. † 37. The last day grew into high esteem with the Jews, because on the preceding seven days they held that sacrifices were offered, not so much for themselves, as for the whole world. They offered, in the course of them, seventy bullocks, for the seventy nations of the world; but the eighth was wholly on their own behalf. They had then this solemn offering of water, the reason of which is this:—At the passover the Jews offered an omer to obtain from God his blessing on their harvest; at Pentecost, their first-fruits, to request his blessing on the fruits of the trees; and in the feast of tabernacles they offered water to God, partly referring to the water from the rock in the wilderness, (1 Cor. x. 4,) but chiefly to solicit the blessing of rain on the approaching seedtime.—*Lightfoot*. At the feast of tabernacles the Jews drew water from Siloam, with the sound of trumpets and of songs, to derive a blessing on the rains of the year; this season or September being the beginning of the year. There was therefore a pertinency in the images of thirsting, drinking, and rivers of water.—*Newcome*.

‡ 31. Matt. xii. 23; John iii. 2; viii. 30. ‡ 33. John xiii. 33; xvi. 16. ‡ 34. Hoshea v. 6; John viii. 21. ‡ 35. James i. 1; 1 Pet. i. 1. ‡ 37. Lev. xxiii. 36. ‡ 37. Isa. lv. 1; John vi. 35; Rev. xxii. 17. ‡ 38. Isa. xii. 3; John iv. 14. ‡ 39. John. xvi. 7.

οὐ ἐμελλον λαμβανειν οἱ πιστευοντες εἰς
of which was about to receive the believing into
αὐτον· οὐπω γὰρ ἦν πνευμα ἅγιον, ὅτι ὁ Ἰησοῦς
him; not yet for was spirit holy, because the Jesus
οὐδεπὼ ἐδοξασθη. 40 Πολλοὶ οὖν ἐκ τοῦ ὄχλου
not yet was glorified. Many therefore out of the crowd
ἀκουσαντες τὸν λόγον, ἐλέγον· Οὗτος ἐστίν
having heard the word, said; This is
ἀληθῶς ὁ προφήτης. 41 Ἄλλοι ἐλέγον· Οὗτος
truly the prophet. Others said; This
ἐστὶν ὁ Χριστός. Ἄλλοι δὲ ἐλέγον· Μὴ γὰρ
is the Anointed. Others but said; Not for
ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἐρχεται; 42 Οὐχὶ ἡ
out of the Galilee the Anointed comes? Not the
γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ
writing said, that of the seed of David, and
ἀπὸ Βηθλεὲμ τῆς κωμῆς, ὅπου ἦν Δαυὶδ, ὁ
from Bethlehem the village, where was David, the
Χριστὸς ἐρχεται; 43 Σχίσμα οὖν ἐν τῷ ὄχλῳ
Anointed comes? A division then in the crowd
ἐγένετο δι' αὐτον. 44 Τινες δὲ ἠθέλον ἐξ αὐτῶν
occurred through him. Some and wished of them
πιάσαι αὐτον· ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτον
to seize him; but no one put on him
τὰς χεῖρας.
the hands.

45 Ἦλθον οὖν οἱ ὑπηρετοὶ πρὸς τοὺς ἀρχιερεῖς
Came therefore the officers to the high-priests
καὶ Φαρισαίους. Καὶ εἶπον αὐτοῖς ἐκεῖνοι·
and Pharisees. And said to them these;
Διὰ τί οὐκ ἠγάγετε αὐτον; 46 Ἀπεκριθῆσαν οἱ
Why not did you bring him? Answered the
ὑπηρετοὶ· Οὐδεπότε οὕτως ἐλάλησεν ἄνθρωπος,
officers; Never thus spoke a man,
* [ὥς οὗτος ὁ ἄνθρωπος.] 47 Ἀπεκριθῆσαν οὖν
[as this the man.] Answered then
* [αὐτοῖς] οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλαν-
[them] the Pharisees; Not also you have been
ησθε; 48 μὴ τις ἐκ τῶν ἀρχόντων ἐπιστεύσεν
deceived? not any one of the rulers believed
εἰς αὐτον, ἢ ἐκ τῶν Φαρισαίων; 49 ἀλλ' ὁ ὄχλος
into him, or of the Pharisees? but the crowd
οὗτος ὁ μὴ γινώσκων τὸν νόμον· ἐπικαταρατοὶ
this the not knowing the law; accursed
εἰσι. 50 Λέγει Νικοδήμους πρὸς αὐτοὺς, ὁ ἐλθὼν
are. Says Nicodemus to them, he coming
νυκτὸς πρὸς αὐτον, εἰς ὧν ἐξ αὐτῶν. 51 Μὴ ὁ
of night to him, one being of them; Not the
νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, εἰ μὴ ἀκου-
law of us judges the man, if not it may
σῇ παρ' αὐτοῦ προτερον, καὶ γνῶ τι ποιεῖ;
hear from him first, and may know what he does?
52 Ἀπεκριθῆσαν καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ
They answered and said to him; Not also thou of

which THOSE BELIEVING into him were about to receive; for the Holy Spirit * had not yet been given, because JESUS was not yet glorified.

40 Many, therefore, of the CROWD, having heard * these WORDS, said, "This is truly † the PROPHET."

41 * SOME said, "This is the MESSIAH." But others said, "Does the MESSIAH, then, come from GALILEE?"

42 † Does not the SCRIP- TURES say, That of the SEED of David, and from Bethle- hem, † the VILLAGE where David was, the MESSIAH comes?"

43 A Division then oc- curred, among the CROWD because of him;

44 and some of them wished to seize him, but no one laid HANDS on him.

45 The OFFICERS then came to the HIGH-PRIESTS and Pharisees, and they said to them, "Why did you not bring him?"

46 The OFFICERS an- swered, † "A Man never spoke thus."

47 Then the PHARISEES answered, "Have you also been deceived?"

48 † Did any of the RU- LERS believe into him, or of the PHARISEES?

49 But † THIS CROWD, who do not KNOW the LAW, are accursed."

50 Nicodemus says to them, († HE who CAME * to him before, being one of them,)

51 "Does our LAW judge the MAN, unless it first hear from him, and know what he does?"

52 They answered and said to him, "Art thou also

* VATICAN MANUSCRIPT.—39. had not yet been given. 40. these words, said.
41. SOME said. 46. as this the MAN—omit. 47. them—omit. 50. to him before.

† 40. The common people were treated by the Pharisees with the most sovereign contempt. They were termed *am ha-arets, people of the earth*; and were not thought worthy to have a resurrection to eternal life.—Clarke.

† 40. Deut. xviii. 15, 18; John i. 21; vi. 14. † 42. Psa. cxxxii. 11; Jer. xxiii. 5; Micah v. 2; Matt. ii. 5; Luke ii. 4. † 42. 1 Sam. xvi. 1, 4. † 40. Matt. vii. 29. † 43. John vii. 42; Acts vi. 7; 1 Cor. i. 20, 26; ii. 8. † 50. John iii. 2.

της Γαλιλαιας ει; ερευνησον και ιδε, οτι προ-
the Galilee art? search and see, that a pro-
phet εκ της Γαλιλαιας ουκ εγηνεγερται.
phet out of the Galilee not has been raised.

53 * [Και επορευθη εκαστος εις τον οικον
[And went every one into the house
αυτου. ΚΕΦ. η'. 8. ¹ Ιησους δε επορευθη εις
of himself. Jesus but went into

το ορος των ελαιων. ² ορθρου δε παλιν παρε-
the mountain of the olive-trees. early morn and again he
γενετο εις το ιερον, και πας ο λαος ηρχετο προς
came into the temple, and all the people came to
αυτον· και καθισας εδιδασκεν αυτους. ³ Αγουσι
him; and having sat down he taught them. Bring

δε οι γραμματεις και οι Φαρισαιοι προς αυτον
and the scribes and the Pharisees to him
γυναικα εν μοιχεια κατειλημμενην, και στη-
a woman in adultery having been taken, and plac-
σαντες αυτην εν μεσω, ⁴ λεγουσιν αυτω·
ing her in middle, they say to him;

Διδασκαλε, αυτη η γυνη κατειληφθη επαυτοφω-
O teacher, this the woman was taken in the very act
ρω μοιχευομενη. ⁵ Εν δε τω νομω Μωσης ημιν
committing adultery. In now the law Moses to us

ενετειλατο τας τοιαυτας λιθοβολεισθαι· συ
commanded the such like to be stoned? thou
ουν τι λεγεις; ⁶ Τουτο δε ελεγον πειραζον-
therefore what sayest thou; This but they said tempting

τες αυτον, ινα εχωσι κατηγορειν αυτου. 'Ο δε
him, that they might have to accuse him. The but

Ιησους κατω κυψας, τω δακτυλω εγραφεν εις
Jesus down stooping, with the finger wrote on

την γην. ⁷ Ως δε επεμενον ερωτωντες αυτον,
the ground. When but they continued asking him,
ανακυψας ειπε προς αυτους· 'Ο αναμαρτητος
having raised up hesaid to them; He without sin

υμων, πρωτος τον λιθον επ' αυτη βαλετω.
of you, first the stone on her let him cast.

* Και παλιν κατω κυψας, εγραφεν εις την γην.
And again down stooping, wrote on the ground.

⁹ Οι δε ακουσαντες, και υπο της συνειδησεως
They and having heard, and by the conscience

ελεγχομενοι, εξηρχοντο εις καθ' εις, αρξαμενοι
being convinced, went out one by one, beginning

απο των πρεσβυτερων εως των εσχατων· και
from the elders even to the last ones; and

κατελειφθη μονος ο Ιησους, και η γυνη εν μεσω
left alone the Jesus, and the woman in middle

from GALILEE? Search, and see, that no Prophet has been raised † out of GALILEE."

53 * [[And every one went to his own HOUSE;

CHAPTER VIII.

1 but Jesus went to the MOUNT of OLIVES.

2 And in the Morning he came again to the TEMPLE, and All the PEOPLE came to him, and having sat down, he taught them.

3 And the SCRIBES and the PHARISEES bring to him a Woman having been taken in Adultery; and placing her in the Midst,

4 they say to him, "Teacher, This WOMAN was taken in the very act, committing adultery.

5 † Now, in the LAW, Moses commanded us to stone SUCH LIKE women; therefore, what dost thou say?"

6 But this they said, trying him, that they might have something of which to accuse him. But Jesus stooping down, wrote on the GROUND with his FINGER.

7 And when they continued asking him, rising up, he said to them, "HE who is WITHOUT SIN of you, † let him first cast the STONE at her."

8 And again, stooping down, he wrote on the GROUND.

9 And THEY, HAVING HEARD, and being convicted by their CONSCIENCES, went out, one by one, beginning from the ELDERS, even to the LAST; and JESUS was left alone, and the WOMAN standing in the Midst.

* VATICAN MANUSCRIPT.—53. to viii. 11—omit.

† 52. This conclusion, according to Calmut, was incorrect. *Jonah* was of *Gathheper*, in Galilee; see 2 Kings xiv. 25, compared with Josh. xix. 13. *Nahum* was a *Galilean*, for he was of the tribe of Simeon, and some suppose *Malachi* was of the same place. † 53. This paragraph concerning the woman taken in adultery is wanting in the Alexandrian (see Woide's Preface,) Vatican, Ephrem, and other manuscripts of great authority, and in the oldest copies of the Syriac version; and is not cited by Origen, Chrysostom, and other ancient ecclesiastical writers. It is found in the Cambridge manuscript, though with some variations from the received text. Griesbach keeps it in his text; but with great hesitation. *Improved Version.*

† 5. Lev. xx. 10; Deut. xxii. 22.

† 7. Deut. xvii. 7; Rom. ii. 1.

ἑστῶσα. ¹⁰ Ἀνακυψας δὲ ὁ Ἰησοῦς, καὶ μηδενα
standing. Having raised up and the Jesus, and no one
θεασάμενος πλὴν τῆς γυναίκος, εἶπεν αὐτῇ· Ἡ
seeing but the woman, said to her; The
γυνή, ποῦ εἰσὶν ἐκεῖνοι οἱ κατηγοροὶ σου;
woman, where are those the accusers of thee?
οὐδεὶς σε κατέκρινεν; ¹¹ Ἡ δὲ εἶπεν· Οὐδεὶς,
no one thee condemned? She and said; No one,
κυριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε
O lord. Said and to her the Jesus; Neither I thee
κατακρίνω· πορεύου, καὶ μηκέτι ἁμαρτανε.]
condemn; go, and no longer do thou sin.]

¹² Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων·
Again therefore the Jesus to them spoke, saying;
Εγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοί,
I am the light of the world; he following me,
οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ
not not shall walk in the darkness, but shall have the
φῶς τῆς ζωῆς. ¹³ Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι·
light of the life. Said therefore to him the Pharisees;

Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου
Thou concerning thyself dost testify; the testimony of thee
οὐκ ἐστὶν ἀληθής. ¹⁴ Ἀπεκριθὴ Ἰησοῦς καὶ
not is true. Answered Jesus and

εἶπεν αὐτοῖς· Καὶ ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,
said to them; Even if I testify concerning myself,
ἀληθής ἐστὶν ἡ μαρτυρία μου· ὅτι οἶδα, ποθεν
true is the testimony of me; because I know, whence
ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἰδατε,
I came, and where I go; you but not know,
ποθεν ἐρχομαι, ἢ ποῦ ὑπάγω. ¹⁵ Ὑμεῖς κατὰ
whence I came, or where I go. You according to

τὴν σάρκα κρινετε, ἐγὼ οὐ κρίνω οὐδενά. ¹⁶ Καὶ
the flesh judge, I not judge no one. Even
εἰάν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστίν·
if judge but I, the judgment the my true is;

ὅτι μόνος οὐκ εἰμι, ἀλλ' ἐγὼ καὶ ὁ πέμψας με
because alone not I am, but I and the having sent me
πατὴρ. ¹⁷ Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γεγ-
father. Also in the law and the your has

ραπταί· “Ὅτι δύο ἀνθρώπων ἡ μαρτυρία
been written; “That two of men the testimony
ἀληθής ἐστίν.” ¹⁸ Εγὼ εἰμι ὁ μαρτυρῶν περὶ
true is.” I am he testifying concerning

ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με
myself, and testifies concerning me the having sent me
πατὴρ. ¹⁹ Εἶλεγον οὖν αὐτῷ· ποῦ ἐστὶν ὁ πατὴρ
father. They said then to him; where is the father

¹⁰ And Jesus raising up and seeing no one but the WOMAN, said to her, “WOMAN, where are those, thine ACCUSERS? Did no one condemn Thee?”

¹¹ And she said, “No one, sir.” And Jesus said to her, † “Neither do I condemn Thee; † go, and sin no more.”]

¹² Again, therefore, Jesus spoke to them, saying, † † “I am the LIGHT of the WORLD; HE who FOLLOWS me shall not walk in the DARKNESS, but shall have the LIGHT of LIFE.”

¹³ Then the PHARISEES said to him, † “Thou dost testify of thyself; thy TESTIMONY is not true.”

¹⁴ Jesus answered and said to them, “Even if I testify concerning myself, my TESTIMONY is true; Because I know whence I came and where I go; but you know not whence I came, or where I go.

¹⁵ † Thou judge according to the FLESH; † I judge no one.

¹⁶ But even if I judge, MY JUDGMENT is true; Because I am not alone, but I and the FATHER who SENT me.

¹⁷ And it has also been written in YOUR LAW, † That the TESTIMONY of Two Men is true.

¹⁸ I am ONE who TESTIFIES concerning myself, and the FATHER who SENT me testifies concerning me.”

¹⁹ Then they said to him, “Where is thy FA-

† 12. The Rabbins denominated the Supreme Being *the light of the world*, and this title being assumed by our Lord was a cause of offence to the Jews. The Messiah was also frequently spoken of by the prophets under the emblem of *light*. See Isa. lx. 1; xlix. 6; ix. 2. Therefore, by applying this symbol to himself, the Pharisees must at once have perceived that he claimed the Messiahship. Buxtorf in Synag. Jud. c. xxii. tells us, that the 9th day, or day after the expiration of the 8th, which belonged to “the feast of the tabernacles,” is a solemn day likewise, and is called “the feast of joy for the law;” because on that day (says he,) the last section of the law was read, the rest having been read weekly in the course of the preceding sabbaths. He adds, that on this 9th day the custom of the Jews is to take all the books of the law out of the chest and to put a candle into it, in allusion to Prov. vi. 23, or rather Psa. cxix. 105. But perhaps, after all, it was to the *light* which their understanding received from the reading of the law, that Jesus here alluded to, when he said, “I am the light of the world.”

† 11. Luke ix. 56; xii. 14; John iii. 17. † 12. John i. 4, 5, 9; iii. 19; ix. 5; xii. 35, 36, 46. † 13. John v. 31. † 14. John vii. 24. † 15. John iii. 17; xii. 47; xviii. 36. † 16. Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xii. 1; Heb. x. 28.

σου; Απεκριθη Ιησους· Ουτε εμε οιδατε, ουτε
of thee? Answered Jesus; Neither me you know, nor
τον πατερα μου. Ει εμε ηδειτε, και τον πατερα
the father of me. If me you knew, also the father
μου ηδειτε αν. 20 Ταυτα τα ρηματα ελαλησεν
of me you would know. These the words he spoke
εν τω γαζοφυλακι, διδασκων εν τω ιερω· και
in the treasury, teaching in the temple; and
ουδεις επιασεν αυτον, οτι ουπω εληλυθει η ωρα
no one seized him, because not yet had come the hour
αυτου.
of him.

21 Ειπεν ουν παλιν αυτοις ο Ιησους· Εγω
Said therefore again to them the Jesus; I
υπαγω, και ζητησετε με. και εν τη αμαρτια
go away, and you will seek me, and in the sin
υμων αποθανεισθε· οπου εγω υπαγω, υμεις ου
of you you will die; where I go, you not
δυνασθε ελθειν. 22 Ελεγον ουν οι Ιουδαιοι·
are able to come. Said then the Jews;

Μητι αποκτενει εαυτον, οτι λεγει· Οπου εγω
Not will he kill himself, because he says; Where I
υπαγω, υμεις ου δυνασθε ελθειν; 23 Και ειπεν
go, you not are able to come? And he said
αυτοις· Υμεις εκ των κατω εστε, εγω εκ των
to them; You from the beneath are, I from the
ανω ειμι· υμεις εκ του κοσμου τουτου εστε,
above am; you from the world this are,
εγω ουκ ειμι εκ του κοσμου τουτου. 24 Ειπον
I not am from the world this. I said

ουν υμιν, οτι αποθανεισθε εν ταις αμαρτιαις
therefore to you, that you will die in the sins
υμων· εαν γαρ μη πιστευσητε, οτι εγω ειμι,
of you; if for not you may believe, that I am,
αποθανεισθε εν ταις αμαρτιαις υμων. 25 Ελεγον
you will die in the sins of you. They said

ουν αυτω· Συ τις ει; Και ειπεν αυτοις ο
therefore to him; Thou who art? And said to them the
Ιησους· Την αρχην ο, τι και λαλω υμιν.
Jesus; The beginning what, what even I say to you.

26 Πολλα εχω περι υμων λαλειν, και κρινειν·
Many things I have about you to say, and to judge;
αλλ' ο πεμψας με αληθης εστι· καγω α ηκουσα
but he having sent me true is; and I what I heard
παρ' αυτου, ταυτα λεγω εις τον κοσμον. 27 Ουκ
from him, these things I say to the world. Not

εγνωσαν, οτι τον πατερα αυτοις ελεγεν. 28 Ειπεν
they knew, that the father to them he spoke. Said
ουν * [αυτοις] ο Ιησους· Όταν υψωσητε τον υιον
then [to them] the Jesus; When you may lift up the son
του ανθρωπου, τοτε γνωσεσθε οτι εγω ειμι· και
of the man, then you will know that I am; and
απ' εμαυτου ποιω ουδεν, αλλα καθως εδιδαξε με
from myself I do nothing, but as taught me
ο πατηρ μου ταυτα λαλω· 29 και ο πεμψας με,
the father of me these things I say; and he having sent me,
μετ' εμου εστιν· ουκ αφηκε με μονον ο πατηρ,
with me is; not left me alone the father,

THER?" Jesus answered,
"You neither know Me,
nor my FATHER; if you
knew Me, you would also
know my FATHER."

20 † These WORDS he
spoke in the TREASURY,
teaching in the TEMPLE;
and no one seized him, Be-
cause his HOUR had not yet
come.

21 Then *he said to them
again, † "I am going away,
and you will seek me, and
will die in your SIN; where
I go, you cannot come."

22 The JEWS therefore
said, "Will he kill himself,
that he says, Where I go,
you cannot come?"

23 And he said to them,
"You are from BELOW; I
am from ABOVE. † You
are of *THIS WORLD; I am
not of this WORLD."

24 Therefore I said to
you, That you will die in
your SINS; for if you be-
lieve not That I am he, you
will die in your SINS."

25 Then they said to him,
"Who art thou?" *JESUS
says to them, Even what I
said to you at the BEGIN-
NING.

26 I have many things
to say and to judge concern-
ing you; but HE who SENT
me is true; † and what I
heard from him, These
things I say to the WORLD."

27 They knew not That
he spoke to them of the
FATHER.

28 Jesus therefore said,
† "When you shall lift up
the SON of MAN, then you
will know That I am he;
and I do nothing of myself;
but as my FATHER taught
me, I say These things.

29 And HE who SENT me
is with me; *he has not
left me alone; † Because I

* VATICAN MANUSCRIPT.—21. he said. 23. of This WORLD. 25. Jesus says.
28. to them—omit. 29. he has not left me.

† 20. Mark xii. 41. † 21. John vii. 34; xiii. 33. † 23. John xv. 19; xvii. 16;
1 John iv. 5. † 26. John iii. 32; xv. 15. † 28. John xii. 32. † 29. John iv.
34; v. 30; vi. 38.

ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποίω πάντοτε.
because I the things pleasing to him do always.

30 Ταῦτα αὐτοῦ λαλουντος, πολλοὶ ἐπίστευσαν
These of him speaking, many believed

εἰς αὐτόν.
into him.

31 Ἐλέγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευ-
Said then the Jesus to those having believed
κotas αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ
him Jews; If you may abide in the

λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ, 32 καὶ
word the my, truly disciples of me you are, and

γνώσεσθε τὴν ἀληθειαν, καὶ ἡ ἀληθεια ἐλευθε-
you shall know the truth, and the truth shall make

ρῶσει ὑμᾶς. 33 Ἀπεκριθῆσαν αὐτῷ· Σπέρμα
free you. They answered him; Seed

Ἀβραὰμ ἐσμεν, καὶ οὐδενὶ δεδουλευκαμεν πώ-
of Abraam we are, and to no one have we been slaves at

ποτε· πῶς σὺ λέγεις· Ὅτι ἐλευθεροὶ γενήσεσθε;
any time; how thou sayest; That free you shall become?

34 Ἀπεκριθὲν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω
Answered them the Jesus; Indeed indeed I say

ὑμῖν, ὅτι πᾶς ὁ ποίῳ τὴν ἁμαρτίαν, δούλος
to you, that every one who is doing the sin, a slave

ἐστί τῆς ἁμαρτίας. 35 Ὁ δὲ δούλος οὐ μένει ἐν
is of the sin. The but slave not abides in

τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
the house to the age; the son abides to the age.

36 Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, οὕτως ἐλευ-
If then the son you may make free, really free

θεροὶ ἐσεσθε. 37 Οἶδα, ὅτι σπέρμα Ἀβραὰμ ἐστέ·
you shall be. I know, that seed of Abraam you are;

ἀλλὰ ζητεῖτε με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς
but you seek me to kill, because the word the mine

οὐ χωρεῖ ἐν ὑμῖν. 38 Ἐγὼ δὲ ἑώρακα παρὰ τῷ
not has place in you. I what have seen from the

πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὖν ὁ ἑώρακατε
father of me. I speak; and you therefore what you have seen

παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε. 39 Ἀπεριθῆσαν
from the father of you, do. They answered

καὶ εἶπον αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραὰμ ἐστί.
and said to him: The father of us Abraam is.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραὰμ
Says to them the Jesus; If children of the Abraam

ἐστέ, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε. 40 Νυνὶ δὲ
you are, the works of the Abraam you would do: Now but

ζητεῖτε με ἀποκτείνειν, ἄνθρωπον, ὃς τὴν ἀλη-
you seek me to kill, a man, who the truth

θειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ·
to you has spoken, which I have heard from the God;

τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. Ὑμεῖς ποιεῖτε τὰ
this Abraam not did. You do the

ἔργα τοῦ πατρὸς ὑμῶν. 41 Εἶπον οὖν αὐτῷ·
works of the father of you. They said then to him,

always do the things pleas-
ing to him."

30 As he was speaking
These things, many believed
into him.

31 Jesus therefore said
to the Jews who had BE-
LIEVED him, "If you abide
in MY WORD, you are cer-
tainly my Disciples.

32 And you shall know
the TRUTH, and † the
TRUTH shall make you
free."

33 They answered him,
"We are Abraham's Off-
spring, and have never
been in slavery to any one.
How dost thou say, 'You
shall become free?'"

34 * Jesus answered
them, "Indeed, I assure
you, † that EVERY ONE
DOING SIN is a Slave of
SIN.

35 ‡ But the SLAVE does
not abide in the HOUSE to
the AGE; the son abides to
the AGE

36 If, therefore, the son
make you free, you will in-
deed be free.

37 I know That you are
ABRAHAM'S Offspring; but
you are seeking to kill Me,
Because MY WORD has no
place in you.

38 † I speak what I
have seen with my FA-
THER; and you, therefore,
do what you have * heard
from your FATHER."

39 They answered and
said to him, "Our FATHER
is Abraham." JESUS says
to them, † "If you were
Children of ABRAHAM, you
would do the WORKS of
ABRAHAM.

40 But now you are
seeking to kill Me, a Man
who has spoken to you the
TRUTH, which I heard from
GOD; This Abraham did
not.

41 You do the WORKS
of your FATHER." * They
said to him, 'They have not

* VATICAN MANUSCRIPT.—34. Jesus
said to him.

38. heard from your FATHER.

41. They

‡ 32 Rom. vi. 14. 18. 23; viii. 2; Gal. v. 1; James i. 25; ii. 12.

34 Rom. vi. 16. 20.

† Fet. i. 19

35 Gal. iv. 30

† 38. John iii. 32: v. 19. 30; xiv. 10. 24

‡ 32 Rom. ii. 13. ix. 7. Gal. iii. 7. 29.

Ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα· ἓνα πατε-
We from fornication not have been born: one father

ρα ἔχομεν, τὸν θεόν. ⁴² Εἶπεν αὐτοῖς ὁ Ἰησοῦς·
we have, the God. Said to them the Jesus;

Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπάτε αὐτὸν ἐγώ·
If the God a father of you was, you would love me; I
γὰρ ἐκ τοῦ θεοῦ ἐξηλθὼν καὶ ἤκω· οὐδὲ γὰρ ἀπ'
for from the God came out and am come; not even for of
ἐμαυτοῦ ἐληλυθὰ, ἀλλ' ἐκεῖνος με ἀπεστείλε.
myself I have come, but he me sent;

⁴³ Διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε;
Why the speech the mine not know you?

Ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τοῦ ἐμοῦ.
Because not you are able to hear the word the mine

⁴⁴ Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβολοῦ ἐστέ, καὶ
You from the father the accuser are, and

τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θελετέ ποιεῖν·
the lusts of the father of you you wish to do;

Ὁ ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ
He a manslayer was from a beginning, and in the

ἀληθείᾳ οὐχ ἑστῆκεν· ὅτι οὐκ ἐστὶν ἀληθεῖα ἐν
truth not has stood; because not is truth in

αὐτῷ. Ὅταν λαλήσῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων
him; When may speak the falsehood, from the own

λαλεῖ· ὅτι ψευστὴς ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ.
he speaks; because a liar is, also the father of him.

⁴⁵ Ἐγὼ δὲ ὅτι τὴν ἀληθειάν λέγω, οὐ πιστεύετε
I but because the truth I speak, not you believe

μοι. ⁴⁶ Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας;
me. Who of you convicts me concerning sin?

εἰ ἀληθειάν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;
if truth I speak, why you not believe me?

⁴⁷ Ὁ ὢν ἐκ τοῦ θεοῦ, τὰ ῥήματα τοῦ θεοῦ ἀκοῦει·
He being from the God, the words of the God hears;

διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ
through this you not hear, because from the God

οὐκ ἐστέ. ⁴⁸ Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπον
not you are; Answered the Jews and said.

αὐτῷ· Οὐ καλῶς λεγομεν ἡμεῖς, ὅτι Σαμαρεῖτης
to him; Not well say we, that a Samaritan

εἶ σὺ, καὶ δαίμονιον ἔχεις; ⁴⁹ Ἀπεκρίθη Ἰησοῦς·
art thou, and a demon thou hast? Answered Jesus;

Ἐγὼ δαίμονιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα
I a demon not have, but I honor the father

μου, καὶ ὑμεῖς ἀτιμάζετε με. ⁵⁰ Ἐγὼ δὲ οὐ ζητῶ
of me, and you dishonor me. I but not seek

τὴν δόξαν μου· ἐστὶν ὁ ζήτων καὶ κρίνων.
the glory of me; it is he seeking and judging.

⁵¹ Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰς τὸν λόγον τοῦ
Indeed indeed I say to you, if any one the word the

ἐμοῦ τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν
mine may keep, death not not he may see to the

αἰῶνα. ⁵² Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν
age; Said then to him the Jews; Now

ἐγνώκαμεν, ὅτι δαίμονιον ἔχεις· Ἀβραὰμ ἀπέ-
we know, that a demon thou hast; Abraam died

been born of Fornication; we have One Father, God."

⁴² * Jesus said to them,
† "If GOD were your * FA-

THER, you would love me; for I came forth from GOD, and am come; for I am not even come of myself, but he sent Me.

⁴³ Why do you not know MY SPEECH? Because you can not hear MY WORD.

⁴⁴ † You are from the FATHER, the ACCUSER, and the LUSTS of your FATHER

you wish to do. He was a Manslayer from the Beginning, and has not stood in the TRUTH, Because there is no Truth in him.

When [any one] speaks a FALSEHOOD, he speaks from his OWN; Because his FATHER also is a Liar.

⁴⁵ But because I speak the TRUTH, you do not believe me.

⁴⁶ Who of you convicts me of Sin? If I speak the Truth, why do you not believe me?

⁴⁷ † He who is from GOD hears the words of GOD; on this account you hear not, because you are not from GOD."

⁴⁸ The Jews answered and said to him, "Do we not say well That thou art a Samaritan, and I hast a Demon?"

⁴⁹ Jesus answered, "I have not a Demon; but I honor my FATHER, and you dishonor me.

⁵⁰ But † I seek not my GLORY; there is ONE who SEEKS it, and judges.

⁵¹ Indeed, I assure you, † If any one keep * MY Word, he will by no means see Death to the AGE

⁵² * The JEWS said to him, "Now we know That thou hast a Demon. † Abra-

* VATICAN MANUSCRIPT.—42. Jesus. Jews said.

42. FATHER.

51. MY Word.

52. The

† 42. John v. 43; vii. 28, 29.

† 44. 1 John iii. 8.

† 47. John x. 26, 27; 1 John

xi. 26. † 48. John vii. 20; x. 20.

† 50. John v. 41; vii. 18.

† 51. John v. 24.

† 52. Zech. i. 5; Heb. xi. 13.

θανε και οἱ προφηται, και συ λεγεις· Εαν τις
and the prophets, and thou sayest; If anyone
τον λογον μου τηρησῃ, ου μη γευσῃται θανατον
the word of me may keep, not not may taste of death
εις τον αιωνα. ⁵³ Μη συ μειζων ει του πατρος
to the age. Not thou greater art of the father
ἡμων Αβρααμ, ὅστις απεθανε; και οἱ προφηται
of us Abraam, who died? and the prophets
απεθανον· τινα σεαυτον ποιεις; ⁵⁴ Απεκριθη
died; whom thyself makest thou? Answered
Ιησους· Εαν εγω δοξαζω εμαυτον, ἡ δοξα μου
Jesus; If I glorify myself, the glory of me
ουδεν εστιν. Εστιν ὁ πατηρ μου ὁ δοξαζων με,
nothing is. He is the father of me he glorifying me,
ὃν ὑμεις λεγετε, ὅτι θεος ὑμων εστι, ⁵⁵ και ουκ
whom you say, that a God of you he is, and not
εγνωκατε αυτον· εγω δε οίδα αυτον. Και εαν
you know him; I but know him. And if
ειπω, ὅτι ουκ οίδα αυτον, εσομαι ὁμοιος ὑμων,
I say, that not I know him, I shall be like you,
ψευστης. Αλλ' οίδα αυτον, και τον λογον
a liar. But I know him, and the word
αυτου τηρω. ⁵⁶ Αβρααμ ὁ πατηρ ὑμων ηγαλλι-
of him I keep. Abraam the father of you ardently
ασατο, ινα ιδῃ την ἡμεραν την εμην· και ειδε,
desired, that he might see the day the my; and he saw,
και εχαρη. ⁵⁷ Ειπον ουν οἱ Ιουδαιοι προς
and was glad. Said then the Jews to
αυτον· Πεντηκοντα ετη ουτω εχεις, και Αβρααμ
him; Fifty years not yet thou art, and Abraam
ἑωρακας; ⁵⁸ Ειπεν αυτοις ὁ Ιησους· Αμην αμην
hast thou seen? Said to them the Jesus; Indeed indeed
λεγω ὑμιν, πριν Αβρααμ γενεσθαι, εγω ειμι.
I say to you, before Abraam to have been born, I am.
⁵⁹ Ηραν ουν λιθους, ινα βαλωσιν επ' αυτον·
They took up therefore stones, that they might cast on him;
Ιησους * [δε] εκρυβη, και εξηλθεν εκ του ιερου.
Jesus [but] hid himself, and went out of the temple.

ΚΕΦ. θ'. 9.

¹ Και παραγων, ειδεν ανθρωπον τυφλον εκ
And passing by, he saw a man blind from
γενετης. ² Και ηρωτησαν αυτον οἱ μαθηται
birth. And asked him the disciples
αυτου, λεγοντες· Ραββι, τις ἡμαρτεν; οὗτος,
of him, saying; Rabbi, who sinned? this,
η οἱ γονεις αυτου, ινα τυφλος γεννηθῃ; ³ Απεκ-
or the parents of him, that blind he should be born? An-
ριθη Ιησους· Ουτε οὗτος ἡμαρτεν, ουτε οἱ
swered Jesus; Neither this sinned, nor the
γονεις αυτου· αλλ' ινα φανερωθῃ τα εργα του
parents of him; but that may be manifested the works of the
θεου εν αυτω. ⁴ Εμε δει εργαζεσθαι τα εργα
God in him. Me it behoves to work the works

ham died, and the PROPHETS; and thou sayest, If any one keep my WORD, he will by no means * see Death to the AGE.

⁵³ Art thou greater than our FATHER Abraham, who died, and the PROPHETS died? Whom dost * thou make thyself?"

⁵⁴ Jesus answered, "If * I should glorify myself, my GLORY is nothing? † HE who GLORIFIES me is my FATHER, of whom you say, That he is your God.

