

**REVISED
ENGLISH SCRIPTURES
WITH NOTES**

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THE
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Translated from the Greek,

ON THE BASIS OF THE

COMMON ENGLISH VERSION.

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A D V E R T I S E M E N T .

THIS is an incipient or primary revision, and is issued by the American Bible Union, and sent to scholars and others, in order to call forth criticisms and suggestions, which may aid the Final Committee in their work. It is proper to observe that, since the book was prepared for the press, and the INTRODUCTION written, the revision and notes have passed through the hands of another reviser, and a number of changes has been made.

The Board requests that the greatest freedom will be exercised in proposing corrections and improvements. If any person will return a corrected copy to the Rooms of the American Bible Union, 350 Broome St., New York, he will be entitled to a new copy and the cordial thanks of the Union.

WM. H. WYCKOFF,

Corresponding Secretary.

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I N T R O D U C T I O N .

THE Revision of "The Gospel, by John," has been made, as nearly as was practicable, in accordance with the following rules :

"GENERAL RULES FOR THE DIRECTION OF TRANSLATORS AND REVISERS EMPLOYED BY THE AMERICAN BIBLE UNION

"1. The exact meaning of the inspired text, as that text expressed it to those who understood the original scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

"2. Wherever there is a version in common use, it shall be made the basis of revision, and all unnecessary interference with the established phraseology shall be avoided ; and only such alterations shall be made, as the exact meaning of the inspired text and the existing state of the language may require.

"3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected.

"SPECIAL INSTRUCTIONS TO THE REVISERS OF THE ENGLISH NEW TESTAMENT.

"1. The common English version must be the basis of the revision: the Greek text, Bagster & Sons' octavo edition of 1851.

"2. Whenever an alteration from that version is made on any authority additional to that of the reviser, such authority must be cited in the manuscript, either on the same page or in an appendix.

"3. Every Greek word or phrase, in the translation of which the phraseology of the common version is changed, must be carefully examined in every other place in which it occurs in the New Testament, and the views of the reviser be given as to its proper translation in each place.

"4. As soon as the revision of any one book of the New Testament is finished, it shall be sent to the Secretary of the Bible Union, or such other person as shall be designated by the Committee on Versions, in order that copies may be taken and furnished to the revisers of the other books, to be returned with their suggestions to the reviser or revisers of that book. After being re-revised with the aid of these suggestions, a carefully prepared copy shall be forwarded to the Secretary."

Before proceeding to speak more particularly of the Revision now offered to the reader, it may not be improper to present a few remarks upon the *style* of this Evangelist, especially as regards its philological peculiarities.

STYLE OF THE GOSPEL, BY JOHN.

The style of this Evangelist is evidently peculiar; though I can not admit that its peculiarities are exactly what they have sometimes been represented to be. As to its features, in a *philological* point of view, the most striking that I have discovered, are the following:

1. *Exceeding minuteness of description.*—(See ch. 20 : 1, N. b.)—This is easily accounted for, if it be admitted, that John wrote his Gospel long after the publication of the other three, (called

Synoptical;) by Matthew, Mark, and Luke; and that his principal design was to supply facts, both entire narrations and minute particulars, which had been omitted by them. Or, if we adopt the view, that John wrote without any reference to the other Gospels, we may consider this peculiarity as a *personal trait* of this Evangelist.

2. *The use of a very small vocabulary.*—No other Book of the N. T., of equal size, is made up of so few words. It is also worthy of remark, in this connection, that compound words, especially verbs compounded with prepositions, are used very sparingly by John. This peculiarity gives to his style an air of the most charming simplicity—a simplicity which *may* have been either *studied*, or *natural*.

3. *An evident effort to make every thing plain to the reader.*—Hence, the meaning of a term is so frequently explained in a parenthesis, as in ch. 1 : 38, 41, 42. 4 : 25. 9 : 7, &c. Perhaps the lateness of the period at which this Gospel was published, and the fact that many names and phrases, formerly well known, were then passing into desuetude, *may* have given occasion to this peculiarity. Or, John *may* have written for those readers, more particularly, who did not understand Hebrew or Syriac.

4. *A very frequent use of the connective, ovv.* True, the researches of critics have left little room to doubt, that many of these connectives have been intruded by transcribers at a later period, and, accordingly, the rejection of many of them has been recommended; still, this remains as a striking peculiarity of this writer's style. On the other hand, the simple connective, δε, is not so often used by John as by most other N. T. writers.

5. *An uncommon use of tenses.*—As, for instance, the very frequent use of the historical present, and of the compound forms of the imperfect, and perfect. (See ch. 1 : 28. 3 : 23, 28, &c.) Yet I can see no evidence that John ever uses, (as some have alleged,) *one tense instead of another*. On the contrary, the careful reader will see, that, in every case of apparent departure from the common idiom, the tense adopted was the most appropriate that could have been selected.

6. *The occasional use of words in a peculiar sense.*—As, for example, ὁ Λόγος, in ch. 1, which is undoubtedly to be taken in a sense different from what is common, either in sacred or profane writers. But, as I have not recommended any change in the translation of this word, I will not enlarge upon its meaning. I have no doubt but that the English term, *Word*, bears a meaning precisely equivalent to that of the Λόγος of John's first chapter, and not more unusual.

There are, doubtless, other peculiarities; but as they are not properly within the province of the Reviser, they need not be mentioned in this connection. We come now to the Revision itself.

I.—THE REVISED VERSION, AND THE PRINCIPLES ADOPTED IN THE REVISION.

The *Revised Version* has been, of course, the Reviser's most difficult work. Two distinct objects have been constantly before his mind—First, *To make the Version as faithful as possible to the Original Greek*. Second, *To make the style as good as strict fidelity would permit*. Of the emendations proposed, some occur but seldom—others on almost every page, and some, even in almost every verse. For the purpose of avoiding the too frequent repetition of notes, or references to notes, I have thought proper to lay down some general rules, which have been adopted throughout, and which may give the reader, at the outset, an idea of the changes he will constantly meet.

GENERAL OBSERVATIONS ON THE CHANGES MORE FREQUENTLY MADE.

1. In most cases, I deem it unnecessary to offer any apology for omitting the supplied words of the Common Version. If these supplies are not necessary, to convey the true sense of the Original, or to make good English, they are a useless appendage to the Word of God. If they make the Version speak a meaning that is not in the Original, they are positively *hurtful*. I have,

therefore, adopted the following rule—Never to omit any word of the Original, nor to insert any word, or phrase, to which there is nothing corresponding in the Original, unless such supply, or omission, be required by the idiom of our language, or may be evidently necessary to convey, clearly and fully, the undoubted sense of the passage. I extend this rule even to the article. The indefinite English article, *a*, or *an*, to which there is seldom any corresponding Greek, I have sometimes omitted, where it is found in the E. V., because it seemed to be an unnecessary, or *hurtful* supply.

2. Instead of using the Italic character, to indicate what supplies I find it necessary to introduce, I enclose all such words in brackets, for the following reasons—(1) Because the Italic character is not ordinarily used for such a purpose. The Bible is, perhaps, the only book in which supplies are so indicated. In all other English, and in most foreign books, brackets are used for this purpose. (2) Because the Italic character *is* used, in all other English books, for another purpose, namely, to indicate a peculiar emphasis on certain parts of a passage. This is its popular use, and is so nearly universal among us, that it seems to be peculiarly appropriate. *The* and *a*, or *an*, and the personal pronouns, are not properly supplies, if they are inserted merely to satisfy the requirements of our idiom.

3. I distinguish two kinds of *emphasis*—*literal* and *rhetorical*. The latter, referred to in Obs. 2, falls properly within the province of the interpreter, and need not be further noticed at present. The former, which is inherent in the words of the passage, is, in an original work, sufficiently indicated to the eye of the intelligent reader in the words themselves. But this is not true of a translation from the Greek. There are many Greek words that contain, in themselves, an *emphasis*, or relative strength of meaning, which is lost in the translation, from the fact that the English words properly employed in translating them possess no corresponding inherent relative strength. The truth of this remark will at once be obvious to the Greek scholar. With the view of removing this difficulty, at least in part, I have adopted the black letter, and small capitals, to indicate to the eye of the English reader this *literal emphasis*, leaving the Italic character for its more appropriate use. Thus I print—

IN BLACK LETTER—1. *I*, when it translates *εγω*.

2. The personal pronouns of the third person, when they translate *κεινος*, (*that*), in any of its cases.

3. The possessives, which translate *εμος*, *σος*, *ος*, *ημετερος*, *ιμετερος*, &c., when not rendered emphatic by the word, *ουν*.

IN SMALL CAPITALS—1. The personal pronouns of the nominative case, (except *I*), when they translate the nominative of the corresponding Greek pronouns. In like manner, when they translate the Greek accusative before the infinitive.

2. The words used to translate the emphatic oblique forms of these pronouns, *εμου*, *εμοι*, *εμε*, and (when not enclitic) *σου*, *σοι*, *σε*, *ου*, *οι*, *ει*, &c.

3. The personal pronouns of the third person, when they translate *ουτος*, (*this*), in any of its cases.

It is not pretended that the above plan is perfect. It is presented rather as an experiment, in the hope that something more nearly perfect may grow out of it.

4. Some of the Greek tenses are treated, in the Common Version, without any apparent regard to their peculiar force and signification. I have endeavored, throughout, to remedy this defect, as far as practicable, and I hope it will appear that I have, in a great measure, succeeded, at

least in principal, or independent clauses. The following *model* will best explain the principle on which the Revision has been conducted, in this respect.

Present. πιστευω, *I believe, or, I am believing.*

Imperfect. επιστευων, *I was believing, I kept believing, I continued believing, or, (if the English idiom will not admit of either of these,) I believed, like the English imperfect.*

Future. πιστευσω, *I shall, or will believe.*

Aorist. επιστευσα, *I believed, or I did believe, like the English imperfect, as a general rule. Sometimes, however, (rarely in John,) where the context requires it, I believe, (indefinite present,) and, very rarely, I have believed.*

Perfect. πεπιστευκα, *I have believed, or, I have been believing.¹*

Pluperfect. επεπιστευκειν, *I had believed, or, I had been believing.*

PARTICIPLES.

Present. πιστευων, *believing, or, while believing. This participle is also used for the imperfect.*

Future. πιστευσων, *about to believe.*

Aorist. πιστευσας, *believing, on believing, after believing, or, occasionally where euphony may require it, having believed.²*

Perfect. πεπιστευκως, *having believed, or, in some cases, where the idiom requires it, simply, believing. This participle is also used for the pluperfect.*

I prefer to translate the participles literally, when the English idiom will at all admit of so doing. Accordingly, I have often used the participial, instead of the substituted relative clause, because, in such cases, I consider the former more effective and concise than the latter, and equally elegant. In dependent clauses, I have endeavored to carry out the above principles, as far as the comparative poverty of our language will admit. I have also endeavored to correct the frequent inaccuracies of the Common Version in regard to the tense of dependent verbs. In that Version, for example, the *past* is often dependent upon the *present*, or *perfect*, which is, at least, contrary to the present usages of our language. Certain obsolete uses of the subjunctive mood have also been corrected in this Revision.

5. I have frequently changed the Order of words from the Common Version, for one of two general reasons: First, to make the translation agree in this respect with the Original, in cases where I thought that the English idiom would easily admit such agreement. Second, to make the translation conform to the present prevailing usages of the English language. Thus, in ch. 1 : 19, I write "sent from Jerusalem priests and Levites," instead of "sent priests and Levites from Jerusalem," because the former, which is in exact accordance with the Original in respect to collocation, is not only quite as good English as the latter, but is, at the same time, more clear and forcible. On the other hand, in ch. 4 : 29, 39, I write "that I ever did," instead of "that ever I did," because the present usages of our language require this change. I am not sure, but that the rules in respect to change of collocation *might* have been carried even further with advantage.

6. The following miscellaneous changes, the reasons for most of which will be at once obvious

¹ A very rare exception to this occurs in ch. 6 : 25, where the perfect *γεγονας*, follows *ποτε*. In this case, the English idiom will not admit of a literal translation. Hence, I have rendered it aoristically. The German and French translators, with few exceptions, encountering no such idiomatic difficulty, render literally.

² The aorist participle usually describes an action as immediately following another, so as to be *almost* contemporaneous with it; while the present participle describes the act as *continuous*, and *contemporaneous* with another. (See ch. 18 : 1, N. a.)

to the reader, are made so frequently in the body of the Revision, that I have thought best to introduce them to notice in this general manner, in order to avoid the necessity of constantly referring to them in the notes.

Who, for *which*, referring to persons. *That* is sometimes substituted for *who*, or *which*, and *vice versa*. In this I am guided solely by what I understand to be the laws of euphony

Those, for *them*, in the expressions, *them that*, or *them which*.

Will, for *shall*, in a great many cases, to satisfy the requirements of modern usage.

Any one, for *a man*, or *any man*, in the translation of *τις*.

No one, for *no man*, in the translation of *οὐδεις*.

Because of this, or *on account of this*, for *therefore*, in the translation of *δία τούτο*.

Whoever, *whatevcr*, for *whosoever*, *whatsoever*. *Whoever* is, however, hardly admissible.

What, for *that which*, as more concise.

Every one who, or *that*, for *whosoever*, in the translation of *πας δ*.

To, for *unto*, in all cases. See Webster's Dictionary, art. *Unto*.

Till, for *until*. See Webster's Dictionary, art. *Until*.

Into which, *in which*, *to which*, *by which*, *of which*, *on which*, for *whercinto*, *whercin*, *whereto*, *whereby*, *whereof*, *whercon*, (or *whereupon*).

In this, for *herein*.

Of it, (or *its*), *by it*, *in it*, *on it*, (or *upon it*), for *thereof*, *thereby*, *therein*, *thereon*, (or *thereupon*).

But, *and*, or *now*, according to the connection, for *δε*, where this particle is left untranslated in the E. V.

But, for *and*, sometimes, in the translation of *δε*.

And, for *then*, sometimes, in the translation of *δε*.

And, for *but*, in the translation of *καί*.

During, for *at*, in several cases, in the translation of *εν*. See ch. 2 : 23, N. q.

Nor, for *neither*, in many cases where the latter is contrary to modern usage.

Therefore, for *then*, as the translation of *οὖν*, which I would usually so render, even where it is left untranslated in the E. V.—For reason, see ch. 1 : 22, N. x.

7. I have not been able fully to make up my mind, as to whether the changes enumerated below are in accordance with the Rules to which this Revision is subject, or not. I have concluded, however, to propose them in the *Paragraph Edition*, at the end of the Volume. I hope those into whose hands this work may be put for criticism, will freely express their views in relation to the propriety of these changes. They are proposed, because they are considered important.

My, *thy*, for *mine*, *thine*, followed by a noun, as, *my hour*, for *mine hour*, &c.

You, for *ye*, in all cases.

-s, (or *-es*), for *-th*, (or *-eth*), in the termination of verbs in the third person singular of the present indicative, as, *has*, for *hath*, &c.

The adoption of the above changes in the *Paragraph Edition* rendered necessary a few other slight modifications, chiefly in collocation, in order to meet the requirements of euphony, as, "What are you seeking?" for "What seek ye?"—Ch. 1 : 38.

THIS REVISION NOT FINAL.

Those who may feel inclined to censure the Writer of the following pages for having made too many alterations, will, it is hoped, bear in mind, that this Revision is by no means final, and, though no changes, either in the Text, or in the Version, have been recommended, except what

are confidently believed to be improvements, all more or less important, yet any suggestions that may be made by those into whose hands this work may fall, with a view to its further improvement, shall be thankfully received, and candidly considered.

ASSISTANCE RECEIVED IN THE EXECUTION OF THE WORK.

The Author is glad to acknowledge his indebtedness to those gentlemen with whom he has been more immediately associated in revision labors, during the prosecution of this work, for their many valuable and kind suggestions, of which he has availed himself in repeated instances. Valuable aid has also been derived from the Manuscript Revisions of several eminent British Scholars, who have been employed in the work of revision by the A. B. Union. The regulations by which the revision enterprise is conducted, however, do not allow me at present to mention the names of any of the gentlemen referred to above.

II.—THE NOTES.

In regard to the notes, I will simply remark, that it has been my aim to make them as short and concise as I could, consistently with perspicuity. I have endeavored also to avoid all discussions of points purely *theological*, or pertaining only to the department of *interpretation*. If these endeavors have not been entirely successful, I hope the candid reader will, at least, find evidence to satisfy him that the Author has *tried* to divest his work of every thing of a partisan or sectarian character. It has been my aim also, in accordance with the rules of the Union, to account for every change proposed, either in the Notes, or in the *General Observations* contained in this introduction. The citations of authorities might in many cases have been much more copious, had this been deemed necessary. Enough, it is hoped, have been given to satisfy the candid inquirer, on questions of minor importance; while, on questions likely to be controverted, the array of authorities is much more extensive.

III.—THE COMMON ENGLISH VERSION.

The Common English Version, (or, as it is commonly called, King James' Version,) in this work, is printed from the American Bible Society's pica edition of 1851 (41st). No intentional variations from this have been made, except that a very few evident typographical errors have been corrected. This last remark applies equally to the Greek Text of the Bagsters, as printed in this work.

IV.—THE GREEK TEXT ADOPTED IN THIS REVISION.

According to the Rules, given above, "Bagster & Sons' octavo edition of 1851," "with known errors corrected," is the standard Greek Text. (See 1st Special, and 3d General Rule.) This edition of the Greek Text is that of Mill, which is almost an exact reprint of Stephens' Third Edition, (folio, 1550,) and differs but slightly from the Second Elzevir Edition, or *Textus Receptus*. It would be, perhaps, useless to trace the history of this Text, which is well known to most readers. It is sufficient to say, that the *Textus Receptus* differs in but a few places from the *Editio Princeps* of Erasmus, or first printed edition; and that those few differences were the result of but a small increase of facilities in the department of textual criticism. Now, it is well known, that the *Editio Princeps* was made from a very small number of Manuscripts, and those *all* of comparatively recent date. It is equally well known that Stephens' Third Edition, of which Mill's is so nearly an exact copy, and also the Elzevirs, were printed before the discovery of a single one of the very

ancient Manuscripts. The *Textus Receptus*, therefore, is almost exclusively based upon Manuscripts that are known to have been written during the middle ages; few, if any, of them dating further back than the tenth century. Yet there are two existing Manuscripts of the greater part of the N. T. (*B & C*) that are generally admitted by the learned to have been written either before, or during the fifth century, while many others are vastly superior in age to any one known to Erasmus or Stephens. Besides, the varieties of reading between the different Manuscripts, especially between the more ancient, and modern ones, are very considerable, and sometimes important. Need it be wondered at, then, if all those earlier printed editions are found to contain "known errors?" It is certain that the more modern editors have unanimously agreed, that the Received Text contains a great number of errors and imperfections, though they may not have entirely agreed in determining what they are. And perhaps it may not be improper to remark, that the slowness of the earlier editors and critics to adopt the readings of the more ancient Manuscripts, however well sustained internally, affords at least a ground of suspicion that there was in the minds of those editors and critics a very considerable amount of prejudice in favor of readings whose sole recommendation, above others, was, that they had happened *first* to see the light of modern times. Indeed, there are scholars, even at the present day, who avow the conviction, that the Common Greek Text ought to be *reverently* handled, even in comparing it with the most ancient Manuscripts, because, as is alleged, it is *the* Text that has been furnished us by Divine Providence. Such persons seem to forget, that the same Providence who watched over the labors of an Erasmus and a Stephens, also presided over those of a Griesbach, a Scholz, a Tischendorf, and a host of other critics, who have since opened up, and made available, vast stores of critical apparatus, that were not even known to exist two hundred years ago. It is a remarkable fact, that, though Mill had the various readings of a great multitude of Manuscripts before him, and has noted them in his margin, yet, in his critical Text, he has made but one intentional alteration from the third edition of Stephens (see Bagsters' Preface). Perhaps some may feel disposed to explain this singular fact, by alleging the extreme accuracy of Stephens' Edition, and the evident purity of the sources whence it was drawn. But by far the more plausible explanation is found in the well known prevalence, in that age, of a veneration, almost superstitious, for the earlier printed editions; which inclined all the earlier editors to make their variations from them as few as possible. It can not be denied, however, that the influence of the superstitious veneration, alluded to above, has now in some measure subsided, and is fast dying out; so that one may confidently predict, that, within another quarter of a century, the Christian world will regard the readings of the *Vatican*, *Ephrem*, or *Alexandrian* Manuscript, as, at least, *equal* in authority to those of either of the four or five consulted by Erasmus; in preparing his first printed edition. Nay, more, that these very ancient Manuscripts, and others like them, will, from the evident care employed in their transcription, and other internal marks of their fidelity, and from their evident independence of each other, command an influence, which hundreds of those executed by the monks of the dark ages, (many of them in slavish subserviency to one common original,) will not exert.

As it is the desire of the A. B. Union, that known errors in the Text that is made the basis of their operations should be corrected, I have conceived it to be my duty carefully to compare the results of the labors of the various critics who have produced new and corrected editions of the Greek. Of those most constantly consulted are Griesbach, Scholz, Lachmann, Tischendorf, Hahn, Knapp, Theile, and Bloomfield. Others have been consulted occasionally on the more difficult places. Of all these, more deference has been paid to Tischendorf than to any other single one, as I can not but regard his stereotype edition, (of 1850,) as the best copy of the Greek Testament that has thus far been produced. And here it is but proper to acknowledge,

that, for the purpose of saving time, the references to many of these editions are made, in this work, on the authority of Bagsters' margin, or, more frequently, of Stier and Theile's Polyglotten-Bibel, which has been found, from actual observation, to be very accurate, and to which I am glad to acknowledge my indebtedness for much and valuable information on this branch of the subject. Besides the authors already mentioned, Mill, Birch, Meyer, Alford, Kuinzel, De Wette, and a few others, have been constantly consulted, as far as their writings bear upon the state of the Text. Meyer's commentary, especially, has been found to contain much valuable matter in a convenient form. Tischendorf's *fac-simile* editions of the *Ephrem* and *Parisian* Manuscripts have also been consulted occasionally.

According to the Rules already referred to, two things appear to be certain—1. That the Reviser is expected to correct, (or, at least, to recommend in his notes that they be corrected,) all the "known errors" in Bagsters' edition of Mill's Testament.—2. That the Reviser is left to judge, from the best light he can obtain, what *are known errors*. This discretionary power has occasioned no small difficulty in the prosecution of this work. I suppose a *known error* may be defined to be "any reading which the Reviser may feel perfectly satisfied, from the evidences before him, is not in accordance with the autograph of the first penman." But here a difficult question presents itself—How shall the Reviser make up his mind, in relation to a proposed reading? There are several ways in which this *might* be done.—1. By examining, for himself, all the original sources of evidence. This, in the present instance, no reasonable person could expect, nor would it, under any circumstances, be necessary or desirable.—2. By adopting those emendations in which all the learned editors agree, and rejecting all others. This plan is certainly very simple and convenient, and its adoption would relieve one of a great load of responsibility; but I have not seen my way quite clear to adopt it, for the following reasons—(1) Because, if *unanimity* be the object sought after, it is by no means attained in this way; since, not only Mill, but Stephens, and, in most cases, Erasmus, Beza, and the editors of the Elzevir and Complutensian Editions, are disregarded in the application of this rule; for these all substantially agree, except in the Apocalypse, of which the Complutensian, and earlier Erasmian copies are known to differ. Now here is quite an array of learned names, substantially sustaining the readings of the *Textus Receptus*. The readings of that copy are also sustained by a limited number of inferior Manuscripts. Who, then, shall say that any *definite* number of names shall suffice to set their authority aside? Certainly, absolute unanimity can not be claimed in favor of even a single reading differing from the Received Text.—(2) Because, in carrying out this plan *consistently*, it would be impossible to make any important emendation whatever; for, there is scarcely a reading of the Received Text that is not supported by one or more learned names. Indeed, Mill ought by no means to be excluded from the list of judges; for he was not only a man of great learning and laborious research, but, as has been remarked above, he had access to a multitude of various readings that were unknown to some of the earlier editors, yet he made but one intentional alteration from the copy by which he collated. If, then, any important use is to be made of the labors of scholars in the department of textual criticism, for the last two hundred years, it seems necessary to adopt some more liberal rule than this.—3. By adopting those emendations only which are recommended by scholars enjoying superior facilities for arriving at a just conclusion. This is, no doubt, the foundation on which the preceding rule is based. The rule itself might, however, be carried much further than has been done hitherto. Thus, Mill, Bengel, Griesbach, Michaelis, Schulz, and Scholz, were destitute of some of the very best authorities in textual criticism. Ought, therefore, it may be asked, their judgment to be considered equal in authority to that of Lachmann, Tischendorf, or Theile? This is an important question, and certainly ought

to have its due weight in determining the genuineness of a proposed reading.—4. By examining the grounds on which each editor bases, and the authorities by which he supports, his preference for a given reading. This is an excellent plan, and should be followed as far as is practicable. But many editors have given their readings without specifying the grounds of the same, unless, perhaps, in terms too general to be satisfactory. Besides, we who are not personally conversant with Greek Manuscripts, are, in a measure, incompetent to judge of their respective merits. In determining such questions, we can not do better than to defer to the riper judgment of those whose lives have been devoted to such pursuits. At the same time, in judging of the relative degrees of authority of different Manuscripts, there are certain general common-sense principles which all, acquainted with the known facts, may safely venture to apply. Thus, if the very great antiquity of any Manuscript be universally acknowledged, its relative value, as an authority, is thereby enhanced, other circumstances being equal. If, besides, it be universally acknowledged, that the transcriber evidently employed great care and skill in the execution of his work, its value is still further enhanced by this circumstance. And if it be true also that its readings are, in the main, in accordance with the most ancient versions, this is an additional circumstance in its favor. Now, it will not be denied, that some Manuscripts are of much greater authority than others; and it is on this ground mainly, though not exclusively, that most of the variations from Bagsters' Text, proposed in the following pages, are based. It is well known that there are, at least, two distinct classes of Greek Manuscripts, called *Recensions*—the *Alexandrine*, (including those by some called the *Western*.) and the *Constantinopolitan*. All the very old Manuscripts, including the Vatican (*B*), and the Ephrem (*C*), belong to the former Recension. It is, perhaps, equally well known, that Textual Critics have long been divided in their judgment as to the relative merits of these two Recensions. Of those who have favored the Constantinopolitan Manuscripts, perhaps Matthæi and Scholz are most conspicuous; while, of those who favor the other Recension, Lachmann and Tischendorf are prominent. I will not now rehearse the arguments for either side, but simply express the settled conviction, that the more ancient Manuscripts, though they are by no means to be considered infallible, are nevertheless by far more reliable than those of more modern date. I have, therefore, frequently recommended the adoption of a reading condemned by Scholz, Matthæi, Bloomfield, and others of the same school, but recommended by Griesbach, Lachmann, Meyer, and Tischendorf, giving the preference, in all cases in which I could only decide by authority, to the three last named, for the simple reason that their facilities for obtaining accurate and thorough information, on such questions, are believed to have been superior to those of almost any other.

I have, therefore, been governed by the following rules, in determining the State of the Text—1. I have not ventured to entertain a doubt as to the genuineness of a reading, which may have been impugned by only a single critic; neither would I, *in any case*, recommend the adoption of a merely conjectural emendation, however plausible.—2. When a majority of the leading editors, *including the more recent ones*, have decided in favor of a reading, I recommend its adoption, unless I can discover some pretty strong internal evidence against it.—3. When a respectable number of the more recent editors, especially of those who are known to favor the Alexandrine Recension, agree in adopting a reading, I have endeavored to examine the evidence, both external and internal, for and against it, and have decided accordingly.—In recommending the adoption of a new reading, I have made it a rule, whenever the change seemed to be of much importance, to give my reasons in the accompanying note, otherwise it has been deemed sufficient to quote the authorities simply. It must be added, however, that sometimes it is recommended, that a reading condemned by some of the latest and best critics be retained, simply because the

internal evidence was thought to be strongly in its favor, while the external evidence was not *wholly* opposed. Thus I have endeavored to avoid both extremes; and, however numerous, in the judgment of others, may be the faults of the present work, in this respect, the reader may rest assured, that the plan has been laid and executed with an honest intention; and, as to any error of judgment that may appear, he will find little difficulty in laying the blame where it properly belongs.

V.—QUESTIONS LAID OVER FOR FURTHER CONSIDERATION.

Many amendments have been suggested to my mind, in the progress of this revision, which, though they seemed well worthy of consideration, I did not feel quite ready to adopt. These have been laid over for further consideration. Some of them are of such a nature that they fall more particularly within the sphere of the labors of other Revisers, since the words in question occur more frequently in the portions assigned to them than in this Gospel.

1. Should *ἐπιθυμία* be rendered, (as it usually is in the Common English Version,) *lust*, or, simply, *desire*, leaving it to be determined by the context what kind of desire is meant? This word *might* be rendered *desire* in every case of its occurrence, without injury, and this rendering *might* be given to *it* exclusively. It is also worthy of consideration, whether *lust* is not more restricted in its popular use at the present day, than *ἐπιθυμία* ever is, even by the context. This word occurs but once in this Gospel, ch. 8 : 44.

2. Should *πορνεία* be rendered, (as it always is in the Common English Version) *fornication*, or, in a more general sense, *uncleanness*, as including all kinds of violations of the law of chastity? It is certain that in Matt. 5 : 32. 19 : 9, this word refers to *adultery*, as also in most cases where it is to be taken in a figurative sense. In all these cases it is, of course, improper to translate it *fornication*. It is certainly well worth our consideration whether the general term, *uncleanness*, would not, in nearly all cases, convey the mind of the Spirit better than any other. This word occurs but once in this Gospel, ch. 8 : 41.

3. Is it practicable to make use of the quotation marks in the translation of the Scriptures? In favor of the affirmative it is said, that we not only have a right, but it is our duty, to punctuate the translation, though the Greek originally had no punctuation, and was not even divided into words; but we have as good a right to make quotation marks as periods, or notes of interrogation, since the former are a part of our regular system of punctuation. To this it may be replied—(1) That all punctuation is, more or less, of the nature of a commentary; and that even so much of commentary ought to be avoided in a translation, if it is possible to dispense with it.—(2) That while custom absolutely requires us to use periods, commas, &c., no such requirement exists in regard to quotation marks. Therefore, if we use these, we comment on the text more than is necessary. I hope this question will receive a due share of the attention of revisers.

4. Should the perfect tense of the neuter verb ever be formed by the auxiliary, *to be*? For myself, I confess my ear is not offended by such expressions as, *I am come, he is gone, he is fallen asleep, &c.*, and I would have no objection to the use of such forms, unless in violation of the laws of euphony. But it seems to be the general preference of Grammarians, at the present day, to discard this mode of conjugation altogether, as a Gallicism. As this is a matter that can easily be attended to hereafter, I have thought best to make no changes at present, except those that euphony and the sense of the passages seemed to require.

5. Should *ὁ Χριστός* be rendered, *the Anointed*, or *the Messiah*, or *the Christ*? I am satisfied that it should never be rendered simply, *Christ*; for, though *Χριστός*, without the article, was used by

all the Writers of the N. T. as a strict proper name, I do not believe that *ὁ Χριστός* ever entirely loses its etymological significance as an appellative = *The Anointed One*. Accordingly, I have uniformly, in this work, rendered this expression, *the Christ*. (An *apparent* exception occurs in ch. 1 : 41, which see.) But the question is, Would it not be better to substitute the English word, *Anointed*, or the Hebrew word, *Messiah*,—the former, as conveying to the reader at once the meaning of the word, as an appellative,—the latter, as being already familiar from its frequent occurrence in the O. T.? There is, perhaps, a certain *harshness* in the expression, *the Christ*, that does not belong to either of the others. This question is, I think, well worthy of careful consideration.

6. Should *ὁ Σατανας* be rendered, *the Accuser*, or, (as it always is in the Common English Version,) *Satan*? It is, I believe, universally conceded that *ὁ Σατανας*, and *ὁ Διαβολος*, *the Devil*, are synonymous. In view of this fact, it is much to be doubted whether the former should not either be rendered, according to its literal import, *the Accuser*, which would distinguish it from its synonym, *ὁ Διαβολος*, or, like the latter, *the Devil*, applying the same English word to both. Or there is still another way in which the matter might be disposed of. Both these words might be translated, *the Accuser*, which would convey to the reader a just idea of their common meaning. Both *Satan* and *the Devil* are objectionable on the ground that they are not proper *translations*, but rather *transfers*, and both assume, in the mind of the English reader, the character of proper names. The former is further objectionable, on the ground that it does not admit the article. This word occurs but once in this Gospel, ch. 13 : 27. I hope the subject will be thoroughly sifted by other revisers.

7. Should *δαμονιζουμενος* be rendered *demonized*, or, *possessed of a demon*, or, *having a demon*, or, *demoniac*? It is evident from ch. 10 : 20, 21, of this Gospel, that this word is = *εχον δαμονιον*: but, as *demonize* is a word in good use, and undoubtedly means exactly what the Greek term does, it is well worth while to consider whether those passages in which this word occurs may not be much simplified by a literal translation. This word occurs, in this Gospel, only in the passage cited above.

8. How should *ἅγιος*, and its derivatives, be translated? Many good scholars are of opinion that *ἅγιος* properly means, *saered*, or *consecrated*, while *holy*, if, indeed, it ever has this meaning, is not only a *secondary*, but a *very unusual* meaning of the term. This is a very important question. But, as this word occurs but *five times* in this Gospel, while its occurrence is very frequent elsewhere, I have preferred to suspend the examination till a future occasion, hoping that, in the mean time, other revisers may give their views in relation to it.

9. How should *αιων* be translated? This word is seldom translated literally in the Common English Version. It is often translated *world*, confounding it with *κοσμος*, which should, if possible, be avoided. I am under the impression that it *may* be possible to give a literal rendering almost, if not quite, always, though this would require great care and circumspection. I have changed the translation in this work, only in some negative clauses where *εις τον αιωνα* preceded by *ου, μη,* or *ου μη,* is rendered *never*, in the Common Version. I hope that at the proper time this whole question will be thoroughly sifted.

10. How should *χαρις* be rendered? It is, I think, doubtful, at least, whether the idea of *freeness* is in this word, or not; but this idea is, I apprehend, inherent in the word, *grace*. Now is it not well worth while to inquire whether *kindness*, or *favor*, or some equivalent term, would not be better than *grace*, to translate this word. The term occurs only three times in this Gospel, ch. 1 : 14, 16, 17, all in the same connection, for which reason, I prefer to make no change for the present.

11. How should *ανακεισθαι, αναπικτειν, (επιπικτειν, ch. 13 : 25,)* be translated, when spoken of the

posture observed at meals?—No little effort has been made in the hope of finding some simple term that would convey to the English reader an exact idea of the meaning of these terms, but hitherto without success. I am not without hope, however, that the united efforts of the different revisers who may in future examine these terms, may meet with better success. Certainly it is desirable, at least, to improve the Common Version in this particular.

12. There are several prepositions of which I have changed the rendering in some cases, where it was evident that the precise sense was not conveyed in the Common Version. And the question is becoming in my mind every day more important, whether we ought not in very many other cases to be more *literal* in the rendering of prepositions, especially of those which are often used in precisely opposite senses, as *eis*, *into*, and *ex*, *out of*. Thus, I have rendered *ex tou ouranou*, *out of heaven*, in ch. 3 : 13, because the contrast of *eis* and *ex* is there unmistakable ; and, perhaps, these prepositions in connection with *ouranos* might always be literally rendered, in perfect consistency with our idiom. This is, however, a delicate subject, and I prefer not to be hasty in a matter of so great importance.

VI.—CONCLUDING REMARK.

It would, doubtless, be too much to hope, that, in a work of this character, no mistakes will be found. Still, the effort has been, to make the book as faultless, in this respect, as the nature of the case admits of. It is confidently hoped, that those who may discover errors, especially in the citations, will find it more agreeable to their own feelings to point them out to some one who may see to their prompt correction, than to make them the subject of fruitless cavil. *This* I am sure they will not do, if they have confidence in the Author's sincerity.

ALPHABETICAL

LIST OF THE PRINCIPAL ABBREVIATIONS,

AND THE

WORKS MOST FREQUENTLY CITED.

 This List does not contain the names of many of the Authors cited from Booth, at the end of note a, ch. 1 : 25, to which the reader is referred.

Aeth. (Aethiop.)—Aethiopic Version. Made from the Septuagint. Author and date unknown. Cited from Mill, and others.	Aret.—Aretus. Cited from Meyer.
Alf.—Alford's Greek Testament. London, 1849.	Aug.—Augustini Opera. Paris, 1685.
All.—Allioli's German Version. New York, 1848.	Baur. Cited from Meyer and Olshausen.
Amb.—Ambrosii Opera. Paris, 1686. Cited, generally, from Meyer.	Beng.—Bengel's Gnomon. Tubinga and London, 1850.
Apoll.—Apollonius. Cited from Meyer.	Bent.—Bentley. Cited from Penn.
Arab.—Arabic Version. Cited from Mill, Walton, Meyer, and others.	Beza's Latin Version. Junius' Edition, St. Gervasius, 1607.
	B. Crus.—B. Crusius. Cited from Meyer, and others.
	Berl. B'b.—Berlenburger Bibel. Cited from the Polyglotten-Bibel.
	Birch's Four Gospels. Havnia, 1788.

- Bleek. Cited from Meyer.
- Blo.—Bloomfield's Critical Digest. London, 1826.
- " Greek Testament. Boston, 1837.
- Booth's Pædobaptism Examined. London, 1829.
- Buttm.—Buttmann's Greek Grammar. Robinson's Translation. Andover, 1833, and New York, 1851.
- Bos' Greek Ellipses. Glasgow, 1813.
- Bynæus. Cited from Bloomfield.
- Calmet's Dictionary, and Fragments. London, 1830.
- Calv.—Calvin's Commentary on John. Tholuck's Edition. Berlin.
- Camp.—George Campbell's Four Gospels. Andover, 1837.
- Casaub.—Casaubon. Cited from Meyer, and others.
- Cassiod.—Cassiodorus. Cited from Meyer.
- Cast.—Castalio's Latin Version. Leipsic, 1750.
- Catenæ Ed.—Editions of the Catena. Cited from Bloomfield, and others.
- Chrys.—Chrysostom's Works. Paris, 1718.
- Clemens. Cited from Middleton.
- Const. Apost.—Constitutiones Apostolicæ. Cited from Bloomfield, Meyer, and others.
- Copt.—Coptic Version. Cited from Mill, Meyer, and others.
- Corn. a Lap.—Cornelius a Lapide's Commentary on the Four Gospels. Antwerp, 1660.
- Cosmas. Cited from Meyer.
- C.—Cranmer's English Version. From Bagsters' English Hexapla.
- Credn.—Credner. Cited from Meyer.
- Cypr.—Cyprian's Works. Cited from Meyer.
- Cyr.—Cyril. Cited from Meyer, and others.
- De W.—De Wette's German Version. Heidelberg, 1839.
- " Commentary on John. Leipsic, 1846.
- Dodd.—Doddridge's Family Expositor. Amherst, 1833.
- Drusius. From Critici Sacri. London, 1660.
- Dubois' (Bishop) Revised Edition of the Rhemish Testament. Utica, 1831.
- Dt.—Dutch Version. New York, 1850. Some of the citations are made from an old Amsterdam Edition, without date.
- E. V.—Common English, or King James' Version. American Bible Society's Edition, 1851. Sometimes quoted from Bagsters' Hexapla, from which the marginal readings are all taken.
- Erasm.—Erasmus' Latin Version. Edition of 1516.
- " Commentary on John. Basle, 1519.
- Eusebius' History. Cited from Meyer, and others.
- Euth.—Enthymius' Commentaries. Cited from Bloomfield, Meyer, and others.
- Faxardus, Petrus. Cited from Mill.
- Fr. O.—French Version of Ostervald. British and Foreign Bible Society's Edition.
- Fr. S.—Swiss French Version. Lausanne and Lyons, 1849.
- Fr. M.—French Version of Martin. American Bible Society's Edition, 1852.
- Fr. G.—Geneva French Version. Edition of 1805, revised by the A. B. Society, 1826.
- Fr. B. and L.—French Version of Beansobre and Lenfant. Amsterdam, 1718.
- Fr. Verss.—French Versions, including the first four mentioned above.
- G.—Genevan English Version. From Bagsters' English Hexapla.
- Germ.—German Version of Luther. New York, 1848. Some times from the Polyglotten-Bibel.
- Glass' Works. Cited from Bloomfield, and others.
- Gill's Commentaries. Philadelphia, 1811.
- Goth.—Gothic Version. Cited from Mill, and others.
- Goss.—Gossner. Cited from the Polyglotten-Bibel.
- Green, T. S. Grammar of the N. T. Dialect. London, 1842.
- Griesb.—Griesbach's Greek Testament. Cited from Theile's Knapp, Bagsters' Mill, and the Polyglotten-Bibel.
- Grotius' Annotations on John. Amsterdam, 1641.
- Hæn.—Hænlein's Introduction to the New Testament. Cited from Kuinœl.
- Hahn's Greek Testament. Cited, generally, from the Polyglotten-Bibel.
- Heinsius. Cited from Middleton.
- Hieron.—Hieronymus. Cited from Meyer, and Bloomfield.
- Homburg. Cited from Meyer.
- Hoogev.—Hoogeven. Cited from Hermann's Viger.
- It.—Italian Version of Diodati. Bagsters' Edition.
- Jansen. Cited from Meyer.
- Jahn's Biblical Archæology.
- Juvenus. Cited from Bloomfield, and others.
- Kend.—Kendrick's Revision. Philadelphia, 1842.
- Kenr.—Kenrick's (Bishop) Four Gospels. New York, 1849.
- Kist.—Kistemaker. From the Polyglotten-Bibel.
- Klee. Cited from Meyer.
- Kling. Cited from Meyer.
- Knapp's Greek Testament. Theile's Revised Edition. Leipsic, 1852. Cited sometimes from the Polyglotten-Bibel.
- Krabbe. Cited from Meyer.
- Kühn.—Kühner's Greek Grammar. Edwards and Taylor's Translation. Andover, 1844.
- Kuin.—Kuinœl's Commentary on John. London, 1835.
- Kyphe. Cited from Parkhurst, and others.
- Lach. (Lachm.)—Lachmann's Greek Testament. Berlin, 1846.
- Lampe. Cited from Bloomfield, and others.
- Lange. Cited from Meyer.
- Latin Verss.—Latin Versions, including all those described in this list.
- Leo. Cited from Meyer.
- Le Clerc. Cited from Middleton.
- Lennelavins. Cited from Middleton.
- Liddell and Scott's Greek Lexicon. New York, 1846.
- Lightfoot's Horæ Hebraicæ. Cited from Bloomfield.
- Lücke. Cited from Meyer, Bloomfield, and others.
- Lus.—Lusitanian, or Portuguese Version. From Bagsters' Polyglott. This must not be confounded with the Portuguese Version described below. *This* is a version of the Latin Vulgate; *that* is a literal and very faithful translation from the Hebrew and Greek.