⁵⁵ And you have not known him, but I know him; and if I say, that I do not know him, I shall be like you a Liar; but I know him, and keep his WORD.

⁵⁶ Abraham, your FATHER, ardently desired that he might see MY DAY; and † he saw, and was glad."

⁵⁷ Then the JEWS said to him, "Thou art not yet Fifty Years old, and hast thou seen Abraham?"

⁵⁸ * JESUS said to them, "Indeed, I assure you, Before Abraham was born, I am he."

⁵⁹ † Then they took up Stones that they might cast at him; but Jesus hid himself, and went forth out of the TEMPLE.

CHAPTER IX.

¹ And passing along, he saw a Man blind from Birth.

² And his DISCIPLES asked him, saying, "Rabbi, † who sinned, he, or his PARENTS, so that he was born blind?"

³ Jesus answered, "Neither did he sin, nor his PARENTS, but that the WORKS of GOD might be displayed in him.

⁴ † * I must perform the

* VATICAN MANUSCRIPT.—⁵¹ I. see Death to the Age. ⁵⁴ I should glorify. ⁵⁸ Jesus. ⁵⁹ but—omit. ⁴ We must.

† ⁵⁴ John v. 41; xvi. 14; xvii 1; Acts iii. 13; 2 Pet. i. 17. ⁵⁶ Heb. xi. 13. ⁵⁹ John x. 31, 39; xi. 8. ¹ 2. ver. 34. ⁴ John iv. 34; v. 19, 38; xi. 9; xii. 35; xvii. 4.

του πεμψαιτος με, ἕως ἡμέρα ἐστίν· ἐρχεται
of the sending me, while day it is; comes
νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ⁵ Ὅταν ἐν
night, when no one is able to work. While in
τῷ κόσμῳ ὡς, φῶς εἰμι τοῦ κόσμου. ⁶ Ταῦτα
the world I may be, light I am of the world. These things
εἰπὼν, ἐπτύσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ
saying, he spit on the ground, and made clay of the
πτύσματος, καὶ ἐπεχρίσε τὸν πηλὸν ἐπὶ τοὺς
spittle, and rubbed the clay on the
ὀφθαλμοὺς τοῦ τυφλοῦ, ⁷ καὶ εἶπεν αὐτῷ·
eyes of the blind, and said to him;
ῥάπαγε, νίψαι εἰς τὴν κολυμβηθρὰν τοῦ Σιλωάμ·
Go, wash thyself in the pool of the Siloam;
(ὃ ἑρμηνεύεται, ἀπεσταλμένος.) Ἀπῆλθεν
(which is interpreted, having been sent.) He went away
*[οὖν, καὶ ἐνίψατο, καὶ ἦλθε] βλεπών. ⁸ Οἱ
[therefore, and washed himself, and came] seeing. The
οὖν γείτονες, καὶ οἱ θεωροῦντες αὐτὸν τὸ προ-
then neighbors, and those seeing him the be-
τερον, ὅτι προσαιτῆς ἦν, ἐλέγον· Οὐχ οὗτος
fore, because a beggar he was, said; Not this
ἐστίν· ὁ καθημένος καὶ προσαιτῶν; ⁹ Ἄλλοι
is he sitting and begging? Others
ἐλέγον· Ὅτι οὗτος ἐστίν. Ἄλλοι δὲ· Ὅτι
said; That this is, Others but. That
ὅμοιος αὐτῷ ἐστίν· Ἐκεῖνος ἐλέγεν· Ὅτι ἐγώ
like him it is; He said; That I
εἰμι. ¹⁰ Ἐλέγον οὖν αὐτῷ· Πῶς ἀνεφύχθησαν
am. They said then to him How were opened
σου οἱ ὀφθαλμοί; ¹¹ Ἀπεκρίθη ἐκεῖνος *[καὶ
of thee the eyes? Answered he [and
εἶπεν] Ἄνθρωπος, λεγόμενος Ἰησοῦς, πηλὸν
said;] A man, being named Jesus, clay
ἐποίησε, καὶ ἐπεχρίσε μου τοὺς ὀφθαλμούς, καὶ
made, and rubbed of me the eyes, and
εἶπε μοι· ῥάπαγε εἰς τὸν Σιλωάμ, καὶ νίψαι.
said to me; Go into the Siloam, and wash thyself.
Ἀπελθὼν δὲ καὶ νίψαμενος, ἀνεβλέψα. ¹² Εἶπον
Going and and washing myself, I obtained sight. They said
οὖν αὐτῷ· Που ἐστίν ἐκεῖνος; Λέγει· Οὐκ οἶδα.
then to him; Where is he; He says; Not I know.
¹³ Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους, ¹⁴ ὅτε
They bring him to the Pharisees. that
ποτε τυφλόν. ¹⁴ Ἦν δὲ σαββατόν, ὅτε τὸν
once blind. It was and a sabbath, when the
πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνεφύξεν αὐτοῦ
clay made the Jesus, and opened of him
τοὺς ὀφθαλμούς. ¹⁵ Πάλιν οὖν ἠρώτων αὐτὸν
the eyes. Again therefore asked him
καὶ οἱ Φαρισαῖοι, πῶς ἀνεβλέψεν. Ὁ δὲ εἶπεν
also the Pharisees, how he obtained sight. He and said
αὐτοῖς· Πηλὸν ἐπέθηκε μου ἐπὶ τοὺς ὀφθαλμούς,
to them; Clay he put of me on the eyes,

WORKS OF HIM who SENT me while it is Day; Night comes, when no one can work.

⁵ While I am in the WORLD, † I am the Light of the WORLD."

⁶ Saying these things, † he spit on the Ground, and made Clay of the SPITTLE, and * he put the CLAY on his EYES,

⁷ and said to him, "Go wash thyself in † the POOL of SILOAM," (which signifies, Sent) He went away, therefore, and washed himself, and came seeing.

⁸ Then the NEIGHBORS, and THOSE who had PREVIOUSLY seen him, because he was a Beggar, said, "Is not **this** HE who was SITTING and begging?"

⁹ Some said, "This is he;" others * said, "No; but he 's like him;" he said, "I am he."

¹⁰ They then said to him, "How were THINE EYES opened?"

¹¹ He answered, * "The MAN called Jesus made Clay, and rubbed MY EYES, and said to me, "Go to the SILOAM, and wash thyself;" * I went, therefore, and washed myself, and obtained sight.

¹² * And they said to him, "Where is he?" He says, "I do not know."

¹³ They bring HIM that was formerly BLIND to the PHARISEES.

¹⁴ And it was a * Sabbath when JESUS made the CLAY, and opened HIS EYES.

¹⁵ Then the PHARISEES also asked him again how he obtained his sight. And he said to them, "He put Clay on Mine EYES, and I washed myself, and see."

* VATICAN MANUSCRIPT.—6. He put the CLAY thereof on his eyes, and said. 7. therefore, and washed, and came—omit. 9. said; "No; but he is." 11. and said—omit. 11. The MAN called. 11. I went therefore and. 12. And they said to him. 14. a Sabbath, on which Day JESUS.

† 7. The Pool of Siloam is described by recent travellers to have been "a well built oblong tank, some fifty feet long, nearly twenty deep, and somewhat less than this wide." It has now only about two feet of water in it. It is supplied from an upper fountain through a well-cut conduit more than a quarter of a mile long.

‡ 5. John i. 5, 9; iii. 19; viii. 12; xii. 35, 46.

‡ 6. Mark vii. 38; viii. 25.

και ενιψαμην, και βλεπω. ¹⁶ Ελεγον ουν εκ
and I washed myself, and see. Said therefore of
των Φαρισαιων τινες. Ουτος δ ανθρωπος ουκ
the Pharisees some; This the man not
εστι παρα του θεου, οτι το σαββατον ου τηρει.
is from the God, because the sabbath not he keeps.
Αλλοι ελεγον. Πως δυναται ανθρωπος αμαρ-
Others said; How is able a man a
τωλος τοιαυτα σημεια ποιειν; Και σχισμα ην
sinner such signs to do? And a division was
εν αυτοις. ¹⁷ Λεγουσι τω τυφλω παλιν. Συ τι
among them. They say to the blind again; Thou what
λεγεις περι αυτου, οτι ηνοιξε σου τους οφθαλ-
sayest concerning him, seeing that he opened of thee the eyes?
μους; Ο δε ειπεν. Οτι προφητης εστιν. ¹⁸ Ουκ
He and said; That a prophet he is. Not
επιστευσαν ουν οι Ιουδαιοι περι αυτου, οτι τυφ-
believed therefore the Jews concerning him, that blind
λος ην, και ανεβλεψεν, εως οτου εφωνησαν
he was, and obtained sight, till when they called
τους γονεις αυτου του αναβλεψαντος. ¹⁹ Και
the parents of him the having obtained sight. And
ηρωτησαν αυτους, λεγοντες. Ου ος εστιν ο υιος
they asked them, saying; This is the son
υμων, ον υμεις λεγετε, οτι τυφλος εγεννηθη;
of you, whom you say, that blind he was born?
πως ουν αρτι βλεπει; ²⁰ Απεκριθησαν * [αυτοις]
how then now he sees? Answered [them]
οι γονεις αυτου και ειπον. Οιδαμεν, οτι ουτος
the parents of him and said; We know, that this
εστιν ο υιος ημων, και οτι τυφλος εγεννηθη.
is the son of us, and that blind he was born;
²¹ πως δε νυν βλεπει, ουκ οιδαμεν. η τις ηνοιξε
how but now he sees, not we know; or who opened
αυτου τους οφθαλμους, ημεις ουκ οιδαμεν,
of him the eyes, we not know.
αυτος ηλικιαν εχει, αυτον ερωτησατε. αυτος
he full age has, him ask you; he
περι αυτου λαλησει. ²² Ταυτα ειπον οι
concerning himself shall speak. These things said the
γονεις αυτου, οτι εφοβουντο τους Ιουδαιους.
parents of him, because they feared the Jews.
Ηδη γαρ συνετεθειντο οι Ιουδαιοι, ινα εαν τις
Already for had agreed the Jews, that if any one
αυτον ομολογησιν Χριστον, αποσυναγωγος
him should confess Anointed, from a synagogue
γεννηται. ²³ Δια τουτο οι γονεις αυτου ειπον.
should be. Through this the parents of him said;
Οτι ηλικιαν εχει, αυτον ερωτησατε. ²⁴ Εφω-
That full age he has, him ask you. They
νησαν ουν εκ δευτερου τον ανθρωπον, ος ην
called therefore a second time the man, who was
τυφλος, και ειπον αυτω. Δος δοξαν τω θεω.
blind, and said to him; Give glory to the God;
ημεις οιδαμεν, οτι ο ανθρωπος ουτος αμαρτωλος
we know, that the man this a sinner

¹⁶ Then some of the PHARISEES said, "This MAN is not from * God, Because he keeps not the SABBATH." Others said, † "How can a sinful Man perform such Signs?" And there was ‡ a Division among them.

¹⁷ * They say to the BLIND man again, "What dost thou say concerning him, Seeing that he opened Thine EYES?" And he said, ‡ "He is a Prophet."

¹⁸ The JEWS, therefore, did not believe of him, That he was blind and obtained sight, till they called the PARENTS of HIM who RECEIVED SIGHT.

¹⁹ And they asked them, saying, "Is this your SON, of whom you say, 'That he was born blind?' How then does he now see?"

²⁰ * Then his PARENTS answered and said, "We know That this is our SON, and That he was born blind;

²¹ but how he now sees. we know not; or who opened His EYES, we know not; * ask Him, he is of mature Age; he will speak concerning himself."

²² His PARENTS said this, ‡ Because they were afraid of the JEWS; for the JEWS had already determined, that if any one should acknowledge him to be the Messiah. † he should be expelled from the synagogue.

²³ On this account the PARENTS said, "He is of mature Age, ask him."

²⁴ 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 a Sinner."

* VATICAN MANUSCRIPT.—¹⁶ God. ¹⁷ Then they say. ²⁰ Then his PARENTS. ²⁰ them—omit. ²¹ ask Him; he is of mature Age; he will. ²⁴ That This Man is.

† 16. ver. 33; John iii. 2. † 16. John vii. 12, 43; x. 19. † 17. John iv. 19. vi. 14. † 22. John vii. 13; xii. 42; xix. 38; Acts v. 13. † 22. ver. 34; John xvi. 2.

εστιν. ²⁵ Απεκριθη ουν εκεινος * [και ειπεν.]
 is. Answered then he [and said,]
 Ει αμαρτωλος εστιν, ουκ οίδα· εν οίδα, οτι
 If a sinner he is, not I know; one I know, that
 τυφλος ων, αρτι βλεπω. ²⁶ Ειπον δε αυτω
 blind being, now I see. They said and to him
 * [παλιν.] Τι εποιησε σοι; πως ηνοιξε σου
 [again;] What did he to thee? how opened of thee
 τους οφθαλμους; Απεκριθη αυτοις· Ειπον υμιν
 the eyes; He answered them; I said to you
 ηδη, και ουκ ηκουσατε· τι παλιν θελετε
 already, and not you did hear; why again do you wish
 ακουειν; μη και υμεις θελετε αυτου μαθηται
 to hear? not also you wish of him disciples
 γενεσθαι; ²⁸ Ελοιδορησαν αυτον, και ειπον· Συ
 to be? They reviled him, and said; Thou
 ει μαθητης εκεινου· ημεις δε του Μωσης εσμεν
 art a disciple of him; we but of the Moses are
 μαθηται. ²⁹ Ημεις οίδαμεν, οτι Μωση λελα-
 disciples. We know, that to Moses has
 ληκεν ο θεος· τουτον δε ουκ οίδαμεν ποθεν
 spoken the God; this but not we know whence
 εστιν. ³⁰ Απεκριθη ο ανθρωπος και ειπεν
 is. Answered the man and said
 αυτοις· Εν γαρ τουτω θαυμαστον εστιν, οτι
 to them; In for this a wonder is, that
 υμεις ουκ οιδατε ποθεν εστι, και ανεωξε μου
 you not know whence he is, and he has opened of me
 τους οφθαλμους. ³¹ Οίδαμεν * [δε,] οτι αμαρ-
 the eyes. We know [but,] that sin-
 τωλων ο θεος ουκ ακουει· αλλ' εαν τις θεοσε-
 ners the God not hears; but if any one a worshipper
 βης η, και το θελημα αυτου ποιη, τουτου
 of God may be, and the will of him may do, this
 ακουει. ³² Εκ του αιωνος ουκ ηκουσθη, οτι
 he hears. From the age not it was heard, that
 ηνοιξε τις οφθαλμους τυφλου γεγεννημενου.
 opened any one eyes of blind having been born.
³³ Ει μη ην ουτος παρα θεου, ουκ ηδυνατο ποιειν
 If not was this from God, not were able to do
 ουδεν. ³⁴ Απεκριθησαν και ειπον αυτω· Εν
 nothing. They answered and said to him; In
 αμαρτιας συ εγεννηθης ολος· και συ διδασκεις
 sins thou wast born wholly; and thou teachest
 ημας; Και εξβαλον αυτον εξω. ³⁵ Ηκουσεν ο
 us? And they cast him out. Heard the
 Ιησους, οτι εξεβαλον αυτον εξω· και ευρων
 Jesus, that they cast him out; and having found
 αυτον, ειπεν * [αυτω·] Συ πιστευεις εις τον
 him, said [to him;] Thou believest into the
 υιον του θεου; ³⁶ Απεκριθη εκεινος και ειπε·
 son of the God? Answered he and said;
 Και τις εστι, κυριε, ινα πιστευσω εις αυτον;
 And who is he, O sir, that I may believe into him?
³⁷ Ειπε * [δε] αυτω ο Ιησους· Και εωρακας
 Said [and] to him the Jesus; Even thou hast seen

25 Then he answered,
 "If he is a Sinner, I know
 not; One thing I do know,
 That having been blind,
 now I see."

26 And they said to him,
 "What did he do to thee?
 How did he open Thine
 EYES?"

27 He answered them,
 "I told you just now, and
 did you not **hear**? * Why
 then do you wish to hear
 again? are you also willing
 to become His Disciples?"

28 * And they reviled
 him, and said, "Thou art
 his Disciple; but we are
 Disciples of MOSES."

29 We know That God
 has spoken to Moses; but
 This person,—we ‡ know
 not whence he is."

30 The MAN answered
 and said to them, "Why,
 in this is a wonder, That
you know not whence he
 is, and he opened My EYES!"

31 We know ‡ That God
 does not hear Sinners; but
 if any one be a Worshipper
 of God, and performs his
 WILL, him he hears.

32 From the (earliest)
 AGE it was not heard, that
 any one opened the Eyes of
 one having been born blind.

33 If he were not from
 God, he could do nothing."

34 They answered and
 said to him, "Thou wast
 entirely born in Sins, and
 dost thou teach us?" And
 they cast him out.

35 JESUS heard That
 they had cast him out; and
 having found him, he said
 to him, "Dost thou believe
 into ‡ the * son of God?"

36 He answered and
 said, "Who is he, Sir, that
 I may believe into him?"

37 Jesus said to him,
 "Thou hast even seen him,

* VATICAN MANUSCRIPT.—25. and said—omit.

do you wish. 28. and they reviled.

35. SON OF MAN? and he said, Who.

26. again—omit.

31. But—omit.

37. and—omit.

27. Why then

35. to him—omit.

‡ 29. John viii. 14.
 xv. 8, 29; xxviii. 9.

‡ 30. John iii. 10.

‡ 31. Job xxvii. 9; Psal. lxxvi. 18; Prov.

‡ 35. Matt. xvi. 16; John x. 36; 1 John v. 13.

αὐτον, καὶ ὁ λαλῶν μετὰ σου, ἐκεῖνος ἐστίν.
 him, and he talking with thee, he is.
 38 Ὁ δὲ εἶπεν· Πιστεύω, κυριε· καὶ προσεκύνησεν
 He and said; I believe, O sir; and he prostrated
 αὐτῷ. 39 Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς
 to him. And said the Jesus; For judgment I into
 τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες
 the world this came, that those not seeing
 βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γενῶνται.
 might see, and those seeing blind might become.
 40 * [Καὶ] ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ
 [And] heard of the Pharisees these things those
 ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς
 being with him, and said to him; Not also we
 τυφλοὶ ἐσμεν; 41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ
 blind are? Said to them the Jesus; If
 τυφλοὶ ἦτε, οὐκ ἂν εἰχέτε ἁμαρτίαν· νῦν δὲ
 blind you were, not you would have sin; now but
 λεγετέ· Ὅτι βλέπομεν· ἢ * [οὖν] ἁμαρτία
 you say; That we see; the [therefore] sin
 ὑμῶν μένει.
 of you remains.

ΚΕΦ. Θ'. 10.

1 Ἀμην ἀμην λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος
 Indeed indeed I say to you, he not entering
 διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων,
 through the door into the fold of the sheep,
 ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλεπτὴς
 but going up another way, he a thief
 ἐστὶ καὶ ληστὴς. 2 ὁ δὲ εἰσερχόμενος διὰ τῆς
 is and a robber; he but entering through the
 θύρας, ποιμὴν ἐστὶ τῶν προβάτων. 3 Τοῦτ' ὁ
 door, as shepherd is of the sheep. To him the
 θυρωρὸς ἀνοίγει· καὶ τὰ πρόβατα τῆς φωνῆς
 doorkeeper opens; and the sheep the voice
 αὐτοῦ ἀκούει· καὶ τὰ ἰδία πρόβατα καλεῖ κατ'
 of him hears; and the own sheep he calls by
 ὄνομα, καὶ ἐξάγει αὐτὰ. 4 * [Καὶ] ὅταν τὰ ἰδία
 name, and he leads out them. [And] when the own
 πρόβατα ἐκβάλῃ, ἐμπροσθεν αὐτῶν πορεύεται·
 sheep he puts forth, before them he goes;
 καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν
 and the sheep him follows, because they know the
 φωνὴν αὐτοῦ. 5 Ἀλλοτρίῳ δὲ οὐ μὴ ἀκούου-
 voice of him. A stranger but not not they may
 θησῶσιν, ἀλλὰ φευξονται ἀπ' αὐτοῦ· ὅτι οὐκ
 follow, but will flee from him; because not
 οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν. 6 Ταύτην
 they know of the strangers the voice. This

and HE who is TALKING with thee is HE."

38 And HE said, "Lord, I believe;" and he threw himself prostrate before him.

39 And JESUS said, † "For Judgment came I into this WORLD; ‡ so that THOSE not SEEING may see, and THOSE SEEING may become blind."

40 THOSE of the PHARISEES BEING with him heard these things, † and said to him, "Are we blind also?"

41 * Jesus said to them, † "If you were blind, you would not have Sin; but now you say, 'We see;' your SIN remains."

CHAPTER X.

1 Indeed, I truly say to you, HE who ENTERS not by the DOOR into the FOLD of the SHEEP, but climbs up another way, HE is a Thief and a Robber;

2 but HE who COMES IN by the DOOR, is the Shepherd of the SHEEP.

3 The DOOR-KEEPER opens to HIM; and the SHEEP hear his VOICE; and he calls his own Sheep by Name, and leads them out.

4 When he puts forth *a] his own, † he goes before them, and the SHEEP follow him, Because they know his VOICE.

5 But a Stranger they will not follow, but will flee from him; Because they know not the VOICE of STRANGERS."

* VATICAN MANUSCRIPT.—40. And—omit.
 4. And—omit.

41. Jesus.

41. therefore—omit

† 4. "We see a flock of perhaps threescore black and white sheep returning from the hillside where they have been grazing, or from the caves in which they have been sheltered from the noon-heat. Before them slowly walks the shepherd, staff in hand, not once looking behind him. The flock follows quietly, not scattering nor needing the rod or the angry shout. He and they seem to know each other well, and to have mutual confidence. He who wrote the twenty-third Psalm must have known scenes like this; and still more He who said, "when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice."—H. Bonar.

† 39. John v. 22, 27. See John iii. 17; xii. 47.
 † 41. John xv. 22, 24.

† 39. Matt. xiii. 13.

† 40. Rom. ii. 19

την παροιμιαν ειπεν αυτοις ὁ Ἰησους· ἐκεينوι
the parable said to them the Jesus; they
δε οὐκ ἐγνώσαν, τίνα ἦν, ἃ ἐλάλε αυτοις.
but not knew, what was, which he spoke to them.

7 Εἶπεν οὖν πάλιν * [αὐτοῖς] ὁ Ἰησους· Ἀμὲν
Said then again [to them] the Jesus; Indeed
ἀμὲν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προ-
indeed I say to you, that I am the door of the sheep.
βατῶν. 8 Πάντες ὅσοι ἦλθον πρό μου, κλέπται

All as many as came before me, thieves
εἰσι καὶ λῆσται· ἀλλ' οὐκ ἤκουσαν αὐτῶν τα
are and robbers; but not heard them the
προβάτα. 9 Εἰγώ εἰμι ἡ θύρα· δι' ἐμοῦ εἰς τὴν
sheep. I am the door; through me if any one

εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ
may come in, he shall be saved, and shall come in and
ἐξελεύσεται, καὶ νομὴν εὕρησιν. 10 Ὁ κλέπτης
go out and pasture shall find. The thief

οὐκ ἐρχεται, εἰ μὴ ἵνα κλέψῃ, καὶ θύσῃ, καὶ
not comes, if not that he may steal, and may kill, and
ἀπολεσῇ· ἐγὼ ἦλθον, ἵνα ζωὴν ἐχῶσι, καὶ
may destroy; I came, that life they may have, and

περισσὴν ἐχῶσιν. 11 Εἰγώ εἰμι ὁ ποιμὴν ὁ καλὸς
abundance may have. I am the shepherd the good
ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τιθήσιν ὑπὲρ
the shepherd the good the life of himself lays down in behalf
τῶν προβάτων. 12 Ὁ μισθωτὸς δέ, καὶ οὐκ ὢν
of the sheep. The hireling but, and not being

ποιμὴν, οὐδ' οὐκ εἰσι τὰ πρόβατα ἰδία, θεωρεῖ
a shepherd, of whom not are the sheep own, sees
τὸν λύκον ἐρχομένον, καὶ ἀφίησι τὰ πρόβατα,

the wolf coming, and leaves the sheep,
καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτά, καὶ
and flees; and the wolf seizes them, and

σκορπίζει τὰ πρόβατα. 13 Ὁ δὲ μισθωτὸς
scatters the sheep. The but hireling
φεύγει, ὅτι μισθωτὸς ἐστὶ, καὶ οὐ μελεῖ αὐτῷ
flees, because an hireling he is, and not it concerns him

περὶ τῶν προβάτων.
about the sheep.

14 Εἰγώ εἰμι ὁ ποιμὴν ὁ καλὸς· καὶ γινώσκω
I am the shepherd the good; and know

τὸ ἐμὸν, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, 15 καθὼς
the mine, and am known by the mine, as

γινώσκει με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν
knows me the father, and I know the

πατέρα· καὶ τὴν ψυχὴν μου τιθῆμι ὑπὲρ τῶν
father; and the life of me I lay down in behalf of the

προβάτων. 16 Καὶ ἄλλα πρόβατα ἐχῶ, ἃ οὐκ
sheep. And other sheep I have, which not

ἐστὶν ἐκ τῆς αὐλῆς ταύτης· κακεῖνα με δεῖ
is of the fold this; also them me it behoves

6 This PARABLE spoke
JESUS to them; but they
knew not what things they
were which he spoke to
them.

7 Then said * Jesus
again, "Indeed, I truly say
to you, I am the DOOR of
the SHEEP.

8 † All who came before
me are Thieves and Rob-
bers; but the SHEEP heard
them not.

9 ‡ I am the DOOR; if
any one come in by me, he
shall be saved, and shall
come in, and go out, and
find Pasture.

10 The THIEF comes not,
except that he may steal,
and kill, and destroy; I
came, that they may have
Life, and may have abun-
dance.

11 † I am the GOOD
SHEPHERD; the GOOD
SHEPHERD lays down his
LIFE in behalf of the
SHEEP.

12 But the HIRED SER-
VANT, not being a Shepherd,
whose own the SHEEP are
not, sees the WOLF coming,
and leaves the SHEEP, and
flees; and the WOLF
seizes and scatters * them;

13 Because he is a Hired
Servant, and cares not for
the SHEEP.

14 I am the GOOD
SHEPHERD; ‡ and I know
* MINE, and MINE know
me;

15 even as the FATHER
knows me, and I know the
FATHER; ‡ and I lay down
my LIFE in behalf of the
SHEEP.

16 And Other Sheep I
have, which are not of this
FOLD; † them also I must

* VATICAN MANUSCRIPT.—7. Jesus. 7. to them—omit. 12. them; Because
he is a Hireling, and. 14. MINE, and MINE know me; even as.

† 8. *Panta, all*, may be taken in the sense of *polloi, many*; thus, "Many who came before
me," &c. Our Savior cannot here mean Moses and the prophets, who were commissioned to
speak in the name of Jehovah; but rather those religious leaders who "shut up the kingdom
of the heavens against men," by taking away the "key of knowledge." See Matt. xxiii. 13;
Luke xi. 52. Such were the priests, scribes, and Pharisees.

‡ 9. John xiv. 6; Eph. ii. 18. † 11. Isa. xl. 11; Ezek. xxxiv. 12, 23; xxxvii. 24; Heb
xiii. 20; 1 Pet. ii. 25; v. 4. † 14. 2 Tim. ii. 13. † 15. John xv. 13.

αγαγειν· και της φωνης μου ακουσουσιν, και
to lead; and the voice of me they will hear, and
γενεσεται μια ποιμνη, εις νομην. 17 Δια τουτο
there will be one flock, one shepherd. Through this
ο πατηρ με αγαπα, οτι εγω τιθημι την ψυχην
the father me loves, because I lay down the life
μου, ινα παλιν λαβω αυτην. 18 ουδεις αιρει αυτην
of me, that again I may receive her; no one takes her
απ' εμου, αλλ' εγω τιθημι αυτην απ' εμαυτου·
from me, but I lay down her of myself;
εξουσιαν εχω θειναι αυτην, και εξουσιαν εχω
authority I have to lay down her, and authority I have
παλιν λαβειν αυτην· ταυτην την εντολην ελα-
again to receive her; this the command I re-
βον παρα του πατρος μου. 19 Σχισμα * [ουν]
ceived from the father of me. A division [then]
παλιν εγενετο εν τοις Ιουδαιοις δια των λογων
again occurred among the Jews through the words
τουτους. 20 Ελεγον δε πολλοι εξ αυτων· Δαι-
these. Said and many of them; A
μονιον εχει, και μαινεται· τι αυτου ακουετε;
demon he has, and is mad; why him hear you?
21 Αλλοι ελεγον· Ταυτα τα ρηματα ουκ εστι
Others said; These the words not are
δαιμονιζομενον· μη δαιμονιον δυναται τυφλων
of one being demonized; not a demon is able blind
οφθαλμους ανοιγειν;
eyes to open?
22 Εγενετο δε τα εγκαينيا εν τοις Ιεροσολυ-
Occurred now the feast of dedication in the Jerusa-
μοις, και χειμων ην. 23 και περιεπατει ο Ιησους
lem, and winter it was; and was walking the Jesus
εν τω ιερω, εν τη στοια Σολομονος. 24 Εκκυκ-
in the temple, in the porch of Solomon. Sur-
λωσαν ουν αυτον οι Ιουδαιοι, και ελεγον αυτω·
rounded therefore him the Jews, and said to him;
Εως ποτε την ψυχην ημων αιρεις; Ει συ ει ο
Till when the life of us dost thou take? If thou art the
Χριστος, ειπε ημιν παρρησια. 25 Απεκριθη αυτοις
Anointed, tell us plainly. Answered them
ο Ιησους· Ειπον υμιν, και ου πιστευετε. Τα
the Jesus; I told you, and not you believe. The
εργα, α εγω ποιω εν τω ονοματι του πατρος μου,
works, which I do in the name of the father of me,
ταυτα μαρτυρει περι εμου. 26 Αλλ' υμεις ου πισ-
these testify concerning me. But you not be-
τευετε· ου γαρ εστε εκ των προβατων των εμων.
lieve; not for you are of the sheep the mine.
*[Καθως ειπον υμιν,] 27 τα προβατα τα εμα
As I said to you, the sheep the mine
της φωνης μου ακουει, καγω γινωσκω αυτα, και
the voice of me hears, and I know them, and
ακολουθουσι μοι. 28 καγω ζωην αιωνιον διδωμι
they follow me; and I life age-lasting give
αυτοις, και ου μη απολωνται εις τον αιωνα, και
to them, and not no they will perish into the age, and

lead, and they will hear my voice, † and there shall be one flock, One Shepherd.

17 On account of this the FATHER loves ME, † Because I lay down my LIFE, that I may receive it again.

18 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 receive it again. † This COMMANDMENT I received from my FATHER."

19 † There was a Division again among the JEWS because of these WORDS.

20 And many of them said, † "He has a Demon, and is mad, why do you hear him?"

21 Others said, "These are not the WORDS of a Demoniac; can a Demon open the Eyes of the blind?"

22 * It was then the FEAST OF DEDICATION at JERUSALEM; it was Winter;

23 and * Jesus was walking in the TEMPLE, † in SOLOMON'S PORTICO.

24 The JEWS, therefore, surrounded him, and said to him, "How long dost thou hold us in suspense? If thou art the MESSIAH, tell us plainly."

25 Jesus answered them, "I told you, and you did not believe; the WORKS which I do in my FATHER'S NAME, they testify of me.

26 † But you believe not, because you are not of MY SHEEP.

27 MY SHEEP hear my voice, and I know them, and they follow me;

28 and I give them eternal Life; † and they shall by no means perish to the

* VATICAN MANUSCRIPT.—19. then—omit.
cATION at JERUSALEM; it was Winter.

22. It was then the FEAST OF DEDICATION.
23. Jesus. 26. As I said to you—omit.

† 16. Ezek. xxxvii. 22; Eph. ii. 14. † 17. Isa. liii. 7, 8, 12; Heb. ii. 9. † 18. John vi. 38; xv. 10; Acts ii. 24, 32. † 19. John vii. 43; ix. 16. † 20. John vii. 20; viii. 48, 52. † 23. Acts iii. 11; v. 12. † 26. John viii. 47; 1 John iv. 6. † 28. John vi. 37; xvii. 11, 12

οὐχ ἀρπασει τις αὐτὰ ἐκ τῆς χειρὸς μου. ²⁹ Ὁ
not will wrest any one them out of the hand of me. The
πατὴρ μου, ὃς δέδωκε μοι, μείζων πάντων ἐστίν·
father of me, who has given to me, greater of all is;
καὶ οὐδεὶς δύναται ἀρπάζειν ἐκ τῆς χειρὸς
and no one is able to wrest out of the hand
τοῦ πατρὸς μου. ³⁰ ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.
of the father of me; I and the father one are.
³¹ Ἐβαστάσαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα
Took up then again stones the Jews, that
λίθασωσιν αὐτόν. ³² Ἀπεκριθὴ αὐτοῖς ὁ Ἰησοῦς·
they might stone him. Answered them the Jesus;
Πολλὰ καλὰ ἔργα ἐδείξα ὑμῖν ἐκ τοῦ πατρὸς
Many good works I showed you from the father
μου· διὰ ποῖον αὐτῶν ἔργον λίθαζετε με;
of me: because of which of them work do you stone me?
³³ Ἀπεκριθῆσαν αὐτῷ οἱ Ἰουδαῖοι * [λεγοντες·]
Answered him the Jews [saying;]
Περὶ καλοῦ ἔργου οὐ λίθαζομεν σε, ἀλλὰ
Concerning a good work not we stone thee, but
περὶ βλασφημίας, καὶ ὅτι συ, ἄνθρωπος ὢν,
concerning blasphemy, and that thou, a man being,
ποιεῖς, σεαυτὸν θεόν. ³⁴ Ἀπεκριθὴ αὐτοῖς ὁ
makest thyself a god. Answered them the
Ἰησοῦς· Οὐκ ἐστὶ γεγραμμένον ἐν τῷ νόμῳ
Jesus. Not is it having been written in the law
ὑμῶν· “Ἐγὼ εἶπα, θεοὶ ἐστε;” ³⁵ Εἰ ἐκείνους
of you: “I said, gods you are?” If them
εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο,
he called gods. to whom the word of the God came,
καὶ οὐ δύναται λυθῆναι ἡ γραφή· ³⁶ ὃν ὁ πατὴρ
and not is able to be broken the writing; whom the father
ἤγιασε, καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς
set apart, and sent into the world, you
λεγετέ· Ὅτι βλασφημεῖς, ὅτι εἶπον, υἱὸς τοῦ
say That thou blasphemest, because I said, a son of the
θεοῦ εἰμι; ³⁷ Εἰ οὐ ποίω τὰ ἔργα τοῦ πατρὸς
God I am? If not I do the works of the father
μου, μὴ πιστεύετε μοι. ³⁸ Εἰ δὲ ποίω, καὶ ἐμοὶ
crime, not you believe me. If but I do, and if me
ἢ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα
not you believe, the works believe you; that
γινώτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ,
you may know and you may believe, that in me the father,
καθὼς ἐν αὐτῷ. ³⁹ Ἐζήτουν οὖν πάλιν αὐτόν
and I in him. They sought therefore again him
πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.
to seize; and he went forth out of the hand of them.
⁴⁰ Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν
And he went again beyond the Jordan, to the

AGE, and no one shall wrest them out of my HAND.