- Luther's Commentaries. Cited from various authors.
 Maier. Cited from Meyer.
 Marsh (Bishop). Cited from Penn.
 Maldonat.—Maldonatus. Cited from Meyer.
 Matthæi's Greek Testament. Riga, 1784.
 Meyer's Greek Testament. Göttingen, 1829.
 — Commentary on John. Göttingen, 1852.
 Meursius. Cited from Middleton.
 Michaelis. Cited from Bloomfield.
 Midd.—Middleton's Doctrine of the Greek Article. New York, 1813.
 Mill's Greek Testament. Leipsic, 1723.
 Morus. Cited from Meyer.
 Murd.—Murdoch's Translation of the Syriac. New York, 1852.
 Nary's Version. Edition of 1718.
 Newc.—Newcome's Version. Dublin, 1796.
 Nonnus' Metrical Version. Cited from various authors.
 Origen's Works. Paris, 1733.
 Ols.—Olshausen's Commentary on the Gospels. Edinburgh, 1849.
 Papias. Cited from Penn, and others.
 Parkh.—Parkhurst's Greek Lexicon.
 Passow's Greek Lexicon. Leipsic Edition.
 Paulus' Commentaries. Cited from Meyer, Kuinœl, and others.
 Pearce (Bishop). Cited from Bloomfield, and others.
 Penn's New Covenant, and Annotations. London, 1837.
 Port.—Portuguese Version, by the Bishop of Batavia.
 Philo. Cited from Middleton.
 R.—Rhemish Version. From Bagsters' English Hexapla.
 Rob.—Robinson's Greek Lexicon. Boston, 1836, and New York, 1850.
 Rosenm.—Rosenmüller's Scholia on the New Testament. Norimberga, 1827.
 Scaliger. Cited from Middleton.
 Schœttgen. Cited from Bloomfield, and others.
 Scholz' Greek Testament. From Bagsters' English Hexapla.
 Schott's Latin Version. Leipsic, 1825.
 Schweitzer. Cited from Meyer.
 Scott's Commentary. Philadelphia, 1852.
 Sedul.—Sedulius. Cited from Meyer, and others.
 Semler. Cited from Kuinœl.
 Sept.—Greek Version of the Seventy.
 Seyffarth. Cited from Meyer.
 Sharpe's Version. London, 1844.
 Spencer's New Testament. New York, 1847.
 Staüdlin. Cited from various authors.
 Stier. Cited from Meyer and others.
 Stolz' German Version. Hanover, 1804. Cited sometimes from the Polyglotten-Bibel.
 Sturz. Cited from Middleton.
 Swed.—Swedish Version. Brit. and For. Bible Society's Ed.
 Symmachus. Cited from Parkhurst.
 Syr.—Syriac Version (Peschito). Bagsters' Edition.
 Syr. Hieros.—Jerusalem Syriac Version. Cited from Birch.
 Tatian's Harmony of the Gospels. Cited from Bloomfield.
 Tertull.—Tertullian's Works. Leipsic, 1853.
 Text. Rec.—The Received Greek Text.
 Tisch.—Tischendorf's Greek Testament. Stereotype Edition. Leipsic, 1850.
 Tittm.—Tittmann's Meletemata Sacra. Cited from Kuinœl.
 Theile's Revision of Knapp's Greek Testament. Fourth Stereotype Edition. Leipsic, 1852.
 Theodorus Mopsu.—Theodorus Mopsuestenus. Cited from Bloomfield.
 Theodotion. Cited from Parkhurst.
 Tholuck. Cited from Meyer, and others.
 Trem.—Tremellius' Latin Version of the Syriac. Junius' Edition. St. Gervasius, 1607.
 Trollope's *Analecta Theologica*. London, 1842.
 — Greek Grammar to the New Testament. London, 1842.
 T.—Tyndale's Version. From Bagsters' English Hexapla.
 Van Ess' German Version. Hildburghausen, Amsterdam, and Philadelphia, 1845.
 Vat. (Vatab.)—Vatablus' Latin Version. Salamanca, 1584.
 Viger, de Idiôtismis. Fourth Edition, (Hermann's,). Leipsic, 1834.
 Vulg.—Latin Vulgate. From the Polyglotten-Bibel, and Bagsters' Polyglott.
 Webster's Dictionary.
 Wakefield's New Testament, and Notes. Cambridge, 1820.
 Wegsch.—Wegscheiderus' Introduction to the Gospel of John. Cited from Kuinœl, and Meyer.
 Wells. Cited from Middleton.
 Wesl.—Wesley's Translation and Notes. New York, 1850.
 Wets.—Wetstein. Cited from various authors.
 W.—Wiclif's Version. From Bagsters' English Hexapla.
 Weisse. Cited from Meyer.
 Winer's Grammar of the New Testament Idiom. Leipsic, 1844.
 Wolf's *Curæ Philologicæ et Criticæ*. Basle, 1741.
 Worcester's Dictionary. Boston, 1846.
 Zigerus. From the *Critici Sacri*, London, 1660, and Meyer.

THE HOLY GOSPEL. BY JOHN.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. I.	CHAP. I.	CHAP. I.
IN THE beginning was the Word, and the Word was with God, and the Word was God.	ἘΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος.	IN THE beginning was the Word, and the Word was with God; and the Word was God.
2 The same was in the beginning with God.	2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.	2 HE was in the beginning with God.
3 All things were made by him; and without him was not any thing made that was made.	3 Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν.	3 All things were made by him; and without him was not even one thing made that hath been made.
4 In him was life; and the life was the light of men.	4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων,	4 In him was life; and the Life was the light of men.
5 And the light shineth in darkness; and the darkness comprehended it not.	5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.	5 And the Light shineth in the darkness: and the darkness comprehended it not.

* The *ἄγιον* of this Title certainly belongs to *Εὐαγγέλιον*, not to *Ἰωάννην*.—As it is universally conceded, that the *Titles* of the Books of the N. T. were not given by inspiration, and, as I consider simplicity, in such matters, the height of ornament, I would prefer that adopted by Scholz, which I would translate, "The Gospel. By John."

† Vulg., W., C., R., Cast., Germ., take *Θεός*, in this clause, as *subject*, and *ὁ λόγος* as *predicate*. Most interpreters, however, with the E. V., reverse this order. Tyndale first adopted this course; but Coverdale, in revising Tyndale, rejected his correction of this clause. The collocation favors the more ancient, while the sense seems to favor the more modern, rendering. The whole question turns, I apprehend, upon whether *Θεός* is here used as a proper name, or not. If it is a proper name, the absence of the article does not, (as has been supposed by some,) afford any evidence in favor of the Common Version; for proper names are often, and properly, *anarthrous*. See I John 2 : 22; 4 : 15; 5 : 1, 5, where *Ἰησοῦς*, without the article, is used precisely as *Θεός*, (if a proper name,) in this verse. But if *Θεός* is not a proper name, it *must*, in this case, be taken as the *predicate*, for, though this word is used a few times *indefinitely*, as the subject of a proposition, (as in 2 Cor. 5 : 19. Gal. 2 : 6; 6 : 7. 1 Thess. 2 : 5. [1 Tim. 3 : 16],) yet those sentences are all different in their structure from this. We can say, for example, "A God is not mocked;" but we can not say, "A God was the Word." Hence, we have only to determine whether *Θεός* is here to be taken *definitely*, or *indefinitely*. After a careful and somewhat extended examination,

I am pretty well convinced that this word, with the article, is *always definite*, without it, *always indefinite*. I take the meaning to be, simply, "the Word was a *Divine Being*;" but, as this is the more obvious meaning of the E. V., "the Word was God," I would not at present propose any change. I hope to give this subject a more thorough investigation at a future time, and in a connection where the discussion of it more properly belongs.

‡ *The same* is, properly, *ὁ αὐτός*. I believe there is no passage in the N. T. in which *οὗτος* may not be translated, *this, this man, or he*. Accordingly, I have, in all cases, confined myself within these limits, selecting one or the other word, according to the connection, or the requirements of *euphony*. For the device adopted to indicate different degrees of emphasis in the pronouns, see Gen. Obs. 3.

§ *Οὐδε* is rendered *not even*, in the E. V., ch. 21 : 25. Matt. 6 : 29. I Cor. 11 : 14.—There are several other passages in which I would so render it.—*Ἐν* is rendered *one thing*, in ch. 9 : 25. Luke 18 : 22. Phil. 3 : 14. 2 Pet. 3 : 8.—Wesl. (*not one single thing*); Dodd. (*not so much as one single being*); (Camp. (*not a single creature*)); Trem. (*ne una quidem res*); Schott (*ne ullum quidem*). "*Οὐδε ἐν* has an intensive force." (Blo.)

* See Gen. Obs. 4.—Vulg., Calv., Beza, Eras., Trem., Schott, Beng. (*factum est [sit]*). "Præteritum, *γενετο*, sonat quiddam magis absolutum quam Aoristus, *εγενετο*." (Beng.)—It., Fr. O.,—S.,—M.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
6 There was a man sent from God, whose name <i>was</i> John.	6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης.	6 There was a man, ^e sent from God, ^h his name was John.
7 The same came for a witness, to bear witness of the Light, that all <i>men</i> through him might believe.	7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ.	7 ^h He came for ¹ testimony, ^h that he might ¹ testify of the Light, ^h so that all ¹ might believe ^m through him.
8 He was not that Light, but <i>was sent</i> to bear witness of that Light.	8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.	8 ^h He was not ^o the Light; but <i>was sent</i> ^h that he might ¹ testify of ^o the Light.
9 <i>That</i> was the true Light, which lighteth every man that cometh into the world.	9 ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.	9 The true Light, which enlighteneth every man, ^a came into the world.
10 He was in the world, and the world was made by him, and the world knew him not.	10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.	10 He was in the world, and the world was made by him, and the world knew him not.
11 He came unto his own, and his own received him not.	11 εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.	11 He came to his own, ^r and his own received him not.

^e See Gen. Obs. 4.—The E. V., Camp., Dodd, Sharpe, and many others, seem to have regarded *εγενετο . . . απεσταλμενος* = *ην . . . απεστ.*, *was sent*. This is probably wrong, as we know of no authority for such a use of *γινωμαι*. I am satisfied that *εγενετο* here means, properly, *there arose, came, or appeared*; but as the idea is sufficiently clear from the context, I prefer to retain the common rendering, *there was*,

^h A. B. U. Revis. of Rev., ch. 6 : 8.—De W. (*sein Name Johannes*); Van Ess (*Namens Johannes*).—Though this idiom may sound strangely at first, yet it is hoped that its great simplicity, and literal conformity to the Orig. Text, will recommend it to the “sober second thought” of the reader.

ⁱ E. V., Camp., Sharpe, Nary, Penn, and others, seem to take *μαρτυρια* in the sense of *μαρτυρ.* This taking one word for another, when the sacred writer could have used the latter just as easily as the former, I consider as, at best, of doubtful propriety. As the sense does not require it, I can see no necessity for so doing in the present case. With Erasm., I take *εις μαρτυριαν* to be = *ad testificandum*, i. e. *for the purpose of testifying*; while what follows is designed to enforce, in more definite terms, the idea already conveyed (Blo.). I omit the indef. art. *a*, because *for a testimony* (Newe., Wesl.), may be understood to be = *as a witness*, while the Orig. expresses, not the character *in* which, but the purpose *for* which, he came.—Vulg., Trem., (*in testimonium*); Beza (*ad dandum testimonium*); Schott (*testimonium daturus*); Germ., De W. (*zum Zeugniß*).

^j R., It., Port., Germ., Van Ess, De W., Beza, Trem., Erasm., Vulg., Cast., Dt., Beng., Fr. S.—The word *witness* is used indiscriminately in the E. V. for *μαρτυρ.*, *μαρτυρια*, and *μαρτυρεω*. In order to remove all ambiguity, I would render the

first, *witness*, the second, *testimony*, and the last, *testify*, in all cases.

^k W., Port., Dt., Swed., Vnlg., Cast., Erasm., Beza, Trem., Schott, Germ., De W.—For the sake of uniformity, I would render *ινα, that, or so that*, in almost all cases, as, indeed, it is usually rendered in the E. V.

^m See Gen. Obs. 5.

ⁿ See Gen. Obs. 3.

^o Dt., Fr. O.,—S.,—M., It., Swed., Port., Germ., Van Ess, De W., Peun, Kenr., Camp., Wesl.—I have also put *the* for *that* in v. 25, below. I think I would never translate the art. by the demonstr. pronoun.

^p E. V., Eph. I : 18. Hebr. 6 : 4.—Germ. (*erleuchtet*); Dt. (*verlicht*); Fr. O.,—S.,—M., (*éclairé*);—Camp., Kenr.

^q The E. V. of *ερχομενον* is pretty generally condemned by the best critics, who refer this word, not to *ανθρωπον*, but to *γως*; while the Vnlg. and many of the ancient fathers, refer it to *ανθρωπον*. Camp. considers the Orig. ambiguous. Upon the whole, I prefer the view of Beng. that *ην . . . ερχομενον* is, or has the force of an imperfect. This form of the imperfect is by no means uncommon in John. See v. 28, below, ch. 3 : 23, etc.

^r The phrase, *εις τα ιδια*, is variously interpreted. Camp. renders it *to his own home*, agreeing substantially with Grot., Kuin., Schott, and many others. Parkh. supplies *οικηματα*, others *δωματα*. Dodd translates, *into his own [territories]*. Alf. says that it means, “*to his own inheritance, or possession, i. e. Judea*; and *οι ιδιοι*, the Jews;” and to this, perhaps, the majority of interpreters agree. There are, however, those who understand *τα ιδια* to be = the *κοσμος* of the preceding verse.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
12 But as many as received him, to them gave he power to become the sons of God, <i>even</i> to them that believe on his name :	12 ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ·	12 But as many as received him, to them gave he power to become children of God, <i>even</i> to those believing on his name :
13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.	13 οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.	13 Who were begotten, not of blood, nor of a will of flesh, nor of a will of man, but of God.
14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory	14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν	14 And the Word became flesh, and dwelt among us, (and we saw his glory, a glory as

* While there are passages in which *ἐξουσία* undoubtedly means *right*, or *privilege*, yet Alf. well observes, that it here implies more than this, and is properly expressed by *power* (De W.), "including all the actions and statēs needful to their so becoming." It is needless to add, that *power* is here used in an extended sense, as is abundantly evident from the context.

† Germ., Dt., Swed., Fr. O.,—S.,—M., Camp., Kenr., Van Ess, De W., Schott.—For the omission of the art. see Gen. Obs. I.

‡ See Gen. Obs. 6.

§ See Gen. Obs. 4.

¶ Cast., Beza, Trem., Beng., Stolz, Swed., Fr. S.—I would venture to suggest the following rules for the translation of *γενναειν*.—1. When spoken of natural and ordinary generation, as in Matt. I: 2–16. Luke 1: 13, 57, &c., as a matter of course, the father *begets*, while the mother *bears*, or *brings forth*. So also, when spoken metaphorically of a man, as in I Cor. 4: 15. Philemon 10.—2. When spoken of God, as the sole efficient cause of either natural and physical, or spiritual and supernatural existence, as in Matt. 1: 20. Luke 1: 35, and in I John throughout, as also when spoken of the divine generation of the Son, Acts 13: 33. Heb. 1: 5; 5: 5, let it be rendered, *to beget*.—3. When spoken of the instrumental causes, or agen-

cies, whether created or uncreated, employed by the Father in regeneration, as in ch. 3: 3, 5, 6, 8, let it be rendered, *to bear*, or *bring forth* (passive, *to be born*). So also, when simply spoken of birth, whether natural or supernatural, without any particular reference to the causes, or agencies employed in producing it, as in Matt. 2: 1, 4; 26: 24, and a multitude of other cases. Gal. 4: 24, and 2 Tim. 2: 23, will bear either rendering, perhaps equally well.

‡ The Orig. is in the plural form, *bloods*. Penn so translates it; but this can hardly be called good English. While, then, I would recommend no change, I suggest that the following note be appended to the Revision: Greek, *bloods*.

§ *A will of flesh = a carnal will: a will of man = a human will*. So De W. (*aus Fleischeshust . . . aus Mannes-Lust*). The absence of the art., I think, justifies this mode of translation.

¶ E. V. often.—*Became*, in this connection, sounds less harshly than *was made*, and is more in harmony with the fact that the Savior *voluntarily* assumed humanity.

‡ W., T., G., R., Germ., Swed., Port., Vulg., Alf., Kenr.—I would translate *θεασθαι* uniformly, *to see*.

§ R., Germ., It., Fr. O.,—S., Van Ess, De W., Dt.—See Gen. Obs. I.

After a careful examination of various authorities, I have been led to the following conclusions: 1. That there is here no particular reference to the Messiah's coming to the Jews, as his peculiar people, or to Judea, as his peculiar inheritance; but that both, *τα ἰδια* and *οἱ ἰδιοι*, refer to the *κοσμος* of the preceding verse. This interpretation is, I think, more in harmony with the context than one more restricted.—2. That, as this *κοσμος* is, in the first clause of v. 10, evidently put for the material world, *and its inhabitants*, while, in the latter clause, its meaning is as evidently restricted to the rational inhabitants of the world;—so, in this verse, *τα ἰδια* means, *all that is peculiarly his own*, namely, the material world, with all the objects it contains, animate and inanimate, including its rational inhabitants, to whom he was especially sent with the Gospel of salvation, and who are the *οἱ ἰδιοι* of the latter clause. *Τα*

ἰδια is neuter, not because it refers only to things without life, but because it comprehends *all* the Messiah's own, including inanimate and irrational objects, *the whole being viewed as one mass, or single object of thought, without regard to the rationality or accountability of any portion of it*. The word representing such a collection of objects, is properly put in the neuter. See ch. 17: 10, where the neuters, *τα εμα*, and *τα σα*, are used in precisely the same manner. I cannot but consider this view more philosophical than that of Rob. and others, who arrive at almost the same conclusion by supposing that the neuter is here put for the masculine. While, therefore, the E. V. does not absolutely express *all* the meaning of the Original, for want of the means of distinguishing the gender of the pronouns, yet it is, perhaps, the best translation of *τα ἰδια* that the circumstances admit of.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
as of the only begotten of the Father,) full of grace and truth.	ὡς μονογενοῦς παρὰ πατρός,) πλήρης χάριτος καὶ ἀληθείας.	of the only begotten of the Father,) full of grace and of truth.
15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me; for he was before me.	15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν ὅτι πρῶτός μου ἦν.	15 John testified of him, and hath cried, saying, He it was of whom I said, He that cometh after me is become before me; because he was before me.

^c I have inserted the art. both before *μονογενοῦς* and *πατρός*, simply because I can find no authority for omitting it, among all the translators and commentators to whose works I have access. Had I not dreaded the charge of presumption, I should have omitted it in both cases, and rendered the clause thus: *a glory as of one only begotten of a father*. I am well aware that words, used indefinitely in Greek, are sometimes necessarily accompanied by the def. art. in English: but I can see no such necessity in the present instance. No scholar will deny, that the indefinite rendering above given, makes quite as good English as the other. It is also unquestionably the more literal of the two. The only question, then, that deserves examination is this: Which of the two renderings expresses the more clearly the meaning of the Spirit? In regard to the meaning of *ὡς*, I believe it is commonly used, in such a connection as this, to *compare*, not to *declare*, and nothing but the clear indications of the context should lead us to explain it in this latter sense. I understand the idea of the Orig. to be this: That the glory of the Word, as seen by John and others, (perhaps on the mount of transfiguration) was a glory in perfect harmony with the relations subsisting between a father and an only son; i. e. that, as an only son possesses by inheritance, *entire and undivided*, all the rights, titles, and prerogatives of his father, so this Divine Word evidently possessed "all the fulness of the Godhead," and was, indeed, the very "brightness of the Father's glory, the express image of his person." I freely admit that both translations convey substantially the same idea, but I am convinced that the entire omission of the art. would render the clause more consistent and perspicuous.—But there are grammatical objections to the common rendering: 1. In every case in which *μονογενής* is undoubtedly spoken of the Son of God, it is accompanied by the art. See v. 18, below, ch. 3: 16, 18. I John 4: 9. This is perfectly in accordance with the philosophy of language, as could easily be shown.—2. The noun, *πατήρ*, spoken of God, is very seldom without the art. There is not an instance of such use in this Gospel, if we except the one under consideration. There are not more, perhaps, than three or four such instances in the other three Gospels.

^d Should *παρὰ* be understood in its almost universal sense of *from*, or in the rare sense of *by*, denoting the *agent*? A few of the best commentators, both ancient and modern, take the former view, and refer *παρὰ πατρός* to *δοξάν*. The common usage of this preposition is in favor of this interpretation.

There is not, perhaps, more than one single passage besides this in the N. T. (Acts 22: 30, where, indeed, some copies read *ὑπο*), in which *παρὰ* introduces the agent. On the other hand, the large majority of commentators adopt the latter view, which, as it yields a sense much more consistent with the context, should, I think, be adopted, especially since this usage of the preposition is frequent in the Attic writers.

^e The repetition of the preposition here is a mere matter of taste. I think it makes the expression a little stronger, and it can certainly do no injury.

^f Vulg., W., C., R., Erasm., Lus., Schott, Van Ess, De W., all translate *μαρτυρεῖ* by the pres. Many translate *κέκραγε* by the pres.; others by the imperf. The latter appears to me unfaithful to the Orig. The Evang. is not speaking of a specific testimony, delivered at some past time, but of the daily ministrations of John, the burden of which was, to prepare the way for the coming of one greater than himself. Therefore, he says, "John testified (*Hist. Pres. habitually*), and hath cried (*Perf. continually*), saying, &c." All this is, I think, included in the Orig., and should, if practicable, be exhibited in the translation.—See Gen. Obs. 4.

^g See N. pp, v. 30, below.

^h Vulg., Germ., Fr. O.,—S., It., Dt., Camp., Kenr., Penn, Beza, Trem., Van Ess, Lus., Wesl., Dodd., and others.—The verb *εἶπω*, when followed by the thing said, in the form of a quotation, is usually rendered, *say*, in the E. V. This is, at least, more in accordance with the usages of our language at the present day than *speak*. Very generally, indeed, I would translate this word, *to say*.

ⁱ E. V., Acts 7: 40. 1 Cor. 13: 1. 2 Cor. 5: 17; 12: 11. Gal. 4: 16. Heb. 5: 12. James 2: 11. Vulg., W., R., Dt., Germ.—Interpreters are not agreed, as to whether the idea of *preference*, which is prominent in the E. V., is in this verse at all. While I admit that it *is* there, I do not admit that it is expressed *verbally*, but only *by implication*. Surely, *ἐμπροσθέν* does not necessarily convey the idea of superiority; for John actually says (ch. 3: 28), "I have been sent (*ἐμπρ. ἐκείνου*) before him (Christ)." I understand the idea to be, "He that cometh after me, *in the order of time*, in commencing his public ministry, is now become before me, or superior to me in wisdom and reputation, and in the evident importance of his mission: and no wonder, because he was before me, that is, he *existed* before I was born." Two points I would insist upon:

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
16 And of his fullness have all we received, and grace for grace.	16 Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος.	16 ^j And out of his fullness we all ^k received, and grace ^l above grace.
17 For the law was given by Moses, <i>but</i> grace and truth came by Jesus Christ.	17 ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.	17 ⁱ Because the law was given ^m through Moses: ⁿ the grace, and ^o the truth, came ^p through Jesus Christ.
18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared <i>him</i> .	18 Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκείνος ἐξηγήσατο.	18 No ^q one hath ^r ever seen God: the only begotten Son, who ^s was in the bosom of the Father, he ^t made <i>him</i> known.

^j Griesb., Lachm., Tisch., Penn, De W., Kuin., and many others, prefer to *καὶ* the more ancient reading, *ὅτι*. I would recommend that this reading be adopted, and that the verse read, "Because, of his fullness, &c.;" and that this note be appended to the revised Version.—Some copies read, *And of his fullness, &c.*

^k See Gen. Obs. 4.—The change of tense requires a change of the order of the words, *all and we*.

^l Van Ess, All., Goss., (*Gnade über Gnade*); Fr. O.,—G., (*grace sur grace*);—Penn. Viger, N. 50. Hoogev., p. 517, as quoted, with approbation, by Penn. *in loco*.—Gill, Scott.—The best commentators are agreed that this expression signifies properly the same as the corresponding Hebrew, *הַחֶסֶד עַל הַחֶסֶד*. I prefer this rendering, not only because it is sustained by good authorities, but because it yields an apposite sense, which can hardly be said of the expression, *grace for grace*.

^m Moses and Christ are viewed, in this passage, not as the *authors* of their respective dispensations, but as the *media* through whom they were published to the world. For this reason, I prefer here to render *δια*, *through*, which marks the *instrumental*, while *by* indicates more properly the *efficient* cause.—Latin Verss. (*per*); Germ., De W., Van Ess, (*durch*);—Penn.

ⁿ There certainly is an intimate connection between this verse and the 14th. Between this and the preceding verse, there is a still closer connection. Therefore, the *grace* and the *truth*, here spoken of, are the same that had been brought to view before. Hence the art. is properly translated. It is not *grace* and *truth*, in the abstract, but *the grace* and *the truth*, before spoken of, that came through Jesus Christ.—I separate the words, *and the truth*, from the rest of the sentence, by commas, not because this makes any material change in the sense, but because these words were, I apprehend, *parenthetical*, or, at least, *subordinate*, in the mind of the Evang. at the time of writing. The verb, *ἐγένετο*, is in the singular, and cannot, as the sentence is collocated, have two subjects of the feminine gender, unless we suppose a needless violation

of the rules of grammar, which ought not to be admitted, while the sentence is susceptible of any other reasonable explanation. Two nominatives *may* be followed by a verb in the singular, when the latter of them is viewed as subordinate to the other, or is introduced by way of parenthesis. See Kühn. § 242. Rem. 2. In this case I would explain the apparent difficulty thus: The Evang., having written *ἡ χάρις*, was suddenly reminded of the *ἀληθεία* which he had mentioned in connection with *χάρις*, in v. 14, and of the propriety of here stating the source whence *it* also emanated: since, therefore, both have the same source, he adds *καὶ ἡ ἀληθεία*, but not till after the sentence had assumed, in his mind, the outlines of its grammatical form, so that when he came to the verb, the principal word in the sentence, falling back upon his original design, which was, to account for the *χάρις ἀντὶ χάριτος* of the preceding verse, he used the singular form, as though *χάρις* had been the only subject named. In other words, this phrase, *καὶ ἡ ἀληθεία*, was an after-thought, uttered in the proper place, as suggested to the mind of the Evang., and then dropped, the rest of the sentence retaining its originally intended shape.

^o See Gen. Obs. 6.
^p E. V. generally. I would always, when practicable, so render *πωποτε*.

^q For the change of *which is* to *who was*, in this clause, see Gen. Obs. 6, and ch. 3 : 13, N. a.

^r "made *him* known;" *ἐξηγήσατο*. (Dep. mid.). Scarlett, Thomson (N. Test.), Norton, Campbell. De Wette, "hat es verkündiget" (es, nent. *it*). Iberian, "el [mismo lo] ha dado á conocer." Heb. N. Test., *אָמַרְתָּ*. Kuinæl: "*Is solus nobis patefecit, nempe τὰ τοῦ Θεοῦ, Deum, ejus consilia voluntatem.*" Rob. (Lex., *in verbo*): "Specially of a teacher, to declare, to make known; cum accus. τὸν Θεόν, Jno. I : 18. Comp. Matt. II : 27." Alford: "The object to be supplied after the verb is most likely αὐτόν, i. e., τὸν Θεόν. De Wette thinks this too definite, and supplies 'that which he has seen,' as in chap. 3 : 11."—(Second Reviser.)

1. That *γεγονεν* is to be taken in the sense of *become*, and rendered literally by the perf. 2. That all ideas of *order*, *time*, and *preference* are to be sought, not in the words of the passage, considered by themselves, but in the connection.

^t T., G., R., Penn, Kenr.—Whenever *ὅτι* is = *because*, I prefer so to render it, in order to distinguish in the translation between this word and *καρ*, which is generally rendered *for* and *which*, for a similar reason, I would never render *because*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?	19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας, ἵνα ἐρωτήσωσιν αὐτὸν, Σὺ τίς εἶ;	19 And this is the testimony of John, when the Jews sent from Jerusalem Priests and Levites, that they might ask him, Who art THOU?
20 And he confessed, and denied not; but confessed, I am not the Christ.	20 Καὶ ὡμολόγησε, καὶ οὐκ ἠρνήσατο· καὶ ὡμολόγησεν, Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός.	20 And he confessed and denied not; yea, he confessed, I am not the Christ.
21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.	21 Καὶ ἠρώτησαν αὐτὸν, Τί οὖν; Ἡλίας εἶ σύ; Καὶ λέγει, Οὐκ εἰμὶ. Ὁ προφήτης εἶ σύ; Καὶ ἀπεκρίθη, Οὐ.	21 And they asked him, What then? Art THOU Elijah? And he saith, I am not. Art THOU the Prophet? And he answered, No.
22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?	22 Εἶπον οὖν αὐτῷ, Τίς εἶ; ἵνα ἀποκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;	22 They said to him, therefore, Who art thou? that we may give an answer to those who sent us. What sayest thou of thyself?
23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.	23 Ἐφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὁδὸν Κυρίου· καθὼς εἶπεν Ἡσαίας ὁ προφήτης.	23 He said, I [am] a voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.
24 And they which were sent were of the Pharisees.	24 Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.	24 And those who had been sent were of the Pharisees.
25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that	25 καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ	25 And they asked him, and said to him, Why, then, dost thou immerse, if THOU art not

^r See N. j, v. 7, above.

^s See Gen. Obs. 5.

^t See N. k, v. 7, above.

^u W., T., C., G., R., Vulg., Erasm., Trem., Germ., De W., Lus., all have *and*, instead of *but*. Certainly, it is comparatively seldom that *καὶ* has a *disjunctive* sense; and I see no real necessity for so understanding it here. I prefer *yea* to *and*, because it makes a better sentence, while it means about the same thing. I would render *καὶ*, *yea*, at any time when the *sense* will allow it, and *euphony* may require it.

^v I have adopted, in the main, the rules observed by the Amer. Bible Soc. in their Revision of the E. V., in regard to the spelling of those proper names that occur in both the Old Test. and the New.

^w Fr. O.,-S., Dt., It., R., Kenr., Penn, Van Ess, De W., Wesl.—They doubtless had their eyes on the Prophet spoken of by Moses, Deut. 18: 15.—W., T., Germ., Dodd., and others, render indefinitely, *a prophet*; but this certainly falls far short of expressing the sense of the Orig.

^x Vulg., W., R., It., Dodd., Beza, Erasm., Schott, Kenr.—It is often difficult, especially in declarative sentences, to distinguish between the conjunction, *then* (*οὖν*), = *therefore*, and

the adverb, *then* (*τοτε*), = *at that time*. For this reason, I prefer always to render *οὖν*, *therefore*, unless when the connection is such as to remove all ambiguity, as is usually the case in interrogative and hypothetical clauses.

^y See Gen. Obs. 6.

^z See Gen. Obs. 4.—Vulg., Cast., Fr. O.,-S.,-M., Erasm., Schott, Beza, Trem., Lus.—The Orig. is in the perf. or plup. form.

^a It is, I believe, very generally admitted by lexicographers, that *βαπτίζω*, as well in classical Greek as in the Septuagint, up to the days of John the Baptist, always signifies, *to dip*, *immerse*, or *plunge*, or, at least, that this is its literal meaning. Some, however, (as Rob., Parkh., &c.) contend that in the N. T. it has sometimes a different meaning. After a careful examination of all the passages in which this word and its cognates occur, I see no good reason for assigning to it any new meaning. I have also given some attention to the arguments of the advocates of the contrary opinion; but I confess I am unable to feel their force. There are but two of these arguments that I consider it necessary to notice.—1. This rite, it is said, was sometimes administered under circumstances rendering it highly *improbable* that water could be obtained

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
Christ nor Elias, neither that prophet?	ὁὐκ εἶ ὁ Χριστὸς, οὔτε Ἠλίας, οὔτε ὁ προφήτης ;	the Christ, nor Elijah, nor the Prophet?

^c See N. o, v. 8, above.

^{cc} See N. v, v. 21, above.

^d R., Newc., Dodd., Camp., Kenr.—See Gen. Obs. 6.

^{dd} See N. w, v. 21, above.

in sufficient quantities for immersion. The cases cited are those of the three thousand converted on the day of Pentecost, Acts 2: 41, of the Philippian jailer, Acts 16: 33, of Saul of Tarsus, Acts 9: 18, &c. Now it happens in this case, as frequently in others, that what seems to some minds *highly improbable*, has to others an appearance of *very great probability*. What, I would ask, is more probable, than that, in an age of luxury and great wealth, in a country visited with abundant rains, (even in those localities that did not abound in springs of water,) and in a climate where habitual bathing of the whole body was regarded by all classes as a necessary means of preserving health, there should be many pools, or reservoirs of water—baths, both public and private, where immersion could be conveniently performed? To suppose that the believers referred to could not have been immersed, would be to suppose that they could not have bathed themselves if they wished it, which supposition is, to my mind, one of the most *improbable* of all improbable things. Indeed, in the case of the jailer, we have incidental evidence that he had a *bath* of his own; for he took Paul and Silas, immediately before his own immersion, “and bathed (*ἐλουσεν*, see Rob. and other lexicographers, who agree that *λουειν* is spoken of bathing the whole body) them from the stripes.” (Acts 16: 33.)—2. It is alleged, that the phrase, *βαπτίζειν ἐν πνεύματι ἁγίῳ*, &c. (v. 33, below, Matt. 3: 11. Mark 1: 8. Luke 3: 16. Acts 1: 5) indicates something different from immersion, from which it is argued, that *βαπτίζειν ἐν ὕδατι* may mean something different from immersion in water.—To this I reply: 1) The propriety of inferring the literal meaning of any word from its metaphorical use, especially of a word which has been so frequently and uniformly employed in a literal sense as this, is, I apprehend, a new discovery in the science of lexicography.—2) From what little we know of the manner of the Spirit’s operations, (even supposing, for the sake of argument, that the Holy Spirit of God is spoken of in these passages. See, however, N. h, ch. 7: 39.) it is as natural to suppose that believers are *immersed in the Spirit*, as that they are *sprinkled*, or *affused with the Spirit*. This Holy Spirit surrounds, overwhelms, and thoroughly pervades the whole believer, which fact agrees, at least, as well to the idea of immersion as to any other. Nor is it any valid objection to this, that the Spirit is sometimes said to be *shed forth*, or *poured out upon believers*; for this idea is perfectly consistent with that of a consequent immersion. Every rite should be performed in its natural and appropriate manner. Immersion in the Spirit is naturally and appropriately performed by pouring out that Spirit on the subject, in such abundance, however, that the subject may be thoroughly overwhelmed in its influences; while, on the other hand, immersion in water is naturally and appropriately performed by dipping

the subject in the water, so as to overwhelm him. The difference between the two is merely in the mode, or manner, while immersion is the common result obtained, as is indicated in the literal import of the verb employed, in both cases, to represent the action. In view of the above facts and arguments, I can not hesitate in deciding, that *βαπτίζειν* in the N. T. signifies *uniformly, and only, to dip, immerse, or plunge*.—Is, then, *baptize* a proper English word to translate *βαπτίζω*? We have just seen what is the meaning of the latter. Now what is the meaning of the former? A comparatively small number of those speaking the English language say, that *baptize = immerse*; another, and larger portion say, that *baptize = sprinkle*; another portion say, that *baptize = pour*; while another portion (and these, perhaps, form the large majority) say, that *baptize = immerse, sprinkle, or pour*, indifferently. Thus, *βαπτίζειν* means just *to immerse*, and nothing else, while *baptize* is quite ambiguous, and may be made to suit the taste, or fancy of any one who prefers to walk in the light of his own eyes. I entered upon this work of revision with strong prejudices against the change of the word *baptize*, or of any of its derivatives; but, upon more mature reflection, and after a careful examination of the rule, which says, that the translation must be made “with the least possible obscurity or indefiniteness,” I became convinced that some change is imperatively demanded. I have, therefore, uniformly rejected *baptize* and its derivatives, and substituted *immerse, immersion*, &c., as the best terms that I can find to convey the sense of the Orig. I would add, that the above, though it would seem to favor the *practice* of but a small portion of the professed followers of Christ, *comparatively*, is by no means a one-sided, or sectarian view of this subject. All writers, of any note, of all schools, agree that *immerse* is the *primary* meaning of *βαπτίζω*. A multitude of those whose practice was opposed to immersion, have given it as their belief, that immersion was practised by John the Baptist, the Apostles of Christ, and the primitive Christians. I will simply give a list of the names of some of those last mentioned, compiled from Booth’s “*Pedobaptism Examined*,” referring the reader for particulars, and copious quotations, to that elaborate work.—Witsius, L’Enfant, Anonymus, Gurtlerus, Bp. Davenant, Pietetus, Dr. R. Newton, Piscator, Abp. Secker, Mastricht, Calvin, Spanhemius, Vitringa, Bp. Patrick, Marlboratus, Stackhouse, Burkitt, J. Wesley, Conf. of Helvetia, Zanchius, Hoornbeekius, Daille, Salmasius, Bower, Poole’s Continuator, Ravanellus, Marekius, Mosheim, Bp. Taylor, Clignetus, Doutrin, D. Martin, Dr. Priestley, Burmannus, J. Trapp, Grotius, Castalio and Camerarius, Beza, Bingham, Buddeus, Heidanus, Twells, Menochius and Estius, Lampe, Limborch, Sir T. Ridley, J. Claude, H. Altlingius, Hospinianus, Curcellæus, Wolfius, G.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not:	26 Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἔστηκεν, ὃν ὑμεῖς οὐκ οἴδατε.	26 John answered them, saying, I *immerse *in water: but *in the midst of you standeth one whom YE know not.
27 He it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.	27 αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὐδ' ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἰμάντα τοῦ ὑποδήματος.	27 *He it is that *cometh after me, *who is *become before me, *the string of whose *sandal I am not worthy *to loose.
28 These things were done in Bethabara beyond Jordan, where John was baptizing.	28 Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.	28 These things were done in *Bethabara beyond *the Jordan, where John was *immersing.

* The use of the preposition *εν*, in connection with *βαπτίζω*, is, of itself, pretty good evidence that this verb in the N. T. signifies *to immerse*, as it does in classical Greek: for, though it may be true that in some rare cases *εν* introduces the *instrument*, or *means*, and though Luke once (Luke 3: 16) uses in connection with this verb the simple dative of the instrument *ἵδατι*, (where, however, several MSS., Cant. Vat. 360. Vind. Lamb. 31, according to *Mill and Birch*, have *εν ἵδατι*.) yet the expression, *εν τῷ Ἰορδάνῳ*, Matt. 3: 6, can by no reasonable effort of criticism be made to mean *with*, or *by means of the Jordan*, but must be understood, as it literally reads, *in the Jordan*. I suppose, therefore, there is no good reason for departing from the usual and proper rendering of *εν*, either here or elsewhere, when it occurs in connection with this rite.—Vulg., W., R., Camp.

† *In midst of you* is more *literal* than *among you*.—Newc., (*amidst you*); W. (*in the myddel of you*); R. (*in the middes of you*), Vulg., Erasm., (*medius . . . vestrum*), Germ., Van Ess, De W. (*mitten unter euch*); Fr. S. (*au milieu de vous*).

‡ Griesb. and Tisch., with some of the most ancient and reliable MSS., omit *αὐτός ἐστιν*, (He it is) and *ὃς ἔμπροσθέν μου γέγονεν*, (who is become before me.) Lachm. encloses these same words in brackets. These omissions are justified by De W., Meyer, Newc., and Penn.—Internal evidence is, I think, against the authenticity of *αὐτός ἐστιν*. I know of no other passage in which *αὐτός* is used in the sense of *οὗτός*. Upon the whole, I think, it would be well to adopt the reading of the editors above mentioned, and translate thus: "He that cometh after me, of whose?"&c., with this note in the margin: Accord-

ing to some copies, *He it is that cometh after me, who is become before me*, etc.

‡ There is evidently a want of literal accuracy in the E. V. where *ὃς* it put out of its proper place in the sentence.

† See N. h, v. 15, above.

‡ *Latchet* is not sufficiently plain and definite. *String* will be understood by every one.

‡ Newc.—It is well known, that the covering for the foot worn in ancient times in Palestine, was not properly a *shoe*, in the modern sense of the term, but a *sandal*, bound on to the sole of the foot by a string, or thong of leather. In regard to the *form* of the possessive case, in which I follow Newc., Penn, and Kenr., I adopt it here, and frequently elsewhere, because I consider it more elegant than the other.

† Camp., Penn, Kenr.—*Unloose* is seldom used at the present day.

‡ Origen, who seems to have overlooked the fact that *πέραν τοῦ Ἰορδάνου* was added, to distinguish this Bethany from the other, well known, near Jerusalem, was probably the author of the reading *Βηθαβαρᾶ*, which has been adopted into the Text. Rec., and is found in many modern Verss. Modern editors almost unanimously reject it, and substitute for it *Βηθανυῆ*, which is found in almost all the best copies. I would adopt this reading, and translate, *in Bethany*, and insert the following note in the margin: A few copies have *Bethabara*.

‡ See Gen. Obs. I.—*The Jordan*, is strictly in accordance with the modern *usus loquendi*.

J. Vossius, Sir P. King, Abp. Tillotson, Frid. Spanhemius, Bp. Pearce, Abp. Usher, Momma, Theod. Hasæus, Baxter, Bp. Burnet, Braunius, De Courcy, Weemse, T. Wilson, Assembly of Divines, J. Mede, Dr. Cave, Dr. Towerson, Bossuet, Chambers, G. Whitefield, Doddridge, Jurieu, Le Clerc, Venema, Altmanus, Magdeb. Centuriators, Dr. Hammond, Chamierus, Bp. Fell, Dutch Annotators, Bp. Stillingfleet, H. Ilulsius, Deylingius, Heideggerus, E. Leigh, Hardy, Locke, Wetstenius, Roell, Walker, Dr. Whitby, Bp. Nicholson, Quenstedius, Dr. Wall.—To this

list I would add the names of George Campbell and Macknight.—Let it be borne in mind that none of the authors above quoted practised immersion.—See also, for a complete discussion of this subject, Rev. O. B. Judd's "*Baptism in Plain English*," "*Tracts for the Times*," pp. 88-161, and "*Remains of Willard Judd*," pp. 230-236.

‡ W., Penn, Dodd., Wesl.—There is certainly no propriety, at this late hour, in retaining the subjunctive here.—See Gen. Obs. 4.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!	29 Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.	29 The next day John seeth Jesus coming to him, and saith, Behold the Lamb of God, who taketh away the sin of the world!
30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.	30 οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον, Ὁπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.	30 ^{PP} HE it is of whom I said, After me cometh a man who is ^a become before me; ^r because he was before me.
31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.	31 κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.	31 And I knew him not: but, that he might be ^a manifested to Israel, because of this I came ^a immersing ^a in ^a the water.
32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.	32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων, Ὅτι τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.	32 And John ^a testified, saying, I ^a have seen the Spirit ^a coming down from heaven like a dove, and it abode upon him.
33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.	33 κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἀν' ἰδῆς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι Ἁγίῳ.	33 And I knew him not: but he that sent me to ^b immerse ^a in water, ^a he said to me, Upon ^r whomsoever thou shalt see the Spirit ^a coming down and ^a abiding upon him, ^a HE it is that ^b immerseth ^a in ^a the Holy Spirit.

^P Griesb., Scholtz., Lachm., Tisch., and Theile, reject ὁ Ἰωάννης. Knapp and Hahn put it in brackets. It is, I apprehend, an *italic insertion*. I would leave it out, and translate, *he seeth Jesus, &c.*, and insert in the margin: According to some copies, *John sees, &c.*

^{PP} See N. a, v. 33, below.—By adopting this rendering of *οὗτος* I avoid the supply of the personal pronoun, otherwise necessary.

^q See N. h, v. 15, above.

^r See N. i, v. 15, above.

^a For the sake of uniformity, I would recommend that *φανερῶσαι* be rendered, in all cases, *to manifest*.—E. V., ch. 17: 6. Mark. 4: 22. Rom. 3: 21. Titus. 1: 3. 1 John 1: 2; 3: 5, 8; 4: 9.—Wesl.

^b Fr. S.—The Orig. has the art. The probability is, that the Evang. uses the art. because John accompanied the language quoted with some significant sign, calling attention to the stream, or pool of water in which he had just been immersing the people; q. d. *in that water*, pointing to it with the finger, while speaking. At all events, we may be sure that the art. was used with design, and that the meaning of the passage is not perfectly presented if we disregard it in the translation.—See Gen. Obs. I.

^c See N. j, v. 7, above.

^v See Gen. Obs. 4.

^w I have changed the translation of *καταβαῖνω*, as also of *αναβαῖνω*, in several places. I prefer *go*, or *come down*, for the former, and *go*, or *come up*, for the latter.—I. Because these are the more usual renderings of these words, in the E. V.—2. Because I regard the Anglo-Saxon and Celtic forms of expression as, in general, more pure and forcible than the foreign importations of a later age.—W., Newc., Kenr.

^x R., Dt., Dodd., Wesl., Kenr.—Vulg. (*ille*); Cast. (*is*).—See Gen. Obs. 3.

^y E. V., Matth. 26: 48. Camp.—I think it is evident that this rendering is necessary, in order to preserve the force of the *av* of the Orig.

^z I would translate *μενειν*, *to abide*, in all cases, (as it is in v. 32, and generally elsewhere, in the E. V.) except in ch. 19: 31.

^a This rendering makes good sense, and is perfectly literal.—See N. c, v. 2, above.

^b See N. a, v. 25, above.

^c See N. e, v. 26, above.

^d See N. h, ch. 7: 39.—I would greatly prefer to render these words literally, *Holy Spirit*, without the article. I do not consider the *πνευμα ἅγιον* here spoken of to be *the personal spirit*, contemplated *as such*, but, simply, *divine essence*, abstracted, in the mind of the writer, from all ideas of personal attributes or relations.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
34 And I saw and bare record, that this is the Son of God.	34 <i>καὶ γὰρ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.</i>	34 And I have seen and testified, that this is the Son of God.
35 Again the next day after, John stood, and two of his disciples;	35 <i>Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο.</i>	35 The next day again John was standing, and two of his disciples;
36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!	36 <i>καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ.</i>	36 And looking upon Jesus walking, he saith, Behold the Lamb of God!
37 And the two disciples heard him speak, and they followed Jesus.	37 <i>Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.</i>	37 And the two disciples heard him speaking, and followed Jesus.
38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?	38 <i>στραφεὶς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, 39 Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ Ῥαββὶ, (ὃ λέγεται ἐρμηνευόμενον, Διδάσκαλε,) ποῦ μένεις;</i>	38 And Jesus, turning, and seeing them following, saith to them, What seek ye? And they said to him, Rabbi, (which, interpreted, means, Teacher,) where abidest thou?
39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.	40 <i>Λέγει αὐτοῖς, Ἔρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα δὲ ἦν ὡς δεκάτη.</i>	39 He saith to them, Come and see. They came, and saw where he abode, and abode with him that day. Now it was about the tenth hour.
40 One of the two which heard John speak, and followed him,	41 <i>Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο</i>	40 Andrew, the brother of Simon Peter, was one of the two

* See Gen. Obs. 4.—Alf. (*have seen and borne testimony*); Blo. (*have borne, and do bear witness*); Dodd., (*have testified*); Penn. (*have borne testimony*).

^f See N. j, v. 7, above.

^g I leave out *after*, because it is not necessary, and is wanting in the E. V. of v. 29, in precisely the same circumstances. I change the position of *again*, according to the Orig.

^h Newc., Wesl., Dodd., Penn.—See Gen. Obs. 4.

ⁱ See Gen. Obs. 4.

^j I see no good reason why δε should, in this place, be translated *then*. I prefer the uniform rendering of the more ancient Verss., W., T., C., G., R.,—as also of Penn., Wesl., Dodd., and Kenr.—Nor is there any thing to prevent its translation in the next sentence.

^k I leave out the word *being*, as an unnecessary supply.

^l I understand *λεγω* here, and in ch. 20: 16 = *mean*, or *signify*. Not only is the passive, *λέγεται*, so used, but, according to Passow, the active is also sometimes so employed.—Newc., Penn, (*signifieth*); Port. (*quer dizer*); It. (*vuol dire*).

^m The *διδασκαλος* was not necessarily a *master*, or one employed in the administration of government, but a *teacher*, or *instructor*.—Newc. Marg.—Van Ess (*Lehrer*).

ⁿ See N. z, v. 33, above.

^o The δε of the Text. Rec., rendered *for*, is of so slight authority that it is, I believe, now universally rejected.—I would, therefore, leave out *now*.

^p Without any injury to the literary character of the translation, I have given this verse more in accordance with the Orig. If literal accuracy is of importance, this change is not altogether in vain.

^q I have changed this phrase, in order to bring out the art. which is not clearly translated in the E. V. I think it probable that Andrew was Simon's only brother.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
was Andrew, Simon Peter's brother.	τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ.	who heard 'from John, and followed him.
41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah; which is, being interpreted, the Christ.	42 εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμονα, καὶ λέγει αὐτῷ, Εὐρήκαμεν τὸν Μεσσίαν, (ὃ ἔστι μεθερμηνεούμενον, ὁ Χριστός.)	41 HE first findeth his own brother, Simon, and saith to him, We have found the 'Messiah (which is 'interpreted, 'The 'Anointed).
42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona: thou shalt be called Cephas; which is, by interpretation, a stone.	43 καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς· ὃ ἐρμηνεύεται Πέτρος.	42 And he brought him to Jesus. And Jesus, 'looking upon him, said, ΤΗΟΥ art Simon, the son of JONAS: ΤΗΟΥ shalt be called Cephas (which is 'interpreted, A Stone).
43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.	44 Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὐρίσκει Φίλιππον, καὶ λέγει αὐτῷ, Ἀκολουθεῖ μοι.	43 The 'next day *Jesus 'wished to go 'out into Galilee; and he findeth Philip, and saith to him, Follow me.
44 Now Philip was of Bethsaida, the city of Andrew and Peter.	45 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.	44 Now Philip was of Bethsaida, 'of the city of Andrew and Peter.
45 Philip findeth Nathanael, and said unto him, We have found him of whom Moses in the law, and the prophets, did write,	46 Εὐρίσκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ, Ἄ Οὐ ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν	45 Philip findeth Nathanael, and saith to him, We have found him of whom 'wrote Moses, (in the law,) and the Prophets, Je-

* The sense of *from*, or *of*, is almost the universal sense of *παρα*. By rendering literally, *from John*, I avoid at once the supply of the E. V., and the ambiguity of W. and R., who render, *of John*.—Vulg., Germ., Dt., Port., It., Van Ess, Kenr.

* See N. v, v. 21, above.

† There is certainly as good reason for translating *Χριστός*, in this verse, as there is for translating *Πέτρος*, in v. 42, below. The object of this parenthetical clause is, evidently, to explain the word *Μεσσίαν*, in the vernacular, which certainly is not accomplished, when a Hebrew word is replaced by a Greek one.—Germ., De W., (*der Gesalbte*); Van Ess (*den Gesalbten*).—I take *ἔστι μεθερμηνεούμενον* to be a participial form of the present, = *μεθερμηνεύεται*.—The *ὁ* of the Text. Rec. is wanting in almost all MSS., of any authority, and is rejected by nearly all recent editors. I would, therefore, recommend that it be disregarded in the revision, and that *The* be left out before *Anointed*.

‡ Kenr., Camp.—Newc. (*looked on him*); Dodd. (*looking stedfastly upon him*).—E. V., v. 36, above.

§ R., Vulg., Germ., De W., Port.—It is scarcely necessary to say, that I have translated this verb literally.

¶ E. V., vv. 29, and 35.—I would so translate *τη επαύριον*, in all cases.

* Scholtz, Lach., Tisch., Griesb., and Knapp, reject this *ὁ Ἰησοῦς* of the Text. Rec. The first three mentioned, however, place it after *αὐτῷ*. The others reject it altogether. I would reject it altogether, and translate, *he wished to go out*, &c., with this note in the margin.: According to some copies, *Jesus wished*, &c.

† It is often difficult for the English reader to determine whether *will*, or *would*, is the translation of *θέλω*, (*εθέλω*), or whether it is merely a sign of the future tense, or subjunctive mood. To avoid this ambiguity, I would always render *θέλω*, (unless, perhaps, in a few cases,) *will*, or *be willing*.—Newc. (*purposed*); Dodd. (*determined*); Wesl. (*was minded*); Camp. (*resolved*); Penn. (*pleased*).—Latin Verss. (*voluit*).

‡ *To go out*, is not so stiff and poetical as *to go forth*.

§ Germ., Dt., DeW., Port., It., Trem.—As there is nothing to prevent the translation of *εκ*, I prefer not to leave it untranslated.

¶ Newc., Kenr., Penn.—As to the collocation, I have placed the verb before its *subj.*, because it is so in the Greek, and, being in the singular, it properly belongs there. This order of words does no violence to the sense. I use the parenthesis, to prevent ambiguity.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
Jesus of Nazareth, the son of Joseph.	τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ.	sus, the son of Joseph, 'the one of Nazareth.
46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.	47 Καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος, Ἔρχου καὶ ἴδε.	46 And Nathanael said to him, Can any 'thing good 'be 'of Nazareth? Philip saith to him, Come, and see.
47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!	48 Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι.	47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!
48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.	49 Λέγει αὐτῷ Ναθαναήλ, Πόθεν με γινώσκεις; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν, εἶδόν σε.	48 Nathanael saith to him, Whence knowest thou me? Jesus answered, and said to him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.
49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.	50 Ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ, Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ.	49 Nathanael answered, and saith to him, 'Rabbi, τῆου art the Son of God; τῆου art the King of Israel!
50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.	51 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἶπόν σοι, Εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψει.	50 Jesus answered, and saith to him, Because I said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these.
51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God as-	52 Καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεφώγστα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας	51 And he saith to him, Verily, verily, I say to you, Hereafter ye shall see 'the heaven 'opened, and the angels of God

* W., T., C., G., R., Vulg., Germ., Dt., DeW., Van Ess, Kenr., all have (*Jesus, the son of Joseph, of Nazareth*). This, though literal, is objectionable.—1. Because it leaves it doubtful, whether the father or the son is *of Nazareth*, while no such doubt rests on the Orig. 2. Because *of Nazareth* does not fully convey the sense of the *τον* of the Orig.—The best version of this clause that I have seen is that of Beza, (*illum ex urbe Nazareth*); It. (*che e da Nazaret*).—The phrase, *τον απο Ναζαρετ*, would seem to point to Jesus as a personage already well known to Philip, and, perhaps, to the neighborhood in general, as *that Nazarene*, who had begun to make a stir in the community.—Trem. (*qui est Jeschua, filius Jauseph, qui est ex Natzareth*). The foregoing translation would seem to imply that Joseph is "the one of Nazareth," which is, indeed, true, and according to the reading (*τον απο Ναζ.*) of one of the Vat. MSS. 354, as quoted by Birch.

^d *Any thing good* is a more literal rendering of *τι αγαθον* than *any good thing*.—Penn., R., (*any good*).

* The verb, *ειναι*, is very rarely translated *to come*, and I

doubt whether it is *ever* necessary so to translate it. At all events, no such necessity exists here. *To be of Nazareth* is not exactly = *to come out of Nazareth*; yet the former is undoubtedly the exact meaning of the Orig.

^f This change of preposition results naturally from the other change noticed above. See N. e, preceding.

^e I do not translate *Ῥαββί*, because it has already been interpreted in v. 38. In this I suppose I follow the example of the Evang. who uses this instead of the equivalent Greek word, *διδασκαλος*. I would, therefore, never translate *Ῥαββί*.

^h It is not always practicable to translate the art. before *ουρανος*, in the singular. Here, however, no injury results from its translation, and I accordingly translate it, adhering to my general rule.—See Gen. Obs. 1.

ⁱ Newc., Penn, Wesl., Dodd., Kenr., Berl. Bib., Van Ess Beng., Kist., and others.—This word is a perf. part., not an adjective.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>cending and descending upon the Son of man.</p>	<p>καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.</p>	<p>going up and coming down upon the Son of man.</p>
CHAP. II.	CHAP. II.	CHAP. II.
<p>AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.</p>	<p>ΚΑΙ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ.</p>	<p>AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.</p>
<p>2 And both Jesus was called, and his disciples, to the marriage.</p>	<p>2 ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.</p>	<p>2 And both Jesus was called, and his disciples, to the marriage.</p>
<p>3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.</p>	<p>3 καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν, Οἶνον οὐκ ἔχουσι.</p>	<p>3 And, the wine failing, the mother of Jesus saith to him, They have no wine.</p>
<p>4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.</p>	<p>4 Λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοὶ, γύναι; οὐπω ἦκει ἡ ὥρα μου.</p>	<p>4 Jesus saith to her, Woman, what hast thou to do with me? Mine hour is not yet come.</p>
<p>5 His mother saith unto the servants, Whatsoever he saith unto you, do it.</p>	<p>5 Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὅ τι ὃν λέγῃ ὑμῖν, ποιήσατε.</p>	<p>5 His mother saith to the servants, Whatever he may say to you, do.</p>
<p>6 And there were set there six water-pots of stone, after the manner of the purifying of the</p>	<p>6 Ἦσαν δὲ ἐκεῖ ὕδριαί λίθιναι ἕξ κείμεναι κατὰ τὸν καθαρισμὸν</p>	<p>6 Now there were there six water-pots of stone, standing according to the purifying of the</p>

¹ See N. w, v. 33, above.

^a This form of expression, equivalent to the *ablative absolute* in Latin, is always concise, and often peculiarly forcible. W., T., C., G., R., Vulg., Cast. (*when the wine failed*); Fr. O.,-S., (*le vin ayant manqué*); Portug. (*faltando o vinho*); Italian (*essendo venuto meno il vino*).—It would be difficult to find a more objectionable translation of this phrase than that of the E. V.

^b Erasmus translates *τι ἡμῶν καὶ σοι*; *quid tibi rei nobiscum est?* and it has been well remarked by Penn (Note to Matt. 8 : 29) "that *σοι* denotes the *agent*, ἡμῶν (*εμοι*) the *patient*, in the supposed action."—Newc. marg., Doddridge, Kenrick.

^d See Gen. Obs. 6.

^e W.—I use the subjunctive, because I consider it more accurate than the indicative. Rhemish Version, and others, have *shall say*, which (being in reality, in this connection, a

weak form of the subjunctive) is preferable to the E. V.—See Gen. Obs. 4.

^f When the particle *δε* is used to connect two paragraphs the latter of which introduces new matter, it is often better to translate it *now*, than *but*, or *and*. Instances of this kind are of frequent occurrence in the E. V. (ch. 1 : 44 ; 4 : 6 ; 11 : 1. Matt. 1 : 18 ; 11 : 2. 1 Tim. 4 : 1, etc.). I have ventured to carry this rule a little farther than King James' revisers, with, I hope, some advantage.—See Gen. Obs. 6.

^g *Κείμεναι* literally means, *lying*: but as the idiom of our language will not admit of this rendering here, *standing* is evidently the nearest approach to it. I have changed the collocation of words, according to the Greek, as *κείμεναι* belongs, not to the *principal*, but to the *qualifying* clause.—T., C., G.

^h I can not agree with Blo., that "*κατα* here signifies *propter*, *for the purpose of*," which he admits to be a rare signification; nor with Camp., who takes *κατα* in the sense of *eis*, *for*. *Καθαρισμος* is undoubtedly here taken in a *legal* and *restricted* sense, = *law*, or *custom of purifying*, as is abundantly evident

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
Jews, containing two or three firkins apiece.	τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.	Jews, ¹ holding two or three ² metretas ³ apiece.
7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.	7 λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγένισαν αὐτὰς ἕως ἄνω.	7 Jesus saith to them, Fill the water-pots with water. And they filled them up to the brim.
8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.	8 Καὶ λέγει αὐτοῖς, Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν.	8 And he saith to them, Draw out now, and bear to the governor of the feast. And they bore it.
9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which	9 ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλινος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν· (οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες	9 ¹ And when the ² governor of the feast tasted the water, that was made wine, and knew not whence it was (but the servants,

from the connection, and need not be expressed in words. *After the manner* is a very unusual translation of *κατα*, being found in the E. V. in only two passages besides this (1 Cor. 15 : 32. Gal. 3 : 15), where, perhaps, it is the best rendering that could be given. Here the sense evidently does not require periphrasis.—W. (*after the cleansing*); R. (*according to the purification*).—Vulg., Dt., Swed., Port., Berl. Bib., Beng., Stoltz, De W.

¹ Vulg., Erasm., Beza (*capientes*); Fr. O. (*tenaient*).—Swed.—See ch. 1 : 33, N. w.

² Were it actually certain that the *μετρητις* was precisely equivalent to the Hebrew *bath*, it would, perhaps, be best to render it by this term, which occurs so frequently in the O. T. But, as there is some doubt of this, and as there is no measure in use among us that is exactly equivalent to this, I would recommend that the word be left untranslated; and though, as a *general rule*, I prefer to transfer from the Orig. Greek, yet in this case, for the sake of enphony, I would adopt the Latin form, *metreta*, and form the plural, as in English, by the addition of an *s*. As the quantity held by each water-pot is stated only approximatively, and as this word occurs nowhere else in the N. T., I would suggest, that, in order to scenre the attention of the reader, the clause be made to read as follows: "holding two or three metretas [16 to 24 gallons] apiece." I would also recommend that the following note appear in the margin: 'The *metreta* was equal to about *eight gallons*.—Vulg., Erasmns.

³ Some interpreters understand *αυα* here to be = *circiter*, *about*, supposing that the six vessels together held about two or three metretas. I apprehend, however, that the double approximation, *about two or three*, is not in very good taste; and as the words admit quite as well of a different rendering, which is unobjectionable on the score of literary taste, I think

this latter rendering ought to be preferred. Besides, the difficulty which this interpretation is designed to obviate, is, perhaps, imaginary. Some think it incredible that so large a quantity of liquid as these six vessels must have contained, if each held 16 to 24 gallons, should be turned into wine, for the use of a nuptial party, especially through the miraculous power of one who *could* have had no sympathy with excessive drinking. Those who feel the weight of this objection would do well to observe: 1. That the wine made on this occasion was probably very slightly, if at all, intoxicating. That it was called *good wine* does not prove that it was a strong alcoholic drink, unless it can be shown that the governor of the feast was a man fond of stimulus, of which there is, I believe, no evidence.—2. That it is nowhere said, directly or indirectly, that any portion of this liquid was turned into wine, except that which was drawn out by the ministers, and borne to the governor of the feast. On the contrary, from v. 9, it is rendered even more than probable that the change from water to wine took place during the interval which elapsed from the time of drawing out to that of tasting. For it is evident, from the narrative, that what *they* drew out was *water*, and that what *he* tasted was *wine*, which had just been made out of *water*, or rather *wine-made water* (De W., "*das weingewordene Wasser*"). This view was entertained by Semler, who lived in an age when no man was likely to be guilty of fanaticism, in defending the principles of total abstinence.

¹ Dodd. (*now*); Dt. (*nu*); Germ., De Wette (*aber*); Vulg. (*autem*).—W., R., It., Port., Newc., Penn, Kenr.—See Gen. Obs. 6.

² In the change from *governor* to *ruler*, in the E. V. of this passage, we have a striking example of that excessive fondness for variety which seems to have been a ruling passion with King James' revisers.—Newc., Wesl.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
drew the water knew,) the governor of the feast called the bridegroom,	τὸ ὕδωρ) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος,	who had drawn the water, knew), the governor of the feast calleth the bridegroom,
10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.	10 καὶ λέγει αὐτῷ, Πᾶς ἀνθρώπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.	10 And saith to him, Every man at first setteth down the good wine, and when they have drunk freely, then the worse: thou hast kept the good wine till now.
11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.	11 Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνερωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.	11 This beginning of the signs Jesus did in Cana of Galilee, and manifested his glory: and his disciples believed on him.
12 After this he went down to Capernaum, he, and his mother, and his brethren, and his	12 ΜΕΤΑ τοῦτο κατέβη εἰς Καπερναοῦμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ	12 After this he went down to Capernaum, himself, and his mother, and his brothers, and

* As *τητελεωτες* is in the *perfect*, or *pluperfect* form, (Alf.) I do not see why it should not be so translated. I have changed the place of *knew*, with the Germ. and others, in accordance with the Orig.—Penn (*had poured out*).—R., Vulg., Cast., Port., Dt., Fr. O.,-S.,-M., Erasm., Beza, Lus., Schott, Kenr.

† Erasm., Beza, (*primo loco*); R., Wesl., Dodd., Van Ess, (*first*).—Germ., De W., Fr. O.,-S.,-M., Penn, Kenr., Newc., It., Vulg., Cast., Trem.

‡ Wesl., Dodd., (*out*); Newc. (*on*).—Down is, in this connection, less stiff, and more appropriate to the circumstances, than either *forth*, *out*, or *on*.

§ Dt., Port., It., Swed., De W., Berl. Bib., Beng., Stoltz, All., Kist., Goss., Dodd., Penn.

¶ The impersonal use of *men* is by no means so frequent, or elegant, as it once was.—Fr. Verss. (*on*); Germ. (*man*); Dt. (*men*).—Dodd., Penn.

‡ Commentators generally admit, that this word does not necessarily imply intoxication. Parkh. gives, as its definition in this place, *to drink freely, or to cheerfulness, but not to drunkenness*; and shows from the use of the word in the Sept., that “it admits of a good, or indifferent, as well as of a bad sense.”—Dodd. (*plentifully*); Newc. (*largely*).

¶ It. (*il men buono*).—Dt., Germ., De W., Cast., Port., Schott.

‡ As *till* fully supplies the place of *until*, (see Webster's Dictionary, *in loco*.) I would never use the latter, which is undoubtedly passing out of use.

¶ The art. is, I think, quite necessary here, to convey the real sense of the Orig. This sign was not the *beginning of signs*, in an indefinite sense; for there had been many signs

and wonders performed before the advent of the Savior: but it was the beginning of that long and splendid catalogue of signs, to which attention is directed by the art., and which forms, perhaps, the most satisfactory of all the outward evidences of Christianity. The conjecture put forth by Dodd. and others, that *probably* the Savior had already wrought many miracles in private, this being only the commencement of his *public* miracles, unsupported as it is by any historical data, and directly opposed to this plain assertion of the Evang., deserves only to be regarded as an unwarrantable and gratuitous assumption, well calculated to impair the confidence of the weak in the truth of the Evangelical History: for, (as Kenr. well observes,) “we know not whether he performed any [miracles] privately.”—Dt., Berl. Bib., Beng., Stoltz, It., All., Kist.

‡ As *sign* is the literal and proper rendering of *σημειον*, I would so translate it in all cases.—Germ., De W., (*Zeichen*); Dt. (*teekenen*); Vulg., Erasm., Beza, (*signorum*).—W.

‡ The word *forth* is left out, as a supply altogether unnecessary.—See Gen. Obs. I.

‡ According to Robinson, and others, *αυτος* in the nominative case, is never used as a personal pronoun, but always reflexively = *ipse*. I have invariably followed this rule, in this revision.

¶ According to modern usage, a man's *brothers* are those born of the same parent, or parents, while his *brethren* are the members of the same society, or social circle. I am disposed to adopt this rule, in modernizing the E.V. Indeed, according to this rule, his *brothers* were not, at that time, his *brethren*. See ch. 7: 5, and the note there, where also the question is considered, whether these brothers were actually the children of Joseph and Mary.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
disciples; and they continued there not many days.	οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.	his disciples; and ^a there they ^a abode not many days.
13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,	13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.	13 And the ^a Passover of the Jews was ^a near: and Jesus went up to Jerusalem,
14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting:	14 καὶ εὔρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς, καὶ τοὺς κερματιστὰς καθημένους.	14 And found in the temple ^a those ^a selling oxen, and sheep, and doves, and the ^a money-changers sitting.
15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;	15 καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε·	15 And, making a ^b whip of small cords, he drove all out of the temple, ^b both the sheep and the oxen, and poured out the money of the ^a money-changers, and overthrew the tables;
16 And said unto them that sold doves, Take these things hence: make not my Father's house an house of merchandise.	16 καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.	16 And to ^a those ^a selling the doves he said, Take these things hence: make not my Father's house a house of merchandise.
17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.	17 Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν, Ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με.	17 And his disciples remembered that it ^b had been written, The zeal of thy house ^b did eat me up.

^b This change of collocation is made in accordance with the Orig., to give greater emphasis to the adverb.

^c See ch. 1: 33, N. z.

^d I have made this, and other similar changes, because I consider this form of the possessive more smooth and flowing than the other, especially when the noun is of the plural number. See Gen. Obs. 5.—W., R., Penn, Newe., Dodd., Wesl., Kenr.

^e The E. V. presents a great variety in the translation of *εγγυς*, to which there is no corresponding variety of meaning. I think it may be rendered *near*, in almost all cases, without injuring the style of the translation.—W. (*nigh*).—Newe.

^f See Gen. Obs. 4 and 6.—Schott, Beza, (*venditores*).—Vulg., Cast.

^g I always prefer, if nothing prevents, to translate a single word by a single word. Hence, I prefer *money-changers* to *changers of money*. *Changers* (Camp.) is objectionable, on the ground that it is not sufficiently explicit.

^h *Whip* is more readily understood than *scourge*, which, in modern language, conveys a very different idea. Some suppose that the *σχοινια* were *rushes*, (*σχοινος* = *juncus*), strewed, as litter, on the floor of the temple. (Wesl.) But as this word is used *generally* for a *rope*, or *cord*, the material varying, no doubt, according to circumstances, I consider it better to retain the common idea.—Camp., Dodd., Kenr.

ⁱ I am disposed, with Erasm., Wesl., and Penn, to refer *παντας* *exclusively* to the animals, the *βοας και προβατα* of the preceding verse, for the following reasons: 1. Because it is highly improbable that the Savior would use physical force, much less that he would use a *whip*, in expelling from the temple reasonable beings, who seem not to have made the least resistance.—2. Because if *παντας* refers to *τους πωλοντας*, it necessarily includes the *sellers of doves*, who, as we learn from the next verse, were *not* driven from the temple.—3. Because there is no valid grammatical objection to this interpretation. *Παντας* is masc., agreeing with *βοας*, as the more worthy gender, which is a case of very frequent occurrence, especially when all the objects spoken of are possessed of life.—I take, then, *τα τε προβ. και τους βοας* to be an explanatory clause, inserted afterwards, for the very purpose of limiting this action of the Savior to these two classes of animals.

^j This is undoubtedly a participial form of the perfect, = *γεγραπται*. Such forms are very frequent in John's writings.—See Gen. Obs. 4.

^k It is almost universally conceded, (Blo.) that *καταγαγεται*, not *κατεγαγε*, is the true reading here. I would recommend that this reading be adopted, and the phrase rendered, "is eating me up;" and that this note appear in the margin.: A few copies have, *did eat me up*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
18 Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things?	18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;	18 The Jews, therefore, answered, and said to him, What sign showest thou to us, since thou doest these things?
19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.	19 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.	19 Jesus answered, and said to them, Destroy this temple, and in three days I will raise it up.
20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?	20 Εἶπον οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἕξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;	20 The Jews, therefore, said, Forty and six years was this temple in building, and wilt thou raise it up in three days?
21 But he spake of the temple of his body.	21 Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.	21 But he spoke of the temple of his body.
22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.	22 ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν αὐτοῖς· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.	22 When, therefore, he was raised from the dead, his disciples remembered that he said this to them; and they believed the scripture, and the word which Jesus said.
23 Now when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did.	23 ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.	23 Now when he was in Jerusalem, at the Passover, during the feast, many believed on his name, seeing his signs which he was doing.
24 But Jesus did not commit	24 αὐτὸς δὲ ὁ Ἰησοῦς οὐκ	24 But Jesus himself did not trust himself to them, on ac-

¹ W., R., and most other Verss. have simply *that*. However, *seeing that*, or *since*, expresses the idea more clearly. The latter is preferable to the former, because it is a single word, and, therefore, more concise.—Newc.

^m It is hardly necessary to say that *rear*, in this connection, is obsolete.

ⁿ This word is passive in form. As Jesus is represented sometimes to have been raised by the power of the Father, I see no impropriety in rendering literally here.

^o *Had said* is such a rendering as this word will hardly ever bear. If *ελεγον* is to be regarded as an imperf., *used to say* would be the proper expression to convey the meaning here. But I am satisfied that this word, if it must be regarded as an imperf. in form, is in reality an aorist in signification. I admit that there are many passages in which it *may* be taken as an imperf., but I can find no passage in which it is necessary so to understand it. On the other hand, there are several passages, in which it *must* be taken aoristically.—See Mark. 5: 8, 30, 31. Luke 23: 43, and others, where the action predicated was momentary, and not repeated; besides a multitude of passages in which *ελεγε*, *ελεγον*, are evidently used interchangeably with *ειπε*, *ειπον*, which are acknowledged aorists. But I see no necessity for regarding this word as imperfect, even in form; for *ελεγον* is the regular second aorist form from *λεγω*, and Schrevelius gives it as such in his Lexicon. May it not be, that

the imperf. of *λεγω* is supplied from some other root of kindred meaning? I would add, that, as far as I have noticed, *ελεξα*, the regular first aorist of *λεγω*, is nowhere found in the N. T.—Compare the aoristic use of *εστην*, imperf. of *στημι*.

^p It is generally admitted that *αυτοις* is spurious. I would, therefore, leave out *to them*.

^q Camp., Penn.—I would render *en during*, at any time when the sense is better expressed by this rendering, as it often is.

^r W., T., C., G., R., Erasm., Vulg., Kenr.—When we consider that *αυτων* is in all the editions of any authority, including the Text. Rec., it is astonishing that the E. V. and most others, have nothing corresponding to it. It is found, besides, in almost all MSS.

^s See N. x, v. II, above.

^t I think it will not be denied that *αυτος* has here the force of the Latin *ipse* = *himself*.—Vulg., Cast., Dt., Trem., Beza, Schott, Erasm.—DeW. (*Er*).—See N. z, v. 12, above.

^u Germ., De W., (*vertraute*); Dt. (*betrouwde*); It. (*fidava*); Swed. (*betrodde*).—Newc., Camp., Penn, Dodd, Wesl., Kenr.

^v I translate *δια το αυτων γνωσκειν*, on account of his knowing, because this is perfectly good English, and is, by far, the most literal and exact rendering I can find. Besides, it cannot be confounded, in the mind of the English reader, with the translation of *οτι*, because. It also leaves the way clear for translating *οτι* in the next verse, which is left untranslated in the E. V.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>himself unto them, because he knew all <i>men</i>,</p> <p>25 And needed not that any should testify of man: for he knew what was in man.</p>	<p>ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας·</p> <p>25 καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.</p>	<p>count of his knowing [^wthem] all,</p> <p>25 And because he ^{had} no need that any one should testify of man; for he ^{himself} knew what was in man.</p>
<p>CHAP. III.</p>	<p>CHAP. III.</p>	<p>CHAP. III.</p>
<p>^e THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews:</p> <p>2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.</p> <p>3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born</p>	<p>³ ἮΝ δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων.</p> <p>2 οὗτος ἦλθε πρὸς τὸν Ἰησοῦν νυκτός, καὶ εἶπεν αὐτῷ, Ῥαββί, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ἦ ὁ Θεὸς μετ' αὐτοῦ.</p> <p>3 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν,</p>	<p>^a AND there was a man, of the Pharisees, ^bhis name was Nicodemus, a ruler of the Jews.</p> <p>2 ^cHE came to ^dJesus by night, and said to him, Rabbi, we know that thou hast come from God as a teacher: for no one can do these ^esigns which ^fTHOU doest, ^gif God be not with him.</p> <p>3 Jesus answered, and said to him, Verily, verily, I say to thee, ^hIf any one be not born ⁱfrom</p>

^w It is evident, I think, that *παντας* refers particularly to those to whom Jesus "did not trust himself," and not to the human race in general. The doctrine, that he knows all men, is set forth in the next verse. The only reason, why we may not translate *παντας* simply *all*, is, that in that case it *might* be taken to mean *all things*, which is not the meaning.—Erasmus, Vulg., Schott, Beza (*omnes*); Newc. (*all of them*).—Dt., Germ., Dodd., Camp., Van Ess.

^x This is so much more literal than the E. V., that I think, as it is equally elegant, no further apology need be required.—Vulg. (*opus ei non erat*); other Latin Verss. substantially the same.—Penn, It., Fr. O.,—S.,—M., Dodd.

^a See ch. 2 : 6, N. f.—It is very desirable that the connective, *δε*, should here be translated, as we have no reason to believe that the occurrence with which this chapter opens was separated by any considerable interval of time from those detailed in the last chapter. On the contrary, Nicodemus was probably one of those referred to in ch. 2 : 23.

^b See ch. I : 6, N. h.

^c See ch. 1 : 2, N. c.

^d Almost all the recent editors have *αυτον*, instead of *Ιησων*, which is probably an *Italic insertion*. I would, therefore, recommend that the revised Version read, *He came to him by night*,

etc., and that this note appear in the margin: According to some copies, *to Jesus by night*, etc.

^f See ch. 2 : 11, N. x.

^g *If not* is the literal rendering of *εαν μη*. I would *always* adopt it, unless perspicuity or elegance of diction should require a different translation.—It., Fr. O.,—M., Lus.

^h Erasmus (*e supernis*); De Wette (*von obenher*);—C., Berl. Bib., Rob.—E. V., v. 31, below, ch. 19 : 11. James 1 : 17; 3 : 15, 17.—It is extremely doubtful whether *ανωθεν* ever means, properly, *again*. It refers either to *space* or *time*. Referring to *space*, it means, *from the top*, or *highest part*, *downwards*, or simply, *from above*. Referring to *time*, it means, in like manner, *from the source*, or *highest point*, *downwards* (time being regarded as something that *descends*), or simply, *from the beginning*, *from the first*. These are the definitions given by Passow, and are believed to be the *only* senses in which the profane writers, at least, ever use the word. Gal. 4 : 9, is the only passage in the N. Test., in which the word even *seems* to require the rendering, *again* (*οἱς παλιῶν ανωθεν δουλευειν θελετε*), and even here, if I am not mistaken, we may very properly understand *ανωθεν* to mean, *from the beginning*; q. d., "to which *again* (*παλιῶν*) ye wish to be in bondage, going back, and *from the beginning* (*ανωθεν*) living through that dark season of carnal ordinances." The instances of *παλ. ανω.*, cited from the Classics, may probably be explained in a similar way. Perhaps the main reason why

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
again, he cannot see the kingdom of God.	οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.	above, he cannot see the kingdom of God.
4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?	4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;	4 Nicodemus saith to him, How can a man be born, ^h being old? Can he enter a second time into his mother's womb, and be born?
5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.	5 Ἀπεκρίθη ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἔξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.	5 Jesus answered, Verily, verily, I say to thee, ^h If any one be not boru of water and the ^h Spirit, he cannot enter into the kingdom of God.
6 That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.	6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμά ἐστι.	6 ^h What ^h hath been born of the flesh, is flesh; and ^h what ^h hath been born of the Spirit, is spirit.
7 Marvel not that I said unto thee, Ye must be born again.	7 μὴ θαυμάσης ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.	7 Do not ^m wonder, ⁿ because I said to thee, Ye must be born ^h from above.

ⁱ See Gen. Obs. 4.—I see nothing to prevent the adoption of the participial form here.

^j See n. h, ch. 7: 39.

^k I use *what*, for *that which*, because it answers an equally good purpose, and is more concise.—Latin Verss. (*quod*).

^l Beza (*genitum est*); other Latin Verss. (*natum est*).—To express the full sense of the Orig. requires the *perfect* rendering, especially in v. 8. What is there affirmed of the new creature is true, not only at the moment of regeneration,

but ever afterwards. The believer remains, all his life, in profound ignorance of the Spirit's mode of operation, in producing this heavenly birth.—See Gen. Obs. 4.

^m *Marvel* is so nearly obsolete, that I prefer to drop it entirely, especially since no valid objection can be brought against the word proposed as a substitute. The form with *do* is adopted, for the sake of *euphony* and *perspicuity*.—Newc., Camp., Dodd., Penn, W., Kenr.

ⁿ It is sometimes difficult, as in this instance, to determine which of the two principal meanings of *ὅτι*, *because*, or *that*,

so many have rendered this word *again*, in the passage before us, is, that Nicodemus, as is said, (Blo., Dodd., Kenr., Alf, and others) *must* have so understood it, as appears from his using the word *δευτερον*, in the next verse. But I cannot admit the force of this argument. 1. Because Nicodemus, having misapprehended, in other respects, the purport of the Savior's language, and being, at the time, more or less enveloped in spiritual ignorance, is the last man to whom we should apply for instruction in the department of Biblical interpretation. What influence should the hastily formed impressions of his misty mind exert in fixing the more enlightened judgment of those in "the kingdom of God?" The argument seems to be this: Nicodemus understood the Savior to use *ανωθεν* in its very unusual sense, *again*, therefore, he must have so used it. By *parity* of reasoning, Nicodemus understood the Savior to be speaking of a carnal birth, therefore, he must have been speaking of a carnal birth!—2. Because there is really no discrepancy at all between the interpretation for which I

contend, and the *δευτερον* of Nicodemus, in the next verse. *To be born from above*, is *to be born a second time*: for a man to be born *at all*, when he is *old*, is *to be born δευτερον*, a *second time*. It does not follow, then, that because Nicodemus understood this to be a *second birth*, he, therefore, did not understand *ανωθεν* to mean *from above*. The presumption is, that he took the word in its ordinary acceptation, but what puzzled him was, to imagine how *this or any other birth* was possible, when a man is *old*.—3. Had the Savior, (or the Evangelist), desired to express in *so many words* the idea of a second birth, *αναγενναειν*, (1 Peter 1: 3, 23) would have expressed it without the slightest ambiguity.—4. Because the phrase, *γεννηθηναι ανωθεν*, is evidently equivalent to, and synonymous with, that other used by this same writer, *γενν. εκ Θεου* (ch. 1: 13. 1 John 3: 9; 4: 7; 5: 1, 4, 18). I would add, that I cannot see why *any word* should ever be taken in an *unusual* sense, when the *usual* rendering makes as good sense, and is fully as consistent with both text and context.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.	8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.	8 The Spirit breathes where he will, and thou hearest his voice; but thou knowest not whence he cometh, and whither he goeth: so is every one that hath been born of the Spirit.
9 Nicodemus answered and said unto him, How can these things be?	9 Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι;	9 Nicodemus answered, and said to him, How can these things be?
10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?	10 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γνώσκεις;	10 Jesus answered, and said to him, Thou art the teacher of Israel, and knowest thou not these things?