²⁹ † My FATHER, who has given them to me, is greater than all; and no one is able to wrest them out of * the FATHER'S HAND.

³⁰ † I and the FATHER are One.”

³¹ Then the JEWS took up Stones again, that they might stone him.

³² JESUS said to them, “Many * good Works did I show you from * the FATHER; on account of which of these Works do you stone * Me?”

³³ The JEWS answered him, “We do not stone thee for a Good Work, but for Blasphemy; and Because thou, being a Man, makest thyself God.”

³⁴ * Jesus answered them, † “Is it not written in your LAW, ‘I said, You are Gods?’

³⁵ If he called them Gods, to whom the WORD of GOD came, and the SCRIPTURE cannot be broken,

³⁶ of him whom the FATHER set apart and sent into the WORLD, do you say, ‘Thou blasphemest;’ Because I said, ‘I am a Son of God?’

³⁷ If I do not the WORKS of my FATHER, believe me not.

³⁸ But if I do, and if you believe not me, believe the WORKS, so that you may know and * believe, † That the FATHER is in me, and * I am in the FATHER.”

³⁹ Therefore, they were seeking again to seize Him; but he went forth out of their HAND.

⁴⁰ And he went away again beyond the JORDAN, into the PLACE where

* VATICAN MANUSCRIPT.—29. the FATHER'S HAND.

FATHER 32. Me.

33. saying—omit.

34. Jesus.

32. good Works.

33 the

38. I am in the FATHER.

38. understand, That.

† 29. John xiv. 23.
xiv. 10, 11: xvii. 21.

† 30. John xvii. 11. 22.

† 34. Psa. lxxxii 6.

† 38. John

τοπον, όπου ην Ιωαννης το πρωτον βαπτιζων·
place where was John the first dipping;
και εμεινεν εκει. ⁴¹ Και πολλοι ηλθον προς
and he abode there. And many came to
αυτον, και ελεγον· Ὅτι Ιωαννης μεν σημειον
him, and said; That John indeed a sign
εποιησεν ουδεν· παντα δε ὅσα ειπεν Ιωαννης
did not one; all but what things said John
περι τουτου, αληθη ην. ⁴² Και επιστευσαν
concerning this, true was. And believed
πολλοι εκει εις αυτον.
many there into him.

ΚΕΦ. ια'. 11.

¹ Ην δε τις ασθενων, Λαζαρος, απο Βηθανιας,
Was and a certain sick one, Lazarus, from Bethany,
εκ της καμης Μαρίας και Μαρθας της αδελφης
out of the village of Mary and Martha the sister
αυτης. ² (Ην δε Μαρια ή αλειψασα τον κυριον
of her. (Was and Mary the having anointed the lord
μυρω, και εκμαξασα τους ποδας αυτου ταις
with balsam, and wiped the feet of him with the
θριξιν αυτης· ής ὁ αδελφος Λαζαρος ησθε-
hairs of herself, of whom the brother Lazarus was
ναι.) ³ Απεστειλαν ουν αι αδελφαι προς αυτον,
sick.) Sent therefore the sisters to him,
λεγουσαι· Κυριε, ιδε, ον φιλεις, ασθενει.
saying; O lord, lo, whom thou lovest, is sick.
⁴ Ακουσας δε ὁ Ιησους ειπεν· Αὕτη ή ασθενεια
Having heard and the Jesus said, This the sickness
ουκ εστι προς θανατον, αλλ' ὑπερ της δοξης
not is to death, but on account of the glory
του θεου, ινα δοξασθη ὁ υἱος του θεου δι' αυτης.
of the God, that may be glorified the son of the God through her.
⁵ Ηγαπα δε ὁ Ιησους την Μαρθαν, και την
Loved now the Jesus the Martha, and the
αδελφην αυτης, και τον Λαζαρον. ⁶ Ὡς ουν
sister of her, and the Lazarus. When then
ηκουσεν, οτι ασθενει, τοτε μεν εμεινεν εν ᾧ
he heard, that he was sick, then indeed he abode in which
ην τοπω δυο ημερας. ⁷ Επειτα μετα τουτο
he was place two days. Then after this
λεγει τοις μαθηταις· Αγωμεν εις την Ιουδαιαν
he says to the disciples; Let us go into the Judea
παλιν. ⁸ Λεγουσιν αυτω· οἱ μαθηται· Ῥαββι,
again. Say to him the disciples; Rabbi,
νυν εζητουν σε λιθασαι οἱ Ιουδαιοι, και παλιν
now sought thee to stone the Jews, and again
υπαγεις εκει; ⁹ Απεκριθη Ιησους· Ουχι δωδεκα
goest thou there? Answered Jesus; Not twelve
εισιν ὥραι της ημερας; εαν τις περιπατη εν τη
are hours of the day? if any one may walk in the
ημερα, ου προσκοπτει, οτι το φως του κοσμου
day, not he stumbles, because the light of the world
τουτου βλεπει. ¹⁰ εαν δε τις περιπατη εν τη
this he sees? if but any one may walk in the
νυκτι, προσκοπτει, οτι το φως ουκ εστιν εν
night, he stumbles, because the light not is in

John was immersing at the
FIRST; and he abode there.

⁴¹ And many came to
him, and said, "John, in-
deed, performed no Sign;
‡ but Whatever John said
concerning him was true."

⁴² And many believed
into him there.

CHAPTER XI.

¹ Now there was a cer-
tain sick man, Lazarus of
Bethany, from the VIL-
LAGE of ‡ Mary, and Mar-
tha, her SISTER.

² (‡ It was THAT Mary
who ANOINTED the LORD,
and wiped his FEET with
her HAIR, whose BROTHER
Lazarus was sick.)

³ The SISTERS, there-
fore, sent to him, saying,
"Lord, behold, he whom
thou lovest is sick."

⁴ But JESUS, having
heard, said, "This sick-
NESS is not to Death, ‡ but
for the GLORY of GOD, (that
the SON of GOD may be
glorified by it.)"

⁵ Now JESUS loved
MARTHA, and her SISTER,
and LAZARUS.

⁶ When, therefore, he
heard That he was sick,
then, indeed, ‡ he abode in
the Place where he was
Two Days.

⁷ Then, after this, he
says to the DISCIPLES,
"Let us go into JUDEA
again."

⁸ The DISCIPLES say to
him, "Rabbi, ‡ the JEWS
recently sought to stone
thee; and art thou going
there again?"

⁹ Jesus answered, "Are
there not Twelve Hours
of the DAY? ‡ If any one
walk in the DAY, he stum-
bles not, Because he sees
the LIGHT of this WORLD.

¹⁰ But if any one walk
in the NIGHT, he stumbles,
Because the LIGHT is not
in him."

‡ 41 John iii. 39.
xii. 3.

‡ 1. Luke x. 38, 39.
‡ 4. John ix. 3; ver. 40.

‡ 2. Matt. xxvi. 7; Mark xiv. 3; John
x. 40.

‡ 8. John x. 31

‡ 9. John ix. 4.

αὐτῷ. ¹¹ Ταῦτα εἶπε· καὶ μετὰ τοῦτο λέγει
him. These things he said; and after this he says
αὐτοῖς· Λαζάρους ὁ φίλος ἡμῶν κεκοιμηταί·
to them; Lazarus the friend of us is fallen asleep;
ἀλλὰ πορευομαι, ἵνα ἐξυπνίσω αὐτόν. ¹² Εἶπον
but I go, that I may awake him. Said
οὖν οἱ μαθηταὶ αὐτόν· Κυριε, εἰ κεκοιμηταί,
then the disciples of him; O lord, if he is fallen asleep,
σωθήσεται. ¹³ Εἰρηκεῖ δὲ ὁ Ἰησοῦς περὶ τοῦ
he shall be saved. Had spoken but the Jesus about the
θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἐδοξάν, ὅτι περὶ τῆς
death of him; they but thought, that concerning the
κοιμησεως τοῦ ὕπνου λέγει. ¹⁴ Τότε οὖν εἶπεν
repose of the sleep he speaks. Then therefore said
αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ· Λαζάρους ἀπέθανε·
to them the Jesus plainly; Lazarus died;
¹⁵ καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ
and I rejoice because of you, that you may believe, that not
ἤμην ἐκεῖ· ἀλλ' ἀγωμεν πρὸς αὐτόν. ¹⁶ Εἶπεν
I was there; but we may go to him. Said
οὖν Θωμᾶς, ὁ λεγόμενος Διδύμος, τοῖς συμμαθη-
thea Thomas, that being called a twin, to the fellow-disci-
ταῖς· Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθανώμεν μετ'
ples; May go also we, that we may die with
αὐτοῦ. ¹⁷ Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτόν τεσ-
him. Coming therefore the Jesus found him four
σάρας ἡμέρας ἤδη ἐχόντα ἐν τῇ μνημείῳ. ¹⁸ Ἦν
days already having been in the tomb. Was
δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὥς ἀπο-
now the Bethany near the Jerusalem, about from
στραδίων δεκαπέντε.
furlongs fifteen.
¹⁹ Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλυθείσαν
And many of the Jews had come
πρὸς τὰς περὶ Μαρθᾶν καὶ Μαρίας, ἵνα παραμυ-
to those about Martha and Mary, that they might
θησῶνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. ²⁰ Ἡ
comfort them concerning the brother of them. The
οὖν Μαρθα ὥς ἤκουσεν, ὅτι Ἰησοῦς ἐρχεται,
then Martha when she heard, that Jesus was coming,
ὑπηντήσεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθε-
met him; Mary but in the house was sit-
ζέτο. ²¹ Εἶπεν οὖν ἡ Μαρθα πρὸς τὸν Ἰησοῦν·
ting. Said then the Martha to the Jesus;
Κυριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἀν-
O lord, if thou hadst been here, the brother of me not would
εἰτεθνηκεῖ· ²² ἀλλὰ καὶ νῦν οἶδα, ὅτι ὅσα
have died; But and now I know, that whatever things
ἀν αἰτήσῃ τὸν θεόν, δώσει σοὶ ὁ θεός. ²³ Λέγει
thou mayest ask the God, will give to thee the God. Says
αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου.
to her the Jesus; Will rise again the brother of thee.
²⁴ Λέγει αὐτῷ Μαρθα· Οἶδα, ὅτι ἀναστήσεται,
Says to him Martha; I know, that he will rise again,

11 These things he said; and after this he says to them, † "Lazarus, our FRIEND, has fallen asleep; but I am going, that I may awake him."

12 * The DISCIPLES, therefore, said to him, "Lord, if he has fallen asleep, he will recover."

13 But JESUS had spoken concerning his DEATH; but they thought That he was speaking of the REPOSE of SLEEP.

14 Then, therefore, JESUS said plainly, "Lazarus is dead;"

15 and I rejoice, on your account, That I was not there, so that you may believe; but let us go to him."

16 Then THAT Thomas, who is CALLED Didymus, said to the FELLOW-DISCIPLES, "Let us also go, that we may die with him."

17 JESUS, therefore, coming, found that he had been already Four Days in the TOMB.

18 Now BETHANY was near JERUSALEM, about fifteen Furlongs distant.

19 And many of the JEWS had come to those with Martha and Mary, that they might console them concerning their BROTHER.

20 MARTHA, therefore, when she heard That * Jesus was coming, went to meet him; but Mary was sitting in the HOUSE.

21 Then MARTHA said to * Jesus, "Lord, if thou hadst been here, my BROTHER would not have died."

22 * And even now I know, † That whatever things thou wilt ask of GOD, GOD will give thee."

23 JESUS said to her, "Thy BROTHER will rise again."

24 * MARTHA said to him, † "I know that he will

* VATICAN MANUSCRIPT.—12. The DISCIPLES, therefore, said to him. 20. Jesus, 21. Jesus. 22. And. 24. MARTHA.

† 11. Deut. xxxi. 16; Dan. xii. 2; Matt. ix. 24; Acts vii. 60; 1 Cor. xv. 18, 51. † 22. John ix. 31. † 24. Luke xiv. 14; John v. 26.

εν τη αναστασει εν τη εσχατη ημερα. ²⁵ Ειπεν
 in the resurrection in the last day. Said
 αυτη ο Ιησους· Εγω ειμι η αναστασις και η
 to her the Jesus; I am the resurrection and the
 ζωη· ο πιστευων εις εμε, καν αποθανη, ζησεται·
 life; he believing into me, even if he may die, he shall live;
²⁶ και πας ο ζων και πιστευων εις εμε, ου μη
 and all the living and believing into me, not not
 ποθανη εις τον αιωνα. Πιστευεις τουτο;
 may die into the age. Believest thou this?
²⁷ Λεγει αυτω· Ναι, κυριε· εγω πεπιστευκα, οτι
 She says to him; Yes, O lord; I have believed, that
 συ ει ο Χριστος, ο υιος του θεου, ο εις τον κοσ-
 thou art the Anointed, the son of the God, he into the world
 μον ερχομενος. ²⁸ Και ταυτα ειπουσα, απηλθε,
 coming. And these things saying, she went,
 και εφωνησε Μαριαν την αδελφην αυτης λαθρα,
 and called Mary the sister of her privately,
 ειπουσα· Ο διδασκαλος παρεστι, και φωνει σε.
 saying; The teacher is present, and calls thee.
²⁹ Εκεινη ως ηκουσεν, εγειρεται ταχυ, και ερχε-
 She when she heard, rises up quickly, and comes
 ται προς αυτον. ³⁰ (Ουπω δε εληλυθει ο Ιη-
 to him. (Not yet now had come the Je-
 σους εις την κωμην· αλλ' ην εν τω τοπω, όπου
 sus into the village; but was in the place, where
 υπηνητησεν αυτω η Μαρθα.) ³¹ Οί ουν Ιουδαιοι,
 met him the Martha.) The therefore Jews,
 οί οντος μετ' αυτης εν τη οικια και παραμυθου-
 those being with her in the house and were comfort-
 μενοι αυτην, ιδοντες την Μαριαν, οτι ταχεως
 ing her, seeing the Mary, that quickly
 ανεστη και εξηλθεν, ηκολουθησαν αυτη, λεγον-
 she rose up and went out, followed her, saying;
 τες· Οτι υπαγει εις το μνημειον, ινα κλαυση
 That she goes into the tomb, that she may weep
 εκει. ³² Η ουν Μαρια ως ηλθεν όπου ην ο Ιη-
 there, The therefore Mary when came where was the Je-
 σους, ιδουσα αυτον, επεσεν αυτου εις τους
 sus, seeing him, she fell of him to the
 ποδας, λεγουσα αυτω· Κυριε, ει ης ωδε,
 feet, saying to him; O lord, if thou hadst been here,
 ουκ αν απεθανε μου ο αδελφος. ³³ Ιησους ουν
 not would have died of me the brother. Jesus therefore
 ως ειδεν αυτην κλαιουσαν, και τους συνελθον-
 when he saw her weeping, and those having come
 τας αυτη Ιουδαιους κλαιοντας, ενεβριμησατο τω
 with her Jews weeping, he was agitated in the
 πνευματι, και εταραξεν εαυτον, ³⁴ και ειπε·
 spirit, and troubled himself, and said;
 Που τεθεικατε αυτον; Λεγουσιν αυτω· Κυριε,
 Where have you laid him? They say to him; O lord,
 ερχου, και ιδε. ³⁵ Εδακρυσεν ο Ιησους.
 come, and see. Wept the Jesus.

rise again, in the RESUR-
RECTION, in the LAST day."

25 JESUS said to her, "I
am † the RESURRECTION,
and † the LIFE; HE BE-
LIEVING into me, even
though he die, shall live;

26 and no one LIVING
and believing into me, shall
die to the AGE. Dost thou
believe this?"

27 She says to him, "Yes,
Lord, † I have believed that
thou art the MESSIAH,
THAT SON OF GOD COMING
into the WORLD."

28 And saying these
things, she went and called
Mary, her SISTER, pri-
vately, saying, "The TEA-
CHER is come, and calls
thee."

29 *And she, when she
heard, rose up quickly, and
came to him.

30 Now JESUS had not
yet come into the VIL-
LAGE, but was *still in the
PLACE where Martha met
him.

31 THOSE JEWS, there-
fore, who WERE with her
in the HOUSE, and were
consoling her, seeing MA-
RY, That she rose up sud-
denly and went out, fol-
lowed her, * saying, "She
is going to the TOMB, that
she may weep there."

32 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 would not
have died."

33 When JESUS, there-
fore, saw her weeping, and
the JEWS having come with
her weeping, he was greatly
agitated in his SPIRIT, and
affected,

34 and said, "Where
have you laid him?" They
say to him, "Lord, come
and see"

35 † JESUS wept.

* VATICAN MANUSCRIPT.—29. And she, when she heard, rose up.
PLACE. 31. thinking. 32. Jesus.

† 25. John v. 21; vi. 39, 40, 44. † 25. John i. 4; vi. 35; xiv. 6; Col. iii. 4; 1 John i.
1, 2; v. 11. † 27. Matt. xvi. 16; John i. 49; iv. 42; vi. 14, 69. † 35. Luke xix. 41.

30. still in the

36 Ελεγον ουν οί Ιουδαιοι· Ἰδε, πως ἐφιλει αὐτον.
Said then the Jews; See, how he loved him.

37 Τινες δὲ ἐξ αὐτῶν εἶπον· Οὐκ ἠδυνατο οὗτος,
Some but of them said; Not was able this,

ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι,
he having opened the eyes of the blind to have caused,

ἵνα καὶ οὗτος μὴ ἀποθῇ; 38 Ἰησοῦς οὖν παλιν
that even this not should die? Jesus therefore again

ἐμβριμώμενος ἐν ἑαυτῷ, ἐρχεται εἰς τὸ μνη-
being agitated in himself, comes to the tomb.

μεῖον. Ἦν δὲ σπηλαιον, καὶ λίθος ἐπεκειτο ἐπ'
It was now a cave, and a stone was lying on

αὐτῷ. 39 Λεγεί· ὁ Ἰησοῦς· Ἀράτε τὸν λίθον.
it. Says the Jesus; Take away the stone.

Λεγεί αὐτῷ ἡ ἀδελφή τοῦ τεθνηκοτος, Μαρθα·
Says to him the sister of the having died, Martha;

Κυριε, ἤδη ὀζει· τεταρταῖος γὰρ ἐστὶ. 40 Λεγεί
O lord, now he smells; fourth day for it is. Says

αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπον σοι, ὅτι ἐὰν πιστεῦ-
to her the Jesus; Not I said to thee, that if thou wouldst

σῃς, ὄψει τὴν δόξαν τοῦ θεοῦ; 41 Ἦραν οὖν
believe, thou shalt see the glory of the God? They took away then

τὸν λίθον. Ὁ δὲ Ἰησοῦς ᾗρε τοὺς ὀφθαλμοὺς
the stone. The but Jesus lifted up the eyes

αὐτοῦ, καὶ εἶπε· Πάτερ, εὐχαριστῶ σοι, ὅτι
above, and said; O father, I give thanks to thee, that

ἤκουσας μου. 42 Ἐγὼ δὲ ᾔδειν, ὅτι παντοτε μου
thou didst hear me. I and knew, that always me

ἀκουεῖς· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστώτα
thou hearest; but on account of the crowd that standing-by

εἶπον, ἵνα πιστεῦσῶσιν, ὅτι σύ με ἀπεστείλας.
I spoke, so that they may believe, that thou me hast sent.

43 Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραυγασέ.
And these things saying, with a voice loud he cried out.

Λάζαρε, δευρο ἐξω. 44 Ἐξῆλθεν ὁ τεθνηκώς,
O Lazarus, come out. Came out he having been dead,

δεδεμένος τοὺς ποδας καὶ τὰς χεῖρας κειριαῖς,
having been bound the feet and the hands with bandages,

καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδεδετο. Λεγεί
and the face of him with a napkin bound about. Says

αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτὸν, καὶ ἀφετε ὑπά-
to them the Jesus; Loose you him, and allow to

γεῖν. 45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ
go. Many therefore of the Jews, those

ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασάμενοι ἃ
having come to the Mary, and having gazed upon what

ἐποίησεν, ἐπίστευσαν εἰς αὐτὸν. 46 Τινες δὲ
he did, believed into him. Some but

ἐξ αὐτῶν ἀπηλθον πρὸς τοὺς Φαρισαίους, καὶ
of them went to the Pharisees, and

εἶπεν αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.
told them what did the Jesus.

47 Συνηγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρι-
Assembled then the high-priests and the Phari-

36 The Jews, therefore, said, "Behold, how he loved him!"

37 But some of them said, "Could not he, who OPENED the EYES of † the BLIND man, have even prevented this man's death?"

38 JESUS, therefore, again being agitated within himself, comes to the TOMB. Now it was a Cave, and a Stone was lying upon it.

39 JESUS said, "Take away the STONE." Martha, the SISTER of HIM who *had died, says to him, "Lord, he smells now; for it is the fourth day."

40 JESUS says to her, "Did I not tell thee, That if thou wouldst believe, thou shalt † see the GLORY of GOD?"

41 Then they took away the STONE. And JESUS lifted his EYES above, and said, "Father, I give thanks to thee That thou didst hear me."

42 And † I knew That thou hearest Me always; † but on account of THAT CROWD STANDING BY I spoke, so that they may believe That thou didst send Me."

43 And having said these words, he cried out with a loud Voice, "Lazarus, come forth!"

44 HE who that been DEAD came forth, having his HANDS and FEET bound with Bandages, and † his FACE bound about with a Napkin. * Jesus says to them, "Loose him, and let him go."

45 MANY, therefore, of the JEWS who CAME to MARY, † and beheld * that which he had done, believed into him.

46 But some of them went to the PHARISEES, and told them what things JESUS did.

47 Then the HIGH-PRIESTS and the PHARI-

* VATICAN MANUSCRIPT.—39. had died, says. had done, believed.

44. Jesus.

45. that which he

† 37. John ix. 6.

† 40. ver. 4, 23.

† 42. John xii. 30.

† 44. John xx. 7.

† 45. John ii. 23; x. 42; xii. 14, 18.

σαιοι συνεδριον, και ελεγον· Τι ποιουμεν; ^{οτι} ^{sees a high council, and said; What are we doing? because}
^{ουτος ο ανθρωπος πολλα σημεια ποιει.} ⁴⁸ Εαν αφ- ^{we}
^{this the man many signs does.}
^{ωμεν αυτον ουτω, παντες πιστευουσιν εις αυτον.}
^{allow him thus, all will believe into him;}
^{και ελευσονται οι Ρωμαιοι, και αρουσιν ημων και}
^{and will come the Romans, and will take away of us both}
^{τον τοπον και το εθνος.} ⁴⁹ Εις δε τις αυτων, ^{One and a certain of them}
^{the place and the nation.}
^{Καιαφας, αρχιερευς ων του ενιαυτου εκεινου,}
^{Caiaphas, high-priest being of the year that,}
^{ειπεν αυτοις· Ὑμεις ουκ οιδατε ουδεν.} ⁵⁰ Ουδε ^{Neither}
^{said to them; You not know nothing.}
^{διαλογιζεσθε, οτι συμφερει ημιν, ινα εις ανθρω-}
^{do you consider, that it is better for us, that one man}
^{πος αποθανη υπερ του λαου, και μη ολον το}
^{should die in behalf of the people, and not whole the}
^{εθνος αποληται.} ⁵¹ Τουτο δε αφ' εαυτου ουκ ^{nation should perish.}
^{This but from himself not}
^{ειπεν· αλλα αρχιερευς ων του ενιαυτου εκεινου,}
^{he said, but high-priest being of the year that,}
^{προεφητευσεν, οτι εμελλεν Ιησους αποθνησκειν}
^{he prophesied, that was about Jesus to die}
^{υπερ του εθνους.} ⁵² και ουχ υπερ του εθνους ^{in behalf of the nation; and not in behalf of the nation}
^{μονον, αλλ' ινα και τα τεκνα του θεου τα}
^{alone, but that also the children of the God those}
^{διεσκορπισμενα συναγαγη εις εν.}
^{having been scattered he should gather into one.}
⁵³ Απ' εκεινης ουν της ημερας συνεβουλευ- ^{From that therefore the day they took counsel}
^{σαντο, ινα αποκτεινωσιν αυτον.} ⁵⁴ Ιησους ουν ^{together, that they might kill him. Jesus therefore}
^{ουκετι παρρησια περιπατει εν τοις Ιουδαιοις,}
^{no longer publicly walked among the Jews,}
^{αλλα απηλθεν εκειθεν εις την χωραν εγγυς της}
^{but went away thence into the country near the}
^{ερημου, εις Εφραιμ λεγομενην πολιν· κακει}
^{desert, into Ephraim being called a city; and there}
^{διετριβε μετα των μαθητων αυτου.} ⁵⁵ Ην δε ^{remained with the disciples of himself. Was and}
^{εγγυς το πασχα των Ιουδαιων· και ανεβησαν}
^{near the passover of the Jews; and went up}
^{πολλοι εις Ιεροσολυμα εκ της χωρας προ του}
^{many into Jerusalem out of the country before the}
^{πασχα, ινα αγνισωσιν εαυτους.} ⁵⁶ Εζητουν ουν ^{passover, that they might purify themselves. They sought then}

SEES convened the Sanhedrim, and said, † “What are we doing? Because This MAN performs Many Signs.

48 If we suffer him thus, all will believe into him; and the ROMANS will come and take away both our PLACE and NATION.”

49 And a certain one of them, † Caiaphas, † being High-priest that YEAR, said to them, “You know nothing;

50 † neither do you consider That it is expedient for us that One Man should die in behalf of the PEOPLE, than that the Whole NATION should perish.”

51 But he said this not from himself; but being High-priest that YEAR, he predicted That Jesus was about to die in behalf of the NATION;

52 and not only in behalf of the NATION, † but that he should also assemble into one, THOSE CHILDREN of GOD who have been SCATTERED ABROAD.

53 Therefore from That DAY, * they took counsel that they might kill him.

54 * JESUS, † therefore, walked no longer publicly among the JEWS, but went away thence into the COUNTRY near the DESERT, into a City called † Ephraim, and there * abode with the DISCIPLES.

55 † And the PASSOVER of the JEWS was near; and many went up to Jerusalem out of the COUNTRY, before the PASSOVER, that they might purify themselves.

56 Then they sought for

* VATICAN MANUSCRIPT.—53. they took counsel. the DISCIPLES.

54. JESUS.

54. abode with

† 49. By the law of Moses, Exod. xl. 15, the office of high-priest was for life, and the son of Aaron's race always succeeded his father. But at this time the high-priesthood was almost annual; the Romans and Herod put down and raised up whom they pleased, and when they pleased, without alluding to any other rule than merely that the person put in this office should be of the sacerdotal race. Caiaphas held this office eight or nine years.—Clarke.

† 54. A little village in the neighborhood of Bethel. Eusebius and Jerome say it was about twenty miles north of Jerusalem.

† 47. John xii. 19; Acts iv. 16. † 49. Luke iii. 3; John xviii. 14; Acts iv. 6. † 50. John xviii. 14. † 52. Isa. xlix. 6; John x. 16. Eph. i. 10; ii. 14—17. † 54. John iv. 1, 3; viii. 1. † 55. John ii. 12; v. 1; vi. 4.

τον Ιησουν, και ελεγον μετ' αλληλων εν τω
the Jesus, and said with each other in the
ιερω εστηκοτες. Τι δοκει υμιν; οτι ου μη
temple standing; What think you? that not not
ελθη εις την εορτην; 57 Δεδωκεισαν δε
he may come to the feast? Had given now
*[και] οι αρχιερεις και οι Φαρισαιοι εντολην,
[both] the high-priests and the Pharisees a commandment,
ινα εαν τις γνω που εστι, μηνυση, οπως
that if any one should know where he is, he should show, how
πιασωσιν αυτον.
they might seize him.

ΚΕΦ. ιβ'. 12.

1 Ο ουν Ιησους προ εξ ημερων του πασχα
The therefore Jesus before six days the passover
ηλθεν εις Βηθανιαν, οπου ην Λαζαρος * [ο τεθ-
came into Bethany, where was Lazarus [he having
νηκως,] ον ηγειρεν εκ νεκρων. 2 Εποιησαν ουν
been dead,] whom he raised out of dead ones. They made therefore
αυτω δειπνον εκει, και η Μαρθα διηκονει. ο δε
him a supper there, and the Martha served; the but
Λαζαρος εις ην των ανακειμενων συν αυτω.
Lazarus one was of those reclining with him.
3 Η ουν Μαρια λαβουσα λιτραν μυρου ναρδου
The then Mary having taken a pound of balsam of spikenard
πιστικης πολυτιμου, ηλειψε τους ποδας του
genuine of great price, anointed the feet of the
Ιησου, και εξεμαξε ταις θριξιν αυτης τους ποδας
Jesus, and wiped with the hairs of herself the feet
αυτου. η δε οικια επληρωθη εκ της οσμης του
of him; the and house was filled with the odor of the
μυρου. 4 Λεγει ουν εις εκ των μαθητων αυτου,
balsam. Says therefore one of the disciples of him,
Ιουδας Σιμωνος Ισκαριωτης, ο μελλων αυτον
Judas of Simon Iscariot, he being about him
παραδιδουαι. 5 Διατι τουτο το μυρον ουκ επραθη
to deliver up; Why this the balsam not sold
τριακοσιαν δηναριων, και εδοθη πτωχοις; 6 Ειπε
three hundred denarii, and given to poor ones? He said
δε τουτο, ουχ οτι περι των πτωχων εμελεν
now this, not because about the poor it concerned
αυτω, αλλ' οτι κλεπτης ην, και το γλωσσοκο-
him, but because a thief he was, and the box
μον ειχε, και τα βαλλομενα εβασταζεν.
he had, and the things being put in he carried off.
7 Ειπεν ουν ο Ιησους. Αφες αυτην. εις την
Said therefore the Jesus; Let alone her; for the
ημεραν του ενταφιασμου μου τετηρηκεν αυτο.
day of the embalming of me she has kept it.
8 Τους πτωχους γαρ παντοτε εχετε μεθ' εαυ-
The poor for always you have with your-
των, εμε δε ου παντοτε εχετε. 9 Εγνω ουν
selves, me but not always you have. Knew therefore
οχλος πολυς εκ των Ιουδαιων, οτι εκει εστι.
a crowd great of the Jews, that there he is;

* VATICAN MANUSCRIPT.—57. Commandments that.
having been dead—omit. 1. Jesus raised. 3. Jesus.
that ISCARIOT who was ABOUT to betray him, says. 7. Suffer her, that she may keep
it for the DAY of my EMBALMING.

† 1. John xi. 1, 43. † 2. Matt. xxvi. 6; Mark xiv. 3.
John xiii. 29. † 8. Matt. xxvi. 11; Mark xiv. 7.

JESUS, and said to one another, standing in the TEMPLE, "What think you? Will he not come to the FEAST?"

57 Now the HIGH-PRIESTS and the PHARISEES had given * a Commandment, that if any one knew where he was, he should show how they might apprehend him.

CHAPTER XII.

1 Then JESUS Six Days before the PASSOVER came to Bethany, † where THAT Lazarus was whom * JESUS raised from the Dead.

2 † They made him, therefore, a Supper there, and MARTHA served; but LAZARUS was one of THOSE RECLINING with him.

3 Then † MARY having taken a Pound of Balsam of genuine Spikenard, very costly, anointed the FEET of * JESUS, and wiped his FEET with her HAIR; and the HOUSE was filled with the ODOR of the BALSAM.

4 * And one of his DISCIPLES, THAT ISCARIOT who was ABOUT to betray him, says,

5 "Why was not This BALSAM sold for Three hundred Denarii, and given to the Poor?"

6 Now he said this, not Because he cared for the POOR; but because he was a Thief, and † had the BOX, and stole what THINGS were DEPOSITED in it.

7 JESUS, therefore, said, * "Suffer her, that she may keep it for the DAY of my EMBALMING.

8 For † the POOR you have always with yourselves; but Me you have not always."

9 A great Crowd of the JEWS, therefore, knew That he was there; and they

57. both—omit. 1. he

4. And one of his DISCIPLES,

7. Suffer her, that she may keep

† 3. John xi. 2.

† 6.

και ηλθον ου δια τον Ιησουν μονον, αλλ' ινα
and they came not on account of the Jesus alone, but that
και τον Λαζαρον ιδωσιν, ον ηγειρεν εκ νεκρων.
also the Lazarus they might see, whom he raised out of dead ones.
10 Εβουλευσαντο δε οι αρχιερεις, ινα και τον
Took counsel but the high-priests, that also the
Λαζαρον αποκτεινωσιν. 11 οτι πολλοι δι' αυτον
Lazarus they might kill; because many on account of him
υπηγον των Ιουδαιων, και πιστευουν εις τον Ιη-
went away of the Jews, and believed into the Je-
σουν.

12 Τη επαυριον οχλος πολυς, ο ελθων εις την
On the morrow a crowd great, who having come to the
εορτην, ακουσαντες, οτι ερχεται Ιησους εις
feast, having heard that was coming Jesus into
Ιεροσολυμα, 13 ελαβον τα βαια των φοινικων,
Jerusalem, they took the branches of the palm-trees,
και εξηλθον εις υπαντησιν αυτω, και εκραζον·
and went out to a meeting with him, and cried out;
'Ωσαννα, ευλογημενος ο ερχομενος εν ονοματι
Hosanna, worthy of blessing he coming in name
κυριου, ο βασιλευς του Ισραηλ. 14 Εύρων δε ο
of Lord, the king of the Israel. Finding and the
Ιησους οναριον, εκαθισεν επ' αυτο, καθως εστι
Jesus a young ass, he sat on it, as it is
γεγραμμενον. 15 "Μη φοβου, θυγατερ Σιων·
having been written; "Not fear, O daughter of Zion;
ιδου, ο βασιλευς σου ερχεται καθημενος επι
lo, the king of thee comes sitting on
πωλον ονου." 16 Ταυτα δε ουκ εγνωσαν οι
a foal of an ass." These things now not knew the
μαθηται αυτου το πρωτον· αλλ' οτε εδοξασθη
disciples of him the first; but when was glorified
ο Ιησους, τοτε εμνησθησαν, οτι ταυτα ην επ'
the Jesus, then they remembered, that these things was about
αυτω γεγραμμενα, και ταυτα εποιησαν αυτω.
him having been written, and these things they did to him.
17 Εμαρτυρει ουν ο οχλος, ο ων μετ' αυτου, οτι
Testified then the crowd, that being with him, that
τον Λαζαρον εφωνησεν εκ του μνημειου, και
the Lazarus he called out of the tomb, and
ηγειρεν αυτον εκ νεκρων. 18 Δια τουτο και
raised him out of dead ones. On account of this also
υπηντησεν αυτω ο οχλος, οτι ηκουσαν τουτο
met him the crowd, because they heard this
αυτον πεποιηκεναι το σημειον. 19 Οι ουν Φαρι-
him to have done the sign. The then Phari-
σαιοι ειπον προς εαυτους· Θεωρειτε οτι ουκ
saw said to themselves; You see that not
ωφελειτε ουδεν· ιδε, ο κοσμος οπισω αυτου
you gain nothing; see, the world after him
απηλθεν.
is going away.

20 Ησαν δε τινες Έλληνες εκ των αναβαινον-
Were and some Greeks of those going
των, ινα προσκυνησωσιν εν τη εορτη. 21 Ουτοι
up, that they might worship in the feast. These

came, not on account of
Jesus only, but also that
they might see LAZARUS
whom he raised from the
DEAD.

10 ‡ * And even the
HIGH-PRIESTS took coun-
sel, that they might kill
LAZARUS also;

11 ‡ Because, on account
of him, many of the JEWS
went away, and believed
into JESUS.

12 ‡ The NEXT DAY, a
great CROWD HAVING COME
to the FEAST, having heard
That JESUS was coming to
Jerusalem,

13 took BRANCHES of
PALM-TREES, and went out
to meet him, and cried out,
‡ "Hosanna, Blessed is HE
who COMES in the Name
of Jehovah, the KING of
ISRAEL!"

14 And JESUS having
found a Young ass, sat on
it, as it has been written,

15 ‡ "Fear not, * daugh-
ter of Zion; behold, thy
"KING comes, sitting on
"the Colt of an Ass."

16 Now these things his
DISCIPLES knew not at
FIRST; but when JESUS
was glorified, ‡ then they
remembered That These
things had been written
about him, and they did
these things to HIM.

17 Then THAT CROWD
which was with him, testi-
fied that he called LAZARUS
out of the TOMB, and raised
him from the dead.

18 On this account also
the CROWD met him, Be-
cause they heard that he
had done This SIGN.

19 Therefore the PHARI-
SEES, said among them-
selves, ‡ "You see that you
are gaining nothing; be-
hold, the WORLD is gone
away after him."

20 And there were ‡ some
Greeks of THOSE HAVING
GONE UP, that they might
worship during the FEAST.

* VATICAN MANUSCRIPT.—10. But even the HIGH-PRIESTS.

15. DAUGHTER of ZION.

‡ 10. Luke xvi. 31.

‡ 11. John xi. 45.

‡ 12. Matt. xxi. 8; Luke

xix 35, &c.

‡ 13. Psa. cxviii. 25, 26.

‡ 15. Zech. ix. 9.

‡ 16. John xiv. 26.

‡ 19. John xi. 47, 48.

‡ 20. Acts xvii. 4.

ουν προσηλθον Φιλιππῳ, τῷ ἀπο Βηθσαιδα της
therefore came to Philip, that from Bethsaida of the
Γαλιλαιας, και ηρωτων αυτον, λεγοντες· Κυριε,
Galilee, and were asking him, saying; O sir,
θελομεν τον Ιησουν ιδειν. 22 Ερχεται Φιλιπ-
we wish the Jesus to see. Comes Philip,
πος, και λεγει τῷ Ανδρεῳ· * [και παλιν] Αν-
and says to the Andrew; [and again] An-
δρεας και Φιλιππος λεγουσι τῷ Ιησου. 23 Ὁ δε
drew and Philip say to the Jesus. The but
Ιησους ἀπεκρινατο αυτοις, λεγων· Ἐληλυθεν ἡ
Jesus answered them, saying; Has come the
ῥα, ἵνα δοξασθῇ ὁ υἱος του ανθρωπου. 24 Ἀμην
hour, that may be glorified the son of the man. Indeed
αμην λεγω ὑμιν, εαν μη ὁ κοκκος του σιτου
indeed I say to you, if not the grain of the wheat
πεσων εἰς την γην αποθανῇ, αὐτος μονος μενει·
falling into the ground should die, he alone abides;
εαν δε αποθανῇ, πολυν καρπον φερει. 25 Ὁ
if but it may die. much fruit it bears. He
φιλων την ψυχην αὐτου, απολεσει αὐτην· και
loving the life of himself, shall lose her; and
ὁ μισων την ψυχην αὐτου ἐν τῷ κοσμῷ τούτῳ,
he hating the life of himself in the world this,
εἰς ζωνι αιωνιον φυλαξει αὐτην.
into life age-lasting shall keep her.
26 Εαν ἐμοι διακονῇ τις, ἐμοι ακολουθειτω·
If me may serve any one, me let him follow;
και ὅπου ἐμι εγω, ἐκεἰ και ὁ διακονος ὁ ἐμος
and where am I, there also the servant the mine
εσται· εαν τις ἐμοι διακονῇ, τιμησει αὐτον ὁ
shall be; if any one me may serve, will serve him the
πατηρ. 27 Νυν ἡ ψυχὴ μου τεταρακται· και τι
father. Now the soul of me is troubled; and what
εἶπω· Πατερ, σωσον με ἐκ της ῥας ταυτης;
shall I say? O father, save me from the hour this;
Αλλα δια τουτο ηλθον εἰς την ῥαν ταυτην.
But on account of this I came to the hour this.
28 Πατερ, δοξασον σου το ονομα. Ἠλθεν ουν
O father, glorify of thee the name. Came then
φωνη ἐκ του ουρανου· “Και ἐδοξασα, και
a voice out of the heaven; “Both I glorified, and
παλιν δοξασω.” 29 Ὁ * [ουν] οχλος ὁ ἐστως
again will glorify.” The [therefore] crowd that standing
και ακουσας, ελεγε βροντην γεγονεναι. Ἄλλοι
and hearing, said thunder to have been. Others
ελεγον· Ἀγγελος αὐτῷ λελαληκεν. 30 Ἀπεκριθη
said; A messenger to him has spoken. Answered
ὁ Ιησους και εἶπεν· Ου δι ἐμε αὕτη ἡ φωνὴ
the Jesus and said; Not on account of me this the voice
γεγονεν, αλλα δι’ ὑμας. 31 Νυν κρισις ἐστι
had come, but on account of you. Now a judgment is
του κοσμου τουτου· νυν ὁ αρχων του κοσμου
the world this; now the ruler of the world
τουτου· νυν ὁ αρχων του κοσμου τουτου ἐκβλη-
this; now the ruler of the world this will be

21 These, therefore, came to THAT Philip who was of Bethsaida of GALILEE, and asked him, saying, “Sir, we wish to see JESUS.”

22 * PHILIP comes and tells ANDREW; Andrew and Philip * come and tell JESUS.

23 And JESUS * answers them, saying, † “The HOUR has come that the SON of MAN may be glorified.

24 Indeed, I assure you, † If the GRAIN of WHEAT falling into the GROUND should not die, it remains alone; but if it should die, it bears MUCH Fruit.

25 † HE LOVING his LIFE shall lose it, and HE HATING his LIFE in this WORLD shall preserve it to aionian Life.

26 If any one serve me, let him follow me; † and where I am, there also shall MY SERVANT be. If any one serve me, him will the FATHER honor.

27 † Now is my SOUL troubled; and what shall I say? Father, save me from this HOUR? But on this account I came to this HOUR.

28 Father, glorify * Thy NAME.” † Then a Voice came from HEAVEN, “I both glorified and will glorify again.”

29 THAT CROWD STAND-ING and hearing, said, “It was Thunder;” others said, “An Angel has spoken to him.”

30 * Jesus answered and said, “This VOICE has not come on account of me, but on your account.

31 There is now a Judg-ment of this WORLD; † the RULER of this WORLD shall now be cast out.

* VATICAN MANUSCRIPT.—22. PHILIP. 22. and again—omit. 22. come and tell.
23. answers. 28. My NAME. 29. therefore—omit. 30. Jesus.
† 23. John xiii. 32; xvii. 1. † 24. 1 Cor. xv. 36. † 25. Matt. x. 39; xvi. 25; Mark
viii. 25; Luke ix. 24; xvii. 33. † 26. John xiv. 3; xvii. 34; 1 Thess. iv. 17. † 27.
Matt. xxvi. 38, 39; Luke xii. 50; John xiii. 21. † 28. Matt. iii. 17. † 31. John xiv
xvi. 11.

θησεται εξω. ³² Καγω εαν υψωθω εκ της
east out. And I if I should be lifted up from the
γης, παντας ελκυσω προς εμαυτον. ³³ Τουτο
earth, all will draw to myself. This
δε ελεγε, σημαινων ποιω θανατω ημελλεν απο-
but he said, signifying by what death he was about to
θνησκειν. ³⁴ Απεκριθη αυτω ο οχλος. 'Ημεις
die. Answered him the crowd; We
ηκουσαμεν εκ του νομου, οτι ο Χριστος μενει
heard out of the law, that the Anointed abides
εις τον αιωνα· και πως συ λεγεις, οτι δει
into the age; and how thou sayest, that it behoves
υψωθηναι τον υιον του ανθρωπου; τις εστιν
to be lifted up the son of the man? who is
ουτος ο υιος του ανθρωπου; ³⁵ Ειπεν ουν αυτοις
this the son of the man? Said then to them
δ Ιησους· Ετι μικρον χρονον το φως εν υμιν
the Jesus; Yet a little time the light among you
εστι. Περιπατειτε, εως το φως εχετε, ινα μη
is. Walk you, while the light you have, that not
σκοτια υμας καταλαβη· και ο περιπατων εν τη
darkness you may overtake; and he walking in the
σκοτια ουκ οιδε που υπαγει. ³⁶ Εως το φως
darkness not knows where he goes. While the light
εχετε, πιστευετε εις το φως, ινα υιοι φωτος
you have, believe into the light, that sons of light
γενησθε. Ταυτα ελαλησεν ο Ιησους, και
you may become. These things spoke the Jesus, and
απελθων εκρυβη απ' αυτων.
going away he was hid from them.

³⁷ Τοσαυτα δε αυτου σημεια πεποιηκοτος
So many but of him signs having been done
εμπροσθεν αυτων ουκ επιστευον εις αυτον. ³⁸ Ινα
in presence of them not they did believe into him; that
ο λογος Ησαιου του προφητου πληρωθη, ον
the word of Esaias the prophet might be fulfilled, which
ειπε· "Κυριε, τις επιστευσε τη ακοη ημων;
he said; "O lord, who believed the report of us?
και ο βραχιων κυριου τινι απεκαλυφθη;" ³⁹ Δια
and the arm of lord to whom was it revealed?" On account of
τουτο ουκ ηδυναντο πιστευσειν· οτι παλιν ειπεν
this not they were able to believe; because again said
'Ησαιας· ⁴⁰ "Τετυφλωκεν αυτων τους οφθαλ-
Esaias; He has blinded of them the eyes,
μους, και πεπωρωκεν αυτων την καρδιαν· ινα
and has hardened of them the heart; so that
μη ιδωσι τοις οφθαλμοις, και νοησωσι τη
not they might see with the eyes, and understand with the
καρδια, και επιστραφωσι, και ιασωμαι αυτους."
heart, and should turn back, and I should heal them."
⁴¹ Ταυτα ειπεν 'Ησαιας, οτι ειδε την δοξαν
These things said Esaias, because he saw the glory
αυτου, και ελαλησε περι αυτου. ⁴² 'Ομως
of him, and spoke concerning him. Nevertheless

³² And I, † if I be raised
on high from the EARTH,
will draw All to myself."

³³ † Now this he said,
signifying by What Death
he was about to die.

³⁴ * Then the CROWD
answered him, † "We
heard out of the LAW, That
the MESSIAH continues to
the AGE; and how sayest
thou, 'That the SON of MAN
must be raised on high?'
Who is This SON of MAN?"

³⁵ JESUS, therefore said
to them, † "Yet a Little
Time the LIGHT is among
you. Walk while you have
the LIGHT, so that Dark-
ness may not overtake You;
and † HE who WALKS in
DARKNESS knows not
where he is going.

³⁶ While you have the
LIGHT, believe into the
LIGHT, that you may be-
come † the SONS of LIGHT."
These things spoke *Jesus,
and going away he was
concealed from them.

³⁷ But though he had
performed so Many Signs
in their presence, they did
not believe into him;

³⁸ that the WORD of
Isaiah, the PROPHET, might
be verified, which he said,
† "Lord, who believed our
"REPORT? and the ARM of
"the Lord, to whom was it
"revealed?"

³⁹ On account of this
they could not believe, Be-
cause Isaiah said again,

⁴⁰ † "He has blinded
"Their EYES, and hardened
"Their HEART, so that they
"should not see with the
"EYES, and understand
"with the HEART, and
"should turn, and I should
"heal them."

⁴¹ Isaiah said these
things, because he saw his
† GLORY, and spoke of him.

⁴² Nevertheless, many

* VATICAN MANUSCRIPT.—34. Then the crowd.

36. Jesus.

† 32. John iii. 14; viii. 28. † 33. John xviii. 32.
Isa. ix. 7, &c. † 35. John i. 9; viii. 12; ix. 5; ver. 46.
136. Luke xvi. 8; Eph. v. 8; 1 Thess. v. 5; 1 John ii. 9—11.
† 40. Isa. vi. 9, 10; Matt. xiii. 14. † 41. Isa. vi. 1.

† 34. Psa. lxxxix. 36, 37; ex. 4;
† 35. John xi. 10; 1 John ii. 11.
† 38. Isa. liii. 1; Rom. x. 16.

μεντοι και εκ των αρχοντων πολλοι επιστευσαν
truly and of the rulers many believed
εις αυτον· αλλα δια τους Φαρισαιους ουχ
into him; but on account of the Pharisees not
ὡμολογουν, ἵνα μη αποσυναγωγοι γενωνται·
did confess, so that not from synagogues they might be;
⁴³ ηγαπησαν γαρ την δοξαν των ανθρωπων
they loved for the glory of the men
μαλλον, ηπερ την δοξαν του θεου.
more, than the glory of the God.
⁴⁴ Ιησους δε εκραξε και ειπεν· 'Ο πιστευων
Jesus and cried and said; He believing
εις εμε, ου πιστευει εις εμε, αλλ' εις τον πεμ-
into me, not believes into me, but into him having
ψαντα με· ⁴⁵ και ο θεωρων εμε, θεωρει τον πεμ-
sent me; and he seeing me, sees him having
ψαντα με. ⁴⁶ Εγω φως εις τον κοσμον εληλυ-
sent me. I a light into the world have come,
θα, ἵνα πας ο πιστευων εις εμε, εν τη σκοτια
that all the believing into me, in the darkness
μη μεινη. ⁴⁷ Και εαν τις μου ακουση των
not may abide. And if any one of me may hear the
ρηματων, και μη πιστευση, εγω ου κρινω αυτον·
words, and not may believe, I not judge him;
(ου γαρ ηλθον, ἵνα κρινω τον κοσμον, αλλ' ἵνα
(not for I came, that I might judge the world, but that
σωσω τον κοσμον·) ⁴⁸ ο αθετων εμε, και
I might save the world;) he rejecting me, and
μη λαμβανων τα ρηματα μου εχει τον κρινοντα
not receiving the words of me has that judging
αυτον· ο λογος ον ελαλησα, εκεινος κρινει
him; the word which I spoke, that shall judge
αυτον εν τη εσχατη ημερα. ⁴⁹ 'Οτι εγω εξ
him in the last day. Because I from
εμαυτου ουκ ελαλησα· αλλ' ο πεμψας με πατηρ
myself not spoke; but the having sent me father
αυτος μοι εντολην εδωκε, τι ειπω και τι
he me a commandment gave, what I should say and what
λαλησω· ⁵⁰ και οйда, οτι η εντολη αυτου ζωη
I should speak; and I know, that the commandment of him life
αιωνιος εστιν. 'Α ουν λαλω εγω, καθως ειρη-
age-lasting is. What therefore say I, as has spo-
κε μοι ο πατηρ, ούτω λαλω.
ken to me the father, so I speak.

ΚΕΦ. ιγ'. 13.

¹ Προ δε της εορτης του πασχα, ειδως ο Ιη-
Before and the feast of the passover, knowing the Je-
σους, οτι εληλυθεν αυτου η ωρα, ἵνα μεταβη
sus, that was come of himself the hour, that he should depart
εκ του κοσμου τουτου προς τον πατερα,
out of the world this to the father,
αγαπησας τους ιδιους τους εν τω κοσμω, εις
having loved the own those in the world, to
τελος ηγαπησεν αυτους. ² Και δειπνου γενο-
an end he loved them. And supper being

of the RULERS also believed into him, † but because of the PHARISEES they did not confess him, so that they might not be put out of the synagogues.

⁴³ † For they loved the GLORY of MEN more than the GLORY of GOD.

⁴⁴ But Jesus cried out and said, † "HE BELIEVING into me, believes not into me, but into HIM who SENT me;

⁴⁵ and † HE BEHOLDING me, beholds HIM who SENT me.

⁴⁶ † I have come a Light into the WORLD, so that * HE BELIEVING into me may not abide in DARK-NESS.

⁴⁷ And if any one hear, and * keep not My WORDS, I do not judge him; † for I came not that I might judge the WORLD, but that I might save the WORLD.

⁴⁸ HE REJECTING me, and receiving not my WORDS, has THAT which JUDGES him; † the WORD which I spoke, that will judge him in the LAST Day.

⁴⁹ Because † I spoke not from myself; but the FA- THER who SENT me, he * has given me a Command- ment, what I should enjoin, and what I should speak;

⁵⁰ and I know That his COMMANDMENT is aionian Life. What things I speak, therefore, as the FATHER has told me, so I speak."

CHAPTER XIII.

¹ Now JESUS knowing before the FEAST of the PASSOVER, That His HOUR was come, that he should depart out of this WORLD to the FATHER, having loved THOSE his OWN who were in the WORLD, he loved them to the End.

² And as Supper was pre-

* VATICAN MANUSCRIPT.—46. HE BELIEVING.

47. keep not.

49. has given me.

† 42. John vii. 13; ix. 22. † 43. John v. 44. † 44. Mark ix. 37; 1 Pet. i. 21. † 45. John xiv. 9. † 46. ver. 35, 36; John iii. 19; viii. 12; ix. 5, 39. † 47. John iii. 17. † 48. Deut. xviii. 19; Mark xvi. 16. † 49. John viii. 38; xiv. 10.

μενου, (του διαβολου ηδη βεβληκοτος εις την
done, (the accuser already having put into the
καρδιαν Ιουδα Σιμωνος Ισκαριωτου, ινα αυτον
heart Judas of Simon Iscariot, that him
παραδω,) ³ ειδως ο Ιησους, οτι παντα δεδωκεν
he might betray,) knowing the Jesus, that all things had given
αυτω ο πατηρ εις τας χειρας, και οτι απο θεου
him the father into the hands, and that from God
εξηλθε, και προς τον θεον υπαγει. ⁴ εγειρεται
he came out, and to the God he goes; rises
εκ του δειπνου, και τιθησι τα ιματια, και λα-
from the supper, and puts off the mantles, and having
βων λεντιον, διεζωσεν εαυτον. ⁵ Ειτα βαλλει
taken a towel, girded himself. Afterward he puts
υδωρ εις τον νιπτηρα, και ηρξατο νιπτειν τους
water into the wash-basin, and began to wash the
ποδας των μαθητων, και εκμασσειν τω λεντιω
feet of the disciples, and to wipe with the towel
ω ην διεζωσμενος. ⁶ Ερχεται ουν προς
with which he was having been girded. He comes then to
Σιμονα Πετρον· και λεγει αυτω εκεινος· Κυριε,
Simon Peter; and says to him he; O lord,
συ μου νιπτεις τους ποδας; ⁷ Απεκριθη Ιησους
thou of me wastest the feet? Answered Jesus
και ειπεν αυτω. Ο εγω ποιω, συ ουκ οιδας
and said to him. What I do, thou not knowest
αρτι, γνωση δε μετα ταυτα. ⁸ Λεγει αυτω
now, thou shalt know but after these things. Says to him
Πετρος. Ου μη νιψης τους ποδας μου εις
Peter. Not not thou mayest wash the feet of me into
τον αιωνα. Απεκριθη αυτω ο Ιησους· Εαν μη
the age. Answered him the Jesus; If not
νιψω σε, ουκ εχεις μερος μετ' εμου. ⁹ Λεγει
I may wash thee, not thou hast a part with me. Says
αυτω Σιμων Πετρος· Κυριε, μη τους ποδας μου
to him Simon Peter; O lord, not the feet of me
μονον, αλλα και τας χειρας, και την κεφαλην.
alone, but also the hands, and the head.
¹⁰ Δεγει αυτω ο Ιησους· Ο λελουμενος ου
Says to him the Jesus; He having been bathed not
χρειαν εχει η τους ποδας νιψασθαι, αλλ' εστι
need has than the feet to wash, but is
καθαρος ολος· και υμεις καθαροι εστε, αλλ'
clean wholly; and you clean are, but
ουχι παντες. ¹¹ Ηδει γαρ τον παραδιδοντα
not all. He knew for the betraying
αυτον· δια τουτο ειπεν· Ουχι παντες καθαροι
him; on account of this he said; Not all clean
εστε.
you are.

paring, the ENEMY having already put into the HEART of Judas Iscariot, son of Simon, that he should betray him,

³ * he knowing † That the FATHER had given him All things into his HANDS, and That he came out ‡ from God, and was going to GOD,

⁴ rises from the SUPPER, and puts off his MANTLE, and taking a Towel girded himself.

⁵ † Afterward he puts Water into the WASH-BASIN, and began to wash the FEET of the DISCIPLES, and to wipe them with the TOWEL with which he was girded.

⁶ Then he comes to Simon Peter; * he says to him, "Lord, dost thou wash My FEET?"

⁷ Jesus answered and said to him, "What I am doing, thou knowest not now, but ‡ after this thou wilt know."

⁸ Simon Peter says to him, "Thou shalt not wash my FEET to the AGE." * He answered him; "Unless I wash thee, thou hast no PART with me."

⁹ Simon Peter says to him, "Lord, not my FEET only, but also my HANDS and my HEAD."

¹⁰ * Jesus says to him, † "He who has been BATHING, has no need unless to wash his FEET, but is wholly clean; and ‡ you are clean, but not all."

¹¹ For ‡ he knew WHO was BETRAYING him; on this account he said, "You are not all clean."

* VATICAN MANUSCRIPT.—3. he knowing.
10. Jesus.

6. he says.

8. He answered.

† 5. The washing of the feet in times of primitive simplicity was performed by the host or hostess to the guest, but afterwards it was committed to the servants, and therefore was accounted a servile employment. When David sent to Abigail, to inform her that he had chosen her for a wife, she arose and said,—"Behold, let thy handmaid be a servant, to wash the feet of the servants of my lord," 1 Sam. xxv. 41. At the time when our Lord performed this office, it was esteemed the office of the meanest slaves. This act plainly showed the humility and condescension of Jesus, and emphatically taught the same to his disciples. † 10. It was customary for the Jews to bathe themselves (twice, according to some,) before eating the paschal supper.

† 3. Matt. xi. 27; xxviii. 18; John iii. 35; xvii. 2. † 3. John xiii. 42; xvi. 28. † 7. ver. 12—17. † 10. John xv. 3. † 11. John vi. 64.

12 Ὅτε οὖν ἐνίψε τοὺς πόδας αὐτῶν, καὶ
When therefore he had washed the feet of them, and
ἐλάβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν
taken the mantles of himself, falling down again, he said
αὐτοῖς· Γινώσκετε τι πεποίηκα ὑμῖν; 13 Ὑμεῖς
to them; Know you what I have done to you? You
φώνετέ με· Ὁ διδασκαλὸς καὶ ὁ κύριος· καὶ
call me; The teacher and the lord; and
καλῶς λέγετε· εἰμι γὰρ. 14 Εἰ οὖν ἐγὼ ἐνίψα
well you say; I am for. If then I washed
ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδασκαλός,
of you the feet, the lord and the teacher,
καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς
also you are bound of one another to wash the
πόδας. 15 Ὑποδείγμα γὰρ ἔδωκα ὑμῖν, ἵνα
feet. An example for I gave to you, that
καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε.
as I did to you, also you should do.
16 Ἀμην ἀμην λέγω ὑμῖν, οὐκ ἐστὶ δούλος μείζων
Indeed indeed I say to you, not is a slave greater
τοῦ κυρίου αὐτοῦ, οὐδὲ ἀποστολὸς μείζων τοῦ
of the lord of himself, nor a messenger greater of the
πεμψάντος αὐτόν. 17 Εἰ ταῦτα οἰδατέ, μακαριοὶ
sending him. If these things you know, blessed
ἐστέ, εἰν ποιήτε αὐτά. 18 Οὐ περὶ πάντων
are you, if you should do them. Not about all
ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελέξαμην· ἀλλ',
of you I speak; I know whom I chose; but,
ἵνα ἡ γραφὴ πληρωθῇ· “Ὁ τρώγων μετ' ἐμοῦ
that the writing may be fulfilled; “He eating with me,
τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὴν πτερνάν αὐτοῦ.”
the loaf, lifted up against me the heel of himself.”
19 Ἀπ' ἄρτι λέγω ὑμῖν, πρὸ τοῦ γενέσθαι, ἵνα
From now I say to you, before the to happen, that
ὅταν γενήται, πιστευσήτε, ὅτι ἐγὼ εἰμι.
when it may happen, you may believe, that I am.
20 Ἀμην ἀμην λέγω ὑμῖν· Ὁ λαμβάνων ἐὰν τίνα
Indeed indeed I say to you; He receiving if any one
πεμψῶ, ἐμε λαμβάνει· ὁ δὲ ἐμε λαμβάνων,
I may send, me receives; he and me receiving,
λαμβάνει τὸν πεμψάντα με.
receives him having sent me.
21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταραχθὴ τῷ πνεύματι·
These things saying the Jesus was troubled in the spirit,
τι, καὶ ἐμαρτυρήσε, καὶ εἶπεν· Ἀμην ἀμην λέγω
and testified, and said; Indeed indeed I say
ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. 22 Ἐβλε-
to you, that one of you will betray me. Looked
πον * [οὖν] εἰς ἀλλήλους οἱ μαθηταί, ἀπορου-
[then] to each other the disciples, doubt-
μενοι περὶ τίνος λέγει. 23 Ἦν δὲ ἀνακείμενος
ing about whom he was speaking. Was now reclining

12 When, therefore, he had washed their FEET, and taken his MANTLE, reclining again he said to them, “Do you know what I have done to you?”

13 † You call me The TEACHER, and The LORD; and you say well; for I am.

14 If I then, the LORD and the TEACHER, have washed Your FEET, you ought also to wash One another's FEET.

15 For † I have given you an Example, that, as I have done to you, so you should do.

16 Indeed, I assure you, † a Servant is not greater than his LORD, nor an Apostle greater than HE who SENT him.

17 † If you know These things, happy are you if you do them.

18 I am not speaking about all of you; I know * whom I chose; but that the SCRIPTURE may be fulfilled, † ‘HE that EATS * ‘My BREAD, lifted up his ‘HEEL against me.’

19 I tell you now, before it occurs, that when it occurs you may believe That I am he.

20 Indeed, I assure you, † HE who RECEIVES one whom I send receives ME; and HE who RECEIVES ME receives HIM who SENT me.”

21 Having said these things * Jesus was troubled in his SPIRIT, and testified, and said, “Indeed I assure you, That one of you will deliver me up.”

22 The DISCIPLES looked one on another, doubting of whom he spoke.

23 † Now there was re-

* VATICAN MANUSCRIPT.—18. same I chose.
22. Then—omit.

18. My BREAD.

21. Jesus.

† 23. As two or more lay on one couch, each resting on his left elbow, with his feet sloping away from the table towards the back of the couch, he that turned his back on his next neighbor was said to be lying in his bosom. This position made it easy for John to speak to Jesus in a whisper which could not be heard by the other disciples.—S. Sharpe.

† 13. Matt. xxiii. 8, 10; Luke vi. 46; 1 Cor. viii. 6; xii. 8; Phil. ii. 11. † 15. Matt. xi. 29; Phil. ii. 5; 1 Pet. ii. 21; 1 John ii. 5. † 16. Matt. v. 24; Luke vi. 40; John xv. 20.
† 17. James i. 25. † 18. Psa. xli. 9, Matt. xxvi. 23. † 20. Matt. x. 40; xxv. 40; Luke x. 16.

ΕΙΣ ΕΚ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ ΕΝ Τῷ ΚΟΛΠῳ ΤΟΥ
one of the disciples of him in the bosom of the
ΙΗΣΟΥ, ὃν ἠγάπα ὁ ΙΗΣΟΥΣ. 24 ΝΕΥΕΙ ΟΥΝ ΤΟΥΤῳ
Jesus, whom loved the Jesus. Nods then to him

ΣΙΜΩΝ ΠΕΤΡΟΣ, ΠΥΘΕΣΘΑΙ ΤΙΣ ΑΝ ΕΙΗ ΠΕΡΙ Οὗ
Simon Peter, to ask who it might be concerning of whom
ΛΕΓΕΙ. 25 ΕΠΙΠΕΣΩΝ ΔΕ ΕΚΕΙΝΟΣ ΕΠΙ ΤΟ ΣΤΗΘΟΣ
he speaks. Falling and he on the breast

ΤΟΥ ΙΗΣΟΥ, ΛΕΓΕΙ ΑΥΤῳ· ΚΥΡΙΕ, ΤΙΣ ΕΣΤΙΝ;
of the Jesus, he says to him; O lord, who is it?

26 ΑΠΟΚΡΙΝΕΤΑΙ ὁ ΙΗΣΟΥΣ· ΕΚΕΙΝΟΣ ΕΣΤΙΝ, ὃς
Answers the Jesus; He it is, to whom

ΕΓΩ ΒΑΨΑΣ ΤΟ ΨΩΜΙΟΝ ΕΠΙΔΩΣΩ. ΚΑΙ ΕΜΒΑΨΑΣ
I having dipped the little piece shall give. And having dipped
ΤΟ ΨΩΜΙΟΝ, ΔΙΔΩΣΙΝ ΙΟΥΔΑ ΣΙΜΩΝΟΣ ΙΣΚΑΡΙΩΤΗ.
the little piece, he gives to Judas of Simon Iscariot.

27 ΚΑΙ ΜΕΤΑ ΤΟ ΨΩΜΙΟΝ, ΤΟΤΕ ΕΙΣΗΛΘΕΝ ΕΙΣ ΕΚΕΙ-
And after the little piece, then entered into him

ΝΟΝ ὁ ΣΑΤΑΝΑΣ. ΛΕΓΕΙ ΟΥΝ ΑΥΤῳ ὁ ΙΗΣΟΥΣ· Ὅ
the adversary. Says then to him the Jesus; What

ΠΟΙΕΙΣ, ΠΟΙΗΣΟΝ ΤΑΧΙΟΝ. 28 ΤΟΥΤΟ * [ΔΕ] ΟΥΔΕΙΣ
thou doest, do thou quickly. This [now] no one

ΕΓΝΩ ΤΩΝ ΑΝΑΚΕΙΜΕΝΩΝ ΠΡΟΣ ΤΙ ΕΙΠΕΝ ΑΥΤῳ.
knew of those reclining with why he said to him.

29 ΤΙΝΕΣ ΓΑΡ ΕΔΟΚΟΥΝ, ΕΠΕΙ ΤΟ ΓΛΩΣΣΟΚΟΜΟΝ
Some for thought, seeing that the box

ΕΙΧΕΝ ὁ ΙΟΥΔΑΣ, ὅΤΙ ΛΕΓΕΙ ΑΥΤῳ ὁ ΙΗΣΟΥΣ· ΑΓΟ-
had the Judas, that says to him the Jesus; Buy

ΡΑΣΟΝ ὧΝ ΧΡΕΙΑΝ ΕΧΟΜΕΝ ΕΙΣ ΤΗΝ ΕΟΡΤΗΝ· ἢ ΤΟΙΣ
what things need we have for the feast; or to the

ΠΤΩΧΟΙΣ ἵΝΑ ΤΙ Δῶ. 30 ΛΑΒΩΝ ΟΥΝ ΤΟ
poor that something he should give Having taken then the

ΨΩΜΙΟΝ ΕΚΕΙΝΟΣ, ΕΥΘΕΩΣ ΕΞΗΛΘΕΝ· ἦν ΔΕ ΝΥΞ.
little piece he, immediately went out; it was and night.

31 ὍΤΕ ΕΞΗΛΘΕ, ΛΕΓΕΙ ὁ ΙΗΣΟΥΣ· ΝΥΝ ΕΔΟΞΑΣΘΗ
When he went out, says the Jesus; Just now was glorified

ὁ ΥἴΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ, ΚΑΙ ὁ ΘΕΟΣ, ΕΔΟΞΑΣΘΗ ΕΝ
the son of the man, and the God, was glorified in

ΑΥΤῳ. 32 * [Εἰ ὁ ΘΕΟΣ ΕΔΟΞΑΣΘΗ ΕΝ ΑΥΤῳ,] ΚΑΙ
him. [If the God was glorified in him,] also

ὁ ΘΕΟΣ ΔΟΞΑΣΕΙ ΑΥΤΟΝ ΕΝ ἑΑΥΤῳ, ΚΑΙ ΕΥΘΥΣ
the God will glorify him in himself, and immediately

ΔΟΞΑΣΕΙ ΑΥΤΟΝ. 33 ΤΕΚΝΙΑ, ΕΤΙ ΜΙΚΡΟΝ ΜΕΘ'
will glorify him. O little children, yet a little with

ἙΜΩΝ ΕΙΜΙ. ΖΗΤΗΣΕΤΕ ΜΕ· ΚΑΙ ΚΑΘΩΣ ΕΙΠΟΝ ΤΟΙΣ
you I am. You will seek me, and as I said to the

ΙΟΥΔΑΙΟΙΣ· ὍΤΙ ὅΠΟΥ ΕΓΩ ὙΠΑΓΩ, ὙΜΕΙΣ ΟΥ
Jews, That where I go, you not

clining on the BOSOM of
JESUS † one of his DISCI-
PLES, whom * Jesus loved.

24 To him, therefore,
Simon Peter nods, * and
says to him, "Inquire who
it is of whom he is speak-
ing."

25 And he, * leaning back
on the BREAST of Jesus,
says to him, "Lord, who is
it?"

26 * Then Jesus an-
swers, "He it is, * for whom
I shall dip a LITTLE PIECE
and give it to him." Then
having dipped the LITTLE
PIECE, he took and gave it
to * Judas, the son of Simon
Iscariot.

27 † And after the LIT-
TLE PIECE, then the AD-
VERSARY entered into him.
* Jesus, therefore, says to
him "What thou doest, do
quickly."

28 No one of THOSE RE-
CLINING knew for what he
said this to him.

29 For some thought,
seeing † that * Judas had
the BOX, That * Jesus said
to him, "Buy what things
we need for the FEAST;"
or, that he should give
something to the poor.

30 He, therefore, hav-
ing taken the LITTLE
PIECE, immediately went
out. And it was Night.

31 When, therefore, he
went out, * Jesus says,
† "Just now was the SON
of MAN glorified, and † GOD
was glorified by him.

32 * † [If GOD be glori-
fied by him,] GOD will also
glorify him by himself, and
he will immediately glorify
him.