* That *το πνευμα* does sometimes, among the profane writers, mean *the wind*, cannot be doubted. This, however, is the only passage in the N. T. in which it is so translated, (though, perhaps, in Heb. 1: 7, *πνευματα* would be better rendered *winds*). On the other hand, it must be admitted that *πνεειν* is nowhere else in the N. T. predicated of persons, but is always, unless it be in this instance, spoken of the wind. However, we have, in Acts 17: 24, *πνοη*, a noun derived from the second perfect of this verb, signifying *breath* (of men); and in Genesis, 2: 7, both Symmachus and Theodotion, translate the corresponding Hebrew verb by *πνεειν*, where the action is predicated of Jehovah himself. (Parkh.). It may, therefore, be considered as established, that the usages of the Greek language fully justify the proposed translation of this verse, and free it from all philological difficulty. I have endeavored to give due weight to the argument for the common rendering drawn from the alleged comparison in the last part of the verse: "SO is every one that hath been born of the Spirit." But it should be borne in mind, that *οὕτως* does not always (though it does generally) introduce a comparison. In fact, the idea of comparison is not at all inherent in the word, but is, in all cases where it exists, to be inferred from the connection in which it is used. And I do not see why, in this case, this last clause of the verse may not be viewed as a repetition of the preceding idea, in more emphatic language, what was before stated as a *general truth* being here affirmed to be *universal*. My reasons, then, for the proposed change are the following: 1. The Holy Spirit, not the wind, is the subject of conversation in the context.—2. It is not true, *in any proper sense*, of the wind, that it "blows where it wills?" "nam huic, (Spiritui,) non vento, voluntas et vox est." (Beng.) The winds are God's messengers, (Ps. 104: 4) sent to perform his will, and under his absolute control (Matt. 8: 27). With this spiritual doctrine Nicodemus was, doubtless,

to adopt. The difference between the idea expressed by the version here given, and that expressed by the vast majority of versions, seems to be this: The latter means, Do not be astonished *at me* for advancing this sentiment; while the

familiar, and would be very unlikely to understand the Savior as teaching that the wind blows where, and whenever, it pleases. On the other hand, it is emphatically true of the Spirit of God, that he "breathes where he will."—3. If *το πνευμα ... πνεει* is as properly rendered, *the Spirit breathes*, as *the wind blows*, I do not see how there could be, to the mind of a Greek, any proper *comparison* in the case; for there is manifestly nothing in the connection to remind him of *the wind*. The most that could be urged, is, that the Savior was making use of the *double entendre*, which is very unlikely indeed.—W., R., Nary, Kenr.—The Latin Verss. generally have *Spiritus spirat*, which, like the Greek, is, in the letter, ambiguous.

† I think the idea is better expressed by the weak subjunctive form, as in ch. 5: 21, than by the indicative.—Kenr. (*willeth*); W., R., Penn, Newc., Dodd., Nary.

‡ Certainly, *ουκ οιδας* is simply, *thou knowest not*. The E. V. has it, as here, in ch. 8: 14; 16: 18. Matt. 21: 27. Luke 20: 7. 2 Cor. 12: 2, 3, in all which cases it would read perfectly well, if translated literally.—W. (*woost not*).—R., Newc., Camp., Nary, Kenr.

§ I see no good reason for including this first clause in the question of which it forms no necessary part.—W., R., Fr. O., S., M., Vulg., De W., It., Kenr.

¶ I think it probable, that Nicodemus had not only acquired a "pre-eminent degree of celebrity," as has been remarked by an editor, but that he was conscious of his being, indeed, a skillful interpreter of the Scriptures, and more or less proud of his attainments. And it may not be out of place to conjecture, that the Savior's remark was, in some sense, *ironical*, and intended to rebuke this pride, of the existence of which he was well aware.—De W., Beng., Camp., Kenr.

⋄ E. V., v. 2, above.—Newc., Camp., Dodd., Wesl., Penn.—See ch. 1: 38, N. m.

former means, Do not be astonished *at the sentiment* which I have advanced. This I take to be the true meaning of the Orig.—Vulg. (*quia*); Erasm., Trem., Beza, Schott, (*quod*); W. (*for*); other Eng. Verss. (*that*).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.	11 ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἑώρακαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.	11 Verily, verily, I say to thee, "What we know we speak, and *what we have seen we testify; and ye receive not our *testimony.
12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?	12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς, ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε;	12 If I *told you earthly things, and ye believe not, how, *if I tell you heavenly things, will ye believe?
13 And no man hath ascended up to heaven, but he that came down from heaven, <i>even</i> the Son of man which is in heaven.	13 καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ·	13 And no one hath †gone up into heaven, except he that came down out of heaven, the Son of man who †was in heaven.
14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:	14 καὶ καθὼς Μωσῆς ὑψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου·	14 And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up:
15 That whosoever believeth in him should not perish, but have eternal life.	15 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον.	15 That †every one that believeth on him may †not perish, but have eternal life.
16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.	16 οὕτως γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον.	16 For God so loved the world that he gave his Son, †the Only Begotten, that †every one that believeth on him might not perish, but have †eternal life.
17 For God sent not his Son into the world to condemn the	17 οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον,	17 For God sent not his Son into the world, †that he might

* See v. 6, above, N. r., and Gen. Obs. 6.

† See ch. 1: 7, N. j.

‡ See Gen. Obs. 4.

§ See Gen. Obs. 5.

¶ See N. w. ch. 1: 33.

* *Ὁ ων* = *ὁς τν*, as is admitted by many learned interpreters. It is not, however, because the Evang. uses the former *for* the latter, either through caprice, or ignorance of the language, as is hinted by some, but because the present participle, (especially of those verbs that have no aorist in use,) is legitimately and properly referred to past time, whenever it depends on a past tense. In this it resembles very much the infinitive mood.—See *Trollope's Gr. to the N. T.* § 60. Obs. 21.—There are numerous illustrations of the above remark in the E. V. See ch. 1: 48; 9: 25, 40; 11: 31; 12: 17; 20: 1; 21: 11. Mark. 2: 26; 14: 66. Luke 6: 3; 22: 53; 23: 7; 24: 6, 44. Acts 7: 2, 12; 9: 38, 39; 11: 1; 13: 1; 14: 13; 16: 3; 19: 31; 20: 34; 21: 8; 22: 5, 9; 24: 24; 27: 9. Rom. 4: 10; 5: 6, 8, and many other passages, where *ων* is rendered by the Eng. imperf. Indeed, there is scarcely a real exception to the rule, according to which this is done, unless here, and in ch. 1: 18,

in both which cases the circumstances as strongly call for the past rendering as in any of those cited above.

† See Gen. Obs. 6.—I would always, when practicable, translate *πᾶς ὁ*, *every one that*, or *every one who*.—E. V. vv. 8, 20; ch. 6: 40; 18: 37. Matth. 7: 8, 21, 26; 25: 29. Luke 11: 10; 18: 14; 19: 26. Rom. 1: 16; 10: 4. 1 Cor. 16: 16. Gal. 3: 13. 2 Tim. 2: 19. Heb. 5: 13. 1 John 2: 29; 4: 7; 5: 1.

‡ Lachm., Tisch., and Penn, with some of the most ancient MSS. and Verss., reject *μη ἀποληται ἀλλ'*, which Griesb. considers a probable interpolation. I would adopt this reading, and leave out *not perish, but*, with this note in the margin: Many copies read, *may not perish, but have*, &c.

§ As *αυτου* stands between *τον υιον* and *τον μονογενη*, it seems evident, that the latter is in apposition with the former, and is strictly used as an appellative. If this be so, the rendering given is necessary to express the full force of the Orig.

¶ *Eternal* and *everlasting* are used about an equal number of times in the E. V. to translate *αιωνιος*. Either is well enough; but I see no necessity for both. I have uniformly adopted the former.

† See ch. 1: 7, N. k.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
world, but that the world through him might be saved.	ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.	condemn the world, but that the world through him might be saved.
18 He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.	18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ.	18 He that believeth on him is not condemned; but he that believeth not hath been condemned already, because he hath not believed on the name of the only begotten Son of God.
19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.	19 αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκοτός, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα.	19 And this is the condemnation, that the light has come into the world, and men loved the darkness rather than the light; ^e for their ^b works were evil.
20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.	20 πᾶς γὰρ ὁ φαῦλα πράσων, μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ·	20 For every one that doeth evil ^h things hateth the light, ⁱ and cometh not to the light, ^j that his ^k works may not be reproved.
21 But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.	21 ὁ δὲ ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα.	21 But he that doeth the truth cometh to the light, so that his ^l works may be ^m manifested, that they have been wrought in God.
22 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.	22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν. καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζεν.	22 After these things came Jesus and his disciples into the ⁿ Judean land, and there he tarried with them, and was ^o immersing.
23 And John also was baptizing in Ænon, near to Salim, because there was much water	23 ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ,	23 And John also was ^p immersing in Ænon, near to Salim, because there ^q were ^r many wa-

^e The Orig. is not *ὅτι*, but *γὰρ*. It is rendered *because*, in the E. V. of ch. 10: 29. Rom. 4: 15; *seeing*, in Acts 2: 15; and *because that* in Acts 28: 20. 3 John 7. In all these cases, I would render simply, as here, *for*; not because *γὰρ* is not a causative particle, but for the purpose of distinguishing it from *ὅτι*.—See ch. 1: 15, N. i.—Newc.

^h For the sake of uniformity, I would always translate *εργον* *work*. This is its usual translation in the E. V.

ⁱ According to the usual custom, in such cases, I supply the word *things*, to indicate that the adjective is plural.

^j *And not* is the literal rendering of *καὶ οὐκ*.—W., R., It., Newc., Dodd., Nary, Kenr., Trem., Vulg., Germ., DeW., Van Ess.

^k See ch. 1: 7, N. k.

^l See ch. 1: 31, N. s.

^m It is generally agreed, (Dodd., Blo., Alf., and others,) that *την Ἰουδαίαν γην* means, not *Judea*, or *the land of Judea*, in the usual sense, but, "*the territory of Judea*, as distinguished from its metropolis:" in other words, that *γη* is here taken

in the sense of *χωρα*. Not having been able to find a form of expression in common use that I consider unobjectionable, I have concluded to recommend the literal translation, *Judean land*, in imitation of the respectable authorities cited below.—Germ., DeW., Van Ess, (*das Jüdische Land*); Vulg., Cast., Erasm., (*in terram Judæam*).

ⁿ See ch. 1: 25, N. a.

^o Some take *ἰδατα πολλα* to be = *many streams*, or *fountains*, (Rob., Blo., and others,) others understand this expression to mean, *a great abundance of water*. The latter view is sustained both by the context and parallel passages. Though the literal rendering, *many waters*, may be pronounced a Hebraism, yet it has been so long domesticated in our English scriptures, that no practical good could result from rejecting it, especially since the precise meaning of this foreign idiom is necessarily to be determined by the context.—Vulg., W., It.—E. V., Rev. 1: 15; 14: 2; 17: 1 (with art.); 19: 6.—Those just cited are the only other passages in which this expression occurs in the N. T.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
there : and they came, and were baptized.	ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ πα- ρεγίνοντο καὶ ἐβαπτίζοντο.	ters there : and they were com- ing and being immersed.
24 For John was not yet cast into prison.	24 οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.	24 For John had not yet been cast into the prison.
25 Then there arose a ques- tion between some of John's disciples and the Jews, about purifying.	25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰου- δαίων περὶ καθαρισμοῦ·	25 There was, therefore, a question between the disciples of John and the Jews, about purifying.
26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jor- dan, to whom thou barest wit- ness, behold, the same baptizeth, and all men come to him.	26 καὶ ἦλθον πρὸς τὸν Ἰω- άννην καὶ εἶπον αὐτῷ, Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορ- δάνου, ᾧ σὺ μεμαρτύρηκας, ἶδε οὗτος βαπτίζει, καὶ πάντες ἔρχου- ται πρὸς αὐτόν.	26 And they came to John, and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou hast testified, behold, he is immersing, and all are coming to him.
27 John answered and said, A man can receive nothing, except it be given him from heaven.	27 Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμ- βάνειν οὐδέν, ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.	27 John answered, and said, A man can receive nothing, ex- cept it hath been given him from heaven.
28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.	28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χρι- στός, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.	28 YE yourselves testify to me, that I said, I am not the Christ, but that I have been sent before him.
29 He that hath the bride, is the bridegroom : but the friend of the bridegroom, which stand- eth and heareth him, rejoiceth greatly, because of the bride- groom's voice : this my joy there- fore is fulfilled.	29 ὁ ἔχων τὴν νύμφην, νυμ- φίος ἐστίν· ὁ δὲ φίλος τοῦ νυμ- φίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φω- νὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται.	29 He that hath the bride, is the bridegroom. Now the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy, because of the bridegroom's voice : this, therefore, my joy, hath been fulfilled.

^p According to the E. V. which translates aoristically, Jesus and his disciples were the persons who came and were immersed. But this is not the fact of history, nor is it implied in the Orig. All ambiguity vanishes when the verbs are put in the proper imperfect form, *they (people) were coming, and being immersed*, i. e., *they kept coming all the while*, which can not possibly be predicated of Jesus and his disciples.

^q I see no good reason for varying from the common rendering of *γινωμαι*, when no important advantage is gained thereby.—Dodd., Fr. O.,—S.,—M.

^r Almost all modern translators and editors regard *Ιουδαιων*, which is found in the large majority of existing MSS., as the true reading. All, I believe, reject *Ιουδαιων*, of the Textus Receptus, as spurious. I confess that I consider the conjectural emendation of Bentley, adopted by Penn (*Ιησου*), sustained by an

overwhelming weight of internal evidence; but, as there is, as far as is known, no manuscriptural authority for this reading, I dare not venture to recommend its adoption.—De Wette, Van Ess, Newe., Dodd., and others.—In view of all the facts known, I would recommend that it be made to read, in the revision, *with a Jew*, etc.

^t See ch. 1 : 7, N. j.

^u See ch. 1 : 2, N. c.

^v See ch. 1 : 25, N. a.

^x See Gen. Obs. 1.

^y This Hebraism is very beautiful, and I should be very glad to have it incorporated in the translation. A similar expression occurs in Luke 22 : 15 : "With desire I desired" (*επιθυμια επεδυμησα*).—Doddridge (*with great joy*), W., R., Kenr., Newe. marg.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
30 He must increase, but I must decrease.	30 ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.	30 He must increase, but I [must] decrease.
31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.	31 ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστί, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστίν,	31 He that cometh from above is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven is above all.
32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.	32 καὶ ὃ εἶρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.	32 And what he hath seen and heard, this he testifieth; and no one receiveth his testimony.
33 He that hath received his testimony, hath set to his seal that God is true.	33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθῆς ἐστίν.	33 He that receiveth his testimony hath set his seal, that God is true.
34 For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto him.	34 ὃν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα.	34 For he whom God sent speaketh the words of God: for God giveth not the Spirit by measure.
35 The Father loveth the Son, and hath given all things into his hand.	35 ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.	35 The Father loveth the Son, and hath given all things into his hand.
36 He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.	36 ὁ πιστεύων εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.	36 He that believeth on the Son hath eternal life: but he that obeyeth not the Son shall not see life; but the wrath of God abideth upon him.
CHAP. IV.	CHAP. IV.	CHAP. IV.
WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,	ὮΣ οὖν ἔγνω ὁ Κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης·	WHEN, therefore, the Lord knew, that the Pharisees had heard, That Jesus was making and immersing more disciples than John;

* I have adopted this phraseology (which is perfectly literal,) *verbatim* from R. Substantially the same are Vulg., Germ., De W., It., Dt., Fr. O.,-S.,-M., Dodd., Kenr.

^a This is, I think, one of the few instances (in the N. T.,) in which the aorist is used as an *indefinite present*.—Penn. Newe. (*hath set his seal*); It., Vulg., Dt., Germ., Berl. Bib., Beng., De W., (*hath sealed*).—I can hardly imagine what the E. V. *hath set to his seal*, can mean, unless *set to* is used in the sense of *affix*, in which case, the meaning would be *correctly*, but not *happily*, expressed.

^b Tisch. and Penn omit ὁ Θεός, which is wanting in some very ancient MSS., and which Griesb. and Lachm. consider a very probable interpolation. I recommend that this note be placed in the margin: According to some copies, *for he giveth not, &c.*

^c E. V., generally.—See ch. 4: 18, N. q., and v. 16, above, N. e.

^d I think the connection shows clearly that δε has an adverbative force here.—See Gen. Obs. 6.

^e The verb, *απειθεῖν*, properly signifies, *to disobey*; and this is much more forcible than *to disbelieve*, since there are very many who profess to believe with all their hearts, yet never show their faith by works.—De W., Berl. Bib., (*ungehorsam ist*); Sharpe (*disobeyeth*).—G., Dt., Cast., Wesl.

^f W., R., Newe., Dodd., Camp., and others.—*How* is, in this sense, quite obsolete.

^g De W., W., R., Vulg.—De W. treats this phrase as a quotation, in which opinion I would concur. Hence I write *That*, with a capital. In such cases, *ὅτι* is often left untranslated in the E. V., but not always. See Mark 6: 15; Luke 4: 4; 7: 16. ch. 7: 42, and others.

^h See N. a, ch. 1: 25.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
2 (Though Jesus himself baptized not, but his disciples,)	2 (καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ·)	2 (Though Jesus himself did not immerse, but his disciples;)
3 He left Judea, and departed again into Galilee.	3 ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν.	3 He left Judea, and went away again into Galilee.
4 And he must needs go through Samaria.	4 ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.	4 And it was necessary that he should go through Samaria.
5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.	5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ.	5 He cometh, therefore, to a city of Samaria called Sychar, near to the piece of ground which Jacob gave to his son Joseph.
6 Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth hour.	6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. ὥρα ἦν ὡσεὶ ἕκτη.	6 Now Jacob's well was there. Jesus, therefore, having become weary from the journey, was sitting thus on the well. It was about the sixth hour.
7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.	7 Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πιεῖν.	7 There cometh a woman of Samaria to draw water. Jesus saith to her, Give me to drink.
8 (For his disciples were gone away unto the city to buy meat.)	8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπελήλυθεισαν εἰς τὴν πόλιν ἵνα τροφὰς ἀγοράσωσι.	8 (For his disciples were gone away into the city, that they might buy provisions.)
9 Then saith the woman of Samaria unto him, How is it	9 Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος ὢν	9 The Samaritan woman, therefore, saith to him, How

^d W., R., Newc., Penn, Kenr., (*went*).—*To go away* is certainly more forcible than *to depart*, and is the more usual translation of the word.

^e The impersonal verb, *δει*, I would render *must*, in the pres., and *it was necessary that*, in the imperf., (because *must* lacks a separate form for the imperf.); especially whenever it implies simply the *necessity*, or *certainty* of an event. When it implies *duty*, or *moral obligation*, I would sometimes translate by *ought*, when the subject is expressed, otherwise by *one ought*. *Must needs* is, of course, to be rejected, as obsolete.—Kenr.

^f W., Cast., (*place*); T., C., G., It., (*possession*); R. (*manor*); Vulg. (*praedium*); Germ. (*Dörflein*); De W., All., (*Felde*); Kist. (*Ackerfelde*); Dt. (*stuck lants*).—*Parcel*, in modern language, does not exactly express the idea: it is too diminutive, and would not, at the present day, be used in speaking of land, or similar objects.

^g In the E.V., *being wearied with his journey*, the condition of weariness is represented as simultaneous with the act of sitting on the well. The Orig. expresses more than this. The perfect participle, *κεκοπιωως*, implies that he had been weary before he sat down, or even arrived at the well. The difference between the two renderings is, indeed, but small;

still, it is worth the slight trouble of correction.—*From* is the usual translation of *εκ*, and is even better here than *with*.

^h *Unto*, or *to*, is by no means the primary signification of *εις*, which is placed almost always before the names of objects which are, in some sense or another, viewed as *capable of being entered*, the primary meaning of the preposition being *into*. Still, there are cases in which the Eng. idiom precludes the rendering *into*, where *to* is the best that can be given. This is not true, however, in the present instance. I have adopted this general rule, not only for *εις*, but also for other prepositions: never to depart from the primary meaning, unless the Eng. idiom require a different rendering, in order to make good sense, or unless the true sense is, according to the Eng. idiom, better expressed by a different preposition.

^h See N. k, ch. 1: 7.

ⁱ This word occurs in the plural only in this place, in the N. T. I prefer, for the sake of greater accuracy, to translate it by a plural noun. In the sing., I would always render it, *food*, which is more in modern style than *meat*.—Kenr. *margin*.

^j R., Penn, Vulg., Cast., Dt., Germ., De W., Port., It., Newc. Camp., Wesl., Nary, Kenr., Erasm., Beza, Trem.—As *Samaritan woman* is entirely pure English, I do not see why it should not be adopted.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.	παρ' ἐμοῦ πιεῖν αἰτεῖς, οὔσης γυναικὸς Σαμαρείτιδος; οὐ γὰρ συγγράωνται Ἰουδαῖοι Σαμαρείταις.	dost THOU, being a Jew, ask drink of ME, who am a Samaritan woman? For Jews have no dealings with Samaritans.
10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.	10 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾗδεῖς τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ᾗτησας αὐτὸν, καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.	10 Jesus answered, and said to her, If thou didst know the gift of God, and who it is that saith to thee, Give me to drink, THOU wouldest ask him, and he would give thee living water.
11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?	11 Λέγει αὐτῷ ἡ γυνή, Κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;	11 The woman saith to him, Sir, thou hast nothing to draw with, and the well is deep: whence, then, hast thou the living water?
12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?	12 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ;	12 Art THOU greater than our father Jacob, who gave us the well, and drank of it himself, and his ^{ks} sons, and his cattle?
13 Jesus answered and said unto her, Whosoever drinketh of this water, shall thirst again:	13 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν.	13 Jesus answered, and said to her, Every one that drinketh of this water will thirst again.
14 But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.	14 ὃς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.	14 But whoever drinketh of the water which I will give him, shall never thirst; but the water which I will give him shall ^p become in him a well of water, springing up into eternal life.
15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.	15 Λέγει πρὸς αὐτὸν ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν.	15 The woman saith to him, Sir, give me this water, that I may not thirst, ^p nor come hither to draw.

¹ Rhemish, Dutch, De Wette, Portuguese, Campbell.—The simple article, it is true, does not fully express the force of the double Greek article, but we can scarcely afford, out of our limited resources, to strengthen the translation by using materials that are certain to be required in rendering other forms of expression.

^k Newcome, Rhemish, Doddridge.—See General Observations 6.

^{kk} Son is almost always in the singular, and very often in the plural, the translation of υἱος, adopted in the E. V. To prevent

ambiguity, I think I would make the rule, now so general, a universal one, or nearly so.

¹ See N. b, ch. 3 : 16, and Gen. Obs. 6.

ⁿ Wesl., Nary, Kenr., It., Fr. O.,—S.,—M., Vulg., R.—W. (*be made*).—E. V., ch. 1 : 12. Acts 4 : 11 ; 10 : 10. Rom. 3 : 19. 1 Cor. 3 : 18, etc.

^o See N. e, ch. 3 : 16.

^p Newc., Camp., Dodd, Penn, Kenr.—Neither, in this connection, is in violation of the modern rules of English grammar.—See Gen. Obs. 6.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>16 Jesus saith unto her, Go call thy husband, and come hither.</p>	<p>16 Λέγει αὐτῇ ὁ Ἰησοῦς, Ὑπάγε, φώνησον τὸν ἄνδρα σου, καὶ ἔλθε ἐνθάδε.</p>	<p>16 Jesus saith to her, Go, call thy husband, and come hither.</p>
<p>17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband :</p>	<p>17 Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν, Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας, Ὅτι ἄνδρα οὐκ ἔχω.</p>	<p>17 The woman answered, and said, I have no husband. Jesus saith to her, Well saidst thou say, I have no husband.</p>
<p>18 For thou hast had five husbands, and he whom thou now hast, is not thy husband : in that saidst thou truly.</p>	<p>18 πέντε γὰρ ἄνδρας ἔσχε· καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας.</p>	<p>18 For thou hast had five husbands, and he whom thou now hast is not thy husband. This hast thou spoken truly.</p>
<p>19 The woman saith unto him, Sir, I perceive that thou art a prophet.</p>	<p>19 Λέγει αὐτῷ ἡ γυνὴ, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.</p>	<p>19 The woman saith to him, Sir, I see that thou art a prophet.</p>
<p>20 Our fathers worshipped in this mountain ; and ye say, that in Jerusalem is the place where men ought to worship.</p>	<p>20 οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ὄρει προσκύνησαν· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν.</p>	<p>20 Our fathers worshiped in this mountain ; and ye say that in Jerusalem is the place where one ought to worship.</p>
<p>21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.</p>	<p>21 Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.</p>	<p>21 Jesus saith to her, Woman, believe me, that an hour is coming, when neither in this mountain, nor in Jerusalem, will ye worship the Father.</p>
<p>22 Ye worship ye know not what : we know what we worship, for salvation is of the Jews.</p>	<p>22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.</p>	<p>22 Ye worship what ye know not : we worship what we know : because salvation is of the Jews.</p>
<p>23 But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him.</p>	<p>23 ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνητὰ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν.</p>	<p>23 But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth ; for the Father also seeketh such as his worshipers.</p>

¶ E. V., Luke 12 : 10. Ch. 11 : 13. Acts 2 : 16 ; 8 : 24 ; 13 : 40 ; 20 : 38 ; 23 : 5. Rom. 4 : 18.—Luke 4 : 23, is, I believe, the only passage, besides this, in the E. V., where εἶπεν is translated to say, when used transitively.—This is the almost universal rendering of τοῦτο.

¶ W.—In the few passages where θεωρεῖν is rendered to perceive, in the E. V., it may very properly be translated to see.

¶ There is nothing here to prevent the translation of ὅτι.

¶ Newe., Camp., Latin Verss.—Penn (that).—It is very evident that the E. V. does not convey the sense of the Orig. correctly. Besides it departs unnecessarily from the literal rendering of the words.

¶ It has been well said (Blo., Alf.) that ὅτι here introduces a reason for the fact before mentioned. Therefore, it ought to be translated, because.—See ch. 1 : 15, N. i.

¶ W., C., and R. translate καὶ, also. In the E. V. it is needlessly left untranslated.—Germ., De W.

¶ Though the future part, often, and the pres. part, sometimes (see Buttm., § 144, No. 3) are used to express a purpose, when without the article, i. e., when they express merely a verbal idea, yet I can find no authority for so regarding them, when they stand for substantives, as they almost always do, when preceded by the article.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
24 God <i>is</i> a Spirit: and they that worship him, must worship <i>him</i> in spirit and in truth.	24 Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνούοντας αὐτὸν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.	24 God [is] a spirit; and those who worship him must worship in spirit and truth.
25 The woman saith unto him, I know that Messiah cometh, which is called Christ; when he is come, he will tell us all things.	25 Λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται· (ὁ λεγόμενος Χριστός·) ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.	25 The woman saith to him, I know that Messiah is coming, [*] (who is called Christ:) when he cometh, he will tell us all things.
26 Jesus saith unto her, I that speak unto thee am <i>he</i> .	26 Λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι, ὁ λαλῶν σοι.	26 Jesus saith to her, I , who am [*] talking to thee, am [He.]
27 And upon this came his disciples, and marvelled that he talked with the woman: yet no	27 Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς	27 And upon this came his disciples, and [*] wondered that he was talking with [*] a woman:

* "The most eminent critics are agreed that the clause, ὁ λεγόμενος Χριστός, came from the *Evangelist*, not the woman." (Blo.) Accordingly, the majority of versions have this clause enclosed in a parenthesis.

^{*} *Talk* is a very common rendering of λαλέω. It appears here to be used of familiar conversation, as it often is elsewhere. Hence *talk* more forcibly expresses the idea than *speak*.—Newc.—E. V. v. 27, below.—As no preposition precedes σοι, *to* is preferable to *with*.

^{*} See N. m, ch. 3:7.

* There has been much controversy among the learned, as to the cause of the surprise attributed to the disciples, in this verse. The settlement of this dispute would, perhaps, be much aided by first determining the proper rendering of μετὰ γυναικος. Does this phrase mean, *with the woman*, = μετὰ τῆς γυναικος, and referring definitely to the person spoken of in the preceding verses, or, simply, *with a woman*, as it *literally* reads, without the article? Dodd., Newc., Blo., Midd., Alf., maintain the former, while Camp., Wesl., Meyer, and others, hold the latter. Midd. and Alf. maintain, that "no inference can be drawn, as to the indefiniteness of the noun, from the omission of the article, after a preposition." Now notwithstanding the bold and sweeping assertion of these learned critics, unsupported, so far as I have seen, by a single reference to parallel passages, I do not hesitate to express the opinion, that we are not only *at liberty*, but are solemnly *bound*, to infer the indefiniteness of a noun from the omission of the article, *even after a preposition*, unless other and *weightier* considerations should urge to the opposite inference: for no candid scholar, I presume, will alledge that the use or omission of the art., even in such cases, is a matter of indifference, not subject to any fixed rule, though we, in our comparative ignorance, *may not* always perceive the force and application of the rule. It remains, then, to settle the question, Do those *weightier* considerations exist in the present case? I reply: 1. No one has, I believe, ever denied that μετὰ τῆς

γυναικος would exactly convey the meaning of the E. V., *with the woman*, or, that that phrase would be perfectly good and classical Greek. On the other hand, nothing can be clearer than that μετὰ γυναικος will not only *bear* the rendering, *with a woman*, but that this is, indeed, its most natural and appropriate rendering.—2. No person entertaining a proper regard for the inspired word, will be likely to suspect that the Evangelist, through ignorance or design, omitted the art. where it was analogically due, and where a good scholar would have used it; or, that God has been pleased, in his word, to say one thing, while he means another.—3. The Evangelist either means, (as he says,) *a woman*, = *a female*, or he means, *the woman* = *that particular woman* previously introduced to notice. If he means the former, we have, in the very thing stated, a satisfactory reason for the surprise predicated of the disciples; and here the matter rests. They wondered, simply, that he was talking with a person of the opposite sex. The fact is stated, and conjecture is altogether unnecessary. If he means the latter, not only does he fail to express his meaning in definite language, but we are still left to *conjecture* the real cause of their surprise. Why should they wonder that he was talking with *that particular woman*, more than any other? If to this it be answered, that it was "because she was a Samaritan," (Dodd., Newc.) I reply, that this is a *mere gloss*, and forms no part of the information contained in the Text. Or if it be said, that it was because she was a woman of bad character, to this I reply, that, at the time referred to, so far as we know, the disciples were profoundly ignorant of her character.—4. There is nothing in the context, that militates against the proposed interpretation. Lightfoot, Gill, and others, have shown, by numerous quotations from the Talmud, and Rabbinical writings, that it was a prevalent opinion among the Jews, that to hold a conversation with a woman, "on any serious and important matter, did but ill suit the dignity and gravity which ought to be uniformly maintained by a rabbi, or doctor of their law." (Camp.) It is no objection to this view, that these were foolish prejudices, disregarded by the Savior, in repeated instances, with the full knowledge of his disciples;

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
man said, What seekest thou? or, Why talkest thou with her?	μέντοι εἶπε, Τί ζητεῖς; ἢ, Τί λαλεῖς μετ' αὐτῆς;	nevertheless no one said, What seekest thou? or, Why art thou talking with her?
28 The woman then left her water-pot, and went her way into the city, and saith to the men,	28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἢ γυνῆ, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις,	28 The woman, therefore, left her water-pot, and went away into the city, and saith to the men,
29 Come, see a man which told me all things that ever I did: is not this the Christ?	29 Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;	29 Come, see a man, who told me all things that I ever did. Is this the Christ?
30 Then they went out of the city, and came unto him.	30 Ἐξῆλθον οὖν ἐκ τῆς πόλεως, καὶ ἦρχοντο πρὸς αὐτόν.	30 They went out of the city, therefore, and were coming to him.
31 In the mean while his disciples prayed him, saying, Master, eat.	31 Ἐν δὲ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταὶ, λέγοντες, Ῥαββὶ, φάγε.	31 And in the meantime, his disciples kept asking him, saying, Rabbi, eat.
32 But he said unto them, I have meat to eat that ye know not of.	32 Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρώσιν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε.	32 But he said to them, I have food to eat, of which ye know not.
33 Therefore said the disciples one to another, Hath any man brought him aught to eat?	33 Ἐλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μήτις ἦνεγκεν αὐτῷ φαγεῖν;	33 The disciples, therefore, said, one to another, Did any one bring him [any thing] to eat?
34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.	34 Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρώμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.	34 Jesus saith to them, My food is, to do the will of him that sent me, and finish his work.
35 Say not ye, There are yet four months, and then cometh	35 οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τετράμηνόν ἐστι, καὶ ὁ θερισμὸς	35 Do not ye say, That it is yet four months, and the harvest

^a See N. s, ch. 7: 13.

^b There are only two passages in the N. T. in which *μητι* is translated, *not*, viz.: this one, and Matt. 12: 23. Commentators are not agreed, as to whether this translation is proper, or not. Blo., Camp., Speucer, Kenr., and others, affirm that the negative is not implied, and it does seem doubtful whether *μητι* is ever used in the sense of *annon*. Other interpreters, with most of the Versions, agree with the E. V. I think Blo. has satisfactorily proved that *μητι* should not be translated in this passage.

^c The editors, generally, reject *οὖν* of the Text. Rec. I would leave out *therefore* in the revision.

^d E. V., ch. 1: 19, 21, 25; 5: 12; 8: 7; 9: 2, 15; &c.—*Ask* is the most common rendering of this verb. I would

always so render it, except, perhaps, in the more solemn forms of entreaty.—See ch., 16: 26; 17: 9, 15, 20.

^e See N. s, ch. 1: 49.

^f Penn, Newc., Kenr.—The word, *meat*, is so much more restricted in its meaning now than formerly, that I prefer the synonym, *food*, both for the translation of this word, and that of *βρωμα*, unless when spoken of flesh, as in Rom. 14: 15, 20, and elsewhere.

^g *Aught* is so nearly obsolete, that I have ventured to substitute for it the equivalent *any thing*.

^h W., R.—There seems to be no necessity here for leaving *ὅτι* untranslated.

ⁱ I adopt the literal translation of *τετράμηνον ἐστι*, because I consider it far more elegant than the E. V.

for the Evangelist is not condemning his conversation, nor justifying their surprise, but simply recording the fact, as part of his narrative; and it should be borne in mind, that this occurrence took place near the commencement of his ministry, and

of their discipleship, when they were but imperfectly acquainted with his views of conduct, and were doubtless under the influence of many of the prejudices received in their previous education.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.	ἔρχεται; ἰδοὺ, λέγω ὑμῖν, Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη.	cometh? Behold, I say to you, Lift up your eyes, and see the fields, that they are white already to harvest.
36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together.	36 καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων.	36 And the reaper receiveth a reward, and gathereth fruit to eternal life; so that both the sower, and the reaper may rejoice together.
37 And herein is that saying true, One soweth, and another reapeth.	37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.	37 For in this the true saying is, That one is the sower, and another the reaper.
38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.	38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.	38 I sent you to reap that on which ye have not labored: others have labored, and ye are entered into their labor.
39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.	39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης, ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα.	39 And many of the Samaritans of that city believed on him, because of the saying of the woman, testifying, He told me all things that I ever did.
40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.	40 Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μένειν παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.	40 When, therefore, the Samaritans came to him, they kept asking him to abide with them: and he abode there two days.
41 And many more believed, because of his own word;	41 καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,	41 And many more believed, because of his word;

¹ See N. a, ch. I: 14.

² See N. i, ch. 7: 22.

³ T., C., G.—I would always translate *μισθος*, reward.

⁴ G., R.—It is surely needless to apologize for this change, as *γὰρ* is almost uniformly rendered *for*.

⁵ W., R., Penn, Kenr., Cast., It.—In *this* is more literal than *herein*.—See Gen. Obs. 6.

⁶ T., C., G., R., Wesl., Penn, Nary, Kenr.—See ch. I: 8, N. o.—As *ἀληθινός* is accompanied by the art., it cannot be assigned to the predicate, but must be construed with *ὁ λόγος*, and the whole rendered, *the true saying*. There remain but two ways of translating the verse: "For in this is the true saying, That one is the sower, and another the reaper," the reference being to a *proverb* already well known;—or, "For in this the true saying is, That one is the sower, &c.," in which case the speaker may be viewed as *originating* the proverb. The latter view I take to be preferable, not only because *ὁ λόγος* stands before *εἶπεν*, but because this translation makes better sense than the other.

⁷ The participial forms, *ὁ θερίζων*, *ὁ σπείρων*, occur so fre-

quently in these verses, that I greatly prefer the substantive rendering, *the reaper*, *the sower*, to the more clumsy periphrasis, *he that reapeth*, *he that soweth*, of v. 36, or the defective translation of v. 37.

⁸ Dodd., Newc., Penn.—On *which*, is more literal than *whereon*, and quite as elegant.—See Gen. Obs. 6.

⁹ Dodd., Newc.—The verb is in the perf. tense. *To labor on*, is more literal than *to bestow labor upon*.

¹⁰ I know not why all the older Engl. Verss. translate *κοπον* by the plural, unless it be in imitation of the Vulg.—Cast., It., Germ., Port., Fr. O., S., M.

¹¹ See vv. 41, 42, below.—Because of gives a more definite idea, and is a more usual rendering of *δια*, than *for*.

¹² See v. 29, above.—W., T., G., R., Penn, Newc., Nary, Kenr.

¹³ W., Penn, Dodd., Camp., Wesl., Kenr.—There is here, certainly, in the E. V. an unnecessary departure from the usual rendering of the infinitive.

¹⁴ See N. z, ch. I. 33.—Penn, Newc.—E. V., next clause.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>42 And said unto the woman, Now we believe, not because of thy saying: for we have heard <i>him</i> ourselves, and know that this is indeed the Christ, the Saviour of the world.</p>	<p>42 τῇ τε γυναικὶ ἔλεγον, ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.</p>	<p>42 And said to the woman, We no longer believe because of thy saying; for we ourselves have heard; and we know that this is indeed the Christ, the Savior of the world.</p>
<p>43 Now after two days he departed thence, and went into Galilee.</p>	<p>43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.</p>	<p>43 Now after ^athe two days he ^awent out thence, ^band went away into Galilee.</p>
<p>44 For Jesus himself testified, that a prophet hath no honour in his own country.</p>	<p>44 αὐτὸς γὰρ ὁ Ἰησοῦς ἐμάρτύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.</p>	<p>44 For Jesus himself testified, that a prophet hath no honor in his own country.</p>
<p>45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.</p>	<p>45 Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.</p>	<p>45 When, therefore, he came into Galilee, the Galileans received him, having seen all things which he did in Jerusalem, during the Feast: for they also themselves came to the Feast.</p>
<p>46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.</p>	<p>46 Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς ἠσθένει ἐν Καπερναούμ.</p>	<p>46 ^cJesus came, therefore, again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick in Capernaum.</p>
<p>47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.</p>	<p>47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα καταβῆ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἤμελλε γὰρ ἀποθνήσκειν.</p>	<p>47 HE, hearing that Jesus was come out of Judea into Galilee, went to him, and was ^dasking him, that he would come down and heal his son: for he was ^eabout to die.</p>

* Newc., Wesl., Penn. It., De W., Fr. O., S., M.—Certainly, *οὐκ...ετι* cannot be rendered *now...not*, without using a most unwarrantable liberty.

† Tisch. and Lachm. reject *ὁ Χριστός*.—Griesb. considers this reading doubtful. It is wanting in two very ancient, and some more modern MSS., also in the Vulg. and several other ancient Verss. I would leave out the words, *the Christ*, and append this note: Some copies have, *the Christ, the Savior of the world*.—W., R., Penn, Nary, Kenr., and others.

‡ R., Dt., De W., Newc., Camp., Wesl.—Penn. It., (*those*).—It is strange that a large majority of translators seem not to have noticed the connection between this verse and v. 40, above.

§ See N. d, v. 3, above.

¶ Tisch. rejects the words, *καὶ ἀπῆλθεν*, which are want-

ing in three ancient MSS. (BCD), and in several ancient Verss. and Fathers.—Lachm. and Griesb. consider the reading doubtful. I would reject the words, *and went away*, and put this note in the margin: Some copies insert here, *and went away*.

° The words, *ὁ Ἰησοῦς*, not being found in most of the ancient MSS. and Verss., are evidently an *Italic insertion*. They are rejected by Griesb., Lachm., Tisch., Theile, and others. I would, therefore, translate, *He came*, &c.

° See N. d, v. 31, above.

° E. V., Acts 3: 3; 18: 14; 20: 3. Heb. 8: 5.—Cast. (*moriturus erat*). I can find no phrase that so elegantly and concisely translates *μελλω*, followed by the infin., as *to be about*. I would adopt this rendering in many cases besides those enumerated.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.	48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.	48 Jesus, therefore, said to him, 'If ye see not signs and wonders, ye will not believe.
49 The nobleman saith unto him, Sir, come down ere my child die.	49 Λέγει πρὸς αὐτὸν ὁ βασιλικὸς, Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.	49 The nobleman saith to him, Sir, come down, 'before my child die.
50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.	50 Λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου ζῆ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο.	50 Jesus saith to him, Go, thy son is living. And the man believed the word which Jesus ^ε said to him, and was going.
51 And as he was now going down, his servants met him, and told <i>him</i> , saying, Thy son liveth.	51 ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες, Ὅτι ὁ παῖς σου ζῆ.	51 And as he was now going down, his servants met him, and told, saying, Thy ^b child is living.
52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.	52 Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ, Ὅτι χθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.	52 He inquired of them, therefore, the hour 'in which he ^g rew better. And they said to him, Yesterday, at the seventh hour, the fever left him.
53 So the father knew that <i>it was</i> at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.	53 Ἐγνώ οὖν ὁ πατήρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι ὁ υἱός σου ζῆ. Καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.	53 The father, therefore, knew that [it was] in ^a that hour in which Jesus said to him, Thy son is living. And he himself believed, and ^l all his house.
54 This <i>is</i> again the second	54 τοῦτο πάλιν δευτέρον ση-	54 This ^m again, a second ⁿ sign,

^f See N. g, ch. 3: 3.—*Ere* is "antiquated." (Worcester.)

^g W., R., Vulg., Germ., Kenr.—E. V., generally.

^h T., Germ., Dt., Berl. Bib., Beng., Stoltz.—De W. (*Knabe*); Camp. (*boy*). This word is rendered *son* in only two passages, besides this, in the E. V. (Acts 3: 13, 26), and in these it would be quite as well translated *child*.—See Acts 4: 27, 30.

ⁱ Vulg., Dt., W., Germ., De W., Nary.—This is more literal than *when*.—See next verse.