33 My Children, yet a
little while I am with you.
You will seek me, and † as
I said to the JEWS, 'That
where I am going, you

* VATICAN MANUSCRIPT.—23 Jesus. 24. and says to him, "Inquire who it is of whom.
25. leaning back on the BREAST of Jesus. 26 Then Jesus. 28. for whom I shall
dip a LITTLE PIECE and give it to him. Then having dipped the LITTLE PIECE, he took and
gave. 27. Jesus. 28. now—omit. 29. Judas. 29. Jesus says to him.
31. Jesus. 32. If God be glorified by him.—omit.

† 23. John xix. 26; xx. 2: xxi. 7. 20, 24. † 27. Luke xxii. 3: John vi. 70. † 29. John
xii. 6. † 31. John xii. 23. † 31. John xiv. 13; 1 Pet. iv. 11 † 32. John xvii.
1 4—6. † 33. John vii. 34 viii. 21.

δυνασθε ελθειν· και υμιν λεγω αρτι. ³⁴ Εντο-
are able to come; even to you I say now. A com-
λην καινην διδωμι υμιν, ινα αγαπατε αλλη-
mandment new I give to you, that you may love each
λους· κωθως ηγαπησα υμας, ινα και υμεις
other; as I loved you, that also you
αγαπατε αλληλους. ³⁵ Εν τωτῳ γνωσονται
might love each other. By this will know
παντες, οτι εμοι μαθηται εστε, εαν αγαπην
all, that to me disciples you are, if love
εχητε εν αλληλοις. ³⁶ Λεγει αυτω Σιμων Πε-
you have in each other. Says to him Simon Pe-
τρος· Κυριε, που υπαγεις; Απεκριθη * [αυτω] δ
ter; O lord, where goest thou? Answered [him] the
Ιησους· Οπου υπαγω, ου δυνασαι μοι νυν ακο-
Jesus; Where I go, not thou art able me now to
λουθησαι· υστερον δε ακολουθησεις * [μοι.]
follow; afterwards but thou shalt follow [me.]
³⁷ Λεγει αυτω Πετρος· Κυριε, διατι ου δυναμαι
Says to him Peter; O lord, why not I am able
σοι ακολουθησαι αρτι; την ψυχην μου υπερ
thee to follow now? the life of me in behalf
σου θησω. ³⁸ Απεκριθη αυτω δ Ιησους· Την
of thee I will lay down. Answered him the Jesus; The
ψυχην σου υπερ εμου θησεις; Αμνηαμην λεγω
life of thee in behalf of me wilt thou lay down? Indeed indeed I say
σοι ου μη αλεκτωρ φωνησει, εως ου απαρνηση
to thee not not a cock will crow, till not thou wilt deny
με τρις.
me thrice.

ΚΕΦ. ιδ'. 14.

¹ Μη ταρασσεσθω υμων η καρδια· πιστευετε
Not let be troubled of you the heart; believe you
εις τον θεον, και εις εμε πιστευετε. ² Εν τη
into the God, and into me believe you. In the
οικια του πατρος μου μοναι πολλαι εισιν· ει δε
house of the father of me dwellings many are; if but
μη, ειπον αν υμιν. Πορευομαι ετοιμασαι
not, I would have told you. I am going to prepare
τοπον υμιν· ³ και εαν πορευθω, και ετοιμασω
a place for you; and if I should go, and should prepare
υμιν τοπον, παλιν ερχομαι, και παραληψομαι
for you a place, again I am coming, and will receive
υμας προς εμαυτον· ινα οπου ειμι εγω, και
you to myself; so that where am I, also
υμεις ητε. ⁴ Και οπου εγω υπαγω οιδατε,
you may be. And where I am going you know,
* [και] την οδον † οιδατε· ⁵ Λεγει αυτω Θω-
[and] the way you know. Says to him Tho-
μας· Κυριε, ουκ οίδαμεν που υπαγεις; * [και]
mas; O lord, not we know where thou art going? [and]

cannot come, I now also say to you.

³⁴ † A new Commandment I give to you, That you love each other; as I loved you, that you also should love each other.

³⁵ † By this, all will know That you are My Disciples, if you have Love for each other."

³⁶ Simon Peter says to him, "Lord, where art thou going?" * Jesus answered, "Where I am going, thou canst not follow me now; but † thou shalt follow afterwards."

³⁷ Peter says to him, "Lord, why cannot I follow thee now? † I will lay down my LIFE in behalf of thee."

³⁸ * Jesus answers him, "Wilt thou lay down thy LIFE in my behalf? Indeed, I assure thee, † The Cock will not crow till thou wilt disown me three times.

CHAPTER XIV.

¹ † Let not your HEART be troubled; believe into God, and believe into Me.

² In my FATHER'S HOUSE are many Dwellings; but if not, I would have told * you; Because I am going to prepare a Place for you.

³ And if I go and prepare a Place for you, † I am coming again, and will receive you to myself, so that † where I am you also may be.

⁴ And where I am going you know the WAY."

⁵ Thomas says to him, "Lord, we know not where thou art going; * how do we know the WAY?"

* VATICAN MANUSCRIPT.—36. Jesus. 36. him—omit. 36. me—omit. 38. Jesus answers. 2. you; Because I. 4. and—omit. 5. and—omit. 5. how do we know the way.

† 38. See Note on Matt. xxvi. 34. † 4. Tischendorf omits the second *oidate*, on the authority of several ancient MSS. and versions. The connection seems to indicate that it ought to be excluded from the text.

† 34. John xv. 12, 17; Eph. v. 2; 1 Thess. iv. 9; James ii. 8; 1 Pet. i. 22; 1 John ii. 7, 8; iii. 11, 23; iv. 21. † 35. 1 John ii. 5; iv. 20. † 36. John xxi. 18; 2 Pet. i. 14. † 37. Matt. xxvi. 33—35; Mark xiv. 29—31; Luke xxii. 23, 24. † 1. ver. 27. † 3. ver. 18, 23. 13. John xii. 26; xvii. 24; 1 Thess. iv. 17.

πως δυναμεθα την οδον ειδεναι; ⁶ Λεγει αυτω δ
how are we able the way to know? Says to him the
Ιησους· Εγω ειμι η οδος, και η αληθεια, και η
Jesus; I am the way, and the truth, and the
ζωη· ουδεις ερχεται προς τον πατερα, ει μη δι'
life; no one comes to the father, if not through
εμου. ⁷ Ει εγνωκειτε με, και τον πατερα μου
me. If you had known me, also the father of me
εγνωκειτε αν· * [και] απ' αρτι γνωσκετε
you would have known; [and] from now you know
αυτον, και εωρακατε αυτον. ⁸ Λεγει αυτω
him, and have seen him. Says to him
Φιλιππος· Κυριε, δεixon ημιν τον πατερα, και
Philip; O lord, show to us the father, and
αρκει ημιν. ⁹ Λεγει αυτω δ Ιησους· Τοσουτον
it is enough for us. Says to him the Jesus; So long
χρονον μεθ' υμων ειμι, και ουκ εγνωκας με,
a time with you am I, and not knowest thou me,
Φιλιππε; 'Ο εωρακας εμε, εωρακε τον πατερα;
O Philip? He having seen me, has seen the father;
* [και] πως συ λεγεις· Δειxon ημιν τον πατερα;
[and] how thou sayest; Show to us the father;
¹⁰ Ου πιστευεις, οτι εγω εν τω πατρι, και ο
Not believest thou, that I in the father, and the
πατηρ εν εμοι εστι; Τα ρηματα α εγω λαλω
father in me is? The words which I speak
υμιν, απ' εμαυτου ου λαλω· ο δε πατηρ, ο εν
to you, from myself, not I speak; the but father, he in
εμοι μενων, αυτος ποιει τα εργα. ¹¹ Πιστευετε
me abiding, he does the works. You believe
μοι, οτι εγω εν τω πατρι, και ο πατηρ εν εμοι,
me, because I in the father, and the father in me,
ει δε μη, δια τα εργα αυτα πιστευετε μοι.
if but not, on account of the works themselves believe me.
¹² Αμην αμην λεγω υμιν, ο πιστευων εις εμε,
Indeed indeed I speak to you, he believing into me,
τα εργα α εγω ποιω, κακεινος ποιησει, και
the works which I do, also he shall do, and
μειζονα τουτων ποιησει· οτι εγω προς τον
greater of these shall he do; because I to the
πατερα μου πορευομαι, ¹³ και ο, τι αν αιτηση-
father of me am going, and what, any thing you may ask
τε εν τω ονοματι μου, τουτο ποιησω· ινα
in the name of me, this I will do; that
δοξασθη ο πατηρ εν τω υιω. ¹⁴ Εαν τι αιτη-
may be glorified the father in the son. If any thing you
σητε εν τω ονοματι μου, εγω ποιησω. ¹⁵ Εαν
may ask in the name of me, I will do. If
αγαπατε με, τας εντολας τας εμας τηρησατε·
you love me, the commandments the mine keep you;
¹⁶ και εγω ερωτησω τον πατερα, και αλλον
and I will ask the father, and another

⁶ JESUS says to him, "I am † the WAY, and † the TRUTH, and † the LIFE. No one comes to the FATHER, except by me.

⁷ If you had known me, you would have known my FATHER; and from this time you know him, and have seen him."

⁸ Philip says to him, "Lord, show us the FATHER, and it is enough for us."

⁹ JESUS says to him, "So long a Time am I with you, and dost thou not know me, Philip? HE HAVING SEEN me has seen the FATHER; how sayest thou, Show us the FATHER?"

¹⁰ Dost thou not believe That I am in the FATHER, and the FATHER is in me? The words which I speak to you, † I speak not from myself; and THAT FATHER * abiding in me, † he does the WORKS.

¹¹ Believe me, because I am in the FATHER, and the FATHER in me; but if not, on account of * his WORKS believe me.

¹² † Indeed, I assure you, HE BELIEVING into me, the WORKS which I do shall † he do also; and greater than these shall he do, Because I am going to * the FATHER;

¹³ † and whatever you may ask in my NAME, † this I will do; so that the FATHER may be glorified in the SON.

¹⁴ If you ask * anything in my name, this I will do.

¹⁵ † If you love me, * you will keep MY COMMANDMENTS;

¹⁶ and I will ask the FATHER, and † he will give

* VATICAN MANUSCRIPT.—7. and—omit.
his works. 12. the FATHER. 15. you will keep.

9. and—omit.

10. dwells in me, does

14. ask me anything in my name, this I will do.

† 6. Heb. ix. 8.

† 6. John i. 17; viii. 32.

† 6. John i. 4; xi. 25.

† 10. John v.

10; vii. 16; viii. 28; xii. 40.

† 12. Matt. xxi. 21; Mark xvi. 17; Luke x. 17.

† 13. Matt

vii. 7; xxi. 22; Mark xi. 24; Luke xi. 9; John xv. 7, 16; xvi. 23, 24; James i. 5; 1 John iii.

32; v. 14.

† 15. ver. 21, 23; xv. 10, 14; 1 John v. 3.

† 16. John xv. 26; xvi. 7;

Rom. viii. 15, 26.

παρακλητον δώσει ὑμιν, ἵνα μενη μεθ' ὑμῶν
 helper' he will give to you, that he may abide with you
 εἰς τὸν αἰῶνα. 17 τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ
 into the age; the spirit of the truth, which the
 κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό,
 world not is able to receive, because not it beholds it;
 οὐδε γινώσκει αὐτό· ὑμεῖς * [δε] γινώσκετε αὐτό,
 nor knows it; you [but] know it,
 ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἐσται.
 because with you it abides, and in you it will be.
 18 Οὐκ ἀφήσω ὑμᾶς ὀρφάνους· ἐρχομαι πρὸς
 Not I will leave you orphans; I am coming to
 ὑμᾶς. 19 Ἐτι μικρὸν, καὶ ὁ κόσμος με οὐκέτι
 you. Yet a little, and the world me no more
 θεωρεῖ· ὑμεῖς δὲ θεωρεῖτε με· ὅτι ἐγὼ ζῶ, καὶ
 beholds; you but behold me; because I live, also
 ὑμεῖς ζήσεσθε. 20 Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε
 you shall live. In that the day shall know
 ὑμεῖς, ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν
 you, because I in the father of me, and you in
 ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. 21 Ὁ ἐχὼν τὰς ἐντολάς
 me, and I in you. He having the commandments
 μου, καὶ τηρῶν αὐτάς, ἐκεῖνος ἐστὶν ὁ ἀγαπῶν
 of me, and keeping them, that is he loving
 με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ
 me; he and loving me, shall be loved by the
 πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ
 father of me; and I will love him, and
 ἐμφανίσω αὐτῷ ἐμαυτόν.
 will manifest to him myself.
 22 Λέγει αὐτῷ Ἰουδᾶς (οὐκ ὁ Ἰσκαριώτης·)
 Says to him Judas (not the Iscariot;)
 Κυριε, καὶ τί γεγονεν, ὅτι ἡμῖν μέλλεις ἐμφα-
 O Lord, and how has it happened, that to us thou art about to mani-
 νίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; 23 Ἀπεκριθὴ
 fest thyself, and not to the world? Answered
 Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐὰν τις ἀγαπᾷ με,
 Jesus and said to him; If any one love me,
 τὸν λόγον μου τηρήσει· καὶ ὁ πατὴρ μου
 the word of me he will keep; and the father of me
 ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα,
 will love him, and to him we will come,
 καὶ μονήν παρ' αὐτῷ ποιήσομεν. 24 Ὁ μὴ
 and a dwelling with him we will make. He not
 ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ
 loving me, the words of me not will keep; and the
 λόγος ὃν ἀκούετε, οὐκ ἐστὶν ἐμός, ἀλλὰ τοῦ
 word which you hear, not is mine, but of the
 πεμφάντος με πατρὸς. 25 Ταῦτα λελάληκα
 sending me father. These things I have spoken
 ὑμῖν, παρ' ὑμῖν μένων. 26 ὁ δὲ παρακλητός, τὸ
 to you, with you abiding; the but helper, the
 πνεῦμα τὸ ἅγιον, ὃ πεμφεῖ ὁ πατὴρ ἐν τῷ
 spirit the holy, which will send the father in the

you Another Helper, that he may * be with you to the AGE;

17 the SPIRIT OF TRUTH, † which the WORLD cannot receive, Because it beholds it not, nor knows it; but you know it; Because it abides with you, † and * will be in you.

18 I will not leave you Orphans; I am coming to you.

19 Yet a little while, and the WORLD beholds me no more? but you behold me; † Because † I live, also you also shall live.

20 In That DAY you shall know That † I am in my FATHER, and you in me, and † I in you.

21 † He who HAS my COMMANDMENTS, and observes them, that is HE who LOVES me; and HE who 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 ISCARIOT,) " Lord, what has occurred, That thou art about to manifest thyself to us, and not to the WORLD? "

23 Jesus answered and said to him, † " If any one love me, he will observe my WORD; and my FATHER will love him; and we will come to him, and make an Abode with him.

24 HE who LOVES me not, observes not my WORDS; and † the WORD which you hear is not mine, but that of the FATHER who sent me.

25 These things I have spoken to you, while abiding with you.

26 But † the HELPER, the HOLY SPIRIT, which the FATHER will send in my NAME, † shall teach

* VATICAN MANUSCRIPT.—16. be with you.

17. but—omit.

17. is in you.

† 17. John iv. 26; xvi. 13; 1 John iv. 6. † 17. 1 Cor. ii. 14. † 19. 1 Cor. xv. 20.
 † 21. ver. 15, 23; 1 John ii. 5; v. 3. † 1 John ii. 24; Rev. iii. 20. † 24. ver. 10;
 John v. 19, 33; vii. 10; viii. 23; xii. 49. 26. ver. 16; Luke xxiv. 49; John xv. 26; xvi. 7.
 † 26. John ii. 22; xii. 16; xvi. 13; 1 John ii. 20, 27.

ονοματι μου, εκεινος υμας διδαξει παντα, και
name of me, that you will teach all things, and
υπομνησει υμας παντα α ειπον υμιν.
will remind you all things which I told you.

27 Ειρηνην αφιημι υμιν, ειρηνην την εμην
Peace I leave to you, peace the mine
διδωμι υμιν· ου καθως ο κοσμος διδωσιν, εγω
I give to you; not as the world gives, I
διδωμι υμιν. Μη ταρασσεσθω υμων η καρδια
give to you. Not let be troubled of you the heart
μηδε δειλιατω. 28 Ηκουσατε, οτι εγω ειπον
nor let it be afraid. You heard, that I said
υμιν· 'Υπαγω, και ερχομαι προς υμας. Ει
to you; I am going away, and I am coming to you. If
ηγαπατε με, εχαρητε αν, οτι πορευομαι προς
you loved me, you would rejoice, that I am going to
τον πατερα· οτι ο πατηρ μου μειζων μου εστι.
the father; because the father of me greater of me is.
29 Και νυν ειρηκα υμιν πριν γενεσθαι, ινα οταν
And now I have told you before it happens, so that when
γενηται, πιστευσητε. 30 Ουκετι πολλα λαλησω
it happens, you may believe. No more much I will speak
μεθ' υμων. Ερχεται γαρ ο του κοσμου αρχων,
with you. Is coming for he of the world ruling,
και εν εμοι ουκ εχει ουδεν. 31 Αλλ' ινα γνω
and in me not has nothing. But that may know
ο κοσμος, οτι αγαπω τον πατερα, και καθως
the world, that I love the father, and as
ενετειλατο μοι ο πατηρ, ούτω ποιω·
commanded me the father, so I do;

εγειρεσθε, αγωμεν εντευθεν. ΚΕΦ. ιε'. 15.
arise you, let us go from this place.

1 Εγω ειμι η αμπελος η αληθινη, και ο πατηρ μου
I am the vine the true, and the father of me
ο γεωργος εστι. 2 Παν κλημα εν εμοι μη
the vine-dresser is. Every branch in me not
φερον καρπον, αιρει αυτο· και παν το καρπον
bearing fruit, he takes away it; and every one the fruit
φερον, καθαιρει αυτο, ινα πλειονα καρπον φερη.
bearing, he cleanses it, that more fruit it may bear.
3 Ηδη υμεις καθαροι εστε, δια τον λογον, ον
Already you clean are, through the word, which
λελαληκα υμιν. 4 Μεινατε εν εμοι, καγω εν
I have spoken to you. Abide you in me, and I in
υμιν. Καθως το κλημα ου δυναται καρπον
you. As the branch not is able fruit
φερειν αφ' εαυτου, εαν μη μεινη εν τη αμπελω·
to bear of itself, if not it may abide in the vine;
ούτως ουδε υμεις, εαν μη εν εμοι μεινητε.
so neither you, if not in me you abide.
5 Εγω ειμι η αμπελος, υμεις τα κληματα. Ο
I am the vine, you the branches. He

You all things, and remind
you of all things which I
said to you.

27 Peace * I leave to
you; MY Peace I give to
you; not as the WORLD
gives, do I give to you.
Let not Your HEART be
troubled, nor let it be afraid.

28 You heard That I said
to you, I am going away
and I am coming to you.
If you loved me, you would
rejoice, That I am going
to the FATHER; Because
† my FATHER is greater
than I.

29 And now I have told
you before it occurs, so that
when it occurs, you may
believe.

30 I will not speak much
more with you; ‡ for the
† RULER of the WORLD is
coming, and has nothing in
me.

31 But that the WORLD
may know That I love the
FATHER, and that as ‡ the
FATHER commanded me,
even so I do; arise, let us
go hence.

CHAPTER XV.

1 I am the TRUE VINE,
and my FATHER is the
VINE-DRESSER.

2 Every Branch in me
not bearing Fruit, he takes
away; and every one bear-
ing FRUIT, he prunes it,
that it may bear More Fruit.

3 ‡ You are already clean
through the WORD which I
have spoken to you.

4 ‡ Abide in me, and I
in you. As the BRANCH
cannot bear fruit of itself, if
it abide not in the VINE, so
neither can you, unless you
abide in me.

5 I am the VINE, you
are the BRANCHES. He

* VATICAN MANUSCRIPT.—27. I leave.

† 30. Some say the ruler of this world means Satan; some, the Roman government; others, the Jewish hierarchy and magistracy; but Wakefield, in his translation, thinks that Christ here speaks of himself; (as he does in chap. xii. 30, and xvi. 11,) not of what he then was, but of what he shall be, when he comes again. He translates this clause as follows:—"For the ruler of this world is coming; and I have nothing now to do, but to convince the world that I love the Father, and do as he commanded me."

† 28. John v. 18; x. 30; Phil. ii. 6. ‡ 30. John xii. 30; xvi. 11. ‡ 31. John x. 18;
Phil. ii. 8; Heb. v. 3. ‡ 3. John xiii. 10; xvii. 17; Eph. v. 20; 1 Pet. i. 22. ‡ 4. Col.
i. 23; 1 John ii. 6.

μενων εν εμοι, καγω εν αυτω, ουτος φερει καρ-
 abiding in me, and I in him, this bears fruit
 πουν πολυν· οτι χωρις εμου ου δυνασθε ποιειν
 much; because apart from me not you are able to do
 ουδεν. ⁶ Εαν μη τις μεινη εν εμοι, εβληθη
 nothing. If not any one may abide in me, he is cast
 εξω, ως το κλημα, και εξηρανθη· και συναγου-
 out, like the branch, and is withered; and they gather
 σιν αυτα, και εις πυρ βαλλουσι, και καιεται.
 them, and into a fire they cast, and it is burned.
⁷ Εαν μεινητε εν εμοι και τα ρήματα μου εν
 If you abide in me and the words of me in
 υμιν μεινη, δ εαν θελητε † αιτησεσθαι, και
 you may abide, whatever you may wish you shall ask, and
 γενησεται υμιν. ⁸ Εν τούτω εδοξασθη ο πατηρ
 it shall be for you. In this was glorified the father
 μου, ινα καρπον πολυν φερητε, και γενησεσθε
 of me, that fruit much you might bear, and you shall be
 εμοι μαθηται. ⁹ Καθως ηγαπησε με ο πατηρ,
 to me disciples. As loved me the father,
 καγω ηγαπησα υμας· μεινατε εν τη αγαπη τη
 and I loved you; abide you in the love the
 εμη. ¹⁰ Εαν τας εντολας μου τηρησητε, με-
 mine. If the commandments of me you may keep, you
 νειτε εν τη αγαπη μου· καθως εγω τας εντολας
 will abide in the love of me; as I the commandments
 του πατρος μου τηρηηκα, και μενω αυτου εν
 of the father of me have kept, and abide of him in
 τη αγαπη.
 the love.
¹¹ Ταυτα λελαληκα υμιν, ινα η χαρα η εμη εν
 These things I have spoken to you, that the joy the mine in
 υμιν μεινη, και η χαρα υμων πληρωθη. ¹² Αυτη
 you may abide, and the joy of you may be fulfilled. This
 εστιν η εντολη η εμη, ινα αγαπατε αλληλους,
 is the commandment the mine, that you love each other,
 καθως ηγαπησα υμας. ¹³ Μειζονα ταυτης
 as I loved you. Greater of this
 αγαπην ουδεις εχει, ινα τις την ψυχην αυτου
 love no one has, that any one the life of himself
 θη υπερ των φιλων αυτου. ¹⁴ Υμεις
 may lay down in behalf of the friends of himself. You
 φιλοι μου εστε, εαν ποιητε οσα εγω εντελ-
 friends of me are, if you may do what things I com-
 λομαι υμιν. ¹⁵ Ουκετι υμας λεγω δουλους·
 mand you. No more you I call slaves;
 οτι ο δουλος ουκ οιδε τι ποιει αυτου ο κυριος·
 because the slave not knows what does of him the lord;
 υμας δε ειρηκα φιλους, οτι παντα α ηκουσα
 you but I have called friends, because all things which I heard
 παρα του πατρος μου, εγνωρισα υμιν. ¹⁶ Ουχ
 from the father of me, I made known to you. Not
 υμεις με εξελεξασθε, αλλ' εγω εξελεξαμην
 you me did choose, but I chose

who ABIDES in me, and I in him, he † bears much Fruit; Because severed from me you can do nothing.

6 If any one abide not in me, he is cast out like the BRANCH, and is withered; and such are gathered, and cast into a Fire, and are burned.

7 † If you abide in me, and my WORDS abide in you, ask whatever you wish, and it shall be given you.

8 † In this is my FATHER glorified, that you bear much Fruit, and you shall be My Disciples.

9 As the FATHER loved me, and I loved you, abide in MY LOVE.

10 † If you observe my COMMANDMENTS, you shall abide in my LOVE; as I have observed * the FATHER'S COMMANDMENTS, and abide in His LOVE.

11 These things I have spoken to you, that MY JOY * may be in you, and † your JOY may be completed.

12 † This is MY COMMANDMENT, That you love each other, as I loved you.

13 † No one has greater Love than this, that one should lay down his LIFE in behalf of his FRIENDS.

14 † You are my Friends if you do what things I command you.

15 No more I call you Servants; Because the SERVANT knows not what His MASTER does; but I have called You Friends, Because all things which I heard from my FATHER I made known to you.

16 You did not choose Me, but I chose you, and

* VATICAN MANUSCRIPT.—10. the FATHER'S.

11. be in you.

† 7. Griesbach favors the reading, *aiteesasthe* instead of *aiteesesthe*; which is adopted by Lachmann and Tischendorf.

† 5. Phil. i. 11; iv. 13. † 7. ver. 16; John xiv. 13, 14; xvi. 23. † 8. Matt. v. 16; Phil. i. 11. † 10. John xiv. 15, 21, 23. † 11. John xvi. 24; xvii. 13; 1 John i. 4
 † 12. John xiii. 34; 1 Thess. iv. 9; 1 Pet. iv. 8; 1 John iii. 11; iv. 21. † 13. John x. 11, 15; Rom. v. 7, 8; Eph. v. 2; 1 John iii. 16. † 14. John xiv. 16, 23; Matt. xii. 30.

ὕμας, και εθηκα ὑμας, ἵνα ὑμεῖς ὑπαγητε και
you, and appointed you, that you might go and
καρπον φερητε, και ὁ καρπος ὑμων μενη· ἵνα
fruit might bear, and the fruit of you might abide; so that
ὁ, τι αν αιτησητε τον πατερα εν τῳ ονοματι
whatever you may ask the father in the name
μου, δῶ ὑμιν.
of me, he may give to you.

17 Ταυτα εντελλομαι ὑμιν, ἵνα αγαπατε
These things I command you, that you may love
αλληλους. 18 Εἰ ὁ κοσμος ὑμας μισει, γενωσ-

each other. If the world you hates, you
κετε, ὅτι εμε πρωτον ὑμων μεμισηκεν. 19 Εἰ
know, that me before you it has hated. If

εκ του κοσμου ητε, ὁ κοσμος αν το ιδιον εφι-

of the world you were, the world would the own kiss,
λει· ὅτι δε εκ του κοσμου ουκ εστε, αλλ' εγω
because but of the world not you are, but I

εξελεξαμην ὑμας εκ του κοσμου, δια τουτο
chose you out of the world, on account of this

μισει ὑμας ὁ κοσμος. 20 Μνημονευετε του
hates you the world. Remember you the

λογου, οἱ εγω ειπον ὑμιν· Ουκ εστι δουλος
word, of which I said to you; Not is a slave

μειζων του κυριου αὐτου. Εἰ εμε εδιωξαν, και
greater of the lord of himself. If me they persecuted, also

ὑμας διωξουσιν· εἰ τον λογον μου ετηρησαν,
you they will persecute; if the word of me they kept,

και τον ὑμετερον τηρησουσιν. 21 Αλλα ταυτα
also the yours they will keep. But these things

παντα ποιησουσιν ὑμιν δια το ονομα μου,
all they will do to you on account of the name of me,

ὅτι ουκ οιδασι τον πεμψαντα με. 22 Εἰ μη
because not they know him sending me. If not

ηλθον και ελαλησα αυτοις, ἁμαρτιαν ουκ ειχον·
I had came and spoken to them, sin not they had;

νυν δε προφασιν ουκ εχουσι περι της ἁμαρτίας
now but an excuse not they have about the sin

αυτων. 23 Ὁ εμε μισων, και τον πατερα μου
of them, He me hating, also the father of me

μισει. 24 Εἰ τα εργα, μη εποιησα εν αυτοις, ἃ
hates. If the works, not I had done among them, which

ουδεις αλλος πεποιηκεν, ἁμαρτιαν ουκ ειχον·
no one other has done, sin not they had;

νυν δε και ἑωρακασι, και μεμισηκασι και εμε
now but even they have seen, and have hated both me

και τον πατερα μου. 25 Αλλ', ἵνα πληρωθῇ ὁ
and that father of me. But, that may be fulfilled the

λογος ὁ γεγραμμενος εν τῳ νομῳ αυτων· “Ὅτι
word the having been written in the law of them; “That

εμισησαν με δωρεαν.”
they hated me without cause.”

26· Οταν δε ελθῇ ὁ παρακλητος, ὃν εγω
When but may come the helper, whom I

πεμψω ὑμιν παρα του πατρος, (το πνευμα της
will send to you from the father, (the spirit of the

appointed you, that you may go and bear Fruit, and that your FRUIT may abide; so that whatever * you ask of the FATHER in my NAME, he may give you.

17 These things I command you, so that you may love each other.

18 † If the WORLD hate You, you know That it has hated Me before you.

19 † If you were of the WORLD, the WORLD would love its own; but Because you are not of the WORLD, but I chose you out of the WORLD, on this account the WORLD hates you.

20 Remember the WORD which I said to you, † ‘A Servant is not greater than his Master.’ If they persecuted Me, they will also persecute You; if they observed my WORD they will also observe YOURS.

21 But † all These things they will do to you, on account of my NAME, Because they know not HIM who SENT me.

22 If I had not come and spoken to them, they would not have had Sin; but now they have no Excuse for their SIN.

23 HE who HATES Me, hates my FATHER also.

24 If I had not done among them † the WORKS which no other one had done, they would not have had Sin; but now they have even seen them, and yet have hated both me and my FATHER.

25 Thus they verify THAT WORD which was WRITTEN in their LAW, † ‘They hated ‘me without cause.’

26 † But when the HELPER comes, whom I will send to you from the FATHER, the SPIRIT of

* VATICAN MANUSCRIPT.—16. you ask.

† 18. 1 John iii. 1, 13. † 19. John iv. 5; xvii. 14. † 20. Matt. x. 24; Luke vi. 40; John xiii. 16. † 21. Matt. x. 23; xxiv. 9; John xvi. 3. † 24. John iii. 2; vii. 31; ix. 32. † 25. Psa. xxxv. 19. † 26. Luke xxiv. 40; John xiv. 17, 26; xvi. 7, 13; Acts ii. 33.

αληθείας, ὃ παρα τοῦ πατρὸς ἐκπορεύεται,)
 truth, which from the father shall come out,)
 ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. ²⁷ Καὶ ὑμεῖς δὲ
 that will testify concerning me. Also you and
 μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.
 shall testify, because from a beginning with me you are.
 ΚΕΦ. 15'. 16. ¹ Ταῦτα λέλαληκα ὑμῖν, ἵνα μὴ
 These things I have spoken to you, that not
 σκανδαλισθῆτε. ² Ἀποσυναγωγούς ποιήσουσιν
 you may be ensnared. From synagogues they will put
 ὑμᾶς· ἀλλ' ἐρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνῃς
 you; but comes an hour, that every one the killing
 ὑμᾶς, δοξῇ λατρεῖαν προσφέρειν τῷ θεῷ.
 you, may think a service to offer to the God.
 ³ Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἐγνώσαν τὸν
 And these things they will do, because not they know the
 πατέρα, οὐδὲ ἐμὲ. ⁴ Ἀλλὰ ταῦτα λέλαληκα
 father, nor me. But these things I have spoken
 ὑμῖν, ἵνα ὅταν ἐλθῇ ἡ ὥρα, μνημονεύητε
 to you, that when may come the hour, you may remember
 αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ
 them, that I said to you. These things but to you from
 ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. ⁵ Νῦν
 a beginning not I said, because with you I was. Now
 δὲ ὑπάγω πρὸς τὸν πεμφάντα με, καὶ οὐδεὶς ἐξ
 but I go to him having sent me, and no one of
 ὑμῶν ἐρωτᾷ με· Που ὑπάγεις; ⁶ Ἀλλ' ὅτι
 you asks me; Where goest thou? But because
 ταῦτα λέλαληκα ὑμῖν, ἡ λύπη πεπληρώκεν
 these things I have spoken to you, the sorrow has filled
 ὑμῶν τὴν καρδίαν. ⁷ Ἀλλ' ἐγὼ τὴν ἀληθειᾶν
 of you the heart. But I the truth
 λέγω ὑμῖν· συμφέρει ὑμῖν, ἵνα ἐγὼ ἀπελθῶ.
 say to you; it is better for you, that I should go away.
 Ἐὰν γὰρ μὴ ἀπελθῶ, ὁ παρακλητὸς οὐκ ἐλευ-
 If for not I should go away, the helper not will
 σεται πρὸς ὑμᾶς· ἐὰν δὲ πρὸς ἐμὲ, πεμφῶ αὐτὸν
 come to you; if but I go, I will send him
 πρὸς ὑμᾶς. ⁸ Καὶ ἐλθὼν ἐκεῖνος ἐλεγεῖ τὸν
 to you. And having come he will convict th-
 κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης,
 world concerning sin, and concerning righteousness,
 καὶ περὶ κρίσεως. ⁹ Περὶ ἁμαρτίας μὲν, ὅτι
 and concerning judgment. Concerning sin indeed, because
 οὐ πιστεύουσιν εἰς ἐμὲ· ¹⁰ περὶ δικαιοσύνης δὲ,
 not they believe into me; concerning righteousness but,
 ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκέτι
 because to the father of me I go away, and no more
 θεωρεῖτε με· ¹¹ περὶ δὲ κρίσεως, ὅτι ὁ ἀρχὼν
 you behold me; concerning and judgment, because the ruling

TRUTH which comes forth from the FATHER, he will testify of me.

27 And † you also will testify, Because you are with me from the Beginning.

CHAPTER XVI.

1 These things I have spoken to you, that you may not be ensnared.

2 † They will expel you from the synagogues; but an Hour is coming, when EVERY ONE who KILLS you will think to offer Service to God.

3 And † these things they will do Because they know not the FATHER, nor me.

4 But These things I have spoken to you, so that when * their HOUR comes you may remember them, That † I told you. And these things I said not to you from the Beginning, Because I was with you.

5 And now † I am going away to HIM who SENT me; and no one of you asks me, 'Where art thou going?'

6 But Because I have said These things to you, SORROW has filled Your HEART.

7 But † I tell you the TRUTH; It is better for you That † I should go away; for if I go not away; † the HELPER will not come to you; but if I go I will send him to you.

8 And having come, he will convict the WORLD concerning Sin, and concerning Righteousness, and concerning Judgment;

9 concerning Sin, indeed, Because they believe not into me;

10 but concerning Righteousness, Because I am going to my FATHER, and you behold me no more;

11 and concerning Judg-

* VATICAN MANUSCRIPT.—4. their HOUR.

† 27. Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; iv. 20, 33; v. 32; x. 39; xiii. 31; 1 Pe. v. 1; 2 Pet. i. 16. † 2. John ix. 22, 34; xii. 42; viii. 1; ix. 1; xxvi. 9—11. † 3. John xv. 21; Rom. x. 2; 1 Cor. ii. 8; 1 Tim. i. 13. † 5. ver. 10, 16; John vii. 23; xiii. 8; xi. 26. † 7. John vii. 29; xiv. 19, 20; xv. 20.