^j I have made this alteration for the purpose of giving a more modern complexion to the translation.—Kenr.

^k There seems to be no necessity for varying from the common rendering of *εξεως* in this case. The idea is rendered with sufficient emphasis by the qualifying clause that follows.—W. (*thilke*).

^l E. V., Acts 2: 2, 36; 7: 10; 10: 2; 11: 14; 18: 8. Heb. 3: 2, 5.—This is the only case in which the phrase is so rendered in the E. V.

^m Commentators have been much puzzled to know what to do with *πάλιν*. Blo., Camp., and Alf., refer it ("not in

construction, but in sense," says the latter,) to *εἰθὼν εκ τ. I*. How these learned critics are able to discover the *sense* by overriding the *construction*, I am at a loss to imagine. We could only refer *πάλιν* to *εἰθὼν*, on the supposition that the words of the passage, in all Greek copies extant, have suffered an important transposition in the hands of the transcribers, of which there is, I believe, no evidence. A more plausible view is that taken by Newc., and most probably by Penn, and others, who leave the word untranslated: that *πάλιν* is merely an appendage of *δευτερον*, and, according to our modes of thought, redundant. It must be confessed, that this word does *seem* to be redundant in Matt. 26: 42; Ch. 21: 16; and Acts 10: 15, though not, as stated by Newc., in Gal. 4: 9. (See N. h, ch. 3: 3). But this redundancy is only in appearance; for, in all these cases, *πάλιν* is a strengthening adverb, and nothing that imparts *real* strength is redundant. The E. V., Germ., and many others, give, I think, the idea more correctly than either of those referred to above; though in so doing, they show a reckless disregard of the rules of Greek grammar, that ought, if possible, to be avoided. I consider the view given by Meyer substantially correct (*diess hat Jesus*

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
miracle <i>that</i> Jesus did, when he was come out of Judea into Galilee.	μείων ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.	did Jesus, on coming out of Judea into Galilee.
CHAP. V.	CHAP. V.	CHAP. V.
AFTER this there was a feast of the Jews: and Jesus went up to Jerusalem.	ΜΕΤΑ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.	AFTER ^a these things there was a feast of the Jews, and Jesus went up to Jerusalem.
2 Now there is at Jerusalem, by the sheep <i>market</i> , a pool, which is called in the Hebrew tongue, Bethesda, having five porches.	2 Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἣ ἐπιλεγομένη Ἐβραϊστὶ Βηθεσδα, πέντε στοὰς ἔχουσα.	2 Now there is in Jerusalem, by the Sheep-[^b gate,] a pool, which is called in Hebrew, Bethesda, having five porches.
3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.	3 ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν.	3 In these were lying a ^c great multitude of the ^d sick, blind, ^e lame, withered, ^f waiting for the moving of the water.

^a W., R., Newc., Nary, Penn, Kenr. It is very seldom, in the E. V., that *ταυτα* is rendered *this*, or *that*, but almost always, *these things*. This distinction is the more important, if it be true, as Lücke remarks, that "when John wishes to indicate immediate succession, he uses *μετα τουτο*; when mediate, after an interval, *μετα ταυτα*."

^b E. V. *marg.* Dt., De W., Port., It., Penn, Fr. O.,-S.,-G., Wesl., Camp., Newc.—This gate is mentioned in Neh. 3: 1, 32; 12: 39, where the Sept. translate by this same word. "It was probably," says Rob., "so called, as the place where sheep were sold for the sacrifices of the temple."

^c W., G., R., E. V. ch. 19: 13, 17 (with the art.), 20. Dt., De W., Port., It., Vulg., Cast., Camp., Nary, Kenr., Schott, Erasm., Beza, Trem.—*In Hebrew* is enough to express the idea clearly and elegantly.

^d Tisch. rejects *πολυ*, which is wanting in four uncial MSS. (BCDL). Lachm. and Griesb. consider it *probably* spurious. I would put in the margin.: Some copies omit *great*.

^e W., T., C., G., R., Fr. O.,-S.,-M., Dodd., Kenr., Dt., De W., Germ., Cast.—No doubt the *languentium* of the Vulg. expresses the idea well enough in Latin. This, and v. 7, below, are the only places where *ασθενειν* is rendered, in the E. V. by the word, *impotent*. *To be sick*, or *weak*, is the almost universal rendering. When the word refers to bodily infirmity, I would translate it, *to be sick*; otherwise, *to be weak*.

^f Newc., Penn, Camp., R., Dodd., Kenr.—*Halt* is obsolete, in this sense.

^g This passage, from *εκδεχομενων*, v. 3, to *ροσηματι*, end of v. 4, I have carefully revised, though I am strongly inclined to recommend its entire rejection: 1. Because it is wholly wanting in two of the most ancient MSS. (BC) while the first clause of it, from *εκδ.* to *και*, is wanting in two others, one of them very ancient (AL), and the latter clause, from *αγγ.* to *ροσ.* is wanting in one other, also very ancient (D).—2. Because, like the passage, ch. 7: 53—ch. 8: 11 (see below), it abounds in varieties of reading, and in words *απαξ λεγ.*, the style being unlike that of this Apostle.—3. Because, as Bloomfield remarks, "the whole narration savors of Jewish fancy."—The internal evidence is strongly against its genuineness.—4. Because it is entirely rejected by the learned and judicious editors, Griesb., Knapp, Theile, and Tischendorf, and by a goodly number of learned interpreters. "The passage in question," says Bloomfield, "must, therefore, undoubtedly have owed its origin to those who intended to explain what we read in v. 7, and has been rightly rejected by Mill. (Kuinel)."—"Semler, Michaelis, and Marsh reject v. 4." (Newc.).—Meyer calls this passage *a legendary addition*. I would add, that many MSS. have this passage, or portions of it, marked with the usual signs of suspicion; and that there is, in the ancient Verss., the same variety of reading that has been noticed in the MSS. On this whole subject, the reader can consult, for further information, Bloomf., Alf., Meyer, Penn, and Kuinel, *in loco*.

als zweiten Zeichen widerum gethan); that is to say, *τουτο* is alone the immediate object of *εποιησεν*; *παλιν* follows, as a modifier of the verb, it is true, but with very slight dependence upon it; while *δευτερον σημειον* stands in apposition with *τουτο*. By adopting this translation, which is perfectly

literal, and does no violence whatever to the rules of grammar, I apprehend we may avoid all the difficulties that have been noticed by interpreters.

^h See N. x, ch. 2: 11.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.</p>	<p>4 ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρα, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὴς ἐγένετο, ᾧ δὴποτε κατέχετο νοσήματι.</p>	<p>4 For an angel used to go down at a certain ^btime into the pool, and trouble the water: he, therefore, who first ^cwent in, after the troubling of the water, used to be made whole, of whatever disease he ^dwas held.</p>
<p>5 And a certain man was there, which had an infirmity thirty and eight years.</p>	<p>5 Ἦν δέ τις ἄνθρωπος ἐκεῖ τριακονταοκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ.</p>	<p>5 And a certain man was there, who ^ewas thirty-eight years in ^ffeeble health.</p>
<p>6 When Jesus saw him lie, and knew that he had been now a long time <i>in that case</i>, he saith unto him, Wilt thou be made whole?</p>	<p>6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ὑγιὴς γενέσθαι;</p>	<p>6 Jesus, seeing HIM lying, and knowing that he ^ghad now ^hbeen [^{so}] a long time, saith to him, Dost thou ⁱwish to be made whole?</p>
<p>7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.</p>	<p>7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.</p>	<p>7 The ^jsick man answered him, Sir, I have no man, ^kthat, when the water is troubled, he may put me into the pool: but while I am coming, another ^lgoeth down before me.</p>
<p>8 Jesus saith unto him, Rise, take up thy bed, and walk.</p>	<p>8 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγείραι, ἄρον τὸν κράββατόν σου, καὶ περιπάτει.</p>	<p>8 Jesus saith to him, Rise, take up thy bed, and walk.</p>
<p>9 And immediately the man was made whole, and took up</p>	<p>9 Καὶ εὐθέως, ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββα-</p>	<p>9 And immediately the man was made whole, and took up</p>

^b This is the usual rendering of this word, and I see no reason for departing from it in this case.—W., Wesl., Kenr. (*times*).—R.

^c This is, I believe, the only passage, in which the E. V. renders *εμβαίνειν*, *to step in*.—Newc., Dodd., Wesl.

^d W., R. (*holden*); Germ. (*behaftet war*); It., Dt., Cast., Vulg., Fr. O.—The E. V., perhaps, expresses the idea, but not so strongly as it is expressed by the passive form.

^e Very often *εχω* is used in the sense of *εμι*, especially in the phrases, *καλως, κακως, οὕτως, ἐτοιμως, αλλως . . . εχειν*. It occurs, however, in this sense, without any such adverb, in ch. 11:17, where *τεσσαρας ἡμερας* is not properly the object of the verb, but rather an adverbial modifier. It would appear that *εχειν εν τη ασθενεια* is probably synonymous with *εχειν ασθενειαν* (Acts 28:9. Heb. 7:28). So in English *to have feeble health* = *to be in feeble health*. By rendering *εχων* as I have done, I am enabled to translate the remainder of the sentence literally, the whole conveying the exact idea of the Orig. in perfectly good English. I know of no other way in which this object can be attained. This form of expression "is found in the classical writers." (Blo.)

^f I have rendered this word *feeble health*, simply because this expression exactly conveys the idea of the Original, neither more nor less. *Infirmity* is objectionable, because of its *indefiniteness*. *Sickness* is more definite, but for other obvious reasons, inadmissible in this place.

^g *So* is more concise than *in that case*, and expresses the same idea. I cannot, however, agree with those interpreters who explain this clause by reference to the last clause of v. 5. It is not *εν τη ασθενεια* (Blo.) that we are to supply, but *κατακειμενος*. Doubtless Jesus knew that he had been a long time sick, but it was evidently the knowledge of the fact that he had been a long time lying there, waiting for some one to put him into the pool, that so excited his sympathies on this occasion.—Penn, Sharpe.

^h See note y, ch. 1:43.

ⁱ See Note k, ch. 1:7.

^j This is the only case in which the E. V. renders *καταβαίνειν*, *to step down*.—Newc., Nary, Penn, Kenr.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
his bed, and walked: and on the same day was the sabbath.	τον αὐτοῦ, καὶ περιεπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.	his bed, and was walking. And it was 'Sabbath, on 'that day.
10 The Jews therefore said unto him that was cured, It is the sabbath-day; it is not lawful for thee to carry <i>thy</i> bed.	10 Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατόν ἐστιν οὐκ ἔξεστί σοι ἄραι τὸν κράββατον.	10 The Jews, therefore, said to him that had been 'healed, It is 'Sabbath: it is not lawful for thee to carry the bed.
11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.	11 Ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῆ, ἐκείνός μοι εἶπεν, Ἄρον τὸν κράββατόν σου, καὶ περιπάτει.	11 He answered them, He that made me whole, 'he said to me, Take up thy bed, and walk.
12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?	12 Ἠρώτησαν οὖν αὐτὸν, Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράββατόν σου, καὶ περιπάτει;	12 They asked him, therefore, 'Who is the man that said to thee, Take up thy bed, and walk.
13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in <i>that</i> place.	13 Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ.	13 'But he that was healed 'knew not who 'he was; for Jesus conveyed himself away, a multitude being in the place.
14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.	14 Μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἴδε ὑγιῆς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται.	14 After 'these things, Jesus findeth him in the temple, and said to him, Behold, thou hast been made whole: sin no more, lest something worse may 'happen to thee.
15 The man departed, and told the Jews that it was Jesus which had made him whole.	15 Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ.	15 The man 'went away, and told the Jews, that it was Jesus who made him whole.
16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done	16 Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν	16 And 'because of this the Jews were persecuting Jesus, 'and seeking to 'kill him, be

* See Note k, ch. 4: 53, for the rendering of *εκείνη*, *that*.—Newc., Kenr., Dodd., Penn, Nary.—As *σαββατον* is here without the art. it is not improbable, that this was an *annual*, or *festival* sabbath. Comp. v. 1.—Sharpe (*a sabbath*).

* E. V. very generally.—R., Wesl., Kenr.—I would almost always translate *θεραπεύω*, *to heal*.

† See N. x, ch. 1: 33, Kenr.—Dodd. (*even he*).—In most versions, this word is left untranslated.

‡ Penn, Sharpe, Camp., Germ., De W., Van Ess, Fr. S.—It is very plain, from the collocation, that *τις* is the subject, and *άνθρωπος*, the predicate.—I put *he* for *it* in v. 13, because this *άνθρωπος* is evidently its antecedent.

† W., R., Penn, Newc., Germ., Vulg., Cast., Fr. O.,—M., Nary, Kenr.—Dodd. (*now*); Fr. S. (*or*).

‡ Wist is, of course, to be rejected as obsolete.

† See N. a, v. 1, above.—There are only three other passages

in which the E. V. has rendered *μετα ταυτα*, *afterward*. (Luke 17: 8; 18: 4. Heb. 4: 8.)

† T., C., G., Penn, Nary, Kenr.—This is a frequent meaning of *γνωμαι*.

‡ See N. d, ch. 4: 3.—W., Camp. (*went*); R. (*went his way*).—Dodd., Penn, Nary.

‡ See Gen. Obs. 6.—Penn (*for this cause*).

‡ Griesb., Knapp, Theile, Lachm., Tisch. reject the words, *καὶ ἐξ. . . αποκ.* They are wanting in most of the ancient MSS., and in many ancient Verss. (including the Vulg.), and Fathers.—Newc., Sharpe, Wesl., Penn, Kenr., Nary, Schott, and others.—I would recommend, that these words be omitted, and that this note be placed in the margin.: Some copies insert here, *and seeking to kill him*.

‡ Kill is the common rendering of this verb, in the E. V.—See v. 18, below.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
these things on the sabbath-day.	αὐτὸν ἀποκτείνει, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.	cause he kept doing these things on Sabbath.
17 But Jesus answered them, My Father worketh hitherto, and I work.	17 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι.	17 But Jesus answered them, My Father worketh ^a till now, and I work.
18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his Father, making himself equal with God.	18 Διὰ τοῦτο οὖν μᾶλλον ἐζητούν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.	18 ^a Because of this, therefore, the Jews were seeking the more to kill him, because not only was he breaking the Sabbath, but he also said that God was his ^e own Father, making himself equal with God.
19 Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.	19 ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν, ἐὰν μή τι βλέπῃ τὸν πατέρα ποιῶντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.	19 Jesus, therefore, answered, and said to them, Verily, verily, I say to you, The Son can do nothing of himself, ^f if he see not the Father doing any thing: for whatever things he doeth, these also the Son doeth likewise.
20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.	20 ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.	20 For the Father loveth the Son, and showeth him all things which he himself doeth: and he will show him greater works than these, that ye may ^e wonder.
21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.	21 ὡσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.	21 For as the Father raiseth up, ^h and quickeneth the dead, ^e so also the Son quickeneth whom he will.
22 For the Father judgeth no man; but hath committed all judgment unto the Son:	22 οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ.	22 For the Father doth ⁱ not even judge any one, but hath ⁱ given all judgment to the Son:
23 That all men should honour the Son, even as they honour the Father. He that hon-	23 ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ	23 So that all may honor the Son, even as they honor the Father. He that honoreth not the

^d W., R., Newc., Wesl., Kenr.—E. V. ch. 2: 10. 1 John 2: 9. I would always so render *ἕως ἄρτι*. For the form, *till*, see Gen. Obs. 6.

^e Sharpe, Kenr., Dodd., Wesl.—It is important that this phrase be literally translated. The main force of the Orig. is lost in the E. V. though the defect is in part supplied in the last part of the verse. The Jews were accustomed to call God their Father; but they never called him *ἴδιον πατέρα*, which they considered blasphemous on the part of Jesus.—Camp. (*peculiarly his Father*).—(Blo.)

^f See N. h., ch. 3: 3. Beza (*[id est,] nisi viderit Patrem operantem*). I understand this clause to be explanatory of the phrase, *ἀφ' ἑαυτοῦ*, and not merely, as in E. V., an exceptive

clause, dependent on *οὐδεν*. Blo. says, "*Ἐαν μὴ* is for *ἀλλὰ*, or *ἀλλ' ἤν*." This putting of one thing for another may be a very convenient mode of getting rid of a difficulty; but I doubt whether it is the safest guide to the true meaning of the Scriptures.—Penn (*unless*); Fr. O.,—S.,—G. (*à moins que*); De W. (*es sei denn, dass . . . etwas*).

^g See N. m., ch. 3: 7.—E. V. often.

^h Dodd., Penn, Nary, De W., make *τοὺς νεκροὺς* to depend alike upon both verbs, as I have done. This obviates the necessity of supplying the pronoun, as in the E. V. Kenr. translates the latter verb intransitively, *giveth life*.

ⁱ W., R., It., Vulg., Dt., Fr. O.,—S.,—M., Dodd., Wesl. Sharpe, Nary, Kenr.—See ch. 1: 3, n. d.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
oureth not the Son, honoureth not the Father which hath sent him.	τιμῶν τὸν υἱὸν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.	Son, honoureth not the Father who sent him.
24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.	24 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.	24 Verily, verily, I say to you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into condemnation, but hath passed out of death into life.
25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.	25 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται.	25 Verily, verily, I say to you, That an hour is coming, and now is, when the dead will hear the voice of the Son of God, and those hearing will live.
26 For as the Father hath life in himself, so hath he given to the Son to have life in himself;	26 ὡσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ.	26 For as the Father hath life in himself, so also he gave to the Son to have life in himself;
27 And hath given him authority to execute judgment also, because he is the Son of man.	27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί.	27 And he gave him power also to execute judgment, because he is the Son of man.
28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,	28 μὴ θαυμάζετε τούτο· ὅτι ἔρχεται ὥρα, ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ,	28 Wonder not at this: because an hour is coming, in which all those in the tombs will hear his voice,
29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.	29 καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως.	29 And come forth; those who did good things, to a resurrection of life, and those who did evil things, to a resurrection of condemnation.

See vv. 38 and 46, below. It is very evident, that the Saviour here refers to a belief of the truth of the Father's declarations (v. 37): q. d., "If ye hear (believe) my word, and believe my Father's word concerning me, ye shall have eternal life." Hence, the idea is better expressed without the preposition.—Vulgate, Nary, Kenrick, Germ., De Wette, Van Ess, and others.

† See N. c, ch. 3 : 16.

‡ American Bible Union Revision, 1 John 3 : 14.—Castalio, Vatablus, Vulgate, Beza, Tremellius, Erasmus, Penn, Sharpe (*from death into life*).—These prepositions are frequently so translated.

¶ I would translate *ἐξουσία*, *power*, in all cases, in which it is clear, from the connection, what kind of power is meant, as in the present case.—W., T., C., G., R.

° See N. i, ch. 1 : 15.

‡ This word occurs (and its synonym, *μνημα*), a great many times in the N. T. It is, I believe, always used in the same sense, yet it is sometimes rendered *tomb*, sometimes *grave*, and sometimes *sepulchre*. It is certain, that one of these is sufficient; and, after examining all the passages in which it occurs, I have made choice of *tomb*, for its exclusive rendering.

§ W., R.—The plural is not pointed out in the E. V., which, I think, is very desirable.

¶ There is no doubt that the word, *damnation*, has a narrower signification at the present day, than it had when the E. V. was made. It is now almost exclusively restricted to the pains of hell, while the reference here is evidently to the sentence of death to be passed upon the wicked in the day of judgment, which, it is true, will be speedily followed by their eternal damnation.—Newc., Penn, Kenr., *marg.*—R., Nary, (*judgment*); W. (*dome*).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.</p>	<p>30 οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαντοῦ οὐδέν. καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἢ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.</p>	<p>30 I can of myself do nothing. As I hear, I judge: and my judgment is just, because I seek not mine own will, but the will of the Father that sent me.</p>
<p>31 If I bear witness of myself, my witness is not true.</p>	<p>31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαντοῦ, ἢ μαρτυρία μου οὐκ ἔστιν ἀληθής.</p>	<p>31 If I testify of myself, my testimony is not true.</p>
<p>32 There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true.</p>	<p>32 ἄλλος ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστίν ἢ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.</p>	<p>32 There is another who testifieth of ME, and I know that the testimony which he testifieth of ME is true.</p>
<p>33 Ye sent unto John, and he bare witness unto the truth.</p>	<p>33 Ὑμεῖς ἀπεστάλακατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ·</p>	<p>33 YE have sent to John, and he hath testified to the truth.</p>
<p>34 But I receive not testimony from man: but these things I say, that ye might be saved.</p>	<p>34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.</p>	<p>34 But I receive not testimony from man; but these things I say, that YE may be saved.</p>
<p>35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.</p>	<p>35 ἐκεῖνος ἦν ὁ λύχνος ὁ καίομενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιασθῆναι πρὸς ὧραν ἐν τῷ φωτὶ αὐτοῦ.</p>	<p>35 He was the burning and shining lamp, and YE were willing, for a time, to rejoice in his light.</p>
<p>36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.</p>	<p>36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πατήρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκε·</p>	<p>36 But I have testimony greater than [that] of John: for the works which the Father gave me, *that I might finish them, the works *themselves which I do, testify of ME, that the Father hath sent me.</p>
<p>37 And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.</p>	<p>37 καὶ ὁ πέμψας με πατήρ, αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ· οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἐωράκατε.</p>	<p>37 And the Father who sent me, himself hath testified of ME. *Neither have ye ever heard his voice, or seen his shape.</p>
<p>38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.</p>	<p>38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.</p>	<p>38 And ye have not his word abiding in you; *because whom he sent, HIM ye believe not.</p>

* Most editors reject *πατρος*. It is probably an Italic insertion. I would, therefore, translate, of *him that sent me*.

† See N. j, ch. 1:7.

‡ See N. y, ch. 1:43.

§ R., Penn, Newc., Nary, Kenr.

* See N. k, ch. 1:7.—By adopting the literal rendering, I am enabled to translate *αυτα*, which is left untranslated in the E. V.

† R., Penu, Camp., Kenr.—This is the usual rendering of *αυτος*, in such cases.—*Ουτε—ποποτε* = *neither—ever*.

‡ See N. i, ch. 1:15.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.	39 Ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ.	39 Ye search the Scriptures, because YE think in them to have eternal life; and they are those testifying of ME.
40 And ye will not come to me, that ye might have life.	40 καὶ οὐ θέλετε ἔλθειν πρὸς με, ἵνα ζωὴν ἔχητε.	40 And ye are not willing to come to me, that ye may have life.
41 I receive not honour from men.	41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω.	41 I receive not glory from men.
42 But I know you, that ye have not the love of God in you.	42 ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.	42 But I know you, that ye have not the love of God in yourselves.
43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.	43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψετε.	43 I am come in my Father's name, and ye receive me not; if another come in his own name, him ye will receive.
44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?	44 πῶς δύνασθε ὑμῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε;	44 How can YE believe, receiving glory one from another, and ye seek not the glory that is from the only God?
45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.	45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπικατε.	45 Do not think that I will accuse you to the Father. There is one that accuseth you, Moses, in whom YE have hoped.
46 For had ye believed Moses, ye would have believed me: for he wrote of me.	46 εἰ γὰρ ἐπιστεύετε Μωσῆ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.	46 For if ye believed Moses, ye would believe ME, for he wrote of ME.

* Camp., Sharpe, Dodd., Kenr., De W.—The Latin Verss., like the Orig., are ambiguous. It is true that *ερευνᾶτε* will bear either the indic. or imper. rendering; but I think the former should, in this case, be preferred.—1. Because there is no other imperative word in this immediate connection. The nearest command, or exhortation, is in the 45th verse, below. The rendering of the E. V., therefore, is not suggested by the immediate context.—2. Because the persons addressed were Jews, who were remarkable for their diligent study of the Scriptures. As the Savior never urges them to the observance of the Sabbath, no doubt because they were already punctilious, and unnecessarily strict in its observance, so, for similar reasons, he would not be likely to urge them to the study of the Scriptures.—3. Because the idea suggested by the indic. is more forcible, and agrees better with the context than the other. I would paraphrase verses 39 and 40 thus: *Ye search the Scriptures, because ye feel the need of a Savior, and think that in them ye may find comforting promises of the Messiah's Kingdom, and thus indulge a blessed hope to have eternal life*

at last; and, indeed, ye search in the right place, for they are those testifying of me, as the promised Messiah; and yet, after all, ye are so perverse and rebellious that ye are not willing to come to me, that ye may have that life for which ye seek.—4. Because the imper. is much less frequently used than the indic. Consequently, the presumption is in favor of the latter, when the context does not call for the former.

* Penn, Sharpe, Kenr.—This is more literal than the E. V., and quite as elegant.

^b *Ἐν ἑαυτοῖς* is certainly more emphatic than *ἐν ἐμῶν*. For this reason, I prefer to translate it emphatically.—Dt.

^c E. V., ch. 17 : 3. 1 Tim. 6 : 15. Jude 4. No other similar examples are found in the N. T.

^d Fr. O.,—M., Germ., Dt., Vulg., W., Port.—This word is, perhaps, always used in the N. T. in the same sense; yet it seems to be rendered indifferently, in the E. V., *hope*, or *trust*. I would uniformly render it *hope*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
47 But if ye believe not his writings, how shall ye believe my words?	47 εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε ;	47 But if ye believe not his writings, how will ye believe my words?
CHAP. VI.	CHAP. VI.	CHAP. VI.
AFTER these things Jesus went over the sea of Galilee, which is <i>the sea</i> of Tiberias.	ΜΕΤΑ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος·	AFTER these things Jesus went away over the Sea of Galilee, (^o of Tiberias.)
2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.	2 καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἐώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.	2 And a great multitude was following him, because they saw his ^s igns which he was doing on the ^s ick.
3 And Jesus went up into a mountain, and there he sat with his disciples.	3 ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.	3 And Jesus went up into the mountain, and there he was sitting with his disciples.
4 And the passover, a feast of the Jews, was nigh.	4 ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων.	4 And the Passover, the Feast of the Jews, was ^u near.
5 When Jesus then lifted up <i>his</i> eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat?	5 ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον, Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγωσιν οὗτοι ;	5 Jesus, therefore, lifting up [his] eyes, and seeing that a great ^e multitude was coming to him, saith to Philip, Whence shall we buy ^l oaves, that these may eat?
6 (And this he said to prove him: for he himself knew what he would do.)	6 Τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἐμελλε ποιεῖν.	6 ^u But this he said, ^u proving him, for he himself knew what he ^u was about to do.
7 Philip answered him, Two	7 ἀπεκρίθη αὐτῷ Φίλιππος,	7 Philip answered him, Two

^a Vulg., Germ.—T., C., G., (*went his way*).—No doubt the prep. *απο*, in comp. indicates a close connection of this verse with the preceding narrative.

^b De W.—This sea, or lake, is called indifferently, *the Sea of Galilee*, *the Sea of Tiberias*, and *the Lake of Gennesaret*. The opinion, perhaps, most commonly entertained by interpreters is, that two of these names are here combined. I have adopted this opinion, but have left out the supplied words of the E. V., because I consider the sense perfectly well expressed without them. Some translate, *to the city of Tiberias*, (Germ.); others regard the first part of the description as general, the other as specific, and translate it, *the Galilean Sea of Tiberias*, (Beng., Meyer). This expression is, however, sufficiently accounted for, by supposing that this lake was known to some by one name, and to others, by the other, for which reason John, who always seems anxious to be understood, has given both names.

^c W., R., Vulg., Port., Cast., It., Fr. O.,—S.,—M., Germ., De W., Griesb., Scholtz, Lachm., Tisch., Theile, Hahn, Knapp, Wesl.,

Newc., Sharpe, and others, all reject *αυτου* of the Text. Rec. I would, therefore, recommend that the revision be made to read *the signs*, instead of *his signs*.

^d Germ., Vulg., R., Port., Sharpe.—See ch. 2 : 11, N. x.

^e Sharpe.—See ch. 5 : 3, N. e.

^f See ch. 2 : 13, N. e.

^g Vulg., W., R., It., Cast., Newc., Wesl., Kenr.—This is the usual rendering of *οχλος* in the E. V.* I would uniformly adopt it.

^h W., Sharpe.—Vulg., Cast., (*panes*); Fr. Verss. (*des pains*); Port. (*paens*).—E. V., vv. 9, 11, 13, 26, and elsewhere. It is, I think, unnecessary to translate the plural of *αφτος* by the sing. noun, *bread*, in any case.

ⁱ W., Vulg., Port., Cast., Wesl., Germ.—Others render *δε*, *now*.

^j See ch. 4 : 23, N. w.

^k Newc., Dodd.—See ch. 4 : 47, N. e.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.	Διακοσίων δηναρίων ἄρτοι οὐκ ἄρκουσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ.	hundred denaria worth of loaves is not sufficient for them, so that every one of them may take a little.
8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,	8 Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,	8 One of his disciples, Andrew the brother of Simon Peter, saith to him,
9 There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many?	9 Ἔστι παιδάριον ἐν ᾧδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσοῦτους;	9 There is a lad here, that hath five barley loaves, and two small fishes: but what are these "for so many?
10 And Jesus said, Make the men sit down. (Now there was much grass in the place.) So the men sat down in number about five thousand.	10 Εἶπε δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι.	10 And Jesus said, Make the men sit down. Now there was much grass in the place. The men, therefore, sat down, in number about five thousand.
11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.	11 ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον,	11 And Jesus took the loaves; and, giving thanks, distributed "to the disciples, and the disciples to those "sitting at meat; and likewise of the fishes, as much as they "wished.
12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.	12 ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται.	12 And when they were filled, he saith to his disciples, Gather up the remaining fragments, that nothing be lost.
13 Therefore they gathered <i>them</i> together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.	13 Συνήγαγον οὖν, καὶ ἐγένευσαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσεν τοῖς βεβρωκόσιν.	13 Therefore, they gathered [them] up, and filled twelve baskets with fragments, "from the five barley loaves, which remained to those who had eaten.
14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that	14 οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ὁ Ἰησοῦς, ἔλεγον, Ὅτι οὗτός ἐστιν ἀληθῶς ὁ	14 "The men, therefore, seeing the "sign that Jesus did, said, This is, "indeed, "the Proph-

¹ The expression I have used conveys just the sense of the Original, and no more; at least, as far as it is possible to convey to the mere English reader, in a literal translation, the sense of the passage. The word *δηνάριον* I have transferred:—1. Because there is no English word equivalent to it.—2. Because I consider a *transfer* always preferable to a *mistranslation*. The *δηνάριον* was not a *penny*, but a coin = 7½ pence, or about 15 cents (Rob.). Therefore, the E. V. is a *mistranslation*.—3. Because I consider a *transfer*, in a case of so little comparative importance as this, even preferable to a clumsy *periphrasis*, or loose *paraphrase*.—Newe., Sharpe, Kenr. (*denarii*).—I prefer the Greek form to the Latin, not only because it is more musical, but because it is better, when practicable, to *transfer* from the Original than from any other language. I would insert after the word *denaria*, in brackets, [*about 30 dollars*], and put in the margin this note: The *denarion* was equal to *about 7½ pence*, or 15 cents.

^m Schott, Fr. S.—M.—This is a frequent rendering of *eis*. Though this preposition will not, in this place, bear the literal rendering, *into*, yet, I apprehend, it really has its primary force.

The idea is, probably, this: "What are these, to be divided *into* so many parts, as would be necessary, in order to supply so many persons?" So also in the parallel passages, Mark 8 : 19, 20. Very frequently, when, by implication, *eis* introduces a purpose, *for* is the best rendering that can be given, as in the present case.

ⁿ The authorities are divided as to the genuineness of the words *τοῖς μαθηταῖς, οἱ δὲ μαθηταί*. They are rejected by Knapp, Lach., Tischl., and Theile; while they are retained by Griesbach, Scholz, and Hahn. Alf. says, that probability is against them, internal as well as external. As they are not found in most of the very ancient MSS., and are wanting in the Vulg. and other ancient Verss., I would reject them, and append this note: Some copies insert, *to the disciples, and the disciples to those, etc.*

^o *To sit at meat* is the more frequent rendering of *ανακεισθαι*.—See E. V., Matt. 9 : 10. Mark 16 : 14. Luke 7 : 37; 22 : 27.

^p See ch. I : 43, N. y.

^q *Of* is doubtless here used in the sense of *from*, though it might be taken as a mere sign of the possessive case. *From* is, therefore, more precise.

^r R.—E. V., v. 55, below: ch. I : 47; 4 : 42; 7 : 26; 8 : 31.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
Prophet that should come into the world.	προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.	et that was to come into the world.
15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.	15 Ἰησοῦς οὖν γνοὺς ὅτι μέλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.	15 Jesus, therefore, ^κ knowing that they ^κ were about to come and take him by force, ^κ that they might make him a king, ^κ retired again into ^κ the mountain, himself alone.
16 And when even was now come, his disciples went down unto the sea,	16 Ὡς δὲ ὄψια ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,	16 And when evening came, his disciples went down to the sea;
17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.	17 καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναοὺμ. καὶ σκοτία ἦδη ἐγγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,	17 And after entering into the ship, they were going over the sea toward Capernaum. And it was now ^κ become dark, and Jesus was not come to them;
18 And the sea arose by reason of a great wind that blew.	18 ἢ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο.	18 And the sea, ^κ as a great wind blew, ^κ was becoming agitated.
19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.	19 ἐληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν.	19 Having, therefore, rowed about twenty-five or thirty furlongs, they see Jesus walking on the sea, and drawing ^κ near to the ship: and they were afraid.
20 But he saith unto them, It is I; be not afraid.	20 ὁ δὲ λέγει αὐτοῖς, Ἐγὼ εἰμι· μὴ φοβεῖσθε.	20 But he saith to them, It is I; be not afraid.
21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.	21 Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.	21 They ^κ were willing, therefore, to receive him into the ship: and immediately the ship was at the land to which they were going.
22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that	22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὸς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ	22 The ^κ next day, the ^κ multitude who were standing beyond the sea, seeing that there was no other boat there, ^κ except ^κ that one, ^κ into which his disciples entered, and that Jesus went not

^κ See ch. 8 : 27, N. c.

^κ See ch. 1 : 7, N. k.

^κ W., T., G.—The simple definite art. is sufficient here. The E. V. probably derived *those* in v. 14, from the *illi homines* of the Vulg.—For *retired*, see Westl., Murd.

^κ Vulg., Dt., Cast., Germ. *To become* is a frequent meaning of *γενεσθαι*.

^κ Vulg., Cast., Westl.—This is perfectly literal, and for any thing I can see, elegant.—See ch. 2 : 3, N. a.

^κ Cast. (*concitabatur*).—There can be no doubt that *to be*, or *become agitated*, is the exact meaning of the passive voice of *διεγειρεν*, when spoken of the sea. *To arise* is not only not literal, but it is too feeble.

^κ This change is made for the sake of uniformity.—See ch. 2 : 13, N. e.

^κ Michaelis has conjectured that *ηλθον* may be the true reading.

This is, no doubt, an ingenious conjecture; but seems altogether unnecessary. I prefer to interpret thus, with several modern authors:—They were at first afraid, not knowing that it was Jesus; afterward, when they knew him they *were willing* to take him into the ship, which they would not have felt like doing before.

^κ See N. w, ch. 1 : 43.

^κ See N. g, v. 5, above.

^κ *Save* = *except*, is so nearly obsolete, that I prefer to dispense with it entirely.

^κ The words from *εκεινο* to the first *αυτου*, in this verse, are rejected from the text by all the learned editors, except Knapp (who puts them in brackets), Scholz, and Hahn. They are wanting in the best MSS. I would recommend that the corresponding Eng. words be left out in the revised version, and that this note be placed in the margin: Some copies insert here, *that [one] into which his disciples entered*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
Jesus went not with his disciples into the boat, but <i>that</i> his disciples were gone away alone;	συνειση̄λθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον,	with his disciples into the boat, but his disciples went away alone:
23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)	23 ἀλλὰ δὲ ἦλθε πλοίαρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ Κυρίου.	23 (But other boats came from Tiberias, "near the place where they ate the bread, when the Lord gave thanks:)
24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.	24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναοῦμ, ζητοῦντες τὸν Ἰησοῦν.	24 When, therefore, the multitude saw that Jesus was not there, nor his disciples, they also, themselves, "entered into the ships, and came to Capernaum, seeking for Jesus.
25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?	25 καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ, Ῥαββὶ, πότε ᾤδε γέγονας;	25 And finding him "beyond the sea; they said to him, Rabbi, when didst thou come hither?
26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.	26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε.	26 Jesus answered them, and said, Verily, verily, I say to you, ye seek me, not because ye saw "signs, but because ye ate of the loaves, and were "satisfied.
27 Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.	27 ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός.	27 "Labor not for the "food that perisheth, but for the food that "abideth to "eternal life, which the Son of man will give you; for HIM the Father, "God, did seal.
28 Then said they unto him,	28 Εἶπον οὖν πρὸς αὐτὸν,	28 They said to him, there-

^f W., R.—This is the common rendering of δε. *Howbeit* is obsolete.

^{ff} See N. z., v. 19, above.

^g Sharpe (*entered the boats*); Wesl. (*went aboard the vessels*).—It is needless to add, that the version I propose is strictly literal.—The art. (which I translate), is needed, in order to point out the identity between these πλοια, and the πλοιαρια of the preceding verse.—*Themselves* is the proper rendering of αὐτοι.—See ch. 2: 12, N. z.

^h E. V. frequently.—I would always so translate περιαι, when the sense will bear it.

ⁱ See ch. 2: 11, N. x. ⁱⁱ See Note on Matt. 5: 6.

^j "Labor not for," says Alf., "does not give the sense of εργαζ. They had not labored, in this case, for the βροσις ἀπολλυμένη, but it had been furnished miraculously." I can-

not consent to alter the E. V. on so slender grounds as this; for, though it is true, as the learned critic remarks, that they had not labored for this food, in the *first instance*; yet they had now rowed across the sea, at considerable expense of time and labor, with this perishable food for the chief object of their attainment; and it is to their present and future conduct that the Savior's exhortation refers.

^k See ch. 4: 32, N. f.

^l See N. z., ch. 1: 33.

^m See ch. 3: 16, N. e.

ⁿ Vulg., Erasm., Trem., Schott, Kenr., Van Ess, R.—Beza (*id est Deus*); Newe. (*even God*).—The E. V. here presents a case of transposed construction. Such transpositions almost always weaken, if they do not destroy the sense.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
What shall we do, that we might work the works of God?	<i>Τί ποιούμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;</i>	fore, What shall we do, that we may work the works of God?
29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.	29 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.	29 Jesus answered, and said to them, This is the work of God, that ye believe on him whom he sent.
30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?	30 Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;	30 They said to him, therefore, What sign, then, doest thou, that we may see, and believe thee? What dost thou work?
31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.	31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶ γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.	31 Our fathers ate the manna in the wilderness, as it hath been written, He gave them bread from heaven to eat.
32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.	32 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.	32 Jesus, therefore, said to them, Verily, verily, I say to you, Moses did not give you the bread from heaven; but my Father giveth you the true bread from heaven.
33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.	33 ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζῶν διδοὺς τῷ κόσμῳ.	33 For the bread of God is that which cometh down from heaven, and giveth life to the world.
34 Then said they unto him, Lord, evermore give us this bread.	34 Εἶπον οὖν πρὸς αὐτὸν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.	34 They said to him, therefore, 'Sir, 'always give us this bread.
35 And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hun-	35 Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με, οὐ μὴ πεινάσῃ·	35 And Jesus said to them, I am the bread of life: he that cometh to me shall not hunger;

* Newc., Wesl.—There seems to be no necessity in this case, for departing from the common rendering of this verb.

† This word is used in only one sense, (as a noun), in the N. T., and is generally translated *wilderness*. For the sake of uniformity I would always so render it. Besides, *desert* is a little too restricted in its meaning.

‡ This expression, ὁ καταβαίνων, may either refer to a person, *i. e.* to Christ himself, or to the word, *ἄρτος*, immediately preceding. From what follows, I am convinced that the latter is the more proper view. The Jews, at least, did not yet understand the Savior to be speaking of his own personal descent from heaven; for they afterward say, "Sir, always give us this bread," that is *τον ἄρτ. τουτ. τον καταβ.*—Alf., Meyer, Camp., Beng.

§ The noun, *κύριος*, was used in Greek, both in addressing human beings of superior rank, and dignity (in which cases,

we, in the U. States, use, simply, *Sir*,) and in addressing the Supreme Being, (in which case, we use, *Lord*). I have, therefore, adopted the following rule, in translating this word:—When it appears, from the context, that the speaker, or speakers, did not realize the fact of our Savior's Divinity and Messiahship, but regarded him merely as a man of superior character and attainments, I render *κύριος*, *Sir*, otherwise, *Lord* I do not know but King James' revisors may have adopted this same rule; but, if so, I apprehend they did not fully apply it; for in this case, in ch. 8: II; 9: 36. Luke 13: 8, and other passages, the persons speaking evidently had no idea that they were addressing the Messiah, or any other Divine person.

* Newc., Camp., R., Nary, Penn, Kenr.—E. V. generally.

† W., T., C., G., R.—Though *οὐ μὴ* is stronger than simply *οὐ*, yet, by rendering it *never*, we introduce confusion into the translation.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ger; and he that believeth on me, shall never thirst.	καὶ ὁ πιστεύων εἰς ἐμὲ, οὐ μὴ διψήσῃ πώποτε.	and he that believeth on me shall never thirst.
36 But I said unto you, That ye also have seen me, and believe not.	36 ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐώρακάτε με, καὶ οὐ πιστεύετε.	36 But I said to you, That ye have even seen me, and do not believe.
37 All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.	37 πᾶν ὃ δίδωσί μοι ὁ πατήρ, πρὸς ἐμὲ ἥξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω·	37 All that the Father giveth me, will come to me; and him that cometh to me I will not cast out.
38 For I came down from heaven, not to do mine own will, but the will of him that sent me.	38 ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.	38 *Because I have come down from heaven, not *that I may do mine own will, but the will of him that sent me.
39 And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.	39 τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με πατρός, ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.	39 And this is the will of *the Father that sent me, that of all that he hath given me I may lose nothing; but may raise it up in the last day.
40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.	40 τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν, ἔχη ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.	40 *And this is the will of *him that sent me, that every one who seeth the Son, and believeth on him, may have *eternal life: and I will raise him up at the last day.
41 The Jews then murmured at him, because he said I am the bread which came down from heaven.	41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ.	41 The Jews, therefore, were murmuring at him, because he said, I am the bread that came down from heaven.
42 And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?	42 καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;	42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How, then, *doth he say, I have come down from heaven?
43 Jesus therefore answered	43 Ἀπεκρίθη οὖν ὁ Ἰησοῦς	43 Jesus, *therefore, answer-

† See N. i, ch. 1 : 15.

‡ See N. k, ch. 1 : 7.

* Griesb., Knapp, Lachm., and Tisch. reject πατρός, which is wanting in some of the most ancient MSS.—I would, therefore, translate, *him that sent me.*—Camp., Newc., Sharpe, Penn, Schott, Trem., Wesl.

† All modern editors, and the best MSS. have γὰρ, instead of δε. Therefore, I would translate, *For this is, etc.*—Lachm.,

Tisch., and Knapp have πατρός μου, instead of πέμψαντός με, with several of the most ancient MSS. The Vulg. and the Verss. depending on it have combined these two readings, “of the Father who sent me.”—I would translate, according to the editors mentioned above, *of my Father*, and append this note: According to some copies, *of him that sent me.*

‡ There is certainly no supply needed in this case. *He* is emphatic.—W., R.

§ T., C., G.—Most editors, and most MSS. omit ουν. I would leave out *therefore.*

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and said unto them, Murmur not among yourselves.	καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων.	ed, and said to them, Murmur not, ^b one with another.
44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.	44 οὐδεὶς δύναται ἐλθεῖν πρός με, εἰ μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτὸν, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.	44 No one can come to me, except the Father who sent me, draw him; and I will raise him up at the last day.
45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.	45 ἔστι γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδασκτοὶ τοῦ Θεοῦ. Πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται πρός με·	45 It hath been written in the Prophets, And they shall all be taught of God. Every one, ^a therefore, that heareth and learneth of the Father, cometh to me.
46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.	46 οὐχ ὅτι τὸν πατέρα τις εἶώρακεν· εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὗτος εἶώρακε τὸν πατέρα.	46 Not that any one hath seen the Father, except he that is of God: HE hath seen the Father.
47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.	47 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον.	47 Verily, verily, I say to you, He that believeth on me hath ^a eternal life.
48 I am that bread of life.	48 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.	48 I am the bread of life.
49 Your fathers did eat manna in the wilderness, and are dead.	49 οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον·	49 Your fathers ate the manna in the wilderness, and died.
50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.	50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.	50 This is the bread that cometh down from heaven, so that any one may eat of it, and not die.
51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.	51 ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· εἴαν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.	51 I am the living bread that came down from heaven: if any one eat of this bread, he shall live for ever; ^c yea, and the bread which I will give is my flesh, ^c which I will give, for the life of the world.
52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?	52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;	52 The Jews, therefore, were striving, ^b one with another, saying, how can HE give us [his] flesh to eat?
53 Then Jesus said unto them,	53 Εἶπεν οὖν αὐτοῖς ὁ Ἰη-	53 Jesus, therefore, said to

^b R. (*one to another*).—A similar construction of *ἀλλήλων*, with other prepositions, is common in the E. V. (Mark 4 : 41; 9 : 50. Luke 2 : 15; 6 : 11; 8 : 25; 24 : 17, 32. Ch. 4 : 33; 5 : 44; 13 : 22, 35. Acts 2 : 7; 15 : 39. Rom. 1 : 27; 12 : 10, 16; 15 : 5. 1 Cor. 12 : 25. Eph. 4 : 32. Col. 3 : 9. 1 Thess. 3 : 12. James 5 : 9, 16. 1 John 1 : 7).

^d See ch. 3 : 16, N. e.

^c I have endeavored to render both *καὶ* and *δε*.—See N. u, ch. 1 : 20. Meyer (*auch*).

^f The words *ἣν ἐγὼ δώσω*, which are wanting in some ancient Manuscripts and Versions, are rejected by Lachmann and Tischendorf.—Penn, Wiclif, Rhemish, Vulgate, Kenrick.—I would append this note: Some copies omit, *which I will give*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.</p>	<p>σοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίνητε αὐτοῦ τὸ αἶμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.</p>	<p>them, Verily, verily, I say to you, if ye do not eat the flesh of the Son of man, and drink his blood, ye have no life in ^syour-selves.</p>
<p>54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.</p>	<p>54 ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἶμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἑσχάτῃ ἡμέρᾳ.</p>	<p>54 He that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.</p>
<p>55 For my flesh is meat indeed, and my blood is drink indeed.</p>	<p>55 ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶ βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστὶ πόσις.</p>	<p>55 For my flesh is ^sfood ⁱn-deed, and my blood is drink ⁱn-deed.</p>
<p>56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.</p>	<p>56 ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἶμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.</p>	<p>56 He that eateth my flesh, and drinketh my blood, ^abideth in ME, and I in him.</p>
<p>57 As the living Father hath sent me, and I live by the Fa-</p>	<p>57 καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ τὸν πατέρα.</p>	<p>57 As the living Father sent me, and I live ^sbecause of the</p>

^s This pronoun is reflexive.—See N. b, ch. 5 : 42.

^b See ch. 4 : 32, N. f.

ⁱ Lachm. and Tisch., with MSS., (BCKLT) have ἀληθῆς, instead of ἀληθῶς.—“The difference in meaning,” says Camp., “is not material, and if it were, there is not sufficient authority in this place for an alteration.”

^j See N. n, ch. 1 : 38.

^k In this passage, and several others, *δια*, with the accus., is by many interpreters supposed to be followed by the *instrumental cause*, or *means*. Since, however, this preposition, when followed by this case, is, to say the least, *almost* always = *for*, *because of*, *for the sake of*, *by reason of*, or *on account of*; (except a peculiar signification found only among the poets, for which see the Lexicons,) there can be no doubt that this is its radical meaning, in such connection. If this be so, (and no one, I believe, denies it,) we are bound to understand it in this sense, whenever the connection will admit of this rendering. This rule is the more imperative in the case before us, since the instrumental cause is, *ordinarily*, the genitive after *δια*. In determining the question, whether *δια* should be rendered *by*, or *through*, before an accus., we are not to inquire whether it is *sometimes* necessary so to render it, but whether it is necessary in the case in hand; for an occasional exception, resulting from necessity, can afford no warrant for a similar exception, where no such necessity exists. Let us now apply these principles to the case before us. The translation of this verse, as I have given it, conveys this idea: That, as the Father is the object for whose sake, *mainly*, Jesus lives, so Jesus is the object for whose sake, *mainly*, the believer lives. This idea is agreeable to the analogy of faith, and is, besides,

consistent with the context; for I consider it a mere gratuitous assertion of Blo. that *ὁ ζῶν = ὁ ζωοποιῶν*. The idea conveyed by the E. V. is, perhaps, as true as this; but it does not follow from this, that it is *the* truth of the text. I will now simply give my view of the other passages, in the N. T., where *δια* is treated in the E. V. as in this place.—Matt. 15 : 3, *δια τὴν παραδοσιν ἡμῶν*, “*through your tradition*.” I understand the true meaning to be, “*for the sake of your tradition*.” This meaning is more forcible than the other.—Ch. 15 : 3, below, “*Now ye are clean, δια τὸν λόγον ὃν λέλαλιμα ὑμῖν, through the word which I have spoken unto you*.” I would translate this, *because of the word*, &c.; and, while I confess that this passage is more difficult of interpretation, *either way*, than those already mentioned, yet the meaning is probably this: “*Now ye are clean, because, or as a consequence of the doctrine, or truth, which I have just spoken to you, as to the vine, the branches, and the husbandman*.” I do not feel positive that this is the true meaning of this verse; but I believe it will very well bear this interpretation.—Rom. 8 : 11, *δια...αυτοῦ πνεύμα*, “*by (marg. because of,) his Spirit*, &c. I would render this clause thus, “*for the sake of his Spirit that dwelleth in you*.”—Eph. 4 : 18, *δια τὴν ἀγνοίαν . . . δια τὴν πορρωσιν*, “*through the ignorance...because of the blindness*, &c. The former of these expressions evidently depends upon *εσκοτισμενοι*—“*Having been darkened...because of the ignorance, &c.*” while the latter depends upon *ορτες ἀπύλλοι*.—“*having been alienated...because of the hardness, &c.*” There is no variety that I can see in the use of *δια* in these two clauses.—Heb. 6 : 7, *δι οὓς*, “*by (marg. for,) whom*.” This undoubtedly means, *for whose sake*, &c.—Rev. 12 : 11, *δια τὸ αἷμα... δια τὸν λόγον*, “*by the blood...by the word*,” &c. I would render this passage thus: “*And they themselves overcame*

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>ther: so he that eateth me, even he shall live by me.</p>	<p>καὶ ὁ τρώγων με, κἀκείνος ζήσεται δι' ἐμέ.</p>	<p>Father; so he that eateth me, even he shall live ^{because of} me.</p>
<p>58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.</p>	<p>58 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον, ζήσεται εἰς τὸν αἰῶνα.</p>	<p>58 This is the bread that came down from heaven. ^{Not} as your fathers ate the manna, and died; he that eateth this bread shall live for ever.</p>
<p>59 These things said he in the synagogue, as he taught in Capernaum.</p>	<p>59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναοῦμ.</p>	<p>59 These things he said, ^{teaching} in a synagogue, in Capernaum.</p>
<p>60 Many therefore of his disciples, when they had heard <i>this</i>, said, This is an hard saying; who can hear it?</p>	<p>60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρός ἐστιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν;</p>	<p>60 Many, therefore, of his disciples, hearing, said, This ^{saying} is hard: who can hear it?</p>
<p>61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?</p>	<p>61 Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει;</p>	<p>61 ^{But} Jesus, knowing in himself, that his disciples were murmuring at ^{this}, said to them, Doth this ^{offend} you?</p>
<p>62 <i>What</i> and if ye shall see the Son of man ascend up where he was before?</p>	<p>62 ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;</p>	<p>62 <i>What</i> if then, ye see the Son of man going up, where he was before?</p>
<p>63 It is the Spirit that quickeneth; the flesh profiteth noth-</p>	<p>63 τὸ πνεῦμά ἐστι τὸ ζωοποιεῖν, ἢ σὰρξ οὐκ ὠφελεῖ οὐδέν·</p>	<p>63 ^{The} Spirit is ^{what} quickeneth: the flesh profiteth nothing.</p>

him, for the sake of the blood of the Lamb, and for the sake of the word (doctrine, or promise) of their testimony," etc., *i. e.*, because that blood and that word were dear to God, through whom they conquered.—Rev. 13 : 13, *δια τα σημεια*, "by the means of those miracles, etc. I would translate this, thus: *because, i. e., in consequence of* the signs, etc. These signs were not wrought for the special purpose of deceiving the people, but they indirectly occasioned or promoted the deception attempted by other means.—See, on the last two passages, the Am. Bible Union's Revis. of Rev. *in loco*.

¹ This verse consists of three clauses. The first: "This is the bread that came down from heaven," is a complete sentence of itself. The second: "Not as your fathers ate the manna, and died," is dependent on the third: "He that eateth this bread shall live for ever." In the collocation of these two clauses, there is an *inversion*, such as is frequently met with, for the sake of emphasis: and, if I mistake not, the whole difficulty that commentators have found in the passage has arisen from their not paying attention to this fact.

^m The Orig. (as also the Vulg. and some other Latin Verss.) is susceptible of either this rendering, or that of the E. V.—Fr. G., Nary, Kenr., De W., Van Ess. It seems most probable, that, as these things were uttered in a synagogue, he was, at the

time, teaching in that synagogue. No particular synagogue is pointed out, hence the art. is omitted.

ⁿ W. (*this word is hard*); Vulg. (*durus est hic sermo*); Beng. (*hart ist dieser Spruch*); F. S. (*elle est dure, cette parole*).—Kenr., R., Fr. M.—This is undoubtedly the proper construction of the sentence.

^o I make it a rule always to translate *δε*, when it is at all practicable.—See Gen. Obs. 6.

^p Newe., Vulg., R., Wesl., Kenr., Schott, Erasmus, Beza, Trem.—W. (*this thing*).

^q Though *σκανδαλιζειν* is frequently *mistranslated*, to offend, yet, I think, this is its proper signification here.—Rob.

^r "The *Apodosis*," says Bloomfield, "is omitted, from the strong emotion of the speaker, nor is this *aposiopesis* uncommon in our language." Bloomfield would supply, *τι ερειπε*; Meyer, far better, *τουτο υμᾶς οὐ πολλῶ μαλλον σκανδαλισει*;

^s I have made this change, in order to attain the greatest practicable precision in rendering the original words. *Το πνευμα* is evidently the subj., and *το ζωοποιουν* the predicate.—See, on *what*, ch. 3 : 6, N. k.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ing: the words that I speak unto you, <i>they</i> are spirit, and <i>they</i> are life.	τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν. πνεῦμά ἐστι καὶ ζωὴ ἐστίν.	The words which I speak to you are spirit, and are life.
64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.	64 ἀλλ' εἰσὶν ἐξ ὑμῶν τίνες οἳ οὐ πιστεύουσιν. Ἦιδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἳ μὴ πιστεύοντες, καὶ τίς ἐστὶν ὁ παραδώσων αὐτόν.	64 But there are some of you who believe not. For Jesus knew from the beginning who those were that believed not, and who he was that ^{was} about to betray him.
65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.	65 Καὶ ἔλεγε, Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἔλθειν πρὸς με, ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου.	65 And he said, Because of this have I said to you, That no one can come to me, if it have not been given him from my Father.
66 From that <i>time</i> many of his disciples went back, and walked no more with him.	66 Ἐκ τούτου πολλοὶ ἀπήλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν.	66 From this [time] many of his disciples went away ^{backward} , and were walking no more with him.
67 Then said Jesus unto the twelve, Will ye also go away?	67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;	67 Jesus, therefore, said to the Twelve, Do ye also ^{wish} to go away?
68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.	68 Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπυλευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις.	68 Simon Peter, ^{therefore} , answered him, Lord, to whom shall we go? Thou hast the words of eternal life.
69 And we believe, and are sure that thou art that Christ, the Son of the living God.	69 καὶ ἡμεῖς πεπιστεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.	69 And we have believed, and known, that thou art the Christ, the Son of ^{the} living God.
70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?	70 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν;	70 Jesus answered them, Did not I choose you, the Twelve, and one of you is a devil?
71 He spake of Judas Iscariot <i>the son</i> of Simon: for he it was that should betray him, being one of the Twelve.	71 Ἐλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ ἤμελλεν αὐτὸν παραδιδόναι, εἰς ὧν ἐκ τῶν δώδεκα.	71 ^{Now} he spoke of Judas Iscariot, [son] of Simon; for he ^{was} about to betray him, being one of the Twelve.

† Scholtz, Lachm., Tisch., Theile, and Knapp, with several ancient MSS. (BCDKLT) have *λελαλήκα*, for *λαλῶ*. Also several ancient Verss. and Fathers. Blo. condemns this reading, but, I think, on insufficient grounds. I would adopt this reading, and translate, *have spoken to you*.—All., Goss., Kist., Beng., Wesl., Penn, Kenr., Schott.

‡ Ὁ παραδῶσων, is = ὅς ἐμελλε παραδιδόναι.

* *Went away* is a very usual rendering of *ἀπήλθεν*. *Backward* is the most literal translation of *εἰς τὰ ὀπίσω*, that I can find.—See ch. 4 : 3, N. d.

* See N. y, ch. 1 : 43.

‡ All the editors, except Knapp and Hahn., reject this *οὖν*. I would leave out *therefore*.

* The editors very generally reject *τοῦ ζῶντος*, while Griesb., Lachm., and Tisch., with several ancient MSS. and Verss., have ὁ ἅγιος τοῦ Θεοῦ. Blo. sustains the Text. Rec. Upon the whole, I would recommend that *τοῦ ζῶντος* be rejected, and that this note appear in the margin: According to some copies of *the living God*.

* See N. e, ch. 4 : 47.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. VII.	CHAP. VII.	CHAP. VII.
AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.	ΚΑΙ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.	AND after these things Jesus was walking in Galilee: for he did not wish to walk in Judea, because the Jews were seeking to kill him.
2 Now the Jews' feast of tabernacles was at hand.	2 Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.	2 Now the Feast of the Jews was near, the Feast of Tabernacles.
3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.	3 εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς·	3 His brothers, therefore, said to him, Depart hence, and go into Judea, so that thy disciples also may see thy works which thou doest.
4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.	4 οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.	4 For no one doeth any thing in secret, and he, himself, seeketh to be in public. If thou doest these things, manifest thyself to the world.
5 (For neither did his brethren believe in him.)	5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.	5 For not even his brothers were believing on him.
6 Then Jesus said unto them, My time is not yet come: but your time is always ready.	6 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἑτοιμος.	6 Jesus, therefore, saith to them, My time is not yet present: but your time is always ready.

* Although *καὶ* is wanting in one or two ancient MSS., and in the English Verss. generally, most editors retain it.—See N. y, ch. 1 : 43.

^b E. V., everywhere, except here, and in Luke 23 : 5.

^c I have rendered each word literally.—Newc., Dodd, Germ., De W.—For the rendering, *near*, see ch. 2 : 13, N. e.

^d See N. a, ch. 2 : 12.—Alf. has shown, I think conclusively, (Note on Matt. 13 : 55, which see, for a complete analysis of this controversy,) that, from the testimony of Scripture alone, those called, *οἱ ἀδελφοὶ τοῦ κυρίου*, were really the children of his mother, Mary; younger, of course, than himself. I deem it unnecessary to transcribe even the substance of his argument. Suffice it to say, that the passage under consideration is one of the strongest evidences, that these persons were *not* the sons of Alpheus, as has, from tradition, been generally supposed, both in ancient and modern times. (Comp. ch. 2 : 12, and Acts 1 : 14.) Three, at least, of those persons (Matthew, James, and Judas, see *Alf.*, as above,) were disciples of our Lord, and believed on him. (See ch. 2 : 11, and 6 : 69.) But here, these persons, *οἱ ἀδ. αὐτοῦ*, without any exception being made, are said not to believe on him. It is sadly interesting to notice the efforts sometimes made by men, otherwise can-

did, in defending a *darling tradition* against the overwhelming testimony of Scripture. See, for example, Penn's attempt (Supplem. Annot. *in loco*), to explain away the phrase, *ἐπίστευον εἰς αὐτόν*, one of the most vitally important of all the expressions used in the Gospel. For my own part, I have not the slightest regard for the *monkish traditions* that have flooded the church, in relation to the domestic intercourse between Joseph and Mary, subsequent to the birth of our Savior. Perhaps, all that the Scriptures teach on this subject, may be gathered from Matt. 1 : 25; and this, as far as it goes, is directly opposed to these traditions.

^e Most editors retain *σου*.—W., T., C., G., R., Vulg., Berl. Bib., De W., All., Beng., Sharpe, Keur.

^f R.—*In public* is quite as literal as *openly*, and makes good sense without any supply. I would translate *παρρησίᾳ*, without the art., *publicly*, in order to distinguish it from *φανέρως*, *openly*.

^g See N. s, ch. 1 : 31.

^h See N. d, ch. 1 : 3.

ⁱ E. V., generally.—Beza, Erasm., Schott, (*adest*); Germ. (*ist . . . hier*); De W. (*ist . . . da*).—This is, without doubt, the more precise rendering of *παρεστι*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.	7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.	7 The world cannot hate you, but ME it hateth, because I testify of it, that its works are evil.
8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.	8 ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω πεπλήρωται.	8 Go YE up to ¹ this feast: I am not going up ² yet to this feast, because my time hath not yet fully come.
9 When he had said these words unto them, he abode still in Galilee.	9 Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.	9 ¹ And, saying these things to them, he ¹ abode in Galilee.
10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.	10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ.	10 But when his ^a brothers had gone up, then he also ^m himself went up to the feast, not openly, but as in secret.
11 Then the Jews sought him at the feast, and said, Where is he?	11 Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον, Ποῦ ἐστὶν ἐκεῖνος;	11 The Jews, therefore, ^o kept seeking him ^d during the feast, and said, Where is he ?
12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.	12 Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον, Ὅτι ἀγαθὸς ἐστὶν· ἄλλοι δὲ ἔλεγον, Οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον.	12 And there was much murmuring concerning him among the ^m multitudes: ^o some said, He is good: others said, ^r No; but he is deceiving the ^m multitude.
13 Howbeit, no man spake openly of him, for fear of the Jews.	13 Οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.	13 ^e Nevertheless, no one was speaking ^p publicly of him, ^b because of the fear of the Jews.
14 Now about the midst of	14 Ἦδη δὲ τῆς ἑορτῆς με-	14 ^a And now, ^v about the mid-

¹ Lachm., Tisch., Hahn., and Theile, reject the first ταύτην.—Griesb., Scholtz, Knapp, Tisch., and Theile, have οὐκ for οὐπω. Griesb., Knapp, Scholtz, and Tisch., reject δε, in verse 9. I would adopt all these readings, and leave out *this, yet, and and.*

¹ The meaning is not, that he *continued abiding* in Galilee, (though this is exactly the meaning of *he abode still*,) but, that, at the time when he said this to them, he *decided to remain* in Galilee, while his brothers, probably, decided to go up to the feast. The E. V. would be perfectly correct, if the Orig. verb were imperf., instead of aorist. As it is, the simple aorist, *abode*, is preferable. It is needless to add, that *abide* is here used, as frequently elsewhere, in the sense of *stay*, or *remain*.

^m Vulg. (*ipse*).—Αὐτος is, in this connection, precisely = *ipse*.—See ch. 2: 12, N. z.

ⁿ The prep., *εν*, is often used in reference to time = *during*. The Jews did not seek him only at the beginning of the feast, (Dodd.) but continued seeking him (as is indicated by the

imperf.) from the beginning of the feast, till he made his appearance among them. The tense of the verb calls for the proposed change.—Fr. S.,—M.

^o I have in this, and frequent other instances, drawn upon the colloquial dialect.—See N. v, ch. 6: 16.

^p See N. g, ch. 6: 5.

^q There is nothing in the Orig. corresponding to *for*.

^r Newc., Camp., Nary, Kenr.—*Nay* is obsolete. I would uniformly reject it.

^s E. V., ch. 12: 42.—*Howbeit* is obsolete. I would always render *μεντοι, nevertheless*.

^t See ch. 4: 39, N. t.

^u See N. o, ch. 6: 61.

^v The E. V. does not convey the idea of the Orig. at all, to modern ears. *About the middle of the feast*, though by no means literal, is a better translation. The verb, *μεσοειν*, occurs nowhere else in the N. T. It means, according to Passow, "*in der Mitte sein, halb sein*"—that is, *to be half out to be half advanced*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the feast, Jesus went up into the temple and taught.	σουσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκε.	dle of the feast, Jesus went up into the temple, and was teaching.
15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?	15 καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες, Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκός;	15 And the Jews were ^w wondering, saying, How doth ^h HE know letters, ^h not having learned?
16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.	16 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμῆ, ἀλλὰ τοῦ πέμψαντός με.	16 Jesus ^a answered them, and said, My doctrine is not mine , but his that sent me.
17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.	17 εἴαν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαντοῦ λαλῶ.	17 If any one ^a be willing to do his will, he shall know ^a concerning the doctrine, whether it is of God, or I am speaking ^a from myself.
18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.	18 ὁ ἀφ' ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.	18 He that speaketh ^a from himself seeketh his own glory: but he that seeketh the glory of him that sent him, ^h HE is true, and ^b there is no unrighteousness in him.
19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?	19 οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτεῖναι;	19 Hath not Moses given you the law, and no one of you ^a is doing the law? Why ^a are ye seeking to kill me?
20 The people answered and said, Thou hast a devil: who goeth about to kill thee?	20 Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;	20 The ^a multitude answered, ^a and said, Thou hast a ^h demon: who ^a is seeking to kill thee?
21 Jesus answered and said	21 Ἀπεκρίθη ὁ Ἰησοῦς καὶ	21 Jesus answered, and said to them, I did one work, and ^b he-

^w See ch. 3 : 7, N. m.

^x See ch. 1 : 2, N. c.

^y W., R., Nary.—*Mη* is, simply, *not*.—E. V., generally.

^z Most editors insert *οὐ* here. I would adopt this reading, and insert *therefore*.

^a See ch. 1 : 43, N. y.—The change of the prep. *of*, in this and the following verse, is made for the purpose of avoiding ambiguity.

^b This form of expression is, I think, a little more elegant than the E. V., and almost, if not quite, as literal.

^c E. V., ch. 3 : 21. 1 John 1 : 6 ; 2 : 29 : 3 : 7, 19, and elsewhere, often.

^d E. V., v. 25, below.—Newc., Sharpe, Wesl., Nary, Penn, Kenr.

^e See ch. 6 : 5, N. g.

^f Lachm. and Tisch. omit *καὶ εἶπε*, on the authority of some ancient MSS. I would, however, retain these words, as they are most probably genuine.

^g It is to be regretted, that King James' Revisors almost uniformly translated *διαβολος*, *δαιμονιον*, and *δαιμων*, by the same word, *devil*, which properly answers to the first-named word. For the sake of distinction, I would always render *διαβολος*, *devil*, *δαιμονιον* and *δαιμων*, which I take to be nearly, if not quite, synonymous, *demon*.

^h See Gen. Obs. 6.—Interpreters are divided, as to whether *δια* belongs to what precedes, or to what follows.—Theoph., Lücke, Tholuck, Olsh., De W., B. Crns., Maier, Beza, Casanh., Homberg, Maldonat., Wolf, Kypke, Blo., and others, (see Meyer, *in loco*.) refer these words to what precedes. So also Newc., Sharpe, Camp., Dodd., Wesl., Penn, Van Ess. The other view is held by Chrys., Nonnus, Euth., Zig., Germ., Aret., Grot., Corn. a Lap., Jansen, Beng., Alf., Meyer, and others, (see Meyer, *in loco*.) See Bloomfield's note, *in loco*. Upon the whole, I have concluded to adopt the former view, which is, I think, encumbered with fewer difficulties than the other.—For *wondering*, see ch. 3 : 7, N. m.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
unto them, I have done one work, and ye all marvel.	εἶπεν αὐτοῖς, Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε.	cause of this, ye are all wondering.
22 Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumsise a man.	22 διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν, οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων· καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.	22 Moses hath given you circumcision, (not that it is of Moses, but of the fathers,) and on the Sabbath ye circumsise a man.
23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?	23 εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγῆ ἐποίησα ἐν σαββάτῳ;	23 If a man receive circumcision on the Sabbath, so that the law of Moses may not be broken, are ye angry at me, because I made a man all whole on the Sabbath?
24 Judge not according to the appearance, but judge righteous judgment.	24 μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.	24 Judge not according to appearance, but judge righteous judgment.
25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?	25 Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι;	25 Some, therefore, of the Jerusalemites said, Is not this he whom they are seeking to kill?
26 But lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?	26 καὶ ἶδε παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός;	26 And, behold, he is talking publicly, and they are saying nothing to him. Did the rulers know indeed, that this is indeed the Christ?
27 Howbeit, we know this man, whence he is: but when Christ cometh, no man knoweth whence he is.	27 ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν.	27 But we know HIM, whence he is: but when the Christ cometh, no one knoweth whence he is.
28 Then cried Jesus in the temple, as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.	28 Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Καμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστίν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·	28 Jesus, therefore, cried, teaching in the temple, and saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

¹ The authorities are divided in the rendering of *ὅτι*. T., C., G., Kenr., and a few others, with the E. V., render it *because*; while the great majority render it *that*, as I have done.—See E. V., ch. 6: 46. In ch. 4: 35, I think the sense requires that *ὅτι* be translated in the same way, though there are by no means so many authorities for that change as for this.

¹ *Every whit* is obsolete. Several Verss. have *altogether*. I consider *all* equally good English, and more exactly literal than either. The meaning is, "I have healed *the whole man*, while circumcision affects but *a part* of the body."—In ch. 9: 34, the idiom requires that *ὅλος* be rendered *altogether*.

* Rob.—This occurs only here, and in Mark 1: 5, in both

cases in the plural. I have translated it, according to analogy, (See *Bethlehemite*, *Ephrathite*, *Ephraimite*, and a host of others,) because I prefer, whenever it is practicable, to translate every word by a single term.

¹ It is rarely that *καὶ* is rendered adversatively, in the E. V. There is certainly no necessity for it in this case.

^m E. V. generally.—I would so translate *ἰδε*, uniformly.

ⁿ E. V. very frequently.—See ch. 4: 26, N. y.

^o See N. f, v. 4, above.

^p Almost all the editors reject the second *ἀληθῶς*, of this verse. I would, therefore, leave out this *indeed*.

^q *Howbeit* is obsolete.—See N. o, ch. 6: 61.—For HIM, see ch. 1: 2, N. c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
29 But I know him; for I am from him, and he hath sent me.	29 ἐγὼ δὲ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμι, κάκεινός με ἀπέστειλεν.	29 But I know him, because I am from him, and he sent me.
30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.	30 Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἔληλύθει ἡ ὥρα αὐτοῦ.	30 They kept seeking, therefore, to take him; and no one laid hands upon him, because his hour had not yet come.
31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?	31 Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον, Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μῆτι πλείονα σημεῖα τούτων ποιήσῃ ὧν οὗτος ἐποίησεν;	31 But many of the multitude believed on him, and said, When the Christ cometh, will he do more signs than these which HE did?
32 The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.	32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν.	32 The Pharisees heard the multitude murmuring these things concerning him; and the Pharisees and the chief priests sent officers, that they might take him.
33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.	33 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με.	33 Jesus, therefore, said to them, Yet a little time am I with you, and I am going to him that sent me.
34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.	34 ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.	34 Ye will seek me, and will not find me, and where I am, ye cannot come.
35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will	35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς, Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρή-	35 The Jews, therefore, said among themselves, Whither is HE about to go, that we shall

† All modern editors reject δε. I would, therefore, leave out *but*.

‡ See ch. 1 : 15, n. i.

§ See N. 1, v. 26, above.

¶ Newc., Vulg., Nary, R., Penn, Kenr.—I think δε is used here in a disjunctive sense.

‡ See N. g, ch. 6 : 5.

‡ See ch. 2 : 11, N. x.

* Lachm. and Tisch. omit *τουτων*, on the authority of several ancient MSS. and Versions. (*Steph. γ. η. Cant., Go., Mont., N. 1, Colb. 8, Gal., L., Comp., Vulg., Ethiop.—Fat. 1209. Urb. 2. Borg. 1.*) See *Mill and Birch*.—Besides these respectable external evidences, there is, I think, strong internal evidence that this word is spurious. The reader will readily perceive that the translation above given is not entirely satisfactory, for the reason that *these* sounds harshly in connection with a historical tense; yet this translation is perfectly literal. Nor is it easy to get rid of this difficulty; for there is no sufficient authority for translating *εποιησαν* by the pres. or the perf., nor for trans-

lating *τουτων*, in this connection, by *those*. I would, therefore, reject *τουτων*, and explain the clause thus: The interrogator supposes himself to be carried forward to the time of the coming of the true Messiah, and asks the question, "Shall we, at that time, be able to say of him, (the true Messiah,) that he doeth more signs than what HE, (this Jesus of Nazareth,) did, when he was among us?" Accordingly, I would leave out *these*, and translate *ὧν what*, thus: will he do more signs than what HE did?—with this note in the margin: According to some copies, *than these which HE did*.

** E. V. very generally.—Sharpe, W., R., Nary, Penn, Kenr.—I see no necessity for violating uniformity, in this case.

‡ See N. k, ch. 1 : 7.

‡ The editors, generally, leave out *αυτοις*, of the Text. Rec. I would, therefore, leave out *to them*.

‡ Wesl., Vulg., W., R.—This is the literal translation of *χρονον*.

‡ See ch. 4 : 47, N. e.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>he go unto the dispersed among the Gentiles, and teach the Gentiles?</p>	<p>σομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἑλληνας;</p>	<p>not find him? Is he ^babout to go to the dispersed ^cof the ^dGreeks, and to teach the ^dGreeks?</p>
<p>36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?</p>	<p>36 τίς ἐστὶν οὗτος ὁ λόγος ὃν εἶπε, Ζητήσατέ με, καὶ οὐχ' εὐρήσατε· καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;</p>	<p>36 What ^eis this saying that he said, Ye will seek me, and will not find me, and where I am, ye cannot come?</p>
<p>37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.</p>	<p>37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς, καὶ ἔκραξε λέγων, Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω·</p>	<p>37 Now in the last, the great day of the feast, Jesus was standing, and cried, saying, If any one thirst, let him come to me, and drink.</p>
<p>38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.</p>	<p>38 ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσιν ὕδατος ζῶντος.</p>	<p>38 He that believeth on me, as ^fsaith the Scripture, Out of his belly shall flow rivers of living water.</p>
<p>39 (But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)</p>	<p>39 Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ἐμέλλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν Πνεῦμα Ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη·</p>	<p>39 But this he ^gsaid of the Spirit, which those believing on him were ^babout to receive: for the Holy Spirit was not yet [given], because Jesus was not yet glorified.</p>
<p>40 Many of the people there-</p>	<p>40 πολλοὶ οὖν ἐκ τοῦ ὄχλου</p>	<p>40 Many, therefore, of the ^hmul-</p>

^c A majority, perhaps, of interpreters regard *διασπορα* as referring to those *Jews* who were scattered abroad among the Greeks, or Gentiles. But Campbell judiciously remarks: "It is a manifest stretch to render the dispersion of the Greeks, 'those dispersed among the Greeks;' but if this were allowable, the very next clause, 'and teach the Greeks,' excludes it, for it is to them surely he goes whom he intends to teach."—Some render *Ἑλληνας*, Hellenists, *i. e.*, *Hellenistic Jews*; but this is without any good authority. Those who favor the English Version of this passage, object to the above view, taken from Campbell, that the Greeks then inhabited 'their native proper country' (Kuinoel), and, therefore, could not be called *dispersed*. But there is no intimation here that the Greeks were *all* dispersed, only there was, at least, one dispersion of the Greeks. Now though we can not, perhaps, say precisely where this dispersion was, yet we can readily believe, that among the fragments of the once powerful empire of the Greeks, there were, doubtless, *many* *dispersions*, in different parts of the then known world. Upon the whole, I can not but conclude, with Campbell, that the ren-

dering here given "is the only version which the words will bear."

^d Though the word *Ἑλληνας* was sometimes applied to any or all who were not Jews, *i. e.*, to *Gentiles in general*, yet this furnishes no valid reason for translating the word *Gentiles*, since it is the context alone that can legitimately assign it this meaning, and I presume, every intelligent reader would prefer to settle such questions for himself.

^e I prefer this phraseology to that of the English Version, not only because it is more literal, but because the phrase, *what manner of*, is, if not obsolete, at least rapidly falling into disuse.—Wiclif, Rhemish, Penn.—Sharpe (*what word is this*).

^f The connection shows that the aorist is here used as *indefinite present*. Comp. ch. 3 : 33.

^g E. V. generally.

^h See ch. 6 : 5, N. g.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
fore, when they heard this saying, said, Of a truth this is the Prophet.	ἀκούσαντες τὸν λόγον, ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης.	titude, hearing the saying, said, This is indeed the Prophet.
41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?	41 Ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός. Ἄλλοι δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;	41 Others said, This is the Christ. But others said, Doth, then, the Christ come out of Galilee?
42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?	42 οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεέμ, τῆς κώμης ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται;	42 Doth not the Scripture say, That of the seed of David, and from Bethlehem, the village where David was, the Christ cometh?
43 So there was a division among the people because of him.	43 Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν.	43 There was, therefore, a division among the multitude because of him.
44 And some of them would have taken him; but no man laid hands on him.	44 τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.	44 And some of them were wishing to take him: but no one laid hands on him.
45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?	45 ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἠγάγετε αὐτόν;	45 The officers, therefore, came to the chief priests and Pharisees: and they said to them, Why did ye not bring him?
46 The officers answered, Never man spake like this man.	46 Ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος.	46 The officers answered, Never did man so speak as this man.
47 Then answered them the Pharisees, Are ye also deceived?	47 Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε;	47 The Pharisees, therefore, answered them, Have ye also been deceived?
48 Have any of the rulers, or	48 μή τις ἐκ τῶν ἀρχόντων	48 Did any one of the rulers,

¹ Lachm., Tisch., and Theile have τῶν λόγων [ταυτῶν], the last word not being quite so well sustained as the others. I would adopt this, as being probably the most ancient reading, and would translate *these words*, with this note in the margin.: According to some copies, *the saying*.—Newc., Vulg., W., R., Penn.

¹ See ch. 6 : 14, N. r.

^{*} It is not customary to translate *ἄλλοι*, *some*, unless it be when, in two consecutive clauses, *ἄλλοι . . . ἄλλοι* = *some . . . others*.—Newc., Sharpe.

¹ This particle (*γάρ*) seems here to have the force of the English *then*, or *therefore*. See Buttm., § 149, m. 17.

^m I render *απο*, *from*, because this is its usual rendering, and more correct than *out of*. It is very evident, too, that *απο* governs *Βηθλεεμ* directly, and that *κωμης* is in apposi-

tion with the latter; but these facts could never be gathered from the E. V.—Penn, Newc., Wesl., Kenr.

ⁿ I would always render *κωμη*, *village*.—Sharpe.—E. V. very often.

^o See ch. 1 : 43, N. y.

^p This change is quite necessary, if the sentence ends with *speak*. Besides, if the doubtful words be retained (see next note, below), the translation I have given will be as literal as it possibly can be.

^q Lachmann and Tischendorf reject the words *ὡς οὗτος ἄνθρωπος*, which are not found in some of the very ancient Manuscripts, and which Griesbach considers a probable interpolation. I think they are most probably an italic insertion, and would recommend that the words, *as this man*, be left out, and this note be put in the margin.: Some copies insert here, *as this man*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
of the Pharisees believed on him?	ἐπίστευσεν εἰς αὐτὸν, ἣ ἐκ τῶν Φαρισαίων;	or of the Pharisees believe on him?
49 But this people who knoweth not the law are cursed.	49 ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρατοί εἰσι.	49 But this "multitude, who know not the law, are accursed.
50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)	50 λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτὸν, εἷς ὢν ἐξ αὐτῶν,	50 Nicodemus saith to them, (he that came to him "by night, being one of them,)
51 Doth our law judge any man before it hear him, and know what he doeth?	51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, εἰ μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γνῶ τί ποιεῖ;	51 Doth our law judge the man, "if it do not "first hear "from him, and know what he doeth?
52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.	52 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται.	52 They answered, and said to him, ART THOU also of Galilee? Search, and "see, "that out of Galilee "hath arisen no prophet.
53 And every man went unto his own house.	53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.	53 "And every one went to his own house.
CHAP. VIII.	CHAP. VIII.	CHAP. VIII.
JESUS went unto the mount of Olives:	ἸΗΣΟΥΣ δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.	AND Jesus went to the mount of Olives.
2 And early in the morning he came again into the temple, and	2 ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς	2 And early in the morning he came again into the temple, and

* The word *Ἰησοῦν* has so little authority that it is universally rejected from this place. *Νυκτὸς* is also pretty generally considered at least doubtful. Lachm. and Tisch. reject it altogether. I would leave out "by night," and insert this note in the margin: Some copies insert here, *by night*.

* See ch. 3 : 3, N. g.

† Lachmann and Tischend. have *πρωτον*, instead of *προτερον*. The difference is but slight, and the version proposed would, perhaps, not be particularly objectionable, if this reading were adopted.

‡ *Παρα* is properly *from*. I see no reason whatever for leaving it untranslated. This whole verse is very loosely translated in the E. V.

‣ E. V. very often. I make this change, because I have

changed the rendering of the next word.—Newc., Dodd., Wesl., Nary, Penn, Kenr.

‣ Wiclif, Rhemish, Penn, Kenrick, Wesley, Newcome.—E. V., ch. 9 : 20, 24, 29, 31; 11 : 42, etc. Acts 14 : 9; 16 : 19.

* Lachmann and Tischendorf read *εγείρεται*, *ariseth*, on the authority of several ancient and modern Manuscripts and Versions; but I think the evidence is insufficient to justify any change of the Text. I would recommend, however, that this note be appended to the revision: According to some copies, *arises*.

‣ This verse forms part of a passage, the *genuineness* of which some doubt.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
all the people came unto him; and he sat down and taught them.	ἦρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς.	all the people came to him, and, sitting down, he was teaching them.
3 And the scribes and Pharisees brought unto him a woman taken in adultery: and when they had set her in the midst,	3 ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναιῖκα ἐν μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ.	3 And the Scribes and the Pharisees bring to him a woman having been taken in adultery; and setting her in the midst,
4 They say unto him, Master, this woman was taken in adultery, in the very act.	4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαντοφῶρῳ μοιχευομένη.	4 They say to him, "Teacher, this woman was taken in the very act, committing adultery.
5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?	5 ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις;	5 Now, in the law, Moses commanded us, that such should be stoned: THOU, "therefore, what sayest thou?
6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.	6 Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν.	6 "But this they said, tempting him, that they might have to accuse him. But Jesus, stooping down, with [his] finger was writing on the ground."
7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.	7 ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπε πρὸς αὐτούς, Ὁ ἀναμάρτητος ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω.	7 "But when they continued asking him, 'raising himself up, he said to them, He "of you that is without sin, let him first cast the stone at her.
8 And again he stooped down, and wrote on the ground.	8 καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν.	8 And again, stooping down, he was writing on the ground.
9 And they which heard it, being convinced by their own conscience, went out one by	9 οἱ δὲ, ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθεῖς, ἀρξάμενοι	9 And "they, hearing, and being convicted by [their] conscience, kept going out, one by

^a See ch. 1 : 38, N. m.

^b I have rendered this phrase *literally*.

^c I see no necessity for rendering *συν* otherwise than as is usually done.

^d See Gen. Obs. 6.

^e The Greek *μη προσποιουμενος*, found in three or four inferior Manuscripts, corresponding to the supply of the English Version, is, I believe, universally discarded at the present day.