του κοσμου τουτου κεκριται. ¹² **Ετι** πολλὰ **εχω**
of the world this has been judged. Yet many things I have
λεγειν υμιν, **αλλ'** ου δυνασθε **βασταζειν** **αρτι**.
to say to you, but not you are able to bear now.
¹³ **Όταν** δε **ελθῃ** **εκείνος**, **το** **πνευμα** **της**
When but may come he, the spirit of the
αληθειας, **οδηγησει** **υμας** **εις** **πασαν** **την** **αλη-**
truth, he will lead you into all the truth.
θειαν. **Ου** **γαρ** **λελησει** **αφ'** **εαυτου**, **αλλ'** **οσα** **αν**
Not for he will speak from himself, but whatever
ακουσῃ, **λαλησει**, **και** **τα** **ερχομενα** **αναγγελει**
he may hear, he will speak, and the things coming he will declare
υμιν. ¹⁴ **Εκεινος** **εμε** **δαξασει**, **οτι** **εκ** **του** **εμου**
to you. He me will glorify, because out of the mine
ληψεται, **και** **αναγγελει** **υμιν**. ¹⁵ **Παντα** **οσα**
he will take, and will declare to you. All things what
εχει **ο** **πατηρ**, **εμα** **εστι**. **Δια** **τουτο** **ειπον**, **οτι**
has the father, mine is. On account of this I said, that
εκ **του** **εμου** **λαμβανει**, **και** **αναγγελει** **υμιν**.
out of the mine he takes, and declares to you.
¹⁶ **Μικρον**, **και** **ου** **θεωρειτε** **με**· **και** **παλιν** **μικρον**,
A little while, and not you see me; and again a little while,
και **οψεσθε** **με**, ***[οτι** **υπαγω** **προς** **τον** **πατερα**.**]**
and you shall see me, [because I am going to the father.]
¹⁷ **Ειπον** **ουν** **εκ** **των** **μαθητων** **αυτου** **προς**
Said then of the disciples of him to
αλληλους· **Τι** **εστι** **τουτο** **ο** **λεγει** **ημιν**· **Μικρον**,
each other; What is this which he says to us; A little while,
και **ου** **θεωρειτε** **με**· **και** **παλιν** **μικρον**, **και**
and not you see me; and again a little while, and
οψεσθε **με**· **και**· **Ότι** **εγω** **υπαγω** **προς** **τον**
you shall see me; and; Because I am going to the
πατερα; ¹⁸ **Ελεγον** **ουν**· **Τουτο** **τι** **εστιν** **ο**
father? They said therefore; This what is which
λεγει, **το** **μικρον**; **Ουκ** **οιδαμεν** ***[τι** **λαλει**.**]**
he says, the little while? Not we know [what he says.]
¹⁹ **Εγνω** **ο** **Ιησους**, **οτι** **ηθελον** **αυτον** **ερωταν**,
Knew the Jesus, that they wished him to ask,
και **ειπεν** **αυτοις**· **Περι** **τουτου** **ζητειτε** **μετ'**
and said to them; Concerning this inquire you with
αλληλων, **οτι** **ειπον**· **Μικρον**, **και** **ου** **θεωρειτε**
each other, because I said; A little while, and not you see
με· **και** **παλιν** **μικρον**, **και** **οψεσθε** **με**; ²⁰ **Αμην**
me; and again a little while, and you shall see me? Indeed
αμην **λεγω** **υμιν**, **οτι** **κλαυσετε** **και** **θρηνησετε**
indeed I say to you, that will weep and will lament
υμεις, **ο** **δε** **κοσμος** **χαρησεται**· **υμεις** ***[δε]**
you, the but world will rejoice; you [and]
λυπηθησεσθε, **αλλ'** **η** **λυπη** **υμων** **εις** **χαραν**
will be sorrowful, but the sorrow of you into joy
γενησεται. ²¹ **Η** **γυνη** **οταν** **τικτη**, **λυπην** **εχει**,
shall become. The woman when she may bear, sorrow has,

ment, Because †the RULER
of this WORLD has been
judged.

¹² I have yet Many
things to tell you, †but you
cannot bear them now.

¹³ But when †he may
come, †the SPIRIT of
TRUTH, he will lead you
into *all the TRUTH; for he
will not speak from himself;
he will speak whatever he
may hear; and declare to
you the COMING THINGS.

¹⁴ †He will glorify Me;
Because he will take of
MINE, and declare to you.

¹⁵ † All things that the
FATHER has are mine; on
account of this I said, That
out of MINE he takes, and
will declare to you.

¹⁶ † A little while, and
you see me *no more, and
again a little while, and you
will see me."

¹⁷ Then some of his DIS-
CIPLES said to each other,
" What is this he is saying
to us, 'A little while, and
you will see me not; and
again a little while, and
you will see me;' and, 'Be-
cause I am going to the
FATHER?'"

¹⁸ They said, therefore,
" What is this that he is
saying, 'A * little while?'
We know not."

¹⁹ * Jesus knew That
they wished to ask Him,
and said to them, " Do you
inquire one with another
concerning this, Because I
said, 'A little while, and
you see me not, and again a
little while, and you will
see me?'"

²⁰ Indeed, I assure you,
That you will weep and
lament, but the WORLD will
rejoice; you will be sor-
rowful, but your SORROW
shall become Joy.

²¹ † The WOMAN when
she is in labor has Sorrow,

* VATICAN MANUSCRIPT.—13. all the TRUTH.
going to the FATHER—omit. 18. little while.
20. and—omit.

† 11. See Note on chap. xiv. 30.

† 12. Mark iv. 23; 1 Cor. iii. 2; Heb. v. 12.
† 13. John xiv. 17, 26; xv. 26; 1 John ii.
20, 27. † 15. Matt. xi. 27; John iii. 35; xiii. 3; xvii. 10,
33; xii. 33; xiv. 10. † 21. Isa. xxvi. 17.

16. no more.

18. what he says—omit.

16. Because I am
19. Jesus.

† 16. ver. 10; John vii

ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννησῇ
because has come the hour other; when but she may have borne
το παιδίον, οὐκετι μνημονεύει τῆς θλίψεως,
the child, no more she remembers of the distress,
δια τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς
on account of the joy, that was born a man into
τον κόσμον. 22 Καὶ ὑμεῖς οὖν λυπὴν μὲν νῦν
the world. And you therefore sorrow indeed now
ἐχετε· παλιν δὲ ὀψομαι ὑμᾶς, καὶ χαρησεται
have; again but I will see you, and will be rejoiced
ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς
of you the heart, and the joy of you no one
αἶρει ἀφ' ὑμῶν. 23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμε
takes from you; and in that the day me
οὐκ ἐρωτήσετε οὐδέν· Ἀμὴν ἀμὴν λέγω ὑμῖν,
not you will ask nothing; Indeed indeed I say to you,
ὅτι ὅσα ἀν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματι
that whatever you may ask the father in the name
μου, δώσει ὑμῖν. 24 Ἐως ἄρτι οὐκ ᾔτησατε
of me, he will give to you. Till now not you asked
οὐδέν ἐν τῷ ὀνόματι μου· αἰτεῖτε, καὶ ληψέσθε,
nothing in the name of me; ask you, and you shall receive,
ἵνα ἡ χαρὰ ὑμῶν ἡ πεπληρωμένη.
so that the joy of you may be completed.

25 Ταῦτα ἐν παροιμίαις λέλαληκα ὑμῖν·
These things in figures I have spoken to you;
ἐρχεται ὥρα, ὅτε οὐκετι ἐν παροιμίαις λαλήσω
comes an hour, when no more in figures I will speak
ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγ-
to you, but plainly concerning the father I will
γέλω ὑμῖν. 26 Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνό-
tell you. In that the day in the name
ματι μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν, ὅτι ἐγώ
of me you will ask; and not I say to you, that I
ἐρωτήσω τὸν πατέρα περὶ ὑμῶν. 27 αὐτὸς γὰρ
will entreat the father concerning you; himself for
ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμε πεφιληκατέ,
the father loves you, because you me have loved,
καὶ πεπιστευκατέ, ὅτι ἐγὼ παρὰ τοῦ θεοῦ
and have believed, that I from the God
ἐξηλθόν. 28 Ἐξηλθόν παρὰ τοῦ πατρὸς, καὶ
came out. I came out from the father, and
ἐλθὼν εἰς τὸν κόσμον· παλιν ἀφίημι τὸν
have come into the world; again I leave the
κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.
world, and am going to the father.

29 Λέγονσιν * [αὐτῷ] οἱ μαθηταὶ αὐτοῦ· Ἰδε,
Say [to him] the disciples of him; Lo,
νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν
now plainly thou speakest, and a figure not one
λέγεις. 30 Νῦν οἶδαμεν, ὅτι οἶδας πάντα, καὶ
thou sayest. Now we know, that thou knowest all things, and
οὐ χρεῖαν ἔχεις, ἵνα τις σε ἐρωτᾷ· ἐν τούτῳ
no need has, that any one the should ask; in this
πιστευόμεν, ὅτι ἀπο θεοῦ ἐξηλθες. 31 Ἀπεκ-
we believe, that from God thou didst come out. An-

Because her TIME has
come; but when she has
borne the CHILD, she re-
members the DISTRESS no
more, on account of the JOY
That a Man was born into
WORLD.

22 And you, therefore,
now indeed have Sorrow;
but I will see you again,
and † Your HEART shall
rejoice; and your JOY no
one takes from you.

23 And in That DAY you
will ask Me nothing. † In-
deed, I assure you, What-
ever you may ask the FA-
THER in my NAME, he will
give you.

24 Till now you asked
nothing in my NAME; ask,
and you shall receive, so
† that your JOY may be
completed.

25 These things I have
spoken to you in Figures;
an Hour is coming, when
I will no more speak to you
in Figures, but I will tell
you plainly about the FA-
THER.

26 In That DAY you will
ask in my NAME, and I do
not say to you, That I will
entreat the FATHER for
you;

27 † for the FATHER
himself loves you, Because
you have loved me, and
† have believed that I came
out from * GOD.

28 † I came out from the
FATHER, and have come
into the WORLD; again I
leave the WORLD, and am
going to my FATHER."

29 His DISCIPLES said
to him, "Behold, now thou
art speaking plainly, and
without a Figure.

30 Now we know That
thou knowest all things,
and hast no need that any
one should ask Thee; by
this we believe That thou
didst come out from God."

31 * Jesus answered,

* VATICAN MANUSCRIPT.—27. the FATHER.

29. to him—omit.

31. Jesus.

† 22. Luke xxiv. 41, 52; John xx. 20.
John xv. 11. † 27. John xiv. 21, 23.

† 23. Matt. vii. 7; John xiv. 13; xv. 16.
† 27. ver. 30; John iii. 13; xvii. 8.

† 24.
† 28.

ρίθη αυτοῖς ὁ Ἰησοῦς· Ἀρτί πιστεύετε· ³² ἰδού, ἀντί-
answered them the Jesus Now do you believe; Io,
 ἐρχεται ὥρα, καὶ νῦν ἐληλυθεν, ἵνα σκορπισθῇτε
comes an hour, and now is come, that you will be scattered
 ἕκαστος εἰς τὰ ἴδια, καὶ ἐμε μόνον ἀφήτε· καὶ
every one to the own, and me alone you may leave; and
 οὐκ εἰμι μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστί.
not I am alone, because the father with me is.
³³ Ταῦτα λέλαληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην
These things I have spoken to you, that in me peace
 ἔχητε. Ἐν τῷ κόσμῳ θλίψιν ἐχετε· ἀλλὰ θάρ-
you may have. In the world affliction you have; but be you of
 σεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.
good courage, I have overcome the world.

ΚΕΦ. ιζ'. 17.

¹ Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς
These things spoke the Jesus, and lifted up the
 ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε·
eyes of him to the heaven, and said·
 Πατήρ, ἐληλυθεν ἡ ὥρα· δόξασον σου τὸν υἱόν,
O father, is come the hour; glorify of thee the son,
 ἵνα * [καὶ] ὁ υἱός σου δοξασθῇ σε· ² καθὼς ἐδώ-
that [also] the son of thee may glorify thee; as thou
 κας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα παντ ὁ
gavest to him authority over all flesh, so that all which
 δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον.
thou hast given to him, he may give to them life age-lasting.
³ Αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γένησιν
This and is the age-lasting life, that they might know
 σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας
thee the only true God, and whom thou hast sent
 Ἰησοῦν Χριστόν. ⁴ Ἐγὼ σε ἐδόξασα ἐπὶ τῆς
Jesus Christ. I thee glorified on the
 γῆς· τὸ ἔργον ἐτέλειωσα, ὃ δέδωκας μοι, ἵνα
earth; the work I finished, which thou hast given me, that
 ποιήσω. ⁵ Καὶ νῦν δόξασον με, σὺ πατήρ, παρὰ
I might do. And now glorify me, thou O father, with
 σεαυτοῦ, τῇ δόξῃ, ἣν εἶχον, πρὸ τοῦ τοῦ
thyself, with the glory, which I had, before of the the
 κόσμου εἶναι, παρὰ σοί. ⁶ Ἐφάνερωσα σου τὸ
world to be, with thee. I manifested of thee the
 ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκας μοι ἐκ τοῦ
name to the men, whom thou hast given to me out of the
 κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας·
world; thine they were, and to me them thou hast given;
 καὶ τὸν λόγον σου τῆτηρηκασί. ⁷ Νῦν ἐγνώ-
and the word of thee they have kept. Now they
 καν, ὅτι πάντα ὅσα δέδωκας μοι, παρὰ σου
know, that all things whatever thou hast given me, from thee

them, "Do you now be-
 lieve?"

³² Behold, an Hour is
 coming, and is come, that
 you will be scattered every
 one to his own home, and
 will leave Me alone; and
 yet I am not alone, Be-
 cause the FATHER is with
 me.

³³ These things I have
 spoken to you, that in me
 you may have Peace. † In
 the WORLD you have Af-
 fliction; but be of good
 courage; † I have con-
 quered the WORLD."

CHAPTER XVII.

¹ JESUS spoke these
 things, and lifted up his
 EYES to HEAVEN, and said,
 "Father, the HOUR is
 come; glorify Thy SON,
 that * the SON may glorify
 thee;

² † as thou didst give
 him Authority over All
 Flesh, so that every thing
 which thou hast given to
 him, he may give to them,
 even aionian Life.

³ And this is the AIO-
 NIAN Life, that they may
 know thee, the ONLY TRUE
 God, and him whom thou
 didst send, Jesus Christ.

⁴ I glorified thee on the
 EARTH, † * having finished
 the WORK which thou hast
 given me, that I might do
 it.

⁵ And now, O Father,
 glorify thou me with thy-
 self, with the GLORY which
 I had with thee before the
 WORLD WAS.

⁶ I manifested Thy
 NAME to the MEN whom
 thou hast given me out of
 the WORLD; thine they
 were, and thou hast given
 them to me; and they
 have kept thy WORD.

⁷ Now they know That
 all things whatever thou
 gavest me are from thee.

* VATICAN MANUSCRIPT.—1. the son.

1. also—omit.

4. having finished.

† 33. John xv. 19—21; 2 Tim. iii. 12.
 † 2. Matt. xi. 27; xxviii. 18; John iii. 35; v. 27; 1 Cor. xv. 25, 27; Phil. ii. 10.

† 33. Rom. viii. 37; 1 John iv. 4; v. 4.
 † 4. John

iv. 34; v. 36; ix. 3; xix. 30.

8 **ΕΣΤΙΝ** ⁸ **ὅτι** **τα** **ῥήματα** **ἃ** **δεδωκας** **μοι**, **δεδωκα**
is; because the words which thou hast given me, I have given
αυτοῖς· **καὶ** **αυτοὶ** **ελάβον**, **καὶ** **ἐγνώσαν** **ἀληθῶς**,
to them; and they received, and knew truly,
ὅτι **παρα** **σου** **ἐξηλθον**, **καὶ** **ἐπιστευσαν**, **ὅτι** **σύ**
that from thee I came out, and believed that thou
με **ἀπεστείλας**. ⁹ **Εγώ** **περι** **αυτῶν** **ερῶ** **τῷ** **οὐ**
me didst send. I concerning them ask; not
περι **τοῦ** **κόσμου** **ερῶ** **τῷ**, **ἀλλὰ** **περι** **ὧν**
concerning the world I ask, but concerning whom
δεδωκας **μοι**, **ὅτι** **σοι** **εἰσι**. ¹⁰ **καὶ** **τὰ** **ἐμὰ** **πάντα**
thou hast given me, because thine they are; and the mine all
σα **ἐστί**, **καὶ** **τὰ** **σα** **ἐμὲ**, **καὶ** **δεδοξασμαι** **ἐν**
thine is, and the thine mine, and I have been glorified in
αυτοῖς. ¹¹ **Καὶ** **οὐκετι** **εἰμι** **ἐν** **τῷ** **κόσμῳ**, **καὶ**
them. And no more I am in the world, and
οὗτοι **ἐν** **τῷ** **κόσμῳ** **εἰσι**, **καὶ** **ἐγώ** **πρὸς** **σε** **ἐρχο**
these in the world are, and I to thee am
μαι. **Πατερ** **ἀγίε**, **τήρησον** **αυτοὺς** **ἐν** **τῷ** **ὀνο**
coming. O father holy, keep them in the name
ματι **σου**, **ὧ** **δεδωκας** **μοι**· **ἵνα** **ὡσιν** **ἐν**,
of thee, by which thou hast given to me; that they may be one,
καθὼς **ἡμεῖς**. ¹² **Ὅτε** **ἦμην** **μετ'** **αὐτῶν** * **[ἐν** **τῷ**
as we. When I was with them in the
κόσμῳ,] **ἐγώ** **ἐτήρουν** **αυτοὺς** **ἐν** **τῷ** **ὀνοματι**
world,] I kept them in the name
σου· **οὓς** **δεδωκας** **μοι** **ἐφυλάξα**, **καὶ** **οὐδεὶς** **ἐξ**
of thee, whom thou hast given to me I guarded, and no one of
αὐτῶν **ἀπώλετο**, **εἰ** **μὴ** **ὁ** **υἱὸς** **τῆς** **ἀπώλειας**, **ἵνα**
them was destroyed, if not the son of the destruction, that
ἡ **γραφὴ** **πληρωθῇ**. ¹³ **Νῦν** **δε** **πρὸς** **σε** **ἐρχομαι**,
the writing may be fulfilled. Now and to thee I am coming,
καὶ **ταῦτα** **λαλῶ** **ἐν** **τῷ** **κόσμῳ**, **ἵνα** **ἐχῶσι** **τὴν**
and these things I say in the world, that they may have the
χαρὰν **τὴν** **ἐμὴν** **πεπληρωμένην** **ἐν** **αυτοῖς**.
joy the mine fulfilled in them.
¹⁴ **Εγώ** **δεδωκα** **αυτοῖς** **τὸν** **λόγον** **σου**· **καὶ** **ὁ**
I have given to them the word of thee; and the
κόσμος **ἐμισήσεν** **αυτοὺς**, **ὅτι** **οὐκ** **εἰσιν** **ἐκ** **τοῦ**
world hated them, because not they are of the
κόσμου, **καθὼς** **ἐγώ** **οὐκ** **εἰμι** **ἐκ** **τοῦ** **κόσμου**.
world, as I not am of the world.
¹⁵ **Οὐκ** **ερῶ** **τῷ**, **ἵνα** **ἀρῇς** **αυτοὺς** **ἐκ** **τοῦ** **κόσ**
Not I ask, that thou wouldst take them out of the world,
μου, **ἀλλ'** **ἵνα** **τήρησῃς** **αυτοὺς** **ἐκ** **τοῦ** **πονηροῦ**.
but that thou wouldst keep them from the evil one.
¹⁶ **Ἐκ** **τοῦ** **κόσμου** **οὐκ** **εἰσι**, **καθὼς** **ἐγώ** **ἐκ** **τοῦ**
Of the world not they are, as I of the
κόσμου **οὐκ** **εἰμι**. ¹⁷ **Ἀγιάσον** **αυτοὺς** **ἐν** **τῇ**
world not am. Sanctify them in the

8 Because I have given to them the words which † thou hast given to me; and they received and knew truly that I came out from thee, and believed That thou didst send Me.

9 I entreat for them; not for the world I entreat, but for those whom thou hast given me; Because they are thine.

10 And all MINE are thine, and † THINE are mine; and I have been glorified in them.

11 And I am no more in the world, but they are in the world, and † am coming to thee. Holy Father, keep them in thy NAME, by which thou hast given them me, that they may be one, as we * also are.

12 When I was with them, † kept them in thy * NAME, by which thou hast given them me; and I guarded them, and no one of them was destroyed, except the † SON of DESTRUCTION; † that the SCRIPTURE might be verified.

13 But now I am coming to thee; and These things I speak in the world, that they may have MY JOY completed in them.

14 † I have given thy WORD to them, † and the world hated them; Because they are not of the world, as † I am not of the world.

15 I entreat not that thou wouldst take them out of the world, but † that thou wouldst keep them from EVIL.

16 They are not of the world, as † I am not of the world.

17 † Sanctify them in

* VATICAN MANUSCRIPT.—11. also. 12. in the world—omit. 12. NAME, by which thou hast given them me; and I guarded them.

† 8. John viii. 28; xii. 49; xiv. 10. † 10. John xvi. 15. † 12. John vi. 70; xiii. 13.
† 12. Psa. cix. 8; Acts i. 20. † 14. John xv. 18, 19; 1 John iii. 13. † 15. Matt. vii.
13; 2 Thessa. iii. 3; 1 John v. 18 † 17. John xv. 8; Acts xv. 9; Eph. v. 26; 1 Pet. i. 29

κληθῆναι σου· ὁ λόγος ὁ σὸς ἀληθεῖα ἐστὶ.
truth of thee; the word the thine truth is.

18 Καθὼς ἐμε ἀπεστείλας εἰς τὸν κόσμον, καὶ γὰρ
As me thou didst send into the world, also I

ἀπεστείλα αὐτοὺς εἰς τὸν κόσμον. 19 Καὶ ὑπὲρ
sent them into the world. And in behalf

αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν, ἵνα καὶ αὐτοὶ ὦσιν
of them I sanctify myself, so that also they may be

ἡγιασμένοι ἐν ἀληθείᾳ 20 Οὐ περὶ τούτων δε
sanctified in truth. Not concerning these and

ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων
I ask alone, but also concerning those believing

διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ. 21 Ἵνα πάντες
through the word of them into me. That all

ἐν ᾧ σὺ· καθὼς σὺ, πατὴρ, ἐν ἐμοί, καὶ γὰρ ἐν σοί,
one may be; as thou, father, in me, and I in thee,

ἵνα καὶ αὐτοὶ ἐν ἡμῖν * [ἐν] ᾧ σὺν· ἵνα ὁ κόσ-
that also they in us [one] may be; that the world

μὸς πιστεύῃ, ὅτι σὺ με ἀπέστειλας. 22 Καὶ
may believe, that thou me didst send. And

ἐγὼ τὴν δόξαν ἣν δέδωκας μοι, δέδωκα αὐτοῖς·
I the glory which thou hast given to me, have given to them;

ἵνα ᾧ σὺν ἐν, καθὼς ἡμεῖς ἐν ἐσμὲν· 23 (ἐγὼ ἐν
that they may be one, as we one are; (I in

αὐτοῖς, καὶ σὺ ἐν ἐμοί) ἵνα ᾧ σὺν τετελειωμέ-
them, and thou in me;) that they may be perfected

νοι εἰς ἓν, * [καὶ] ἵνα γινώσκῃ ὁ κόσμος, ὅτι σὺ
into one, [and] that may know the world, that thou

με ἀπέστειλας, καὶ ἠγαπήσας αὐτοὺς, καθὼς
me didst send, and thou didst love them, as

ἐμὲ ἠγαπήσας. 24 Πατὴρ, οὓς δέδωκας μοι,
me thou didst love. O father, whom thou hast given to me,

θέλω, ἵνα ὅπου εἰμι ἐγὼ, κακεῖνοι ᾧ σὺν μετ'
I wish, that where am I, also they may be with

ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν
me; that they may behold the glory the mine, which

ἔδωκας μοι, ὅτι ἠγαπήσας με πρὸ καταβολῆς
thou didst give to me, because thou didst love me before a laying down

κόσμου. 25 Πατὴρ δίκαιε, καὶ ὁ κόσμος σε οὐκ
of a world. O father righteous, and the world thee not

ἐγνώ· ἐγὼ δὲ σε ἐγνων, καὶ οὗτοι ἐγνώσαν ὅτι
knew; I but thee knew, and these knew that

σὺ με ἀπέστειλας. 26 Καὶ ἐγνώρισα αὐτοῖς τὸ
thou me didst send. And I made known to them the

ὄνομα σου, καὶ γνωρίσω· ἵνα ἡ ἀγάπη ἣν
name of thee, and will make known; that the love which

ἠγαπήσας με, ἐν αὐτοῖς ᾗ, καὶ γὰρ ἐν αὐτοῖς.
thou didst love me, in them may be, and I in them.

* Truth; † THY WORD is the TRUTH.

18 † As thou didst send Me into the WORLD, so † sent them into the WORLD;

19 † and in their behalf † I sanctify myself, so that they also may be sanctified in Truth.

20 Nor do I entreat for these only, but also for THOSE BELIEVING into me through their WORD;

21 † so that all may be one; as † thou, Father, art in me, and † I in thee, that they also may be in us; so that the WORLD may believe That thou didst send Me.

22 And the GLORY which thou hast given me, † I have given them; † that they may be one, as we are one;

23 † I in them, and thou in me, that they may be perfected into one; so that the WORLD may know That thou didst send me, and didst love them, as thou didst love me.

24 † Father, those whom thou hast given me, I wish that where † I am, they also may be with me; so that they may behold MY GLORY, which thou didst give me, because thou didst love me before the Formation of the World.

25 O righteous Father, the WORLD did not know Thee, but † I knew Thee, and these knew That thou didst send Me.

26 And I made known and will make known to them thy NAME; so that † the LOVE with which thou didst love me may be in them, and † I in them.

* VATICAN MANUSCRIPT.—17. Truth; THY WORD is the TRUTH. and—omit.

21. one—omit.

† 17. 2 Sam. vii. 28; Psa. cxix. 142, 151; John viii. 40. † 18. John xx. 21. † 19. 1 Cor. i. 30; Heb. x. 10. † 21. ver. 11, 22, 23; John x. 16; Rom. xii. 5; Gal. iii. 28. † 21. John x. 38; xiv. 11. † 22. John xiv. 20; 1 John i. 3; iii. 24. † 24. John xi. 26; xiv. 3; 1 Thess. iv. 17. † 26. John xv. 9.

ΚΕΦ. ιη'. 18.

1 Ταῦτα εἰπων ὁ Ἰησοῦς ἐξῆλθε συν τοῖς
These things saying the Jesus went out with the
μαθηταῖς αὐτοῦ περὶ τὸν χειμάρρου τοῦ
disciples of himself beyond the brook of the
Κεδρῶν, ὅπου ἦν κηπὸς, εἰς ὃν εἰσῆλθεν αὐτός
Kedron, where was a garden, into which entered himself
καὶ οἱ μαθηταὶ αὐτοῦ. 2 Ἦδει δὲ καὶ Ἰουδᾶς, ὁ
and the disciples of him. Knew and also Judas, he
παραδίδους αὐτὸν, τὸν τόπον· ὅτι πολλακίς
delivering up him, the place; because often
συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν
met the Jesus there with the disciples
αὐτοῦ. 3 Ὁ οὖν Ἰουδᾶς λαβὼν τὴν σπείραν,
of himself. The then Judas having taken the band,
καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας,
and from the high-priests and Pharisees officers,
ἐρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ
comes there with torches and lamps and
ὀπλῶν. 4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχο-
weapons. Jesus therefore knowing all the things com-
μενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ζη-
ing on him, going out said to them; Whom seek
τεῖτε; 5 Ἀπεκριθῆσαν αὐτῷ· Ἰησοῦν τὸν Να-
you; They answered him; Jesus the Na-
ζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι.
zarene. Says to them the Jesus; I am.
(Εἰστήκει δὲ καὶ Ἰουδᾶς, ὁ παραδίδους αὐτὸν,
(Was standing and also Judas, the delivering up him,
μετ' αὐτῶν.) 6 Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι
with them.) When therefore he said to them; That
ἐγὼ εἰμι· ἀπηλθόν εἰς τὰ ὀπίσω, καὶ ἐπεσον
I am; they went into the behind, and fell
χαμαί. 7 Πάλιν οὖν αὐτοὺς ἐπηρώτησε· Τίνα
on the ground. Again then them he asked; Whom
ζητεῖτε; Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.
seek you? They and said; Jesus the Nazarene.
8 Ἀπεκριθὲν Ἰησοῦς· Εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι·
Answered Jesus; I said to you, that I am;
εἰ οὖν ἐμε ζητεῖτε, ἀφετε τοὺτους ὑπάγειν.
if therefore me you seek, suffer these to go.
9 ἵνα πληρωθῇ ὁ λόγος, ὃν εἶπεν· Ὅτι οὓς
So that might be fulfilled the word, which he said; "That whom
δεδωκας μοι, οὐκ ἀπολεσα ἐξ αὐτῶν οὐδενα."
thou hast given to me, not I lost of them no one."
10 Σίμων οὖν Πέτρος ἔχων μαχαίραν, εἰλκυσεν
Simon then Peter having a sword, drew
αὐτήν, καὶ ἐπιάσε τὸν τοῦ ἀρχιερέως δούλον,
her, and struck the of the high-priest slave,
καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. Ἦν δὲ
and cut off of him the ear the right. Was now
ὀνομα τῷ δούλῳ Μάλχος. 11 Εἶπεν οὖν ὁ Ἰη-
a name to the slave Malchus. Said therefore the Je-

CHAPTER XVIII.

1 * Jesus, saying These things, † went out with his DISCIPLES beyond the † BROOK KEDRON, where was † a Garden, into which he entered, and his DISCIPLES.
2 NOW THAT JUDAS also, who DELIVERED him up, knew the PLACE; Because * Jesus often met there with his DISCIPLES.
3 † Then JUDAS, having obtained the BAND and Officers from the HIGH-PRIESTS and * PHARISEES, comes there with Torches, and Lamps, and Weapons.
4 Jesus, therefore, knowing All THINGS that were COMING upon him, going out, * says to them, "Whom do you seek?"
5 They answered him, "Jesus the NAZARENE." * He says to them, I am JESUS." And THAT JUDAS also, who DELIVERED him up, was standing with them.
6 When therefore, he said to them, "I am he," they went back, and fell on the Ground.
7 Then he asked them again, "Whom do you seek?" And THEY said, "Jesus, the NAZARENE."
8 Jesus answered, "I told you That I am he; if, therefore, you seek Me, permit these to go."
9 That the WORD might be fulfilled which he said, † "Of those whom thou hast given me, I lost no one."
10 † Then Simon Peter having a Sword, drew it, and struck the SERVANT of the HIGH-PRIEST, and cut off his RIGHT * EAR-TIP. Now the SERVANT'S Name was Malchus.
11 JESUS, therefore,

* VATICAN MANUSCRIPT.—1. Jesus.
5. He says to them, "I am JESUS."

2. Jesus.
10. EAR-TIP.

3. PHARISEES.

4. says.

† 1. The name of a small rivulet, and of a valley towards the east of Jerusalem; probably derived from an Hebrew root signifying to be darkened, the valley being shaded with wood.
† 1. Gethsemane.

† 1. Matt. xxvi. 36; Mark xiv. 32; Luke xxii. 39.
Luke xxii. 47; Acts i. 16.
† 9. John xvii. 12.
† 10. Matt. xxvi. 51; Mark xiv. 47; Luke xxii. 49, 50.

† 3. Matt. xxvi. 47; Mark xiv. 48;
† 10. Matt. xxvi. 51; Mark xiv.

σουσ τῷ Πέτρῳ· Βαλε την μαχαिरαν εις την
eus to the Peter; Put up the sword into the
θηκην· το ποτηριον ὃ δεδωκε μοι ὁ πατηρ, ου
sheath; the cup which has given to me the father, not
μη πιω αυτο;
not should I drink it?

12 Ἡ ουν σπειρα και οἱ χιλιαρχος και οἱ ὑπη-
The then band and the commander and the offi-
ρεται των Ιουδαιων συνελαβον τον Ιησουν, και
cers of the Jews apprehended the Jesus, and
εδησαν αυτον, 13 και απηγαγον αυτον προς
bound him, and led him to
Ανναν πρωτον· ην γαρ πενθερος του Καιαφα,
Annas first; he was for father-in-law of the Caiaphas,
ὃς ην αρχιερευσ του ενιαυτου εκεινου. 14 Ην
who was high-priest of the year that. Was
δε Καιαφας ὃ συμβουλευσας τοις Ιουδαιοις, ὅτι
now Caiaphas he having advised the Jews, that
συμφερεῖ ἓνα ανθρωπον απολεσθαι ὑπερ του
it is better one man to be destroyed in behalf of the

λαου. 15 Ηκολουθει δε τῷ Ιησου Σιμων Πέτρος,
people. Followed and the Jesus Simon Peter,
και ὁ ὁλλος μαθητης. Ὁ δε μαθητης εκεινος
and the other disciple. The and disciple that

ην γνωστος τῷ αρχιερεῖ, και συνεισηλθε τῷ
was known to the high-priest, and went in with the
Ιησου εις την αυλην του αρχιερεως. 16 Ὁ δε
Jesus into the palace of the high-priest. The but

Πέτρος εἰστηκε προς τη θυρη εξω. Εξηλθεν
Peter stood at the door without. Went out

ουν ὁ μαθητης ὁ ἄλλος, ὃς ην γνωστος τῷ
therefore the disciple the other, who was known to the
αρχιερεῖ, και ειπε τη θυρωρῷ, και εισηγαγε τον
high-priest, and spake to the door-keeper, and brought in the
Πέτρον. 17 Λεγει ουν ἡ παιδισκη ἡ θυρωρος
Peter. Says then the female-servant the door-keeper

τῷ Πέτρῳ· Μη και συ εκ των μαθητων εἰ του
to the Peter; Not also thou of the disciples art the
ανθρωπου τουτου; Λεγει εκεινος· Ουκ εἰμι.
man this? Says he; Not I am.

18 Εἰστηκεσαν δε οἱ δουλοι και οἱ ὑπηρεται αν-
Stood and the slave and the officers a

θρακιαν πεποιηκοτες, ὅτι ψυχος ην, και εθερ-
coal fire having made, because cold it was, and warmed
μαινοντο· ην δε μετ' αυτων ὁ Πέτρος ἐστως
themselves; was and with them the Peter standing
και θερμαινομενος. 19 Ὁ ουν αρχιερευσ ηρω-
and warming himself. The therefore high-priest asked

τησε τον Ιησουν περι των μαθητων αυτου,
the Jesus concerning the disciples of him,
και περι της διδαχης αυτου. 20 Απεκριθη
and concerning the teaching of him. Answered

αυτῷ ὁ Ιησους· Εγω παρῆσια ελαλησα τῷ
him the Jesus; I publicly spoke to the

said to PETER, "Put the
SWORD into the SCAB-
BARD; † the CUP which
the FATHER has given me,
shall I not drink it?"