^f *To raise one's self up*, is more modern and elegant than to *lift one's self up*.

^g *Among you* would be, properly, *εν ἑμιν*. I have endeavored, without injury to the sense or style, to translate more literally.

^h It is evident, that *οἱ . . . ακουσαντες* are not taken together, as the subject of the verb, else there would be no need of the following *και*, but that both, *ακουσαντες* and *ελεγχόμενοι*, are used verbally, while *οἱ* is nominative to *εξήρχοντο*.

ⁱ The art. does, perhaps, sometimes occupy the place of the personal pronoun, when *unemphatic*, but never, I believe, when *emphatic*. Hence the E. V. here expresses more than is in the Orig.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.	ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἐστῶσα.	one, beginning from the ^e elders, even to the last; and Jesus was left alone, and the woman standing in the midst.
10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?	10 ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ, Ἥ γυνὴ, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου, οὐδεὶς σε κατέκρινεν;	10 And Jesus, ^e raising himself up, and seeing no one but the woman, said to her, Woman, where are those, thine accusers? Did no one condemn thee?
11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.	11 Ἥ δὲ εἶπεν, Οὐδεὶς, κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου καὶ μηκέτι ἀμάρτανε.	11 And she said, No one, ^s ir. And Jesus said to her, Neither do I condemn thee: go, and sin no more.
12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.	12 Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων, Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοί, οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.	12 Again, therefore, Jesus spoke to them, saying, I am the light of the world: he that followeth ME shall not walk in the darkness, but shall have the light of life.
13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.	13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.	13 The Pharisees, therefore, said to him, THOU art ^m testifying of thyself; thy ^m testimony is not true.
14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go.	14 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κὰν ἐγὼ μαρτυρῶ περὶ ἑαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω.	14 Jesus answered, and said to them, ^e Even if I ^m testify of myself, my ^m testimony is true, because I know whence I came, and whither I am going: but YE ^e know not whence I came, ^a and whither I am going.
15 Ye judge after the flesh; I judge no man.	15 ὑμεῖς κατὰ τὴν σὰρκα κρίνετε· ἐγὼ οὐ κρίνω οὐδένα.	15 YE judge ^a ccording to the flesh: I judge no one.
16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.	16 καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ εἰμι, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.	16 But ^e ven if I judge, my judgment is true; ^e because I am not alone, but I and the Father who sent me.

* I would suggest whether the word, *πρεσβύτερος*, may not be used here, as a term of office = *an Elder, a member of the Sanhedrim*. Nothing, certainly, would be more natural than to suppose that those who brought the woman to the Savior, (supposing the narrative to be genuine,) were the officers whose especial duty it was, according to the law of Moses, to bring her to justice.

¹ See ch. 6. 34, N. r.

^m See N, j, ch. 1 : 7.

^a The most literal rendering I can find for *κὰν*, or *και εαν*, when the *και* is not copulative, is, *even if*.

^e See ch. 3 : 8, N. q.

^r Griesb., Scholtz, Knapp, Tisch., and Theile, have *η*, instead of *και*, in v. 14, while the editors generally reject *ὁ Ἰησοῦς*, in v. 20. I would adopt these readings, and recommend that we read *or*, for *and*, in v. 14, and *he*, for *Jesus*, in v. 20.

^q This is the usual rendering of *κατα*, in this sense, and is more precise than *after*.—Newc., Dodd., Nary, Penn, Kenr., R.

^r See N. i, ch. 1 : 15.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
17 It is also written in your law, that the testimony of two men is true.	17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἐστίν.	17 And it hath also been written in your law, That the testimony of two men is true.
18 I am one that bear witness of myself; and the Father that sent me, beareth witness of me.	18 ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.	18 I am one who testify of myself, and my Father who sent me testifyeth of me.
19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.	19 Ἔλεγον οὖν αὐτῷ, Ποῦ ἐστὶν ὁ πατήρ σου; Ἀπεκρίθη ὁ Ἰησοῦς, Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἂν.	19 They said to him, therefore, Where is thy Father? Jesus answered, Ye neither know me , nor my Father: if ye knew me , ye would know my Father also.
20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come.	20 Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.	20 These words spoke J esus in the Treasury, teaching in the temple: and no one took him, because his hour had not yet come.
21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.	21 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, καὶ ζητήσετε με, καὶ ἐν τῇ ἀμαρτία ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.	21 Therefore J esus said to them again, I am going away, and ye will seek me, and will die in your sin: whither I am going, ye can not come.
22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.	22 Ἔλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;	22 The Jews, therefore, said, Will he kill himself? because he saith, Whither I am going, ye can not come.
23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.	23 Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου.	23 And he said to them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.
24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am <i>he</i> , ye shall die in your sins.	24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν· εἰ γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν.	24 I said, therefore, to you, That ye will die in your sins: for if ye believe not that I am <i>he</i> , ye shall die in your sins.

* This is the only passage, in which *πιαζω* is rendered, *to lay hands on*, in the E. V.—E. V. generally.—Dodd., Wesl. (*seized*).—Sharpe.

It is, I suspect, an *Italic insertion*. I would, therefore, translate, *he said*, for *Jesus said*, etc.

† Lachm. and Tisch., with several ancient MSS., omit ὁ Ἰησοῦς.

* I know not why the E. V., and other earlier Eng. Verss., except R., have *sins*.—Newc., Sharpe, Dodd., Wesl., Kenz.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>25 Then said they unto him, Who art thou? And Jesus saith unto them, Even <i>the same</i> that I said unto you from the beginning.</p>	<p>25 Ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν.</p>	<p>25 They said to him, therefore, Who art thou? And Jesus said to them, Even what I said to you at the beginning.</p>
<p>26 I have many things to say, and to judge of you: but he that sent me, is true; and I speak to the world those things which I have heard of him.</p>	<p>26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστί, καὶ ὃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον.</p>	<p>26 I have many things to say and to judge concerning you: but he that sent me is true; and I, what things I heard from him, these I say to the world.</p>
<p>27 They understood not that he spake to them of the Father.</p>	<p>27 Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.</p>	<p>27 They knew not that he spoke to them of the Father.</p>
<p>28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am <i>he</i>, and <i>that</i> I do nothing of myself; but as my Father hath taught me, I speak these things.</p>	<p>28 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι· καὶ ἀπ' ἐμαντοῦ ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ.</p>	<p>28 Jesus, therefore, said to them, When ye lift up the Son of man, then will ye know that I am <i>he</i>, and of myself I do nothing; but as my Father taught me, I say these things.</p>
<p>29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.</p>	<p>29 καὶ ὁ πέμψας με, μετ' ἐμοῦ ἐστίν· οὐκ ἀφήκέ με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.</p>	<p>29 And he that sent me is with me: the Father did not leave me alone, because I do always things pleasing to him.</p>
<p>30 As he spake these words, many believed on him.</p>	<p>30 Ταῦτα αὐτοῦ λαλοῦντος πολλὴ ἐπίστευσαν εἰς αὐτόν.</p>	<p>30 As he was speaking these things, many believed on him.</p>
<p>31 Then said Jesus to those Jews which believed on him, If ye continue in my word, <i>then</i> are ye my disciples indeed;</p>	<p>31 Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ.</p>	<p>31 Jesus, therefore, said to the Jews who had believed him, If ye abide in my word, ye are my disciples indeed:</p>

† All are agreed that this expression is very obscure and difficult.—Vulgate (*Principium, qui et loquor vobis*); Erasmus (*In primis quod et loquor vobis*); Beza (*Id quod a principio dico vobis*); Dodd., connecting this clause with the following verse (*Truly, because I am still speaking to you*); Newc. (*Even what I told you at first*); Meyer, as a question (*Was ursprünglich ich auch rede zu euch?*)—I do not see that it is necessary to connect the latter part of this verse with the next verse. The sense of both verses is complete enough without such connection. I think the English Version conveys the sense pretty well, though I suggest a slight modification, for the sake of greater fidelity to the Original.—*From the beginning*, is usually expressed by ἀπ' ἀρχῆς (seldom by ἐξ ἀρχῆς). To me it is doubtful whether τὴν ἀρχὴν will bear this rendering, though there is no doubt at all but it will bear the rendering, *at the beginning* = *at first*.

‡ Our idiom will not bear the literal rendering of the verb λαλοῦ, *I say*, in this connection.

* E. V., ch. 9 : 18; 11 : 19; 7 : 32, and elsewhere.—*Of* is hardly free from ambiguity in this case.

† This seems to be about the only way to render the pronoun with that emphasis required by the collocation of the Orig.

‡ E. V. often.—See ch. 3 : 6, N. k.

§ E. V. very often, especially in the immediate context.

¶ There is certainly no necessity for departing from the usual rendering of γινωσκω.

‡ Lachm., Tisch., and Theile omit ὁ πατήρ. It is retained by Griesb., Scholz, Knapp, and Hahn. The former is, perhaps, the more ancient reading. I would insert in the margin.: Some copies omit *the Father*.

‡ *Things pleasing* is more literal than *the things that please*.

‡ See ch. 1 : 33, N. z.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
32 And ye shall know the truth, and the truth shall make you free.	32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.	32 And ye shall know the truth; and the truth shall make you free.
33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?	33 Ἀπεκρίθησαν αὐτῷ, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις, Ὅτι ἐλεύθεροι γενήσασθε;	33 They answered him, We are Abraham's seed, and have never been in bondage to any one. How dost THOU say, Ye shall be made free?
34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin.	34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δοῦλος ἐστὶ τῆς ἁμαρτίας.	34 Jesus answered them, Verily, verily, I say to you, Every one that ^{is} doing sin is a servant of sin.
35 And the servant abideth not in the house for ever, <i>but</i> the Son abideth ever.	35 ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.	35 And the servant abideth not in the house for ever: the ^{son} abideth for ever.
36 If the Son therefore shall make you free, ye shall be free indeed.	36 ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσασθε.	36 If, therefore, the Son make you free, ye will be free indeed.
37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.	37 οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.	37 I know that ye are Abraham's seed; but ye are seeking to kill me, because my word hath no place in you.
38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.	38 ἐγὼ ὃ ἐώρακα παρὰ τῷ πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὖν ὃ ἐώρακατε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε.	38 I speak ^{what} I have seen with my Father: and YE , therefore, do ^{what} ye have seen with your father,
39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.	39 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστὶ. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε ἄν.	39 They answered, and said to him, ^{Our} father is Abraham. Jesus saith to them, If ye were Abraham's children, ye would do the works of Abraham.
40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.	40 νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν.	40 But now ye are seeking to kill me, a man who have ^{spoken} to you the truth, which I heard of God. This Abraham did not.

^f This phrase is analogous to several others; viz., *to do judgment*, ch. 5 : 27; *to do the law*, ch. 7 : 19; *to do righteousness*, 1 John 2 : 29, etc.

^g The word *son*, in this verse, is opposed to *servant*, and is not spoken of the Messiah; therefore it ought not to begin with a capital, at it does in the E. V.—Newcome, Nary, Fr. M.,—S.

^h I preserve the order of the Original, because I do not feel at liberty to change it on so slight grounds as those existing in the present case.—

ⁱ E. V. very commonly.—*To tell* is an unusual rendering of this word.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, <i>even</i> God.</p>	<p>41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῶ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα· ἓνα πατέρα ἔχομεν, τὸν Θεόν.</p>	<p>41 YE do the works of your father. They said to him, therefore, WE have not been born of fornication; we have one Father, God.</p>
<p>42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.</p>	<p>42 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἦκω· οὐδὲ γὰρ ἀπ' ἑμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε.</p>	<p>42 Jesus said to them, 'therefore, If God were your father, ye would love ME: for I 'came out from God, and 'am come; for I am 'not even come of myself, but he sent me.</p>
<p>43 Why do ye not understand my speech? <i>even</i> because you cannot hear my word.</p>	<p>43 διατί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.</p>	<p>43 Why do ye not 'know my speech? Because ye can not hear my word.</p>
<p>44 Ye are of <i>your</i> father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh</p>	<p>44 ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστὲ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῶ. ὅταν λαλή τὸ ψεῦδος,</p>	<p>44 YE are of [your] father, the Devil, and the lusts of your father ye 'wish to do. He was a 'manslayer from the beginning, and 'hath not stood in the truth; because there is no truth in him. When 'one speaketh 'falsehood, he</p>

¹ The editors generally reject this *ovv*. As it is also wanting in the English Version, I would certainly recommend that it be left out.

* E. V. generally.—*To proceed forth*, is uncommon, and certainly unnecessary here.—Newc. (*came forth*).

¹ Newc.—Dodd. (*and to come*). *ἦκω* is usually rendered as a perfect.

^m There seems to be no propriety in rendering *οὐδε*, *neither*, where there is no antithesis. I have given it its literal rendering, which, I think, conveys the true sense of the passage.—See ch. I : 3, N. d.

ⁿ See ch. I : 43, N. g.—It is very important, as Alf. and others have observed, that *θέλετε* should be literally and unambiguously translated, in this case.

^o The word usually translated *murderer*, is *φονεύς*. *Man-slayer* expresses the precise idea of the Orig.—Newc. (*slayer of men*).—Penn, Kenr.

^p I prefer the *perfect*, or *present* rendering not only because it

is literal, but because it conveys more precisely what I conceive to be the true idea,—That the Devil not only *was* a liar at the beginning, but has continued to be so ever since, and is now. *Stand* is the proper idea of *ιστημι*, and expresses the idea here quite as well as *abide*.—W., R.

^q This sentence, from *ὅταν* to the end of the verse, is, perhaps, one of the most difficult to translate of any occurring in this Gospel. The chief difficulties may be resolved into two principal questions, to which I shall endeavor to reply *seriatim*.—1. What is the subject of *λαλή*? The English Version, with a decided majority of translators and interpreters, both ancient and modern, make *he*, referring to *ὁ διαβόλος*, the subject, but this interpretation is liable to serious objection, owing to two difficulties arising out of the context.—1) Whoever is the subject of *λαλή*, is said, in the next clause, to speak *ἐκ τῶν ἰδίων*, *from his own*. Now what does this phrase mean? *Ἐκ* denotes *origin*, not only *usually*, but *universally*, in some sense or other. *Οἱ ἰδιοὶ* means, in every other passage where it occurs, in the N. Test., *one's own family, people, or associates*; while *τα ἰδία* (supposing *τῶν ἰδίων* here to be neuter) means *what is peculiar to one's self*, taken in the broadest sense, but *only* in reference to *external things, never* in reference to the *powers, attributes, or resources of the mind*. (See ch. I : 11, N. r.) The meaning of the phrase, therefore, would be, That the dis-

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
of his own : for he is a liar, and the father of it.	ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἔστὶ καὶ ὁ πατὴρ αὐτοῦ.	speaketh *from his own ; †because †his father †also is a liar.

* Not only is *speaketh of his own* ambiguous, but *from* is the proper word to express the radical idea of *εκ*. See above, in N. q. As to the rendering of *των ιδιων*, *his own*, see ch. 1 : 11, N. r. † See ch. 1 : 15, N. i.

position to speak falsehood, in the subject, *originates*, either from his kindred or associates, or from something else that is peculiarly his own, and, at the same time *external* to himself. But this is not true of the Devil: therefore, ὁ διαβολος cannot be the subject of λαλη.—2) The last word in the verse, αὐτον, naturally refers to the subject of λαλη, as its antecedent; nor is it easy to refer it to any thing else: for it cannot be referred to ψευδος, in the preceding clause, without setting aside a standing rule of grammar, for which those critics who contend for this interpretation, have shown no satisfactory authority: neither can it be referred to ψευδος, latent, as others say, in the nearer substantive, ψευστης; for there is, for this, even less authority, either from custom or common sense: neither can it be referred to ὁ ψευστης, as is done by others; for this, though free from grammatical difficulty, would represent the subject as being his own father, which is repugnant to common sense. If, then, αὐτον must be referred to the subject of λαλη, as its antecedent, and that antecedent is ὁ διαβολος, we arrive at the singular conclusion that *the Devil has a father*. This is, in fact, the conclusion that was drawn from this passage by many of the ancients, (the *Cajani*, and the *Archontici*,) and was partially concurred in by the learned Grotius, in more modern times. It may, however, be considered as thoroughly exploded at the present day; so destitute is it of support, from either Scripture or reason. We conclude, therefore, that ὁ διαβολος cannot be the subject of λαλη. What, then, is its subject? In this case, as in multitudes of others, there is no subject expressed in immediate connection with the verb; and we are left to infer it from the context, and especially from the predicate. When, in the absence of a subject expressed, the predicate is of such a general nature, that it cannot be referred to any particular individual, or individuals, or class of persons, *τις, τῶες, they, people, one*, or any similar indefinite term that may be appropriate, may be supplied, as the subject. But when the predicate is such that it is naturally and properly spoken of some particular agent, that particular agent is its subject, when no other is expressed. For the sake of illustration I will adduce a few familiar examples.—In the phrase ὅταν οἰνοχοεῖ ὁ παις, *when the boy pours out the wine*, there can be no doubt that ὁ παις is the subject of the verb: but if this word were omitted, and it read simply, ὅταν οἰνοχοεῖ, we would be obliged to supply a subject from the predicate, and that subject could be no other than ὁ οἰνοχοος, *the cup-bearer*. (See Kuhn, § 238. R. 3.) For a similar reason, in the phrase, ὅταν σαλπυγγῇ, no subject can be supplied but ὁ σαλπικτης, *the trumpeter*. (See Kuhn, as above.) Again, in the phrase, ὅταν ψευδῇ ὁ παις, *when the boy lies*, ὁ παις is evidently the subject

of ψευδῇ; but if this be omitted, and we read simply, ὅταν ψευδῇ, the only word that can be supplied, as subject, is ὁ ψευστης, *the liar*, because this alone properly designates the agent of whom the action is naturally predicated. Now it is plain, that ὅταν λαλη το ψευδος is exactly = ὅταν ψευδῇ, because το ψευδος is here an abstract noun, meaning *falsehood*, in general; so that λαλει το ψευδος = ψευδειν. Therefore, in the absense of any admissible subject, expressed, ὁ ψευστης is the only proper subject of λαλη, in the passage under consideration; so that the idea conveyed by ὅταν λαλ. το ψευ., &c., is simply, *When [the liar] speaketh falsehood*, &c. But, as it would generally be less euphonious, to express the *real supply*, in the translation, than to represent it by a pronoun, we say, *one sounds the trumpet, for the trumpeter sounds*, &c., *they revile, for the revilers revile*, (Matth. 5 : 11,) *one lies, for the liar lies, one speaketh falsehood, for the liar speaketh falsehood*, &c.—I would add, that the above reasoning receives additional strength, from the interpretation put upon the last clause of the verse. See below.—It remains to inquire whether we have sufficient authority for this interpretation from the acknowledged usages of the Greek writers. There are many examples of this usage in the plural number, and that, too, in connection with this same ὅταν. See ch. 2 : 10. Matth. 5 : 11 ; 10 : 19, 23. Mark. 13 : 11. Luke 12 : 11. 1 Thess. 5 : 3.—In the singular, this usage is much less frequent. There is, however, if I mistake not, one clear example of, at least, a similar usage, in the N. T., in 1 Cor. 15 : 27, ὅταν δε ειπη, *ν. τ. λ.*, where the true subject of ειπη can only be determined from the context; and, if the phrase be taken indefinitely, (as it is taken by Sharpe, All., Stoltz, Reich., Fr. S., and, perhaps, others,) this subject is undoubtedly *τις*, (*one, any one*,) though the analogy of faith would refer it to God, as the author of revelation. But though there are but few examples of this kind of construction in the N. T., there are a great many in the classic authors, as appears from the following quotation from Midd., *in loco*. “In *Hesiod*, Op. et Dies, 291, Ed. *Le Clerc*, we have *ειπῶν δ' εἰς ἀκρον ἸΚΗΤΑΙ*, though, as we are told in the note, Philo, Clemens, Xenophon, and others confirm the common reading, *ἸΚΗΤΑΙ*. *Heinsius*, the author of the alteration, tells us, that *Scaliger* and *Meursius* approved it: they did not, then, perceive that *τις* before *ικηται* might be understood. So also *Soph.* Œd. Tyr. 315. *εχοι τε και δυναιτο*, sc. *ΤΙΣ*. In *Xenoph.* the same Ellipsis is not very uncommon; in the *Memorab.* I. 2. 55. *εαν βουληται τιμασθαι*, sc. *ΤΙΣ*. In the *Apol.* 7. *νγιες δε (τις) το σωμα, ν. τ. λ.*, where, however, says *Sturtz*, in *Lex. Xen.* *ΤΙΣ* was first interpolated by *Leunclavius*. So also *De Re Eq.* VIII. 13. *ὡς αν βουληται αντιχαρισται*,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
45 And because I tell <i>you</i> the truth, ye believe me not.	45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι.	45 *But because I *speak the truth, ye believe me not.
46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?	46 τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι;	46 Who of you *convicteth me of sin? *But if I *speak truth, why do ye not believe me?
47 He that is of God, heareth God's words: ye therefore hear <i>them</i> not, because ye are not of God.	47 ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.	47 He that is of God heareth the words of God: on this account ye hear not, because ye are not of God.
48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?	48 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις;	48 The Jews, *therefore, answered, and said to him, Do not we say well, That <i>thou</i> art a Samaritan, and hast a *demon?
49 Jesus answered, I have not	49 Ἀπεκρίθη Ἰησοῦς, Ἐγὼ	49 Jesus answered, I have not

* I have often taken the liberty to render δε, *but*, where the E. V. has, *and*. I do so, because I think it is plain that the disjunctive idea is in the Orig. The difference made is often slight, but sometimes important.

* E. V., v. 9, above.—Newe., Sharpe, Wesl., Penn, Kenr.
 † Editors generally reject this *οὐν*. I would leave out *therefore*.
 ‡ See ch. 7 : 20, N. g.

(sc. *ΤΙΣ*) which *Leuncl.* and *Wells* altered into βουλή *αντιζημιου*. For these passages, excepting one, I am indebted to *Sturtz*; and I have little doubt that a multitude of such might have been found, if every vestige of them had not in many instances been obliterated by unauthorized departure from the MSS."

2. How should *και*, in the phrase, *και ο πατηρ αυτου*, be rendered? All the authorities, nearly, translate this *και* as a copulative, making two sentences of *ὅτι . . . αυτου*. In this almost unanimous judgment of the learned world, I am sorry that I cannot acquiesce: and though my dissent may seem like presumption, I will, nevertheless, venture briefly to assign my reasons for it.—1) Because *και* is, by universal consent, to be translated *also*, or *even*, where the connection requires it; so that the translation proposed presents no anomaly.—2) Because, on the supposition that my translation is correct, the collocation of *και* is such as we should expect, *i. e.* just before the subject.—3) Because the placing of the predicate *ψευστης* before, and *πατηρ*, with its dependencies, after the copula, can be easily accounted for by supposing it to be a case of transposition for the sake of emphasis.—4) Because *ὅτι* is evidently used to introduce a reason of the preceding declaration, *εκ των ιδιων λαλει*; but the assertion, *he is a liar*, is no reason why we should believe that he speaketh from his own, (see the remarks above, on question 1.)—5) Because the only remaining tolerable translation, *for he is a liar, and so is his father*, (*Midd.*) is liable to two serious objections: (a) *So* must, in this case, be supplied, which it were desirable to avoid.—(b) *He* would be, in this case, so emphatic as to require something

to represent it in the Original, as *αυτος*, (compare ch. 2 : 12.) —6) Finally, because I have seen no translation as yet that seems to convey the meaning of the Spirit so *clearly, simply*, and *forcibly*, as the one I propose. But of the translation itself, as well as of the reasons given to enforce it, the candid reader will judge for himself.—See *Scholefield*, *in loco*.

The above remarks are based upon the supposition that the Text has come down to us pure. Wakefield, however, has suggested that the original and true reading *may* have been, *ὅταν λαλη τις ψευδος*, *when any one speaketh falsehood*; but, as *Midd.* observes, there is no need for this conjecture. A more probable conjecture would be this, that instead of *ὅταν*, the true reading may have been *ὅσ αν, whoever*. This would require the change of but one letter, and, if admitted, would clear the passage of the last vestige of difficulty. But, as the text, in its present form, though not without its difficulties, is susceptible of a satisfactory interpretation, I vastly prefer the concurrent testimony of all the MSS. to any conjecture, however plausible.

† It has been remarked already, that *το ψευδος* is an abstract noun. Now *falsehood* is the best word we have, that is used abstractly, to express the idea. It would, indeed, be desirable, to retain in the translation the resemblance between the abstract and the personal noun, as between *ψευδος* and *ψευστης*; but I prefer to sacrifice this object, rather than to render an abstract noun by a concrete. If it be objected, that *falsehood* is not so strong a term as *lie*, I reply, that probably the former expresses the meaning of *ψευδος* even better than the latter.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
a devil; but I honour my Father, and ye do dishonour me.	δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.	a *demon; but I honor my Father, and YE dishonor me.
50 And I seek not mine own glory: there is one that seeketh and judgeth.	50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων.	50 *But I seek not *my glory: there is one that seeketh, and judgeth.
51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.	51 ἀμὴν ἀμὴν λέγω ὑμῖν, εἴαν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.	51 Verily, verily, I say to you, if any one keep my *word, he shall never see death.
52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.	52 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα.	52 The Jews, therefore, said to him, Now we know that thou hast a *demon. Abraham died, and the prophets: and THOU sayest, If any one keep my *word, he shall never taste of death.
53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?	53 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς;	53 Art THOU greater than our father, Abraham, who died, *and the prophets died? Whom makest THOU thyself?
54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God.	54 Ἀπεκρίθη Ἰησοῦς, Ἐάν ἐγὼ δοξάζω ἑμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι Θεὸς ὑμῶν ἐστι,	54 Jesus answered, If I *glorify myself, my *glory is nothing: it is my Father who *glorifieth me, of whom YE say, that he is your God.
55 Yet ye have not known	55 καὶ οὐκ ἐγνώκατε αὐτὸν,	55 *And ye have not known

* There is no emphasis on an enclitic, in any case. The emphatic word *own* is, therefore, an addition to the word of God, which I would reject, as entirely uncalled for.

^b There seems to be no particular *saying* of the Savior here referred to, as is the case in ch. 6 : 60; 7 : 36, 40. I would rather prefer, therefore, with W., R., Dodd., Wesl., Nary, Penn, Kenr., to translate it *word*, meaning, the word of God, in general, as in vv. 31, 37, 43, and elsewhere. T. has *sayings*, conveying the idea more exactly, but needlessly using the plural for the singular.—Newc. (*words*).

^d Most of the Verss. have the note of interrogation before the clause, *and the prophets died*, which is taken *indicatively*, some rendering the *καὶ* of this clause, *also*. There are some, however, who place it as I have done, as De W., Lus., Trem. The last two insert *than*, before *the prophets*. I am satisfied that the expression, *and the prophets died*, ought to be included in the interrogation. The idea is evidently, (from the preceding verse,) "Art thou greater than our father Abraham

and the prophets, all of whom died?" This idea cannot be properly expressed in a literal translation, without placing the note of interrogation where I have placed it. If it be objected to this, that this punctuation does violence to the rules of grammatical structure, I reply, that this is a case of frequent occurrence, in the conversational style, (to which this passage properly belongs); and, indeed, no sane writer of original matter would think of confining himself, in relating a conversation, to the formal, and often frigid, rules of grammar and rhetoric. This form of questioning is, it is true, unusual in books, but nothing *could* be more natural in conversation.

* The verb, *δοξάζειν*, is rendered, *to honor*, only here, and in 1 Cor. 12 : 26. Once (Rom. 11 : 13,) it is rendered *to magnify*. The proper word for *to honor*, is *τιμαειν*. For the sake of uniformity, I would always render *δοξάζειν*, *to glorify*. For a similar reason, I would render *δοξα*, *glory*, nearly, if not quite, always.

^f "And ye have not known him, but I know him." Here is evidently an *antithesis*. But the fact does not appear in the E. V., because *καὶ* is rendered, *yet*.—W., T., G., R.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
him ; but I know him : and if I should say, I know him not, I shall be a liar like unto you : but I know him, and keep his saying.	ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ.	him ; but I know him : and if I say, ^e that I know him not, I shall be like you, a liar : but I know him, and keep his ^b word.
56 Your father Abraham rejoiced to see my day : and he saw it, and was glad.	56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε καὶ ἐχάρη.	56 ^b Abraham, your father, rejoiced, ^t that he should see my day ; and he saw, and was glad.
57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ?	57 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὐπω ἔχεις, καὶ Ἀβραὰμ ἐώρακας ;	57 The Jews, therefore, said to him, Thou art not yet fifty years old, and hast thou seen Abraham ?
58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.	58 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι.	58 Jesus said to them, Verily, verily, I say to you, Before Abraham was, I am.
59 Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.	59 Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν· καὶ παρήγεν οὕτως.	59 They took up stones, therefore, ^t that they might cast [them] at him : but Jesus hid himself, and went ^f orth out of the temple, ^g going through the midst of them, and so passed by.
CHAP. IX.	CHAP. IX.	CHAP. IX.
AND as <i>Jesus</i> passed by, he saw a man which was blind from <i>his</i> birth.	Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.	AND, ^a passing by, he saw a man blind from birth.
2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind ?	2 καὶ ἠρώτησαν αὐτόν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆι ;	2 And his disciples asked him, saying, ^b Rabbi, who sinned, ^{HE} , or his parents, that he was born blind ?
3 Jesus answered, Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him.	3 Ἀπεκρίθη ὁ Ἰησοῦς, Οὐτε οὗτος ἥμαρτεν οὐτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῆι τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.	3 Jesus answered, Neither did ^{HE} sin, nor his parents : but, that the works of God may be ^e manifested in him.
4 I must work the works of him that sent me, while it is	4 ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα	4 I must work the works of him that sent me, while it is

^e There is nothing here to prevent the translation of *ὅτι*.

^b *Abraham* is properly the subj. of the verb., and *father* is in apposition.

^t See ch. 1 : 7, N. k.

^f Whenever the double preposition, (in the case of compound verbs, followed by their own prepositions,) can be expressed without injury to the sentence, I prefer to do so. Here, I think, the style is improved by the insertion of *forth*.

^g Griesb., and Tisch., omit the words, *διελθὼν . . . οὕτως*, which are put in brackets by Knapp, and Lachm. They are wanting

in the Vulgate, and other ancient Versions, as also in several ancient MSS. Beza considered them spurious.—“Additum (*διελθὼν . . . αὐτῶν*,) putant *Erasm., Grot.,* ex Luc. 4 : 30, interpretenti causa, ut et quod sequitur, *καὶ παρήγεν οὕτως*, ex initio Cap. sequentis” (Mill.)

^a I translate this verse literally, omitting all the *supplies* of the E. V. which are evidently unnecessary.

^b See N. g., ch. 1 : 49.—See, for *HE*, ch. 1 : 2, N. c.

^e See N. s., ch. 1 : 31.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
day: the night cometh, when no man can work.	ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι.	day: night is coming, when no one can work.
5 As long as I am in the world, I am the light of the world.	5 ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου.	5 "While I am in the world, I am the light of the world.
6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,	6 Ταῦτα εἰπὼν, ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ,	6 Saying "these things, he spit on the ground, and made clay of the spittle, and "rubbed the clay upon the eyes of the blind man;
7 And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.	7 καὶ εἶπεν αὐτῷ, "Υπάγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται, ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων.	7 And said to him, Go, wash "thyself at the pool of Siloam (which is "interpreted, Sent). He went, therefore, and washed "himself, and came seeing.
8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?	8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;	8 The neighbors, therefore, and those who saw him before, that he was "blind, said, Is not this he that was sitting and begging?
9 Some said, This is he: others said, He is like him: but he said, I am he.	9 "Ἄλλοι ἔλεγον, "Ὅτι οὗτός ἐστιν· ἄλλοι δὲ, "Ὅτι ὅμοιος αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγε, "Ὅτι ἐγὼ εἰμι.	9 Some said, This is: others, "It is like him: he said, I am he.

^d E. V., 1 Cor. 3 : 4.—This word is almost always rendered *when*. In this, and a very few other cases, it will not bear the ordinary translation. I prefer *while* to *as long as*, because it has the same meaning, is more literal, and is equally elegant.

^e See ch. 5 : 1, N. a.—I would always, in such a connection as this, translate *ταῦτα*, *these things*, never *so*, or *thus*.

^f *Anointed* will do very well, when the object is *οφθαλμοῦς*, or any similar word, as the English Version has made it read here, but most unwarrantably. *To rub*, or *smear*, is undoubtedly the meaning in this verse, where *πηλόν* is the object of the action.—T., C., G., and others (*smear*ed); E. V., *margin*. (*spread the clay*).

^g This verb is in the middle voice, and is never used in the sense of the active, in this form. It is generally supposed that the direction given did not require that he should wash his entire body, since this word is used of the washing of a part only of the body, in very many cases (see ch. 13 : 5, 6, 8, 10, 12, 14, and elsewhere), while *λουω* signifies *to bathe*, or wash the whole body. Perhaps, he understood the direction to mean

simply, "wash thine eyes;" but this is not said, for which reason I prefer the literal translation.

^h See ch. 1 : 42, N. v.

ⁱ Almost all critics, at the present day, regard *προσαιτῆς* as the true reading. Bloomfield, however, defends the *τιγος* of the Textus Receptus, but, I think, on insufficient grounds. I would, therefore, recommend that the former be adopted, and rendered, *a beggar*; and that this note appear in the margin.: According to some copies, *blind*.—W., T., C., R., Vulg., Germ., and others.

^j The English Version supplies *he*. The real supply would be, *he that was sitting and begging*, not only in these cases, but in the other answer contained in this verse. I can not see that any supply is really needed. I call the *he* of the English Version a *supply*, though, in the first case, it is not so indicated by the Italic character, because it is by no means implied in the words of the Orig. It can not be the nom. understood to *εστιν*, for it stands, not as subj., but as pred.—Dodd. (not correctly) (*it is he*).

^k There is but little real difference between *it is*, and *he is*, in this case. Still, I think the sense is more clearly expressed

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
10 Therefore said they unto him, How were thine eyes opened?	10 Ἐλεγον οὖν αὐτῷ, Πῶς ἀνεῴχθησάν σου οἱ ὀφθαλμοί;	10 They said to him, therefore, How were thine eyes opened?
11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.	11 Ἀπεκρίθη ἐκείνος καὶ εἶπεν, Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι, Ὑπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, καὶ νίψαι. ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα.	11 He answered, and said, A man called Jesus made clay, and rubbed my eyes, and said to me, Go to the pool of Siloam, and wash thyself: and, on going and washing myself, I received sight.
12 Then said they unto him, Where is he? He said I know not.	12 Εἶπον οὖν αὐτῷ, Ποῦ ἐστὶν ἐκείνος; Λέγει, Οὐκ οἶδα.	12 They said to him, therefore, Where is he? He saith, I know not.
13 They brought to the Pharisees him that aforetime was blind.	13 Ἀγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν.	13 They bring to the Pharisees him that was once blind.
14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.	14 ἦν δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέφξεν αὐτοῦ τοὺς ὀφθαλμούς.	14 Now it was the Sabbath, when Jesus made the clay, and opened his eyes.
15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.	15 πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς μου, καὶ ἐνιψάμην, καὶ βλέπω.	15 Again, therefore, the Pharisees also were asking him how he received sight. And he said to them, He put clay on mine eyes, and I washed myself, and do see.
16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such	16 Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές, Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον, Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα	16 Some of the Pharisees, therefore, said, This man is not of God, because he keepeth not the Sabbath. Others said, How can a sinful man do such signs?

by the former.—Doddridge.—There are a few Manuscripts and several versions, that insert *οὐχι ἀλλ'* before *ὅτι*. I do not consider this reading, though it is very ancient, to be very well sustained.

¹ Griesb., Lachm., and Tisch. reject *κολυμβήθραν του*, and read *του* for *την*. This reading is sustained by good and very ancient authorities, and I think it should be adopted. I would, therefore, leave out *pool of*.

² These participles being aorists, as also the verb, *ανεβλεψα*, the several actions would seem to be represented as simulta-

neous: but it is evident that they can not be all absolutely so; they, however, followed each other in immediate and rapid succession, which accounts for the mode of narration adopted by the Evangelists. I prefer the participial form to the finite, for reasons which have been given already. See General Observations 4.

³ Rob.—This is the usual rendering of *ποτε*.

⁴ Rob.—*ἁμαρτωλος* is sometimes used as an adjective.—W., Fr. S.,—M.

⁵ See ch. 2 : 11, N. x.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
miracles? And there was a division among them.	ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς.	And there was division among them.
17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.	17 Λέγουσι τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν, Ὅτι προφήτης ἐστίν.	17 They say to the blind man again, What sayest THOU of him, *seeing that he opened thine eyes? †And he said, †That he is a prophet.
18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.	18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέφαντος,	18 The Jews, therefore, did not believe concerning him, that he was blind, and received sight, till they called the parents of him that received sight,
19 And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see?	19 καὶ ἠρώτησαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει;	19 And asked them, saying, Is this your son, †of whom YE say, †That he was born blind? How, then, doth he now see?
20 His parents answered them and said, We know that this is our son, and that he was born blind:	20 Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη.	20 His parents answered them, and said, We know that this is our son, and that he was born blind:
21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.	21 πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει· αὐτὸν ἐρωτήσατε, αὐτὸς περὶ αὐτοῦ λαλήσει.	21 But how he now seeth, we know not; or who opened his eyes, WE know not: he is, †himself, of age; ask him: he, †himself, shall speak †concerning himself.
22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did	22 Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμο-	22 These things *said his parents, because they *were afraid of the Jews: for the Jews had agreed already, that if any one

^a Ὅτι frequently has this sense.—Some suppose that there are two questions, viz.: “What sayest thou of him? that he hath opened thine eyes?”—but this is evidently wrong: for the blind man takes no notice whatever of this second question, which would, in that case, be the principal one. I take the meaning to be, What hast thou to say, as to the character of this man, since thou art fully convinced that he opened thine eyes, and that, too, on the Sabbath? This view is confirmed by the use of the emphatic pronoun *οὐ, q. d., We say*, that this man is an impostor, because he did this thing on Sabbath: others say, No, this is not the work of an impostor; now what sayest thou?—T., C., G. (*because*); Newc., Dodd. (*since*); Wesl. (*for that*).—*Since* is ambiguous.

^r See Gen. Obs. 6.

^s There is no reason why *ὅτι* should not be translated here, as,

from the context, the reader will readily perceive that *I say* is to be supplied.

^t The version I have given of this clause is perfectly literal, and, I think, much more elegant than the E. V.

^u *Αυτος*, in the nom. is = *ipse*. Perhaps, the frequent use of this pronoun here may be accounted for by the extreme anxiety of the parents to avoid a collision with the rulers of the Synagogue, by throwing the responsibility entirely on their son.—See ch. 2: 12, N. z.

^v Doddridge, Wesley, Penn, Vulgate, Schott, Erasmus, Beza.—English Version, v. 18, above.—*For himself* is, in this case, ambiguous.

^w E. V. generally.—See ch. 1: 15, N. g.

^x English Version, ch. 6: 19, 20; 19: 8, and elsewhere frequently.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
confess that he was Christ, he should be put out of the synagogue.	λογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται.	should confess him [^a to be] Christ, he should be put out of the synagogue.
23 Therefore said his parents, He is of age; ask him.	23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον, Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.	23 ^a Because of this his parents said, He is of age; ask him.
24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.	24 Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλὸς, καὶ εἶπον αὐτῷ, Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν.	24 They called, therefore, ^a as second time, the man who was blind, and said to him, Give glory to God: we know that this man is a sinner.
25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.	25 Ἀπεκρίθη οὖν ἐκείνος καὶ εἶπεν, Εἰ ἁμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὦν, ἄρτι βλέπω.	25 He answered, therefore, and said, ^a If he is a sinner, I know not: one thing I do know, that, ^b having been blind, now I see.
26 Then said they to him again, What did he to thee? how opened he thine eyes?	26 Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς;	26 ^c And they said to him again, What did he do to thee? how did he open thine eyes?
27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?	27 Ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἤκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γέεσθαι;	27 He answered them, I told you ^d just now, and ye did not hear: ^e why ^f do ye wish to hear again? are ye also ^g willing to ^h become his disciples?
28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.	28 Ἐλοιδόρησαν οὖν αὐτὸν, καὶ εἶπον, Σὺ εἶ μαθητῆς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί.	28 They reviled him, ⁱ therefore, and said, ^j thou art his disciple; but we are disciples of Moses.
29 We know that God spake	29 ἡμεῖς οἶδαμεν ὅτι Μωσῆ	29 WE know that God hath

^a Some supply *εἶναι*, *to be*. I apprehend that there is nothing omitted in the Greek, for the form of the sentence is not the usual form of the acc. with the infinitive; but the Engl. idiom will not admit of a perfectly literal translation. Indeed, I am well satisfied that *ὁμολογεῖν*, like *νομίζω*, *ἴγνομαι*, &c., verbs of similar meaning, governs two accusatives, as, in this case, *αὐτὸν* and *Χριστὸν*.

^b See Gen. Obs. 6.

^c Newc., Dodd., West., Penn.—I suppose *ἐκ δευτέρου* is equivalent to *δευτέρου*, ch. 3 : 4.

^d I translate literally. "The words," says Blo., "are a form of expression often employed in the O. T. in order to seriously admonish any one to speak the truth, (see Josh. 7 : 18, 19. 1 Sam. 6 : 5. Jer. 13 : 16.)"—W., G., R., and others.

^e Dodd., Nary, Kenr., Fr. S.,—M., and others.—This is the most literal translation I could find, and, as far as I can see, quite elegant.

^f The pres. part. will not here admit of being rendered by the present tense. Still, I prefer to retain the participial form. T., C., and G. have, "that I was blind, and now I see;" (*ὅτι τυφλὸς ἤμην, καὶ ἄρτι βλέπω*,) for which there is ancient authority. (*Cant.*, *Colb.* 8., and *Aethiop.* See Mill., *in loco*.)

^g See Gen. Obs. 6.

^h *Ἢδη* frequently means, *just now*, (see Rob.) I prefer this rendering here, because the reference is to what had been said only a moment before.

ⁱ E. V., ch. 1 : 25; 7 : 19; 18 : 21, and very often elsewhere.