12 Then the BAND, and
the COMMANDER, and the
OFFICERS of the JEWS ap-
prehended JESUS, and
bound him,

13 and led him first to
Annas, for he was Father-
in-law of CAIAPHAS, who
was High-Priest that
YEAR.

14 † Now Caiaphas was
the one HAVING ADVISED
the JEWS, "That it is ex-
pedient that One Man be
destroyed in behalf of the
PEOPLE."

15 † And Simon Peter
followed JESUS; also the
OTHER Disciple. And that
DISCIPLE was known to
the HIGH-PRIEST, and
went in with JESUS into
the PALACE of the HIGH-
PRIEST;

16 † but PETER stood at
the DOOR without. There-
fore, * THAT OTHER DIS-
CIPLE who was the AC-
QUAINTANCE of the HIGH-
PRIEST, went out, and
spoke to the DOOR-KEEP-
ER, and brought in PETER.

17 Then THAT FEMALE
SERVANT, the DOOR KEEP-
ER, says to PETER, "Art
thou also of this MAN'S
DISCIPLES?" He says, "I
am not."

18 And the SERVANTS
and OFFICERS having
made a Fire of coals, Be-
cause it was cold, stood
and warmed themselves.
And PETER * also was
standing with them, and
warming himself.

19 Then the HIGH-
PRIEST asked JESUS about
his DISCIPLES, and about
his TEACHING.

20 JESUS answered him,
"‡ * have spoken publicly

* VATICAN MANUSCRIPT.—16. THAT OTHER DISCIPLE who was the ACQUAINTANCE of the
HIGH PRIEST, and. 18. also. 20. have spoken.

† 11. Matt. xx. 22; xxvii. 39, 42. † 14. John xi. 50. † 15. Matt. xxvi. 58;
Mark xiv. 54; Luke xxii. 54. † 16. Matt. xxvi. 69; Mark xiv. 66; Luke xxii. 54.

κοσμῷ· ἐγὼ παντοτε ἐδίδαξα ἐν συναγωγῇ καὶ
world; I always taught in a synagogue and
ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχον-
in the temple, where all the Jews come together,
ται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδενί. ²¹ Τί με
and in secret I said nothing. Why me
ἐπερωτᾷς; ἐπερωτήσων τοὺς ἀκηκοῦσας, τί
dost thou ask? ask those having heard, what
ἐλάλησα αὐτοῖς· ἰδε, οὗτοι οἰδασιν ἃ εἶπον
I said to them; lo, they know what things said
ἐγὼ. ²² Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν
I. These things and of him having said, one of the
ὑπηρέτων παρεστήκως ἔδωκε ῥαπισμὰ τῷ
officers having stood by gave a blow to the
Ἰησοῦ, εἰπών· Οὕτως ἀποκριθὲν τῷ ἀρχιερεῖ;
Jesus, saying; Thus dost thou answer the high-priest?
²³ Ἀπεκριθὲν αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλη-
Answered him the Jesus; If evil I spoke,
σα, μαρτυρήσων περὶ τοῦ κακοῦ· εἰ δὲ καλῶς,
testify concerning the evil; if but well,
τί με δέρεῖς;
why me dost thou beat?

²⁴ Ἀπεστείλαν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς
Sent him the Annas having been bound to
Καϊάφαν τὸν ἀρχιερεῖα. ²⁵ Ἦν δὲ Σίμων Πέτρος
Caiaphas the high-priest. Was and Simon Peter
ἑστὼς καὶ θερμαινόμενος. Εἶπον οὖν αὐτῷ·
standing and warming himself. They said therefore to him;
Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἡρνή-
Not also thou of the disciples of him thou art? Denied
σατο ἐκεῖνος, καὶ εἶπεν· Οὐκ εἰμι. ²⁶ Λέγει
he, and said; Not I am. Says
εἰς ἐκ τῶν δούλων τοῦ ἀρχιερεως, συγγενῆς ὢν
one of the slaves of the high-priest, a relative being
οὐ ἀπεκοψέ Πέτρος τὸ ὠτίον· Οὐκ ἐγὼ σε
of whom cut off Peter the ear; Not I thee
εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; ²⁷ Παλὶν οὖν
saw in the garden with him? Again therefore
ἠρνήσατο ὁ Πέτρος· καὶ εὐθεὺς ἀλεκτῶρ ἐφω-
denied the Peter; and immediately a cock crew.
νήσεν.

²⁸ Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπο τοῦ Καϊάφα
They lead then the Jesus from of the Caiaphas
εἰς τὸ πραιτώριον· ἦν δὲ πρωΐα. Καὶ αὐτοὶ
into the judgment hall; it was and morning. And they
οὐκ εἰσηλθόντες εἰς τὸ πραιτώριον, ἵνα μὴ μιαν-
not went into the judgment hall, that not they might
θωσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα. ²⁹ Ἐξήλ-
be defiled, but that they might eat the passover. Went
θεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα
outtherefore the Pilate to them, and said; What

to the WORLD; I always taught in a Synagogue and taught in the TEMPLE, where All the JEWS come together; and in secret I said nothing.

²¹ Why dost thou ask Me? Ask those HAVING HEARD what I said to them; behold, they know what things I said.

²² And he having said these things, † one of the OFFICERS standing by gave Jesus a Blow, saying, "Dost thou thus answer the HIGH-PRIEST?"

²³ * Jesus answered him, "If I spoke evil, testify concerning the EVIL; but if well, why dost thou beat Me?"

²⁴ †† (ANNAS sent him, having been bound, to Caiaphas, the HIGH-PRIEST.)

²⁵ And Simon Peter was standing and warming himself. † Then they said to him, "Art not thou also of his DISCIPLES?" He denied, and said, "I am not."

²⁶ One of the SERVANTS of the HIGH-PRIEST, being a relative of him Whose EAR Peter cut off, says, "Did not I see Thee in the GARDEN with him?"

²⁷ Then * Peter again denied, † and immediately † a Cock crew.

²⁸ † Then they lead JESUS from CAIAPHAS into the † PRÆTORIUM. It was now morning; and they went not into the PRÆTORIUM so that they might not be defiled, but † that they might eat the PASS-OVER.

²⁹ PILATE, therefore, went out to them, and * said, "What Accusation

* VATICAN MANUSCRIPT.—23. Jesus. 27. Peter. 29. says.

† 24. This clause by some is added to the end of the 13th verse where it seems more properly to belong. † 27. The trumpet, called the cock-crowing, sounded at the beginning of the third watch; this was at midnight. See Note on Matt. xxvi. 34. † 28. See Note on Matt. xxvii. 27. † 28. It was probably then thought lawful for the Jews to eat the paschal lamb at any hour between the two evenings, though Exod. xii. 6, 8, seems to require it to be eaten at the time when Jesus ate it.

† 22. Jer. xx. 2; Acts xxiii. 2. † 24. Matt. xxvi. 57. † 25. Matt. xxvi. 69, 71; Mark xiv. 69; Luke xxii. 53. † 27. Matt. xxvi. 74; Mark xiv. 72; Luke xxii. 60; John xiii. 38. † 28. Matt. xxvii. 2; Mark xv. 1; Luke xxiii. 1; Acts iii. 15.

κατηγοριαν φερετε κατα του ανθρωπου τουτου;
 accusation bring you against the man this?

30 Απεκριθησαν και ειπον αυτω· Ει μη ην ουτος
 They answered and said to him; If not was this

κακαποιος, ουκ αν σοι παρεδωκαμεν αυτον.
 an evil-doer, not would to thee we delivered up him.

31 Ειπεν ουν αυτοις ο Πιλατος· Λαβετε αυτον
 Said them to them the Pilate; Take him

υμεις, και κατα τον νομον υμων κρινετε αυτον.
 you, and according to the law of you judge him.

Ειπον * [ουν] αυτω οι Ιουδαιοι· Ημιν ουκ
 Said [therefore] to him the Jews; To us not

εξεστιν αποκτειναι ουδενα. 32 Ίνα δ λογος του
 it is lawful to kill no one. So that the word of the

Ιησου πρηρωθη, ον ειπε, σημαινων ποιω θανα-
 Jesus might be fulfilled, which he said, pointing out by what death

τω ημελλον αποθνησκειν.
 he was about to die.

33 Εισηλθεν ουν εις το πραιτωριον παλιν ο
 Went then into the judgment-hall again the

Πιλατος, και εφωνησε τον Ιησουν, και ειπεν
 Pilate, and called the Jesus, and said

αυτω· Συ ει ο βασιλευς των Ιουδαιων; 34 Απεκ-
 to him; Thou art the king of the Jews? An-

κριθη * [αυτω] ο Ιησους· Αφ' εαυτου συ τουτου
 answered [him] the Jesus; From thyself thou this

λεγεις, η αλλοι σοι ειπον περι εμου; 35 Απεκ-
 sayest, or others to thee told concerning me? An-

κριθη ο Πιλατος· Μητι εγω Ιουδαιος ειμι; το
 answered the Pilate; Not I a Jew am? the

εθνος το σον και οι αρχιερεις παρεδωκαν σε
 nation the thine and the high-priests delivered up thee

εμοι· τι εποιησας; 36 Απεκριθη Ιησους· Ή
 to me; what didst thou do? Answered Jesus; The

βασιλεια η εμη ουκ εστιν εκ του κοσμου τουτου·
 kingdom the mine not is of the world this;

ει εκ του κοσμου τουτου ην η βασιλεια η εμη,
 if of the world this was the kingdom the mine,

οι υπηρεται αν οι εμοι ηγωνιζοντο, ινα μη
 the officers would those for me contend, that not

παραδοθω τοις Ιουδαιοις, νυν δε η
 I might be delivered up to the Jews, now but the

βασιλεια η εμη ουκ εστιν εντευθεν. 37 Ειπεν
 kingdom the mine not is from this place. Said

ουν αυτω ο Πιλατος· Ουκουν βασιλευς ει συ;
 then to him the Pilate; Not then a king art thou?

Απεκριθη ο Ιησους· Συ λεγεις· οτι βασιλευς
 Answered the Jesus; Thou sayest; that a king

ειμι εγω. Εγω εις τουτου γεγεννημαι, και
 am I. I for this have been born, and

εις τουτο εληλυθα εις τον κοσμον, ινα μαρτυ-
 for this I have come into the world, that I may tes-

ρησω τη αληθεια. Πας δ ων εκ της αλη-
 tify to the truth. Every one who being of the truth,

θειας, ακουει μου της φωνης. 38 Λεγει αυτω
 hears of me the voice. Says to him

ο Πιλατος· Τι εστιν αληθεια; Και τουτο ειπων,
 the Pilate; What is truth? And this saying,

do you bring * against this MAN?"

30 They answered and said to him, "If he was not * one who does evil, we would not have delivered him up to thee."

31 Then * Pilate said to them, "Take you him, and judge him according to your LAW." The JEWS said to him, "It is not lawful for us to kill any one;"

32 † that the word of Jesus might be verified, which he spoke, intimating by What Death he was about to die.

33 † PILATE, therefore, went into the PRÆTORIUM again, and called JESUS, and said to him, "Art thou the KING of the JEWS?"

34 Jesus answered, "Dost thou say this from thyself, or did others tell thee concerning me?"

35 PILATE answered, "Am I a Jew? THINE OWN NATION, even the HIGH-PRIESTS have delivered thee to me. What didst thou do?"

36 † Jesus answered, "MY KINGDOM is not of this WORLD. If MY KINGDOM were of this WORLD, MY OFFICERS would fight, so that I might not be delivered up to the JEWS; but now MY KINGDOM is not from hence."

37 PILATE, therefore, said to him, "Art thou not a King then?" JESUS answered, "Thou sayest; * I am a King. For this I have been born; and for this I have come into the WORLD, that I may testify to the TRUTH. † EVERY ONE who is of the TRUTH, hears My VOICE."

38 PILATE says to him, "What is Truth?" † And saying This, he went out

* VATICAN MANUSCRIPT.—29. of this MAN.

31. Pilate. 31. therefore—omit.

34. him—omit.

37. I am.

† 32. Matt. xx. 19; John xii. 32, 33.

† 33. Matt. xxvii. 11.

† 36. 1 Tim. vi. 13.

† 37. John viii. 47; 1 John iii. 19; iv. 6. xix. 4, 6.

† 38. Matt. xxvii. 24; Luke xxiii. 4; John

παλιν ἐξηλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει
again he went out to the Jews, and says
αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὕρισκω ἐν αὐτῷ.
to them; I not one fault find in him.
39 Ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω
It is but a custom for you, that one to you I release
ἐν τῷ πάσχα· βουλευσθε οὖν, ὑμῖν ἀπολύσω
in the passover; are you willing therefore, to you I release
τὸν βασιλέα τῶν Ἰουδαίων; 40 Ἐκραύγασαν οὖν
the king of the Jews? They cried out then
παλιν * [παντες,] λεγοντες· Μὴ τούτου, ἀλλὰ
again [all,] saying; Not this, but
τὸν Βαραββαν. Ἦν δὲ ὁ Βαραββας ληστής.
the Barabbas. Was now the Barabbas a robber.

ΚΕΦ. ιθ'. 19.

1 Τότε οὖν ἐλάβεν ὁ Πιλατος τὸν Ἰησοῦν, καὶ
Then therefore took the Pilate the Jesus, and
εμαστιγώσεν. 2 Καὶ οἱ στρατιῶται πλεξάντες
scourged. And the soldiers braiding
στεφανὸν ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τὴν κεφα-
a crown of thorns, placed of him to the head,
λῆ, καὶ ἱμάτιον πορφύρου περιέβαλον αὐτόν,
and a mantle purple threw about him,
3 καὶ ἐλέγον· Χαιρε ὁ βασιλεὺς τῶν Ἰουδαίων·
and said; Hail the king of the Jews;
καὶ ἐδίδουν αὐτῷ ῥαπίσματα. 4 Ἐξηλθεν παλιν
and they gave him blows. Went again
ἐξω ὁ Πιλατος, καὶ λέγει αὐτοῖς· Ἰδε, ἀγὼ ὑμῖν
out the Pilate, and says to them; Lo, I bring to you
αὐτόν ἐξω, ἵνα γνῶτε, ὅτι ἐν αὐτῷ οὐδεμίαν
him out, that you may know, that in him not one
αἰτίαν εὕρισκω. 5 (Ἐξηλθεν οὖν ὁ Ἰησοῦς ἐξω,
fault I find. (Came then the Jesus out,
φορῶν τὸν ἀκανθινὸν στεφανόν, καὶ τὸ πορφυ-
wearing the thorny crown, and the purple
ροῦν ἱμάτιον.) Καὶ λέγει αὐτοῖς· Ἰδε, ὁ ἀνθρώ-
mantle.) And he says to them; See, the man.
πος. 6 Ὅτε οὖν εἶδον αὐτόν οἱ ἀρχιερεῖς καὶ οἱ
When therefore saw him the high-priest and the
ὑπηρέται, ἔκραύγασαν λεγοντες· Σταυρώσον,
officers, they cried out saying; Crucify,
σταυρώσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλατος·
crucify him. Says to them the Pilate;
Λαβετε αὐτόν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ
Take him you, and crucify; I for
οὐχ εὕρισκω ἐν αὐτῷ αἰτίαν. 7 Ἀπεκριθῆσαν
not find in him a fault. Answered
αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχωμεν, καὶ
him the Jews; We a law have, and
κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθάνειν,
according to the law of us he ought to die,
ὅτι ἑαυτὸν, υἱὸν θεοῦ ἐποίησεν. 8 Ὅτε οὖν
because himself, a son of God he made. When therefore
ἠκούσεν ὁ Πιλατος τοῦτον τὸν λόγον, μάλλον
heard the Pilate this the word, more

again to the Jews, and says to them, "I find No Fault in him."

39 † But it is customary for you that I release to you One during the PASSOVER; are you willing, therefore, that I release to you the KING of the JEWS?"

40 Then they cried out again, saying, † "Not him, but BARABBAS." † Now BARABBAS was a Robber.

CHAPTER XIX.

1 † Then PILATE, therefore took and scourged JESUS.

2 And the SOLDIERS, wreathing a Crown of Acanthus, placed it on His HEAD; and they threw around him a purple Mantle,

3 * and they came to him and said, "Hail, KING of the JEWS!" And they gave him Blows.

4 * And PILATE went out again, and says to them, "Behold, I bring him out to you, That you may know that I find † No Fault in him."

5 Then * Jesus came out, wearing the ACANTHINE Crown, and the PURPLE Mantle. And he says to them, "Behold, the MAN!"

6 † When, therefore, the HIGH-PRIESTS and the OFFICERS saw him, they cried out, saying, "Crucify, crucify him!" PILATE says to them, "Take him yourselves, and crucify him; for I find no Fault in him."

7 The JEWS answered him, † "We have a Law, and by * the LAW he ought to die, because † he made himself a Son of God."

8 When PILATE, therefore, heard This WORD, he was more afraid,

* VATICAN MANUSCRIPT.—40. all—omit. 3. they came to him and said. 4. And PILATE went. 5. Jesus. 7. the LAW.

† 39. Matt. xxvii. 15; Mark. xv. 6; Luke xxiii. 17. † 40. Acts iii. 14. † 40. Luke xxiii. 19. † 1. Matt. xx. 19; xxvii. 26; Mark xv. 15; Luke xviii. 33. † 4. John xviii. 38; ver. 6. † 6. Acts iii. 13. † 7. Lev. xxiv. 16. † 7. Matt. xxvi. 65; John v. 18; x. 33.

εφοβηθη· ⁹ και εισηλθεν εις το πραιτωριον παλιν, he was afraid; and went into the judgment-hall again, και λεγει τω Ιησους· Ποθεν ει συ; 'Ο δε Ιη- and says to the Jesus; Whence art thou? The but Je- σους αποκρισιν ουκ εδωκεν αυτω. ¹⁰ Λεγει ουν sus an answer not gave to him. Says then αυτω ο Πιλατος· Εμοι ου λαλεις; ουκ οιδας, to him the Pilate; To me not thou dost speak? not knowest thou, οτι εξουσιαν εχω σταυρωσαι σε, και εξουσιαν that authority I have to crucify thee, and authority εχω απολυσαι σε; ¹¹ Απεκριθη Ιησους· Ουκ I have to release thee? Answered Jesus; Not ειχες εξουσιαν ουδεμιαν κατ' εμου, ει μη thou couldst have authority not any against me, if not ην σοι δεδομενον ανωθεν· δια τουτο ο it wasto thee having been given from above; on account of this he παραδιδους με σοι, μειζονα αμαρτιαν εχει. ¹² Εκ delivering up me to thee, greater sin has. From τουτου εζητει ο Πιλατος απολυσαι αυτον. Οι this seeks the Pilate to release him. The δε Ιουδαιοι εκραζον, λεγοντες· Εαν τουτον but Jews cried out, saying; If this απολυσης, ουκ ει φιλος του Καισαρος· πας ο thou release, not thou art a friend of the Cesar; every one the βασιλεια εαυτον ποιων, αντιλεγει τω Καισαρι. king himself making, speaks against the Cesar.

¹³ 'Ο ουν Πιλατος ακουσας τουτον τον λογον, Thetherefore Pilate having heard this the word, ηγαγεν εξω τον Ιησουν, και εκαθισεν επι του brought out the Jesus, and sat down on the βηματος εις τοπον λεγομενον Λιθοστρωτον, tribunal into a place being called Pavement, Εβραϊστι δε Γαββαθα· ¹⁴ (ην δε παρασκευη του in Hebrew but Gabbatha; (it was and a preparation of the πασχα, ωρα δε ωσει εκτη·) και λεγει τοις Ιου- passover, hour and about sixth;) and he says to the Jews; δαιοις· Ιδε ο βασιλευς υμων. ¹⁵ Οι δε εκραυγα- See the king of you. They but cried out; σαν· Αρον, αρον· σταυρωσον αυτον. Λεγει Away, away; crucify him. Says αυτοις ο Πιλατος· Τον βασιλεα υμων σταυρωσω; to them the Pilate; The king of you shall I crucify? Απεκριθησαν οι αρχιερεις· Ουκ εχομεν βασιλεα Answered the high-priests; Not we have a king, ει μη Καισαρα. if not Cesar.

¹⁶ Τότε ουν παρεδωκεν αυτον αυτοις, ινα Then therefore he delivered up him to them, that

· 9 and went again into the PRÆTORIUM, and says to JESUS, "Whence art thou?" † But JESUS gave him no Answer.

¹⁰ PILATE then says to him, "Dost thou not speak to me? Dost thou not know That I have Authority * to release thee, and I have Authority to crucify thee?"

¹¹ * JESUS answered him, † "Thou wouldst have no Authority against me, if it had not been given thee from above. On this account HE who DELIVERED me to thee has a Greater Sin."

¹² From this time, PILATE sought to release him; but the JEWS cried out, saying, † "If thou release him, thou art not a Friend of CESAR; † EVERY ONE who MAKES Himself a King speaks against CESAR."

¹³ PILATE, therefore, having heard * these WORDS, brought JESUS out, and sat down on † the * Tribunal, in a Place called † The Pavement, but in Hebrew, Gabbatha.

¹⁴ † (Now it was the Preparation of the PASS-OVER, and the Hour was about the † Sixth;) and he says to the JEWS, "Behold your KING!"

¹⁵ * Then they cried out, "Away, away, crucify him!" PILATE says to them, "Shall I crucify your KING?" THE HIGH-PRIESTS answered, † "We have no king, except Cesar."

¹⁶ † Then, therefore, he delivered him to them that he might be crucified.

* VATICAN MANUSCRIPT.—10. to release thee, and I have Authority to crucify thee? 11. Jesus answered him, Thou. 13. These words, brought. 13. Tribunal, in a Place. 15. Then they.

† 13. The Tribunal seems to have been placed in the open air, agreeably to what Josephus says of Herod, when he tried his two sons; "He came to the tribunal, and that was placed in the stadium, (the circus, or place for races,) behind which his soldiers kept guard unseen."—Pearce. † 13. A spot paved with stones, enclosed and elevated, where the judge sat in his chair of state. † 14. Six o'clock in the morning. See Note on John i. 39.

† 9. Isa. liii. 7; Matt. xxvii. 12, 14. † 11. Luke xxii. 53; John vii. 30. † 12. Luke xxiii. 2. † 12. Acts xvii. 7. † 14. Matt. xxvii. 62. † 15. Gen. xlix. 10. † 16. Matt. xxvii. 26, 31; Mark xv. 15; Luke xxiii. 24.

σταυρωθῇ. Παρελαβον δε τον Ιησουν * [και he might be crucified. They took and the Jesus [and ηγαγον.] 17 Και βασταζων τον σταυρον αυτου, led.] And carrying the cross of himself, εξηλθεν εις τον λεγομενον κρανιου τοπον, ος he went out into the being called of a skull a place, which λεγεται Εβραιστι Γολγοθα. 18 Οπου αυτον is called in Hebrew Golgotha. Where him εσταυρωσαν, και μετ' αυτου αλλους δυο, εντευ- they crucified, and with him others two, hence θεν και εντευθεν, μεσον δε τον Ιησουν. 19 Εγ- and hence, in middle and the Jesus. Wrote ραψε δε και τιτλον ο Πιλατος, και εθηκεν επι του and also a title the Pilate, and placed upon the σταυρου. Ην δε γεγραμμενον. "Ιησους ο Να- cross. It was and having been written; "Jesus the Να- ζωραιος, ο βασιλευς των Ιουδαιων." 20 Τουτον zarene, the king of the Jews." This ουν τον τιτλον πολλοι ανεγνωσαν των Ιου- therefore the title many read of the Jews." δαιων, οτι εγγυς ην ο τοπος της πολεως, οπου because near was the place of the city, where εσταυρωθη ο Ιησους. και ην γεγραμμενον Εβ- was crucified the Jesus; and it was having been written in ραιστι Έλληνιστι, Ρωμαιστι. 21 Ελεγον ουν Hebrew in Greek, in Latin. Said therefore τω Πιλατω οι αρχιερεις των Ιουδαιων. Μη to the Pilate the high-priests of the Jews; Not γραφε. Ο βασιλευς των Ιουδαιων. αλλ' οτι write thou; The king of the Jews; but that εκεινος ειπε. Βασιλευς ειμι των Ιουδαιων. he said; A king I am of the Jews. 22 Απεκριθη ο Πιλατος. Ο γεγραφα, γεγραφα. Answered the Pilate; What I have written, I have written. 23 Οι ουν στρατιωται, οτε εσταυρωσαν τον The then soldiers, when they crucified the Ιησουν, ελαβον τα ιματια, αυτου, (και εποιησαν Jesus, took the mantles of him, (and made τεσσαρα μερη, εκαστω στρατιωτη μερος,) και four parts, to each soldier a part,) and τον χιτωνα. Ην δε ο χιτων αρβαφος, εκ των the coat. Was but the coat without seam, from the ανωθεν υφαντος δι' ολου. 24 ειπον ουν προς top woven throughout whole; they said then to αλληλους. Μη σχισωμεν αυτον, αλλα λαχωμεν each other; Not let us tear him, but we may cast lots περι αυτου, τινος εσται. Ινα η γραφη πλη- about him, of whom it shall be. That the writing might ρωθῇ * [η λεγουσα.] "Διεμερισαντο τα be fulfilled [that saying.] They divided the ιματια μου εαυτοις, και επι τον ιματισμον μου mantles of me for themselves, and on the raiment of me εβαλον κληρον." they cast a lot."

Οι μὲν οὖν στρατιῶται ταῦτα ἐποίησαν. The indeed therefore soldiers these things did.

17 †* Then they took JESUS, and putting the CROSS on him, he went out into WHAT IS CALLED a Place of a Skull, which signifies in Hebrew Golgotha;

18 where they crucified Him, and two others with him, one on each side, and JESUS in the Middle.

19 ‡ And PILATE wrote a Title, and placed it on the cross. Now that having been written was, "JESUS, the NAZARENE, the KING of the JEWS."

20 This TITLE, therefore, many of the JEWS read because the PLACE was near the CITY, where JESUS was crucified; and it had been written in Hebrew, * Latin, and Greek.

21 Then the HIGH-PRIESTS of the JEWS said to PILATE, "Do not write, The KING of the JEWS, but That he said, I am King of the JEWS."

22 PILATE answered, "What I have written, I have written."

23 † Then the SOLDIERS, when they had nailed JESUS to the CROSS, took his GARMENTS, and made Four Parts, to Each Soldier a Part. But his COAT was without seam, woven from the top through the whole.

24 They said, therefore, to each other, "Let us not tear it, but cast lots for it, whose it shall be;" that the SCRIPTURE might be verified, ‡ "They divided my GARMENTS among themselves, and upon my RAIMENT they cast a Lot." The SOLDIERS, therefore, did these things.

* VATICAN MANUSCRIPT.—16. And led—omit
 † 17. Matt. xxvii. 31, 33; Mark xv. 21, 22; Luke xxiii. 26, 33.

17. Then they took JESUS, and putting the cross on him. 20. Latin and Greek. 24. that saying—omit.

† 17. Matt. xxvii. 31, 33; Mark xv. 21, 22; Luke xxiii. 26, 33.

† 19. Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 38

‡ 24. Psa. xxii. 18

‡ 23. Matt. xxvii. 35; Mark xv. 24; Luke xxiii. 34.

25 Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ
Stood now by the cross of the Jesus the
 μητὴρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρός αὐτοῦ,
mother of him, and the sister of the mother of him,
 Μαρία ἡ τοῦ Κλωπα, καὶ Μαρία ἡ Μαγδαληνῇ.
Mary that of the Klopas, and Mary the Magdalene.
 26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθη-
Jesus therefore seeing the mother, and the disci-
 πλὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρί
ple standing by, whom he loved, he says to the mother
 αὐτοῦ· Γυναί, ἰδε, ὁ υἱός σου. 27 Εἰτα λέγει τῷ
of himself, O woman, Lo, the son of thee. Then he says to the
 μαθητῇ· Ἴδου ἡ μητὴρ σου. Καὶ ἀπ' ἐκείνης
disciple, Lo the mother of thee. And from that
 τῆς ὥρας ἐλάβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.
the hour took the disciple her into the own.
 28 Μετὰ τούτου εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη
After this knowing the Jesus, that all things already
 τετελεσται ἵνα τελειωθῇ ἡ γραφή, λέγει·
had been finished that might be finished the writing, says;
 Διψῶ. 29 Σκευὸς * [οὖν] ἐκεῖτο ὀξοῦς μεστόν·
I thirst. A vessel [therefore] stood of vinegar full;
 οἱ δὲ πλησαντες σπογγὸν ὀξοῦς, καὶ ὑσσώ-
they and filling a sponge of vinegar, and to a hyssop stalk
 πῳ περιθεντες, προσηνεγκαν αὐτοῦ τῷ στοματι.
putting round, brought of him to the mouth.
 30 Ὅτε οὖν ἐλάβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε·
When therefore took the vinegar the Jesus, he said;
 Τετελεσται· καὶ κλινὰς τὴν κεφαλὴν, παρε-
It has been finished; and having inclined the head, he gave
 ὠκε τὸ πνεῦμα.
up the spirit.
 31 Οἱ οὖν Ἰουδαῖοι (ἵνα μὴ μείνῃ ἐπὶ τοῦ
The then Jews (that not might remain on the
 σταυροῦ τὰ σώματα ἐν τῷ σαββατῷ· ἐπεὶ
cross the bodies in the sabbath; since
 παρασκευὴ ἦν· ἣν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου
a preparation it was; was for great the day that
 τοῦ σαββατοῦ) ἠρώτησαν τὸν Πιλάτον, ἵνα
of the sabbath) asked the Pilate, that
 κατεαῶσιν αὐτῶν τὰ σκελῆ, καὶ ἀρθώ-
might be broken of them the legs, and they might be taken
 σιν. 32 Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν
away. Came therefore the soldiers, and of the indeed
 πρώτου, κατεᾶξαν τὰ σκελῆ, καὶ τοῦ ἄλλου
first, they brake the legs, and of the other
 τοῦ συσταυρωθέντος αὐτῷ. 33 Ἐπὶ δὲ τὸν Ἰη-
that having been crucified with him. To but the Je-

25 † And there were standing by the cross of JESUS his MOTHER, and his MOTHER'S SISTER, † Mary, the MOTHER of † CLOPAS, and Mary of MAGDALA.

26 Jesus, therefore, seeing his MOTHER, and † the DISCIPLE whom he loved standing near, says to his MOTHER, "Woman, behold thy SON!"

27 He then says to the DISCIPLE, "Behold thy MOTHER!" And from that HOUR the DISCIPLE took her to his OWN [house.]

28 After this, * Jesus knowing That all things had already been finished, † that the SCRIPTURE might be fully accomplished, says, "I thirst."

29 A Vessel was placed full of Vinegar; † * then a Sponge full of the VINEGAR, having been attached to a Hyssop-stalk, they brought to his MOUTH.

30 When therefore, * Jesus took the VINEGAR, he said, "It has been finished!" And inclining his HEAD, he expired.

31 Then the JEWS, († that the BODIES might not remain upon the CROSS during the SABBATH, since it was the Preparation; for the DAY of That SABBATH was a great one;) asked PILATE that their LEGS might be broken, and they might be taken away.

32 The SOLDIERS therefore came, and did, indeed, break the LEGS of the FIRST, and of THAT OTHER who was CRUCIFIED with him;

33 but having come to

* VATICAN MANUSCRIPT.—28. Jesus. 29. Then—omit. 29. then a Sponge full of the VINEGAR having been attached to a Hyssop-stalk, they brought to His mouth. 30. Jesus.

† 25. The Greek does not state the relationship between Mary and Clopas, and we must supply it by conjecture. In other gospels she is called James's Mary, and Mary the mother of James; and Clopas was probably another name for James, being a Greek translation of the Hebrew Jacob or James, a thief. Paul tells us that the Savior after his resurrection was seen by James (1 Cor. xv. 7,) which is not mentioned in the gospels or Acts, unless we suppose that Cleopas, who walked with him to Emmaus, was James. See Luke xxiv. 18.—Sharpe

† 25. Matt. xxvii 55; Mark xv. 40; Luke xxiii. 49.

† 26. John xiii. 23. xx. 2; xxi 7, 20, 24.

Matt. xxvii 48.

† 31. Deut. xxi. 22.

† 28. Psa. lxix. 21.

† 26.

† 29.

σουν ελθοντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκοτα,
us having come, when they saw him already having died,
 οὐ κατέαξαν αὐτοῦ τὰ σκελῆ· ³⁴ ἀλλ' εἰς τῶν
not they broke off him the legs; but one of the
 στρατιωτῶν λογχῇ αὐτοῦ τὴν πλευρὰν ἐνυξε,
soldiers with a spear of him the side pierced,
 καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. ³⁵ Καὶ
and immediately came out blood and water. And
 ὁ ἑώρακώς μεμαρτυρηκε, καὶ ἀληθινῇ αὐτοῦ
he having seen has testified, and true of him
 ἐστὶν ἡ μαρτυρία· κακεῖνος οἶδεν, ὅτι ἀληθῆ
is the testimony; and he knows, that true things
 λέγει, ἵνα καὶ ὑμεῖς πιστευσῃτε. ³⁶ Ἐγενετο
he says, so that also you may believe. Occurred
 γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ· “Ὅσπου
for these things, that the writing might be fulfilled; “A bone
 οὐ συντριβήσεται αὐτοῦ.” ³⁷ Καὶ πάλιν ἕτερα
not shall be broken of him.” And again another
 γραφὴ λέγει· “Ὁψονται εἰς ὃν ἐξεκέντησαν.”
writing says; “They shall look into whom they pierced.”

³⁸ Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ
After and these things asked the Pilate the
 Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, (ὡν μαθητὴς τοῦ Ἰη-
Joseph that from Arimathea, (being a disciple of the Je-
 σου, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰου-
sus, having been hid but through the fear of the Jews,) asked
 δαιων,) ἵνα ἀρῇ τὸ σῶμα τοῦ Ἰησοῦ·
that he might take away the body of the Jesus;
 καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ
and permitted the Pilate. He came therefore and
 ἦρε τὸ σῶμα τοῦ Ἰησοῦ. ³⁹ Ἦλθε δὲ καὶ
took away the body of the Jesus. Came and also
 Νικοδήμος, (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς
Nicodemus, (behaving come to the Jesus by night
 τοῦ πρώτου,) φερὼν μίγμα σμύρνης καὶ ἀλὸς
the first,) bringing a mixture of myrrh and aloes
 ὡς λίτρας ἑκατόν. ⁴⁰ Ἐλάβον οὖν τὸ σῶμα
about pounds a hundred. They took therefore the body
 τοῦ Ἰησοῦ, καὶ ἐδήσαν αὐτὸ ὀθονίοις μετὰ τῶν
of the Jesus, and bound it with linen cloths with the
 ἀρωματῶν, καθὼς ἐθος ἐστὶ τοῖς Ἰουδαίοις ἐντα-
spices, as customary it is with the Jews to
 φιάζειν. ⁴¹ Ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη,
embalm. Was and in the place, where he was crucified,
 κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ
a garden, and in the garden a tomb new, in which
 οὐδὲ πῶ οὐδεὶς ἐτέθη. ⁴² Ἐκεῖ οὖν διὰ τὴν
not yet no one was laid. There therefore on account of the
 παρεσκευῆν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ
preparation of the Jews, because near was the
 μνημεῖον, ἐθήκαν τὸν Ἰησοῦν.
tomb, they laid the Jesus.

JESUS, when they saw that he had already died, they did not break His LEGS,

³⁴ but one of the SOLDIERS pierced His SIDE with a Spear, and immediately there came out Blood and Water.

³⁵ And HE HAVING SEEN has testified, and His TESTIMONY is true; and he knows That he is saying true things, so that you also may believe.

³⁶ For these things occurred, that the SCRIPTURE might be verified, † “A Bone of him shall not be broken.”

³⁷ And again Another SCRIPTURE says, † “They shall look on him whom they pierced.”

³⁸ † And after these things, * Joseph, from Arimathea, (being a Disciple of * Jesus, but a concealed one through FEAR of the JEWS,) asked Pilate, that he might take away the BODY of Jesus; and PILATE permitted him. He came therefore, and took away * his Body.

³⁹ And † Nicodemus came also, (he having come to * him by Night at the FIRST,) bringing a Mixture of Myrrh and Aloes, about a hundred Pounds.

⁴⁰ Then they took the BODY of JESUS, and † bound it with Linen cloths, with the AROMATICS, as it is a Custom with the JEWS to embalm.

⁴¹ And there was in the PLACE where he was crucified a Garden, and in the GARDEN a new TOMB, in which no one was yet laid.

⁴² There, therefore, on account of the PREPARATION of the JEWS, Because the TOMB was near, they laid JESUS.

* VATICAN MANUSCRIPT.—38. Joseph.

38. Jesus.

38. his Body.

39. him

by Night.
 † 36. Exod. xii. 46; Num. ix. 12; Psal. xxxiv. 20.
 Rev. i. 7. † 38. Matt. xxvii. 57; Mark xv. 42; Luke xxiii. 50.
 † 39. John iii. 7

† 37. Psal. xxii. 16; Zech. xii. 10

† 40. Acts v. 6.

ΚΕΦ. κ'. 20.

¹ Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδα-
The and first of the week Mary the Magda-
lene comes early, σκοτίας ἐτι οὖσης, εἰς τὸ
μνημεῖον· καὶ βλέπει τὸν λίθον ἡρμένον
out of the tomb, she runs therefore and comes
πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθη-
to Simon Peter, and to the other disci-
την, ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς·
ple, whom loved the Jesus, and says to them;
Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ
They took away the lord out of the tomb, and not
οἶδαμεν, πού ἐθηκαν αὐτόν. ³ Ἐξῆλθεν οὖν ὁ
we know, where they laid him. Went out then the
Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς
Peter and the other disciple, and they came into
τὸ μνημεῖον. ⁴ Ἐτρέχον δὲ οἱ δύο ὁμῶν· καὶ ὁ
the tomb. Ran and they two together; and the
ἄλλος μαθητής προέδραμε ταχίον τοῦ Πέτρου,
other disciple ran before more quickly of the Peter,
καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον· ⁵ καὶ παρακυ-
and came first into the tomb; and stooping
ψας βλέπει κείμενα τὰ ὀθονία· οὐ μὲντοι εἰσηλ-
down he sees lying the linen cloths; not however he went
θεν. ⁶ Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν
in. Comes then Simon Peter following
αὐτῷ, καὶ εἰσηλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ
him, and entered into the tomb, and sees
τὰ ὀθονία καίμενα, ⁷ καὶ τὸ σουδαρίον ὃ ἦν ἐπὶ
the linen cloths lying, and the napkin which was on
τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κει-
the head of him, not with the linen cloths ly-
μενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα
ing, but apart having been folded up into one
τοπὸν. ⁸ Τότε οὖν εἰσηλθε καὶ ὁ ἄλλος μαθη-
place. Then therefore went in also the other disci-
της, ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ
ple, he coming first into the tomb, and
εἶδε, καὶ ἐπίστευσεν. ⁹ Οὐδέπω γὰρ ᾔδεισαν
saw, and believed. Not yet for they knew
τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀνασ-
the writing, that it behoved him out of dead ones to have
τηναί. ¹⁰ Ἀπηλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ
been raised. Went then again to themselves the
μαθηταί.
disciples.

CHAPTER XX.

¹ † And on the FIRST of the WEEK, Mary of MAGDALA comes early, it being yet dark, † into the TOMB, and sees the STONE, having been removed out of the TOMB.

² She runs, therefore, and comes to Simon Peter, and to the † OTHER Disciple whom JESUS loved, and says to them, "They have taken away the LORD out of the TOMB and we know not where they have laid him."

³ † PETER then went out, and the OTHER Disciple; and they came into the TOMB.

⁴ And the TWO ran together; and the OTHER Disciple outran PETER, and came first into the TOMB.

⁵ And stooping down, he sees † the LINEN CLOTHS lying; however, he went not in.

⁶ Then Simon Peter * also comes following him, and entered into the TOMB, and beheld the LINEN CLOTHS lying,

⁷ and † the NAPKIN, which was on his HEAD, not lying with the LINEN CLOTHS, but having been folded up in a separate Place.

⁸ Then, therefore, THAT OTHER Disciple, who CAME first into the TOMB, also went in, and he saw, and believed [her.]

⁹ For they did not yet know † the SCRIPTURE, That he must rise from the Dead.

¹⁰ Then the DISCIPLES went away by themselves.

* VATICAN MANUSCRIPT.—6. also Simon Peter.

† 1. The very definite manner in which John expresses himself in this narrative, with reference to going (eis) into and coming (ek) out of the tomb, makes it very probable that this tomb, had two chambers, an outer and inner one. The body was placed in the inner one, to the door of which the stone was placed. Hence when they entered the first apartment they were said to go into the tomb, though they might not enter or see what was in the inner chamber. Such tombs are not uncommon in the East. That which is now called the "Holy Sepulchre" is one of this class.

† 1. Matt. xxviii. 1; Mark xvi. 1, Luke xxiv. 1. † 2. John xiii. 23; xix. 26 xxii. 7 20, 24. † 3. Luke xxiv. 12. † 4. John xix. 40. † 5. John xix. 40. † 6. John xiv. 14. † 7. John xiv. 14. † 8. John xiv. 14. † 9. John xiv. 14. † 10. John xiv. 14. † 11. John xiv. 14. † 12. John xiv. 14. † 13. John xiv. 14. † 14. John xiv. 14. † 15. John xiv. 14. † 16. John xiv. 14. † 17. John xiv. 14. † 18. John xiv. 14. † 19. John xiv. 14. † 20. John xiv. 14. † 21. John xiv. 14. † 22. John xiv. 14. † 23. John xiv. 14. † 24. John xiv. 14. † 25. John xiv. 14. † 26. John xiv. 14. † 27. John xiv. 14. † 28. John xiv. 14. † 29. John xiv. 14. † 30. John xiv. 14. † 31. John xiv. 14. † 32. John xiv. 14. † 33. John xiv. 14. † 34. John xiv. 14. † 35. John xiv. 14.

¹¹ Μαρια δε εισηκει προς τη μνημειω κλαι-
 Mary but stands by the tomb weep-
 ουσα εξω. Ὡς οὖν εκλαιε, παρεκυνεν εις το
 ing outside. As therefore she wept, she stooped down into the
 μνημειον, ¹² και θεωρει δυο αγγελους εν λευκοις
 tomb, and sees two messengers in white
 καθεζομενους, ενα προς τη κεφαλη, και ενα
 sitting, one at the head, and one
 προς τοις ποσιν, όπου εκειτο το σωμα του Ιη-
 at the feet, where was laid the body of the Je-
 σου. ¹³ Και λεγουσιν αυτη εκεινοι Γυναι, τι
 sus. And say to her they: O woman, why
 κλαιεις; Λεγει αυτη· Ὅτι ηραν τον
 weepst thou? She says to them, Because they took away the
 κυριον μου, και ουκ οίδα που εθηκαν αυτον.
 lord of me, and not know where they laid him.
¹⁴ Ταυτα ειπουσα, εστραφη· ις τα οπισω, και
 These things having said, she turned to the behind, and
 θεωρει τον Ιησουν εστατα και ουκ γδει, οτι
 sees the Jesus standing and not knew, that
 Ιησους εστι. ¹⁵ Λεγει αυτη ο Ιησους· Γυναι, τι
 Jesus it is. Says to her the Jesus; O woman, why
 κλαιεις; τινα ζητεις; Εκεινη, δοκουσα οτι ο
 weepst thou? whom seekest thou? She, supposing that the
 κηπουρος εστι· λεγει αυτω· Κυριε, ει συ εβασ-
 gardener it is, says to him; O sir, if thou didst
 τασας αυτον, ειπε μοι που εθηκας αυτον, καγω
 carry off him, tell me where thou didst lay him, and I
 αυτον αρω. ¹⁶ Λεγει αυτη ο Ιησους· Μαρια.
 him will take away. Says to her the Jesus; Mary.
 Στραφεισα εκεινη λεγει αυτω· Ραββουνι, ο
 Turning round she says to him; Rabbouni, which
 λεγεται, διδασκαλε. ¹⁷ Λεγει αυτη ο Ιησους·
 means, O teacher. Says to her the Jesus;
 Μη μου απου· ουπω γαρ αναβεβηκα προς τον
 Not me touch; not yet for I have gone up to the
 πατερα μου· πορευου δε προς τους αδελφους
 father of me; go but to the brethren
 μου, και ειπε αυτοις· Αναβαινω προς τον πατε-
 of me, and say to them; I go up to the father
 ρα μου και πατερα υμων, και θεον μου και θεον
 of me and father of you, even God of me and God
 υμων. ¹⁸ Ερχεται Μαρια η Μαγδαληνη απαγ-
 of you. Comes Mary the Magdalene tel-
 γελλουσα τοις μαθηταις, οτι εωρακε τον κυριον,
 ling the disciples, that she had seen the lord,
 και ταυτα ειπεν αυτη.
 and these things he said to her.

¹⁹ Ουσης ουν οψιας τη ημερα εκεινη τη μια
 Being then evening in the day that the first
 τον σαββατων, και των θυρων κεκλεισμενων,
 of the week, and the doors having been shut,
 όπου ησαν οι μαθηται * [συνηγμενοι,] δια τον
 where were the disciples [having been assembled,] through the
 φοβον των Ιουδαιων, ηλθεν ο Ιησους, και εστη
 fear of the Jews, came the Jesus, and stood

¹¹ But Mary was stand-
 ing near the TOMB outside,
 weeping. As she was weep-
 ing, therefore, she stooped
 down into the TOMB,

¹² and sees TWO Angels
 in white sitting, one at the
 HEAD, and one at the FEET,
 where the BODY of JESUS
 had been laid.

¹³ And then say to her,
 "Woman, why dost thou
 weep?" * And she says to
 them, "Because they took
 away my LORD, and I know
 not where they laid him."

¹⁴ † Having said these
 things, she turned BACK-
 ward, and beholds JESUS
 standing, and † knew not
 That it was JESUS.

¹⁵ * Jesus says to her,
 "Woman, why dost thou
 weep? Whom dost thou
 seek?" She, supposing
 that he was the GARDENER,
 says to him, "Sir, if thou
 didst carry him off, tell me
 where thou didst lay him,
 and I will take Him away."

¹⁶ * Jesus says to her,
 "Mary!" She, having
 turned, says to him * in
 Hebrew, "Rabbouni!"
 which signifies, Teacher.

¹⁷ * Jesus says to her,
 "Touch me not; for I have
 not yet ascended to my
 FATHER; but go to † my
 BRETHREN, and tell them,
 I ascend to my FATHER,
 and your Father; even my
 God, and your God."

¹⁸ † Mary of MAGDALA
 comes, telling the DISCI-
 PLES That she had seen the
 LORD, and he said These
 things to her.

¹⁹ † Then being Evening
 of that DAY, the FIRST of
 the * Week, and the DOORS
 having been closed where
 the DISCIPLES were,
 through FEAR of the JEWS,
 JESUS came into the MIDST,

* VATICAN MANUSCRIPT.—13. And she says. 15. Jesus. 16. Jesus. 17. in Hebrew, Rabbouni. 17. Jesus. 19. Week. 19. having been assembled—omit.

† 14. Matt. xxviii. 9; Mark xvi. 9. † 14. Luke xxiv. 16, 31; John xxi. 4. † 17. Psa. xxii. 22; Matt. xxviii. 10; Rom. viii. 29; Heb. ii. 11. † 18. Matt. xxviii. 10; Luke xxiv. 10.

† 19. Mark xvi. 14; Luke xxiv. 36; 1 Cor. xv. 5.

εις το μεσον, και λεγει αυτοις· Ειρηνη υμιν.
into the midst, and says to them; Peace to you.

20 Και τουτο ειπων, εδειξεν αυτοις τας χειρας
And this having said, he showed to them the hands
και την πλευραν αυτου. Εχαρησαν ουν οι
and the side of himself. Were glad therefore the
μαθηται, ιδοντες τον κυριον. 21 Ειπεν ουν
disciples, seeing the lord. Said then

αυτοις ο Ιησους παλιν· Ειρηνη υμιν· καθως
to them the Jesus again; Peace to you; as
απεσταλκα με ο πατηρ, καγω πεμπω υμας.
sent me the father, also I send you.

22 Και τουτο ειπων, ενεφυσησε, και λεγει
And this having said, he breathed on, and says
αυτοις· Λαβετε πνευμα αγιον. 23 Αν τινων
to them; Receive you a spirit holy. If of whom

αφητε τας αμαρτίας, αφιενται αυτοις· αν
you may forgive the sins, they are forgiven them; if
τινων κρατητε, κεκρατηνται.
of whom you may retain, they have been retained.

24 Θωμας δε, εις εκ των δεδωκα, ο λεγομενος
Thomas but, one of the twelve, he being called
Διδυμος, ουκ ην μετ' αυτων οτε ηλθεν ο Ιη-
a twin, not was with them when came the Je-
σους. 25 Ελεγον ουν αυτω οι αλλοι μαθηται·
sus. Said then to him the other disciples;

Εωρακαμεν τον κυριον. Ο δε ειπεν αυτοις·
We have seen the lord. He but said to them;
Εαν μη ιδω εν ταις χερσιν αυτου τον τυπον
If not I may see in the hands of him the mark
των ηλων, και βαλω τον δακτυλον μου εις τον
of the nails, and may put the finger of me into the
τυπον των ηλων, και βαλω την χειρα μου εις
mark of the nails, and may put the hand of me into
την πλευραν αυτου, ου μη πιστευσω.
the side of him, not not I will believe.

26 Και μεθ' ημερας οκτω παλιν ησαν εσω οι
And after days eight again were within the
μαθηται αυτου, και Θωμας μετ' αυτων. Ερχε-
disciples of him, and Thomas with them. Comes
ται ο Ιησους, των θυρων κεκλεισμενων, και
the Jesus, the doors having been shut, and
εστη εις το μεσον, και ειπεν· Ειρηνη υμιν.
stood into the midst, and said; Peace to you.

27 Ειτα λεγει τω Θωμα· Φερε τον δακτυλον σου
Afterwards he says to the Thomas; Bring the finger of thee
ωδε, και ιδε τας χειρας μου, και φερε την
here, and see the hands of me, and bring the
χειρα σου, και βαλε εις την πλευραν μου· και
hand of thee, and put into the side of me; and
μη γινου απιστος, αλλα πιστος. 28 Απεκριθη
not be thou unbelieving, but believing. Answered

Θωμας και ειπεν αυτω· Ο κυριος μου και ο θεος
Thomas and said to him; The lord of me and the God
μου. 29 Λεγει αυτω ο Ιησους· Οτι εωρακας με,
of me. Says to him the Jesus; Because thou hast seen me,

and stood, and says to them, "Peace be with you!"

20 And having said this, he showed them * his HANDS and his SIDE. The DISCIPLES, therefore, ‡ rejoiced, seeing the LORD.

21 Then Jesus said to them again, "Peace be with you; ‡ as the FATHER has sent me, † also send you."

22 And having said this, he breathed on and says to them, "Receive the Holy Spirit.

23 ‡ If the SINS * of any one you may forgive, they are forgiven them; if those * of any you may retain, they have been retained."

24 But Thomas, THAT one of the TWELVE, † BEING CALLED Didymus, was not with them, when * Jesus came.

25 The OTHER Disciples, therefore, said to him, "We have seen the LORD." But HE said to them, "If I do not see in his HANDS the IMPRESSION of the NAILS, and put my FINGER into the IMPRESSION of the NAILS, and put * My HAND into his SIDE, I will by no means believe."

26 And after eight Days his DISCIPLES were again within, and Thomas with them. The DOORS having been closed, JESUS comes into the MIDST, and stood, and said, "Peace be with you!"

27 Afterwards he says to THOMAS, "Reach here thy FINGER, and behold my HANDS, and † reach here thy HAND, and put it into my SIDE; and be not unbelieving, but believing."

28 Thomas answered and said to him, "My LORD and my GOD!"

29 Jesus says to him, "Because thou hast seen

* VATICAN MANUSCRIPT.—20. both the HANDS and the SIDE.
21. Jesus. 25. My HAND.

23. of any one.

† 20. John xvi. 22. ‡ 21. Matt xxviii. 18; John xvii. 17—19.
sviii. 18. ‡ 24. John xi. 16. ‡ 27. 1 John i. 1.

† 23. Matt. x. 19:

πεπιστευκας· μακαριοι οι μη ιδοντες, και πισ-
thou hast believed; blessed they not having seen, and having
τευσαντες. ³⁰ Πολλα μεν ουν και αλλα σημεια
believed. Many indeed then an other signs
εποιησεν ο Ιησους ενωπιον των μαθητων αυτου,
did the Jesus in presence of the disciples of him,
α ουκ εστι γεγραμμενα εν τω βιβλιω τουτω.
which not it is having been written in the book this.
³¹ Ταυτα δε γεγραπται, ινα πιστευσητε, οτι
These things but have been written, that you may believe, that
Ιησους εστιν ο Χριστος, ο υιος του θεου, και
Jesus is the Anointed, the son of the God, and
ινα πιστευοντες ζων εχητε εν τω ονματι
that believing life you may have in the name
αυτου.
of him.

ΚΕΦ. κα'. 21.

¹ Μετα ταυτα εφανερωσεν εαυτον παλιν ο
After these things manifested himself again the
Ιησους τοις μαθηταις επι της θαλασσης της
Jesus to the disciples on the sea of the
Τιβεριαδος. Εφανηρωσε δε ούτως. ² Ησαν
Tiberias. He manifested and thus. Were
δμου Σιμων Πετρος, και Θωμας ο λεγομενος
together Simon Peter, and Thomas the being called
Διδυμος, και Ναθαναηλ ο απο Κανα της Γαλι-
a twin, and Nathanael he from Cana of the Gali-
λαιας, και οι του Ζεβεдайου, και αλλοι εκ των
lee, and they of the Zebedee, and others f the
μαθητων αυτου δυο. ³ Λεγει αυτοις Σιμων Πε-
disciples of him two. Says to them Simon Pe-
τρος· Ὑπαγω αλιευειν. Λεγουσιν αυτω· Ερ-
ter; I am going to fish. They say o him; Are
χομεθα και ημεις συν σοι. Εξηλθον, και ενε-
going also we with thee. They went out, and en-
βησαν εις το πλοιον * [ευθυς,] και εν εκεινη
tered into the ship [immediately,] and in that
τη νυκτι επιασαν ουδεν. ⁴ Πρωιας δε ηδη
the night they caught nothing. Morning but now
γενομενης, εστη ο Ιησους εις τον αιγιαλον· ου
being come, stood the Jesus on the shore; not
μεντοι ηδεισαν οι μαθηται, οτι Ιησους εστι.
however know the disciples, that Jesus it is.
⁵ Λεγει ουν αυτοις ο Ιησους· Παιδια, μη τι
Cogs therefore to them the Jesus; Children, not any
προσφαγιον εχετε. Απεκριθησαν αυτω· Ου.
food have you? They answered him; No.
⁶ Ο δε επεν αυτοις· Βαλετε εις τα δεξια μερη
He and said to them; Cast you into the right parts
του πλοιου το δικτυον, και εύρησετε. Εβαλον
of the ship the net, and you will find. They cast
ουν, και ουκετι αυτο ελκυσαι ισχυσαν απο του
then, and no longer it to draw were able from the
πληθους των ιχθυων. ⁷ Λεγει ουν ο μαθητης
multitude of the fishes. Says therefore the disciple
εκεινος ον ηγαπα ο Ιησους, τω Πετρω· Ο
that whom loved the Jesus, to the Peter; The

me, thou hast believed :
‡ happy those who see not
and believe!"

³⁰ ‡ Then, indeed, many
Other Signs JESUS per-
formed in the presence of
* the DISCIPLES, which
have not been written in
this BOOK.

³¹ ‡ But these have been
written, that you may be-
lieve That JESUS is the
MESSIAH, the SON OF GOD;
and that, believing, you may
have Life in his NAME.

CHAPTER XXI.

¹ After these things
* Jesus manifested himself
again to the DISCIPLES, at
the LAKE of TIBERIAS ;
and in this manner he ap-
peared.

² Simon Peter, and
THAT Thomas CALLED
Didymus, and ‡ THAT Na-
thanael of Cana in GALI-
LEE, and ‡ the SONS of
Zebedee, and two others of
his DISCIPLES, were to-
gether.

³ Simon Peter says to
them, "I am going a fish-
ing." They say to him,
"We also go with thee."
They went out, and entered
into the BOAT, and during
That NIGHT they caught
nothing.

⁴ But now Morning be-
ing come, * Jesus stood on
the SHORE. The DISCI-
PLES, however, ‡ knew not
That it was Jesus.

⁵ Then ‡ * Jesus says to
them, "Children, have you
any food?" They answered
him, "No."

⁶ And HE said to them,
‡ "Throw the NET on the
RIGHT side of the BOAT,
and you will find." Then
they threw it, and were no
longer able to draw it, from
the MULTITUDE of FISHES.

⁷ ‡ That DISCIPLE there-
fore, whom Jesus loved,
says to PETER, "It is the

* VATICAN MANUSCRIPT.—30. the DISCIPLES.
4. Jesus.

1. Jesus.

3. immediately—omit

‡ 30. 2 Cor. v. 7; 1 Pet. i. 8.

‡ 30. John xxi. 25.

‡ 31. Luke i. 4.

‡ 31. John

iii 15, 16; v. 24; 1 Pet. i. 9.

‡ 2. John i. 45.

‡ 2. Matt. iv. 21.

‡ 4. John xx. 14

‡ 5. Luke xxiv. 41.

‡ 6. Luke v. 4, 6, 7.

‡ 7. John xii. 23; xx. 2.

κυριος εστι· Σιμων ουν Πητρος, ακουσας οτι ο
lord it is, Simon then Peter, having heard that the
κυριος εστι, τον απενδυτην διεζωσατο· ην γαρ
lord it is, the upper garment he girded; he was for
γυμνος· και εβαλεν εαυτον εις την θαλασσαν.
naked; and threw himself into the sea.

8 Οἱ δε αλλοι μαθηται τῷ πλοιαρίῳ ἦλθον (οὐ
The but other disciples by the little ship came (not
γὰρ ἦσαν μακρὰν ἀπο τῆς γῆς, ἀλλ' ὡς ἀπο
for they were far from the land, but about from
πύχων διακυσίων,) συροντες τὸ δίκτυον τῶν
cubits two hundred,) dragging the net of the
ἰχθύων. 9 Ὡς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλε-
fishes. When therefore they went up to the land, they

πουσιν ἀνθρακίαν κειμένην, καὶ ὀψάριον ἐπικει-
see a fire of coals lying, and a fish lying
μενον, καὶ ἄρτον. 10 Λέγει αὐτοῖς ὁ Ἰησοῦς·
on, and bread. Says to them the Jesus;

Ἐνεγκάτε ἀπο τῶν ὀψαρίων, ὧν ἐπιάσατε νῦν.
Bring you from the fishes, which you caught just now.

11 Ἀνεβῆ Σιμων Πητρος, καὶ εἰλκυσε τὸ δίκτυον
Went up Simon Peter, and drew the net
ἐπὶ τῆς γῆς, μέστον ἰχθύων μεγάλων ἑκατὸν
to the land, full of fishes great a hundred
πεντηκοντατριῶν· καὶ τοσαύτων ὄντων, οὐκ
fifty-three; and so many being, not
ἐσχίσθη τὸ δίκτυον. 12 Λέγει αὐτοῖς ὁ Ἰησοῦς·
was torn the net. Says to them the Jesus;

Δεῦτε, ἀριστήσατε. Οὐδεὶς * [δὲ] ἐτολμα
Come, breakfast you. No one [and] presumed
τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ;
of the disciples to ask him; Thou who art?
εἰδοτες, ὅτι ὁ κύριος ἐστιν. 13 Ἐρχεται ὁ Ἰη-
knowing, that the Lord it is. Comes the Je-
σοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν
sus, and takes the bread, and gives
αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. 14 Τοῦτο ἤδη
to them, and the fish in like manner. This already

τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ,
third was manifested the Jesus to the disciples of himself,
ἐγερθεῖς ἐκ νεκρῶν.
having been raised out of dead ones.

15 Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σιμωνι
When therefore they had breakfasted, says to the Simon
Πητρῷ ὁ Ἰησοῦς· Σιμων Ἰωνα, ἀπαγὰς με πλείον
Peter the Jesus; Simon of Jona, lovest thou me more
τούτων; Λέγει αὐτῷ· Ναι, κυριε, σὺ οἶδας, ὅτι
of these? He says to him; Yes, O lord, thou knowest, that
φιλῶ σε. Λέγει αὐτῷ· Βόσκει τὰ ἀρνία μου.
I dearly love thee. He says to him; Feed the lambs of me.

16 Λέγει αὐτῷ παλιν δευτέρον· Σιμων Ἰωνα,
He says to him again a second time; Simon of Jona,
ἀγαπᾷς με; Λέγει αὐτῷ· Ναι, κυριε, σὺ οἶδας,
lovest thou me? He says to him; Yes, O lord, thou knowest,
ὅτι φιλῶ σε· Λέγει αὐτῷ· Ποιμαίνει τὰ πρό-
that I dearly love thee; He says to him; Tend thou the sheep

LORD." Then Simon Peter having heard that it was the LORD, girded on his UPPER GARMENT, (for he was † naked,) and threw himself into the LAKE.

8 But the OTHER Disciples came by the BOAT; (for they were not far from the LAND, but about two hundred Cubits off,) dragging the NET with the FISHES.

9 When, therefore, they went out to the LAND, they see a Fire of coals lying, and a Fish lying on it, and Bread.

10 * Jesus says to them, "Bring of the FISHES which you just now caught."

11 * Simon Peter went on board 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 torn.

12 * Jesus says to them, † "Come and breakfast." No one of the DISCIPLES presumed to ask him, "Who art thou?"

13 * Jesus comes, and takes the BREAD, and gives to them, and the FISH in like manner.

14 This ‡ third time now was * Jesus manifested to * the DISCIPLES, having been raised from the Dead.

15 When, therefore, they had breakfasted, JESUS says to SIMON Peter, "Simon, son of Jonas, lovest thou me more than these?" He says to him, "Yes, Lord; thou knowest That I affectionately love thee." He says to him, "Feed my LAMBS."

16 He says to him again, a second time, "Simon, son of Jonas, lovest thou me?" He says to him, "Yes, Lord; thou knowest That I affectionately love thee."

* VATICAN MANUSCRIPT.—10. Jesus. 11. Then Simon Peter. 12. Jesus.
12. and—omit. 13. Jesus. 14. Jesus. 14. the DISCIPLES.

† 7. So the Jews called those who were clothed in their under garments only.—Newcome

‡ 12. Acts x. 41. † 14. See John xx. 19, 26.

βατα μου. 17 Λεγει αυτω το τριτον· Σιμων
of me. He says to him the third; Simon
Ιωνα, φιλεις με; Ελυπηθη δ Πητρος, οτι
of Jona, dearly lovest thou me? Was grieved the Peter, because
ειπεν αυτω το τριτον, Φιλεις με; και ειπεν
he said to him the third, Dearly lovest thou me? and he said
*[αυτω·] Κυριε, συ παντα οιδας· συ γινωσκεις,
[to him;] O lord, thou all things knowest; thou knowest,
οτι φιλω σε· Λεγει αυτω δ Ιησους· Βοσκε
that I dearly love thee; Says to him the Jesus; Feed
τα προβατα μου. 18 Αμην αμην λεγω σοι, οτε
the sheep of me. Indeed indeed I say to thee, when
ης νεωτερος, εζωννυες σεαυτον, και περιεπατεις
thou wast younger, thou didst gird thyself, and didst walk
δπου ηθελες· οταν δε γηρασης, εκτενεις
where thou didst wish; when but thou art old, thou wilt stretch out
τας χειρας σου, και αλλος σε ζωσει, και
the hands of thee, and another thee will gird, and
οισει δπου ο ηθελεις. 19 Τουτω δε ειπε, ση-
will carry where not thou wishest. This now he said, sig-
μαινων, ποιω θανατω δοξασει τον θεον. Και
sifying, by what death he will glorify the God. And
τουτο ειπων, λεγει αυτω· Ιακολουθει μοι.
this having said, he says to him; Follow me.
20 Επιστραφεις *[δε] ο Πητρος βλεπει τον
Having turned about [and] the Peter sees the
μαθητην, ον ηγαπα ο Ιησους, ακολουθουντα
disciple, whom loved the Jesus, following;
(ος και ανεπεσεν εν τω δειπνω επι το στηθος
(who also reclined at the supper on the breast
αυτου, και ειπε· Κυριε, τις εστιν ο παραδιδους
of him, and said; O lord, who is he betraying
σε;) 21 Τουτον ιδων ο Πητρος λεγει τω Ιησου·
thee?) Him seeing the Peter says to the Jesus;
Κυριε, ουτος δε τι; 22 Λεγει αυτω δ Ιησους·
O lord, this and what? Says to him the Jesus;
Εαν αυτον θελω μενειν εως ερχομαι, τι προς
If him I wish to abide till I come, what to
σε; συ ακολουθει μοι. 23 Εξηλθεν ουν ο λογος
thee? thou follow me. Went out therefore the word
ουτος εις τους αδελφους, οτι ο μαθητης εκεινος
this among the brethren, that the disciple that
ουκ αποθνησκει. Και ουκ ειπεν αυτω ο Ιησους,
not dies. And not said to him the Jesus,
οτι ουκ αποθνησκει· αλλ· Εαν αυτον θελω
that not he dies; but; If him I wish
μενειν εως ερχομαι, τι προς σε; 24 Ουτος εστιν
to abide till I come, what to thee? This is

He says to him, † "Tend my SHEEP.

17 He says to him the THIRD time, "Simon, son of Jonas, dost thou affectionately love me?" Peter was grieved, Because he said to him the THIRD time, "Dost thou affectionately love me?" And he said, "Lord, thou knowest All things; † thou knowest That I affectionately love thee." * Jesus says to him, "Feed my SHEEP.

18 † Indeed, I truly say to thee, When thou wast younger, thou didst gird thyself, and walk where thou didst wish; but when, thou art old, † thou wilt extend thy HANDS, and another will gird thee, and carry thee where thou dost not wish."

19 Now this he said, intimating † by † What Death he would glorify God. And having said this, he says to him, "Follow me."

20 PETER, having turned about, sees the DISCIPLE, following, † whom JESUS loved; (who also reclined at the SUPPER on his BREAST, and said, "Lord, who is HE BETRAYING thee?"

21 * PETER, therefore, seeing him, says to JESUS, "Lord, and what of this man?"

22 JESUS says to him, "If I wish him to abide † till I come, what is it to thee? follow thou me."

23 * This REPORT, therefore, went out among the BRETHREN, That that DISCIPLE would not die; * but JESUS did not say to him, "That he shall not die;" but, "If I wish him to abide till I come, what is it to thee?"

* VATICAN MANUSCRIPT.—17. to him—omit. 17. Jesus. 20. and—omit. 21. PETER therefore. 23. This. 23. but.

† 18. Wetstein observes, that it was a custom in Rome, to put the necks of those who were to be crucified, into a yoke, and to stretch out their hands, and fasten them to the end of it, and having thus led them through the city, they were carried out to be crucified.—Clarke. † 19. Many ancient writers say that Peter was crucified with his head downwards, a short time before the destruction of Jerusalem.

† 16. Acts xx. 23; Heb. xiii. 20; 1 Pet. ii. 25; v. 2, 4. † 17. John ii. 24, 25; xvi. 30.
18. John xiii. 36; Acts xii. 3, 4. † 19. 2 Pet. i. 14. † 20. John xiii. 23, 25; xx. 9.
22. Matt. xvi. 27, 28; xxv. 31; 1 Cor. iv. 5; xi. 26; Rev. ii. 28; iii. 11; xxii. 7, 20.

ὁ μαθητής, ὁ μαρτυρῶν περὶ τούτων, καὶ
 the disciple, he testifying concerning these things, and
 γράψας ταῦτα· καὶ οἶδαμεν, ὅτι ἀληθὴς
 having written these things; and we know, that true
 ἐστὶν ἡ μαρτυρία αὐτοῦ. ²⁵ Ἐστὶ δὲ καὶ ἀλλὰ
 is the testimony of him. Is and also other
 πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα εἰαν γρά-
 many things did the Jesus, which if they should
 φηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον
 be written every one, not even him I suppose the world
 χωρησαὶ τὰ γραφομένα βιβλία.
 to contain the being written books.

24 This is THAT DISCIP-
 PLE, who *both TESTIFIED
 of these things and WROTE
 these things; and † we
 know That His TESTI-
 MONY is true.

25 † And there are many
 other things which Jesus
 performed, which, if they
 should be written, every
 one, † I suppose that not
 even the WORLD itself
 would contain the WRIT-
 TEN BOOKS.

* ACCORDING TO JOHN.

VATICAN MANUSCRIPT.—24. both.
 JOHN.

24. His.

Subscription.—ACCORDING TO

† 25. This is a very strong eastern expression, to represent the great number of miracles which Jesus wrought. But however strong and strange this expression may seem to us of the western world, we find sacred and other authors using hyperboles of the like kind and signification; some instances of which it may be proper to lay before the reader. In Num. xiii. 33, the spies, who returned from the search of the land of Canaan, say they saw giants there of such a prodigious size, that they were "in their own sight as grasshoppers." In Deut. i. 28, cities with high walls round about them are said to be "walled up to heaven." In Dan. iv. 11, mention is made of a tree, whereof "the height reached unto the heaven," and the sight thereof unto the end of all the earth; and the author of Ecclesiasticus, in chap. xlvii. 15, speaking of Solomon's wisdom, says, "Thy soul covered the whole earth, and thou filledst it with parables;" as the world is there said to be filled with Solomon's parables, so here, by one degree more of hyperbole, it is said that the world would not contain all the books which should be written concerning Jesus' miracles, if the particular account of every one of them were given.—Pearce.

† 24. John xix. 35; 3 John 12.

‡ 25. John xx. 30.