^j See N. y, ch. 1 : 43.

^k Vulg., Dodd., Kenr., R., Germ., De W.

^l Almost all the editors reject this *οὖν*. I would leave out *therefore*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
unto Moses; <i>as for this fellow</i> , we know not from whence he is.	λελάληκεν ὁ Θεός· τούτου δὲ οὐκ οἶδαμεν πόθεν ἐστίν.	spoken to Moses; but ^{HIM} —we know not whence he is.
30 The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and <i>yet</i> he hath opened mine eyes.	30 Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ, καὶ ἀνέφξέ μου τοὺς ὀφθαλμούς.	30 The man answered, and said to them, Why ⁱⁿ this is a ^{wonder} , that ye know not whence he is, and yet he opened my eyes!
31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.	31 οἶδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβῆς ᾗ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.	31 Now we know that God heareth not sinners; but if any one be a worshiper of God, and do his will, ^{HIM} he heareth.
32 Since the world began was it not heard that any man opened the eyes of one that was born blind.	32 ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἦνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου.	32 ^{From} the beginning of the world it was not heard, that any one opened the eyes of one who had been born blind.
33 If this man were not of God, he could do nothing.	33 εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.	33 If ^{HE} were not of God, he could do nothing.
34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.	34 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω.	34 They answered, and said to him, Thou wast altogether born in sins, and dost ^{THOU} teach us? And they cast him out.
35 Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God?	35 Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὗρὼν αὐτὸν, εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;	35 Jesus heard that they cast him out: and finding him, he said to him, Dost ^{THOU} believe on the Son of God?
36 He answered and said, Who is he, Lord, that I might believe on him?	36 Ἀπεκρίθη ἐκεῖνος καὶ εἶπε, Τίς ἐστὶ, κύριε, ἵνα πιστεύσω εἰς αὐτόν;	36 ^{HE} answered, and said, ^{Who} is he, ^{Sir} , that I may believe on him?
37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.	37 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνός ἐστιν.	37 And Jesus said to him, Thou hast both seen him, and ^{he} that is talking with ^{THEE} is ^{he} .
38 And he said, Lord, I believe. And he worshipped him.	38 Ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ.	38 And he said, I believe, Lord. And he worshiped him.
39 And Jesus said, For judgment I am come into this world;	39 καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τούτου	39 And Jesus said, For judgment came ^I into this world;

¹ See ch. 1 : 2, N. c.

¹¹ Newc., W., R.—E. V. often.—This is more literal than *herein*.

^m I see no reason why *θαυμαστον* may not be treated as a noun, as neuter adjectives often are. See E. V., 2 Cor. 11 : 14, where I would render it *wonder*, instead of *marvel*.

ⁿ Blo., Newc., Dodd., Nary, Kenr.—This expression, and *ἀπ' αἰῶνος*, (*ἀπο των αἰωνων*,) seem to be synonymous. The latter, which is used frequently, (this is used only here,) is

rendered *from the beginning of the world*, in Acts 15 : 18. Eph. 3 : 9. I consider this more literal than *since the world began*.

^o "I have," says Blo. "with almost all editors, from Wets. to Scholtz, inserted *καὶ* from very many of the best MSS., Versions, Fathers, and early Edd." I would, therefore, recommend that this question begin thus: *And who is he, Sir, &c.*

^p See N. r, ch. 6 : 34.

^q I have rendered this clause as literally as possible.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
that they which see not might see, and that they which see, might be made blind.	ἤλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται.	so that those not seeing might see, and those seeing might become blind.
40 And <i>some</i> of the Pharisees which were with him heard these words, and said unto him, Are we blind also?	40 Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;	40 And <i>those</i> of the Pharisees who were with him heard these things, and said to him, Are we blind also?
41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.	41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε, Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.	41 Jesus said to them, If ye were blind, ye would not have sin; but now ye say, We see; therefore, your sin abideth.
CHAP. X.	CHAP. X.	CHAP. X.
VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.	'ΑΜΗΝ ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκείνος κλέπτης ἐστὶ καὶ ληστής.	VERILY, verily, I say to you, He that entereth not by the door into the fold of the sheep, but goeth up another way, ^a he is a thief and a robber.
2 But he that entereth in by the door, is the shepherd of the sheep.	2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμὴν ἐστὶ τῶν προβάτων.	2 But he that <i>cometh</i> in by the door, is the shepherd of the sheep.
3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.	3 τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά.	3 To HIM the <i>door-keeper</i> openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.
4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.	4 καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασι τὴν φωνὴν αὐτοῦ.	4 And when he putteth forth his own <i>sheep</i> , he goeth before them, and the sheep follow him: ^a because they know his voice.

^r *Be made* is a stronger expression than is necessary to convey the idea of the Orig.

^s Ὅι οὐτες, *those who were*, not *some which were*. There is no *partitive* here.

^t See ch. 1 : 33, N. z.

^a W. R.—Fr. S.—M., (*la bergerie des brebis*).—This is literal. If it be objected, that it is *tautological*, I reply, so is the expression below, v. 2, “the shepherd of the sheep.” Such familiar examples of tautology, in the easy, conversational style of this Gospel, are by no means unpleasant.

^b Only here, and in Luke 19 : 4, is *αναβαινειν* rendered, *to climb up*, in the E. V. I prefer, for the sake of uniformity, to render it here, as elsewhere, *to go up*.

^c R., Nary, Kenr.

^d See N. x, ch. 1 : 33.

^e T., G., (*goeth in*).—It is not always practicable, to translate *εισερχεσθαι*, *to come in*, (as, for example, in v. 1, above,) but whenever it is practicable, I vastly prefer the Anglo-Saxon phrase.—Dodd.

^f *Door-keeper* is quite as literal as *porter*, and has this advantage, that its meaning cannot be mistaken, even by a child, while the word, *porter*, in this sense is seldom used, at least in this country.—Dodd, Wesl.

^g Laehm. and Tisch., with several of the best MSS. and Verss. have *παντα*, instead of *προβατα*. I think this reading is most probably the true one, and would, therefore, recommend that the Revision read, *all his own*, instead of *his own sheep*; and that this note appear in the margin: According to some copies, *his own sheep*; *all* being omitted.

^h See N. i, ch. 1 : 15.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.	5 ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασι τῶν ἄλλοτρίων τὴν φωνήν.	5 But a stranger they will not follow, but will flee from him; because they know not the voice of strangers.
6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.	6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκείνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.	6 This parable spoke Jesus to them: but they knew not what things they were which he was saying to them.
7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.	7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.	7 Jesus, therefore, said to them again, Verily, verily, I say to you, I am the door of the sheep.
8 All that ever came before me are thieves and robbers: but the sheep did not hear them.	8 πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.	8 All who came before me are thieves and robbers: but the sheep did not hear them.
9 I am the door: by me if any man enter in, he shall be	9 ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ εἴαν τις εἰσέλθῃ, σωθήσεται, καὶ	9 I am the door: by me if any one come in, he shall be

ⁱ See N. c, ch. 8 : 27.

^j E. V. very often. I prefer this rendering of λαλεω, when the connection will bear it.—Dodds. (*said*.)

^k Most interpreters have found a serious difficulty in this verse, of which various solutions have been given. Moses, and the prophets, say they, are uniformly spoken of by the Savior, *elsewhere*, in terms of the highest reverence; but these came before him: how, then, does he here say, All who came before me are thieves and robbers? This is the difficulty. "Many ancient and modern commentators," says Blo., "take *προ* for *αυτι*, and suppose an ellip. of *εν τω ονοματι του Πατρος μου*; understanding it of *false Christs*, as Theudas and Judas of Galilee. This is also maintained by others, who take *προ* in the usual sense *before*." "The best solution of this difficulty is supposed to be that of Beng., Rosenm., Camp., and Kuin., who think that *ηλθον* is to be taken of time *recently* past, and up to the present; *i. e.* "have come;" and that by the term is meant, 'have lately come in the character of *teachers* of God's people.'" Blo. himself says, "it is evident that the expression in question, *οι προ εμου ηλθον*, may very well mean *those who before Christ had sustained the office of temporary mediators between God and man, (the high priests,)* but who were now disannulled by the disannulling of the old covenant, and the coming of a new and better Mediator, the *Lord of the Temple* himself." But to sustain this view, the learned critic is obliged to take *παντες* in the sense of *πολλοι*,—a very convenient way of getting rid of a difficulty, and, for that reason, perhaps, "admitted by almost every commentator." Penn has an interpretation more ingenious than plausible, if I am not mistaken. He translates thus: "all who come before me,

the door;" and explains in the *marg.*: "come before, *i. e.* *keep without, enter not*."—See the authors referred to above, *in loco*, for a more full account of the views of commentators, on this point. For myself, I cannot see that there is the slightest difficulty in the premises. The phrase, "I am the door of the sheep," means simply, in plain English, "I am the way to heaven, and happiness." This claim is set up, substantially, by all the founders of false religions, as well as by very many professed teachers of the true religion, and it is against such founders and teachers, that the language of the eighth verse is aimed.—"All who came (*at any time*) before me, (as *doors of the sheep,*) are thieves and robbers."—This denunciation did not, and could not, apply to Moses, or the prophets of the Old Dispensation, who "wrote" of Christ, and were proud to call him their leader, nor to John the Baptist, who uniformly told the people, "that they should believe on him that should come after him, that is, on Christ Jesus:" but it *did* apply to all those who pretended to have the keys of the kingdom of heaven,—the power to save, or damn their fellow-creatures, at their will. It was especially applicable to the Scribes and Pharisees of that very day, who "shut up the kingdom of heaven against men," who would neither go in themselves, nor suffer those who were entering to go in. (Matt. 23 : 13.)—There is another interpretation, suggested by the present, *εισι*, which I consider worthy of consideration, and, perhaps, free from any serious difficulty.—"All who, (at any time,) come before me, (thrust themselves in before me, the Door, so as to conceal me, and take my place,) are thieves and robbers." There can be no doubt that *προ* will bear this rendering.—Upon the whole, however, I prefer the former interpretation.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
saved, and shall go in and out, and find pasture.	εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει.	saved, and shall ^{come} in, and ^{go} out, and find pasture.
10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have <i>it</i> more abundantly.	10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν.	10 The thief cometh not, ^{un-} less ^{that} he may steal, and kill, and destroy: I came, that they might have life, ^{yea,} might have <i>it</i> abundantly.
11 I am the good shepherd: the good shepherd giveth his life for the sheep.	11 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.	11 I am the good shepherd: the good shepherd ^{layeth} down his life for the sheep.
12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.	12 ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα.	12 But he that is a hireling, and not a shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth ^{the} sheep.
13 The hireling fleeth, because he is an hireling, and careth not for the sheep.	13 ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστὶ, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.	13 ^{Now} the hireling fleeth, because he is a hireling, and he careth not for the sheep.
14 I am the good shepherd, and know my <i>sheep</i> , and am known of mine.	14 ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκονται ὑπὸ τῶν ἐμῶν,	14 I am the good shepherd: and I know ^{mine own} , and ^{am} known of mine own.

^m I adopt this rendering for the purpose of giving a literal translation.—Fr. S. (*entrera et sortira*); Nary, Kenr. (*go in and go out*).—Penn.

ⁿ Whenever it is practicable, I prefer to render *ει μη* literally, *if not*. Otherwise, I prefer *unless* to *but*, or *save*, as being more elegant, and often more precise.

^o See ch. I : 7, N. k.

^p See ch. I : 20, N. u. I think, the clause “yea, might have abundantly,” is a reiteration of what precedes, expressed in stronger, and, at the same time, more general language. *That they, and it more*, are left out, as unnecessary supplies. *Have* is sometimes used intransitively. See James 4 : 2. Perhaps, the real object would be, *every object of lawful desire*.

^q E. V., vv. 15, 17, 18, and elsewhere.—Newcome, Doddridge, Wesley, Penn.—Though even a *good* shepherd does not often actually *lose* his life in defending his sheep, yet he does very often *risk* it; and he who risks his life, does, in a certain sense, lay it down.

^r Tisch., with MSS. *BDL*, omits *τα πρόβατα*, which Lachm. puts in brackets. I think the internal evidences are against the received reading, and would, therefore, recommend the

adoption of the other. This would render a slight change of collocation necessary, thus: *and the wolf catcheth and scattereth them*. I would put this note in the margin: According to some copies, *catcheth them, and scattereth the sheep*.

^s The first part of the above remark, (N. s.), applies equally to ὁ δὲ μισθωτὸς φεύγει, of v. 13. I would also reject the English corresponding to these words, and insert this note in the margin: According to some copies, *Now the hireling fleeth, because, &c.*

^t *Mine own* conveys a good sense, without any supply.—Nary, Penn.

^v Instead of *γινώσκονται ὑπο τῶν ἐμῶν*, three ancient MSS. (*BDL*) have *γινώσκοναι με τα ἐμα*. This reading is adopted by Lachm., Tisch., Penn, and others. It is also the reading of the Vulg. and most other ancient Verss., and of some Fathers. The internal evidence in favor of this reading amounts almost to demonstration. The first clause of the next verse, unless it be taken in immediate connection with this, can hardly be said to have any bearing whatever upon the subject in hand; neither can it be taken thus in connection with this verse, if we retain the received reading; but by adopting the proposed reading, we obtain the following beautiful sense: “As the Father knoweth me, so I know mine own; and as I know the Father, so mine own know me.”

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.	15 καθὼς γινώσκει με ὁ πατήρ, καὶ γὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.	15 As the Father knoweth me, and I know the Father: and I lay down my life for the sheep.
16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, <i>and</i> one shepherd.	16 καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κάκεινά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία ποίμνη, εἰς ποιμήν.	16 And other sheep I have, which are not of this fold: them also I must bring, and they will hear my voice; and there will be one *flock, one shepherd.
17 Therefore doth my Father love me, because I lay down my life, that I might take it again.	17 διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.	17 *On account of this doth the Father love me, because I lay down my life, that I may take it again.
18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.	18 οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θείναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.	18 No one taketh it from ME , but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment I received *from my Father.
19 There was a division therefore again among the Jews for these sayings.	19 Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.	19 There was, therefore, a division again among the Jews *because of these sayings.
20 And many of them said, He hath a devil, and is mad; why hear ye him?	20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;	20 And many of them said, He hath a *demon, and is mad, why hear ye him?
21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?	21 Ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζόμενον· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;	21 Others said, These are not *the words of one that hath a *demon. Can a *demon open the eyes of the blind?
22 And it was at Jerusalem the feast of the dedication, and it was winter.	22 ἘΓΕΝΕΤΟ δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν.	22 Now it was the Feast of Dedication in Jerusalem; and it was winter.
23 And Jesus walked in the temple in Solomon's porch.	23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶντος.	23 And Jesus was walking in the temple, in Solomon's porch.
24 Then came the Jews round about him, and said unto him,	24 ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἔως	24 The Jews, therefore, came round about him, and said to

* It is strange that King James' revisors did not retain Tyndale's rendering of this word, which is so evidently proper, and free from ambiguity; for, though *fold* has always had the meaning, *flock*, it is seldom used in this sense, at the present day. *Fold* is, in this connection, ambiguous.

* See Gen. Obs. 6.—As to the change from *of* to *from*, v. 18, it is sufficient to say, that, at the present day, the latter much

more frequently follows the verb, *receive*, than the former, and is, therefore, much more elegant.

† See N. g, ch. 7: 20.

* Though the literal reading of this clause would be, *These words are not [those] of one that hath a demon*, yet, as no change would be effected in the meaning by remodelling it, I have, upon the whole, judged it best to leave the common version unchanged.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
How long dost thou make us to doubt? If thou be the Christ, tell us plainly.	πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἰπέ ἡμῖν παρρησίᾳ.	him, How long dost thou hold our soul in suspense? If thou art the Christ, tell us plainly.
25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.	25 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ.	25 Jesus answered them, I told you, and ye believe not: the works which I do in my Father's name, they testify of me.
26 But ye believe not, because ye are not of my sheep, as I said unto you.	26 ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν.	26 But ye believe not, for ye are not of my sheep.
27 My sheep hear my voice, and I know them, and they follow me:	27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γὰρ γινώσκω αὐτά· καὶ ἀκολουθοῦσί μοι,	27 As I said to you, my sheep hear my voice and I know them, and they follow me.
28 And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.	28 καὶ ἐγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.	28 And I give to them eternal life, and they shall never perish; and no one shall pluck them out of my hand.
29 My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand.	29 ὁ πατὴρ μου ὃς δέδωκέ μοι, μείζων πάντων ἐστί· καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς μου.	29 My Father, who hath given to me, is greater than all, and no one can pluck out of my Father's hand.
30 I and my Father are one.	30 ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.	30 I and the Father are one.
31 Then the Jews took up stones again to stone him.	31 Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν.	31 The Jews, therefore, took up stones again, that they might stone him.
32 Jesus answered them, Many good works have I shewed you	32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ	32 Jesus answered them, Many good works did I show you from my Father: because

^a E. V. marg., Dodd., (*hold us in suspense*); Newc., Westl., (*keep us in suspense*); Penn (*keepst our soul in suspense*); Nary, Kenr., (*keep our minds in suspense*).—I have given as literal a translation as I possibly could, in good English.

^b See Gen. Obs. 3.

^c See N. j, ch. 1 : 7.

^d See N. i, ch. 1 : 15.

^e Commentators are divided, as to the proper connection of the words, *καθως ειπον υμιν*. Those who, with the E. V., refer them back to the preceding declaration, "because ye are not of my sheep," suppose that the *substance only*, and not the *precise words* of some former remark, is cited, since no such remark, in so many words, is recorded. I greatly prefer, however, to punctuate the passage differently, with Blo., Pearce, Camp., Vat., Tittm., and Dodd. referring these words to the following declaration, "My sheep hear my voice, &c." (see v. 3,

above). Several ancient, and some modern Versions leave these words out altogether; but they are found in a large majority of Manuscripts. Griesbaeh, Knapp, and Theile have *και*, instead of *καθως*, and connect with the following verse.

^e *Ουχ . . . τις*, literally, *not any one*. I have given the most literal rendering that the circumstances will warrant. This expression, I take it, is not quite so strong and *positive*, as the *ουδεις* of the next verse; but it is difficult, sometimes, to express shades of meaning so nice as this.

^b See ch. 1 : 7, N. k.

ⁱ I make it a rule, for the sake of clearness, to render *δια*, where it is = *on account of*, either by this expression, or *because of*, or *for the sake of*, as euphony may require. It can hardly ever be rendered *for*, without ambiguity.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
from my Father; for which of those works do ye stone me?	τοῦ πατρός μου· διὰ ποῖον αὐτῶν ἔργον λιθάξετέ με;	of which ^j work of them do ye stone me?
33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God.	33 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν.	33 The Jews answered him, ^s saying, For a good work we stone thee not, 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, Ye are gods?	34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, θεοὶ ἐστέ;	34 Jesus answered them, Hath it not been written in your law, I said, Ye are gods?
35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;	35 Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή·	35 If he called them gods, to whom the word of God came (and the Scripture cannot be broken);
36 Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?	36 ὃν ὁ πατήρ ἡγίασε καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε, Ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι;	36 Of him whom the Father sanctified, and sent into the world, do ye say, Thou blasphemest; because I said, I am the Son of God?
37 If I do not the works of my Father, believe me not.	37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι·	37 If I do not the works of my Father, believe me not.
38 But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father <i>is</i> in me, and I in him.	38 εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατήρ, καὶ ἐγὼ ἐν αὐτῷ.	38 But if I do, 'and if ye believe not ME , believe the works; so that ye may know, and believe, that the Father [<i>is</i>] in me, and I in ^h him.
39 Therefore, they sought again to take him; but he escaped out of their hand,	39 Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.	39 They were seeking, therefore, again to take him: and he ^w went forth out of their hand.
40 And went away again beyond Jordan, into the place where John at first baptized; and there he abode.	40 ΚΑΙ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ.	40 And he went away again beyond the Jordan, into the place, where John was at first ⁱ immersing: and he abode there.
41 And many resorted unto	41 καὶ πολλοὶ ἦλθον πρὸς αὐ-	41 And many ^c ame to him,

^j W. (T. and C. with *work* omitted.)—I give the literal translation of the Orig. words.—Vulg., Trem., Germ.

^k Lachm. and Tisch. reject *λεγοντες*, on the authority of ancient MSS. Griesb. considers this word as very probably spurious. *Saying* is inclosed in brackets by Newc., and omitted by the Vulg., Trem., Wesl., Nary, Kenr., Penn, and others.—I would recommend that it be in this revision omitted.

^l This is the literal translation of *καὶ ἐν* = *καὶ ἐν*. I see no reason why it should be departed from in this case.—Fr. M., Vulg. Erasm.

^m Lachm. and Tisch. have *τω πατρι*, for *αυτω*. Griesb. also favors this reading. I would adopt it, and translate, *in the Father*.—W., R., Vulg., Trem., Schott., Lus., Penn, Nary Kenr., and others.

ⁿ E. V. elsewhere frequently. This is, I believe, the only case in which it has rendered this verb, *to escape*.

^o See ch. 1 : 25, N. a.

^p E. V. generally.—Dodd., Wesl., Penn.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
him, and said, John did no miracle; but all things that John spake of this man were true.	τὸν, καὶ ἔλεγον, Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ ἦν.	and said, John, ^{indeed} , did no ^{sign} : but all things that John ^{said} of him were true.
42 And many believed on him there.	42 Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.	42 And many believed on him there.
CHAP. XI.	CHAP. XI.	CHAP. XI.
Now a certain <i>man</i> was sick, <i>named</i> Lazarus, of Bethany, the town of Mary and her sister Martha.	ἮΝ δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.	Now ^{there} was a certain sick man, Lazarus of Bethany, ^{of} the ^{village} of Mary, and Martha, her sister.
2 (It was <i>that</i> Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)	2 ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρω, καὶ ἐκμάζασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἦσθενει.	2 And it was Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.
3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.	3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.	3 The sisters, therefore, sent to him, saying, Lord, Behold, he whom thou lovest is sick.
4 When Jesus heard <i>that</i> , he said, This sickness is not unto death, but for the glory of God, that the son of God might be glorified thereby.	4 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Λύτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς.	4 And Jesus, hearing, said, This sickness is not to death, but for the glory of God, that by it the Son of God may be glorified.
5 Now Jesus loved Martha, and her sister, and Lazarus.	5 Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.	5 Now Jesus loved Martha, and her sister, and Lazarus.
6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.	6 ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας.	6 When, therefore, he heard that he was sick, ^{then} , indeed, he abode in the place where he was two days.
7 Then after that saith he to	7 Ἐπειτα μετὰ τοῦτο λέγει	7 Then, after ^{this} , he saith

^a R., Vulg., De W., Dodd., Nary, Penn, Kenr.—*Indeed* seems necessary, to convey the force of the particle *μεν*.

^r See ch. 2 : 11, N. x.

^s See ch. 1 : 15, N. g.

^w W., R., Meyer, Germ., De W., Beza, Schott.—The revisors of the E. V. and many others, take *ην... αοθενων* as an imperf. = *was being sick*; (as *ην βαπτιζων*, *was immersing*. Ch. 1 : 28.) Though this construction is, perhaps, sustained by analogy, yet, as it is by no means frequent, especially with neuter verbs, I prefer the more obvious translation, "there was a certain sick man," *αοθενων* being viewed as nom. after *ην*, and *Λαζαρος* in apposition.

^b W., R.—Although *εξ* may be considered *redundant*, yet I do not see that it does any injury to the sentence to translate it.

^c *Village* is the more usual rendering of *κωμη*. See ch. 7 : 42, N. o.

^{cc} As *μεν* is here not merely a particle of continuation, I prefer not to leave it untranslated. *Τότε μεν* is, literally, *then, indeed*. For the rendering, *abode*, see ch. 7 : 9, N. 1.

^d E. V. generally. I think it well to keep up the distinction between *τουτο* and *εκεινο*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
his disciples, Let us go into Judea again.	τοῖς μαθηταῖς, Ἔγωμεν εἰς τὴν Ἰουδαίαν πάλιν.	to the disciples, Let us go into Judea again.
8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?	8 Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;	8 The disciples say to him, 'Rabbi, the Jews were 'just now seeking to stone thee; and art thou going thither again?
9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.	9 Ἀπεκρίθη ὁ Ἰησοῦς, Οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας; εἴαν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει.	9 Jesus answered, Are there not twelve hours ^s of the day? If any one walk in the day, he stumbleth not, because he seeth the light of this world.
10 But if a man walk in the night, he stumbleth, because there is no light in him.	10 εἴαν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.	10 But if any one walk in the night, he stumbleth, because ^b the light is not in him.
11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.	11 Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.	11 These things he said; and after ^c this he said to them, Lazarus, ⁱ our friend, is ^j fallen asleep; but I am going, that I may awake him.
12 Then said his disciples, Lord, if he sleep, he shall do well.	12 Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, Κύριε, εἰ κεκοίμηται, σωθήσεται.	12 His disciples, therefore, said, Lord, if he is ^j fallen asleep, he will be ^k safe.
13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.	13 Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.	13 But Jesus had spoken of his death; but they thought that he was speaking of the ^h repose of sleep.
14 Then said Jesus unto	14 τότε οὖν εἶπεν αὐτοῖς ὁ	14 ^m Then, therefore, Jesus

* See N. g. ch. 1 : 49.

^f Rob.—This is a little more *precise* than *lately*, or of *late*.—Newc., Dodd., Wesl., Penn, Kenr., (*but now*.)

^g The idea is not, "are there not twelve hours *in* the day?" for there *might* be twelve hours, and much more; but, "is not the day made up of twelve hours?"—That is, "are there not twelve hours of *day-light*?"—As there is nothing in the Orig. corresponding to *in*, I prefer to render literally.

^h The art. indicates that this light is that spoken of in the preceding verse: "because the light of *this world*, (day-light,) so necessary to direct a man's footsteps, is not in him."

ⁱ *Lazarus* is nom. to the verb, while *friend* is in apposition. These words are transposed, in the E. V.

^j I have made this change, in order to be able to translate *κεκοίμηται* by the perfect.—See Gen. Obs. 4.

^k Many commentators suppose that *σωθήσεται* is here spoken of a recovery to health; *q. d.* "he shall *recover*." (Dodd., Wesl., Kenr., Newc.) This would be a very plausible interpretation,

had we any evidence that the disciples, at that time, knew that Lazarus was sick. But this does not appear from the narrative; and I am inclined to think, that the Savior had, for wise reasons, concealed this fact from them. This verb signifies, literally, in the pass., *to be saved*, though it does sometimes mean, simply, *to be safe*, or *to be in a condition of salvation*.—See ch. 10 : 9, and the Note there.—Erasm., Vulg., (*salvus erit*.)

^l Latin. Verss. (*de dormitione somni*); Newc. (*rest in sleep*).—Others translate, (*natural rest*); (*common rest*); (*bodily rest*); (*natural rest of sleep*); (*genuine sleep*); (*dormir du sommeil*), &c.—W. and R. (*sleeping of sleep*).—This is literal, but not allowable in modern Engl. Upon the whole, I prefer the rendering in the version of Kenr. (*repose of sleep*), which I have adopted.

^m I see no reason why *τοτε* should not be translated, in addition to *οὖν*, which, I suppose, answers to the *then* of the E. V. as usual.—Fr. S.,—M., Dodd., Kenr., Vulg., Erasm., Beza, &c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>them plainly, Lazarus is dead.</p>	<p>Ἰησοῦς παρρησίᾳ, Λάζαρος ἀπέθανε·</p>	<p>said to them plainly, Lazarus is dead:</p>
<p>15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him.</p>	<p>15 καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν.</p>	<p>15 And I am glad, for your sake, that I was not there, so that ye may believe. ^mBut let us go to him.</p>
<p>16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.</p>	<p>16 Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, Ἔγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.</p>	<p>16 Thomas, therefore, ⁿthe one called Didymus, said to [his] fellow-disciples, Let us also go, that we may die with him.</p>
<p>17 Then when Jesus came, he found that he had <i>lain</i> in the grave four days already.</p>	<p>17 Ἐλθὼν οὖν ὁ Ἰησοῦς εἶδεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ.</p>	<p>17 Jesus, therefore, coming, found that he had ^obeen already four days in the ^ttomb.</p>
<p>18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:)</p>	<p>18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε·</p>	<p>18 Now Bethany was ^qnear Jerusalem, about fifteen furlongs off.</p>
<p>19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.</p>	<p>19 καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθῆσονται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν.</p>	<p>19 And many of the Jews had come to ^rthose about Martha and Mary, ^sthat they they might comfort them concerning their brother.</p>
<p>20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat <i>still</i> in the house.</p>	<p>20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.</p>	<p>20 Martha, therefore, ^vwhen she heard that Jesus was coming, went ^wto meet him: but Mary ^xcontinued sitting in the house.</p>
<p>21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.</p>	<p>21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἔτεθνήκει.</p>	<p>21 Martha, therefore, said to Jesus, Lord, if thou hadst been here, my brother had not died.</p>

^a *Ἀπεθάνε* is literally, *died*, without reference to the precise time of death; but our idiom will not admit of the strict aorist rendering here.—For *the one*, see ch. 1: 45, N. c.

^m W., G., R.—E. V. very generally, when used in this sense.

ⁿ *To be* is a frequent signification of *εχῶ*. See E. V., Acts 7: 1; 24: 9. 2 Cor. 12: 14, &c.—See N. l, ch. 5: 5.

^o See N. p, ch. 5: 28.

^q See N. e, ch. 2: 13.

^r The E. V. of this phrase, though it is supposed by many to convey the idea of the Orig. quite well, nevertheless lacks entire fidelity. *Τὰς περὶ Μαρθάν καὶ Μαρίαν* does not mean, *only*, to Mary and Martha, but *to those about them*, as well as themselves, *i. e.* to them and their relations. Comp. Acts 13: 13. Or, as the *τὰς* would seem, from its gender, to be confined to persons of the female sex, *τὰς περὶ* may mean those more intimate and near neighboring women who came at first to condole with them, to whose number these Jews,

who probably came from a greater distance, were afterwards added. At all events, unless the context actually require that such significant phrases as *τὰς περὶ* be left out, I feel imperatively bound to translate them.—Beza (*to Mar. and M. and those who were with them.*)

^s See N. k, ch. 1: 7.

^t *When* is more commonly used to translate *ὡς*, than *as soon as*.—R., Wesl.

^v I think the idea intended to be conveyed is, that she quietly left the house, and the company of mourners, and went out with the view of meeting the Lord on the way. True, she actually *did* meet him; but this verb, I apprehend, as here used, does not say so, but only that she went with that design. This, according to the Lexicons, is the radical idea of the verb.—Dodd., Nary, Kenr.—Erasm., Beza, Vulg., (*occurrit.*)

^w Rob.—*Sat still* is not only not quite so clear a rendering of this imperfect as *continued sitting*, but it is, in this connection, ambiguous, and, therefore, requires a change.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
22 But I know that even now, whatsoever thou wilt ask of God, God will give <i>it</i> thee.	22 ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεόν, δώσει σοι ὁ Θεός.	22 But even now I know, that whatever ^v things thou wilt ask of God, God will give thee.
23 Jesus saith unto her, Thy brother shall rise again.	23 Λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου.	23 Jesus said to her, Thy brother will rise again.
24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.	24 Λέγει αὐτῷ Μάρθα, Οἶδα ὅτι ἀναστήσεται, ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.	24 Martha said to him, I know that he will rise again, in the resurrection, in the last day.
25 Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:	25 Εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή. ὁ πιστεύων εἰς ἐμέ, καὶ ἀποθάνῃ, ζήσεται.	25 Jesus said to her, I am the resurrection, and the life: he that believeth on ME , ^v even if he die, he shall live.
26 And whosoever liveth, and believeth in me, shall never die. Believest thou this?	26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;	26 And ^v no one that liveth and believeth on ME shall never die. Believest thou this?
27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.	27 Λέγει αὐτῷ, Ναὶ, κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.	27 She saith to him, ^v Yes, Lord; I have believed that THOU art the Christ, the Son of God, ^v who was into the world coming.
28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.	28 Καὶ ταῦτα εἰπούσα ἀπήλθε, καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰπούσα, Ὁ διδάσκαλος πάρεστι καὶ φωνεῖ σε.	28 And saying ^v these things, she went, and called Mary, her sister, secretly, saying, The ^v Teacher is come, and is calling for thee.
29 As soon as she heard <i>that</i> , she arose quickly, and came unto him.	29 Ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν.	29 She , ^v when she heard, riseth up quickly, and cometh to him.
30 Now Jesus was not yet come into the town, but was in that place where Martha met him.	30 οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.	30 Now Jesus had not yet come into the ^v village, but was in the place where Martha met him.
31 The Jews then which were with her in the house, and com-	31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παρα-	31 The Jews, therefore, who were with her in the house, and

^v This change is made to distinguish the number of ὅσα.

^w This is the most literal rendering that *καὶ* will bear, in this connection. The E. V. *though he were dead*, seems to imply, that the Savior's language only applied to spiritual death and life: "though he were dead spiritually at the time of exercising faith in me, yet, notwithstanding this, he shall live spiritually, in consequence of his faith." I do not think that this is the idea intended to be conveyed. The context shows that he referred to the life of the body, and in this particular phrase, to the future life of the body in the day of the resurrection.—"Even if he die, as other men do, he shall

not be like those who have no hope in their death; for he shall live again, and in his flesh he shall see God."

^x In this case, for the sake of euphony and perspicuity, I render *πᾶς . . . οὐ μὴ*, *no one*, instead of *every one . . . not*.

^y *Yea* = *yes*, is very nearly obsolete. I see no good reason for retaining it.

^z See ch. 7 : 32, N. xx.

^a See ch. 1 : 38, N. m.

^b See v. 20, above, N. t.

^c See ch. 7 : 42, N. o.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>forted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there.</p>	<p>μυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες, Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ.</p>	<p>were comforting her, seeing Mary, that she rose up ^aquickly, and went out, followed her, saying, She is going to the ^etomb, ^fthat she may weep there.</p>
<p>32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.</p>	<p>32 Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτὸν, ἔπεσεν εἰς τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὦδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός.</p>	<p>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 had not died.</p>
<p>33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,</p>	<p>33 Ἰησοῦς οὖν ὡς εἶδεν αὐτήν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτὸν,</p>	<p>33 Jesus, therefore, when he saw her weeping, and the Jews who came with her, weeping, groaned in ^ethe spirit, and was ^etroubled :</p>
<p>34 And said, Where have ye laid him? They say unto him, Lord, come and see.</p>	<p>34 καὶ εἶπε, Ποῦ τεθείκατε αὐτόν; Λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε.</p>	<p>34 And he said, Where have ye laid him? They say to him, Lord, come, and see.</p>
<p>35 Jesus wept.</p>	<p>35 Ἐδάκρυσεν ὁ Ἰησοῦς.</p>	<p>35 Jesus wept.</p>
<p>36 Then said the Jews, Behold how he loved him!</p>	<p>36 ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐτόν.</p>	<p>36 The Jews, therefore, said, Behold, how he loved him!</p>
<p>37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?</p>	<p>37 Τινὲς δὲ ἐξ αὐτῶν εἶπον, Οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάῃ;</p>	<p>37 But some of them said, Could not HE, who opened the eyes of the blind ^eman, cause that even HE should not die?</p>
<p>38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.</p>	<p>38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον, ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.</p>	<p>38 Jesus, therefore, again groaning in himself, cometh to the tomb. Now it was a cave, and a stone was lying upon it.</p>
<p>39 Jesus said, take ye away the stone. Martha, the sister</p>	<p>39 λέγει ὁ Ἰησοῦς, Ἀρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ</p>	<p>39 Jesus saith, Take away the stone. ^bThe sister of him that</p>

^a Ταχέως and ταχῶ are, I believe, considered synonyms. For this reason I prefer rendering the former as the latter is rendered in v. 29, above, where the idea is, doubtless, precisely the same.

^e See ch. 5 : 28, N. p.

^f See ch. 1 : 7, N. k.

^e Midd., Blo., Mayer, and others render, *in his spirit*, regarding the art. as a substitute for the possessive pronoun. It is, I believe, almost universally conceded that this refers to the human spirit of our Lord.

^e I have made this change, because the E. V., *the blind*, does not point out clearly the number of the adjective, and because it would be more natural to understand it of more than one, as if it were the translation of τῶν τυφλῶν.—Newc., Camp.—Vulg. (*cæci nati*); Kenr., Van Ess, All., Nary, as Vulg.—The versions generally understand τὸν τυφλὸν as referring to the person whose history is recorded in ch. 9, which is, no doubt, the correct view of the subject.

^b I have made this slight transposition for the sake of literal accuracy.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been <i>dead</i> four days.	τοῦ τεθνηκότος Μάρθα, Κύριε, ἤδη ὄξει· τεταρταίως γάρ ἐστι.	had died, Martha, saith to him, Lord, he stinketh 'now; for he hath been <i>dead</i> four days.
40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldst see the glory of God?	40 Λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ Θεοῦ;	40 Jesus saith to her, Did I not say to thee, that, if thou wilt believe, thou shalt see the glory of God.
41 Then they took away the stone <i>from the place</i> where the dead was laid. And Jesus lifted up <i>his</i> eyes, and said, Father, I thank thee that thou hast heard me:	41 Ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκὼς κείμενος. Ὁ δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.	41 They took away the stone, therefore, ¹⁴ where he that had died was lying. And Jesus lifted up [his] eyes, and said, Father, I thank thee that thou didst hear me.
42 And I knew that thou hearest me always: but because of the people which stand by, I said <i>it</i> , that they may believe that thou hast sent me.	42 ἐγὼ δὲ ἤδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιστῶτα εἶπον, ἵνα πιστευσωσιν ὅτι σύ με ἀπέστειλας.	42 ¹⁵ But I knew that thou hearest me always: but, because of the ¹⁶ multitude that was standing by, I spoke, so that they may believe that ¹⁷ thou didst send me.
43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.	43 Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασε, Λάζαρε, δεῦρο ἔξω.	43 And, saying 'these things, he cried with a loud voice, Lazarus, come forth.
44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.	44 Καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν, καὶ ἄφετε ὑπάγειν.	44 And he that had died came forth, having been bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith to them, Loose him, and let him go.
45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.	45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρρίαν, καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν.	45 Many, therefore, of the Jews, who came to Mary, and saw ¹⁸ what things ¹⁹ Jesus did, believed on him.
46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.	46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.	46 But some of them went to the Pharisees, and told them what things Jesus did.

¹⁴ This is the common translation of *vuv*. I see no reason for departing from it here.

¹⁵ Griesbach, Scholz, Lachmann, Tischendorf, Theile [Knapp, Hahn], with Manuscripts (BDCL) reject *ὁ . . . κείμενος*. It is, most likely, a gloss. I would, therefore, recommend that the English corresponding be left out, and that this note be put in the margin: Some copies add here, *where he that had died was lying*.

¹⁶ "Father, I thank thee, that thou didst hear me: but why do I make this public expression of my thanks? I know, at all

times, that thou hearest me always; but it was for the sake of those who were standing by, that I spoke in this manner, that they might know, by my humble acknowledgments, that I am the ambassador, whom thou hast sent."

^k See ch. 6 : 5, N. g.

¹ See ch. 7 : 32, N. xx.

ⁿ See ch. 3 : 6, N. k.

^o Most editors leave out *ὁ Ἰησοῦς*, here. It is probably an *italic* insertion. I would leave out *Jesus*, and translate, *he did*, etc.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.	47 <i>συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιούμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.</i>	47 The chief priests, therefore, and the Pharisees, gathered a council, and said, What are we doing? because HE is doing many signs.
48 If we let him thus alone, all men will believe on him: and the Romans shall come, and take away both our place and nation.	48 <i>ἐὰν ὑφώμεν αὐτὸν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.</i>	48 If we let him thus alone, all will believe on him; and the Romans will come, and take away both our place and nation.
49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,	49 <i>Εἷς δὲ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδέν·</i>	49 And a certain one of them, Caiaphas, being high priest that year, said to them, YE know nothing,
50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.	50 <i>οὐδὲ διαλογίζεσθε, ὅτι συμφέρεи ἡμῖν, ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.</i>	50 Nor consider, that it is expedient for us, that one man die for the people, and all the nation perish not.
51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;	51 <i>Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους,</i>	51 But this he said not of himself; but, being high priest that year, he prophesied, that Jesus was about to die for the nation;
52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.	52 <i>καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν.</i>	52 And not for the nation only, but that he should also gather together into one the children of God, who have been scattered abroad.
53 Then from that day forth they took counsel together for to put him to death.	53 <i>ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.</i>	53 From that day, therefore, they took counsel together, that they might kill him.
54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.	54 <i>Ἰησοῦς οὖν οὐκ ἔτι παρήρρησῖα περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.</i>	54 Jesus, therefore, was walking no more publicly among the Jews, but went away thence into the country near the wilderness, into a city called Ephraim; and there he was staying with his disciples.
55 And the Jews' passover was nigh at hand: and many went out of the country up to	55 <i>ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας</i>	55 And the Passover of the Jews was near: and many went up out of the country to Jerusa-

^p *Τις* is left untranslated in the E. V. As I can see no good reason for this omission, I have restored it.

^r See N. g, ch. 1 : 15.

^r See N. e, ch. 4 : 47.

^s The expression, *εἰς ἓν*, certainly implies, after such a verb

as *συναγω*, the collection of various parts, and so putting them together as to make of them one whole. If this be so, *into* is the proper rendering of *εἰς*.—Dodd, Westl., Nary, Penn.

^t See ch. 7 : 5, N. f, and E. V., ch. 3 : 22. Acts 25 : 6.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
Jerusalem before the passover, to purify themselves.	πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς.	Jerusalem, before the Passover, that they might purify themselves.
56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?	56 ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;	56 They were seeking Jesus, therefore, and said, "one to another, standing in the temple, What think ye, that he will not come to the feast?"
57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.	57 Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα εἰάν τις γνῶ πού ἐστι, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.	57 Now both the chief priests and the Pharisees had given a commandment, that, if any one knew where he was, he should show [it], so that they might take him.
CHAP. XII.	CHAP. XII.	CHAP. XII.
THEN Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.	Ἄ Ο ΟΥΝ Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν.	JESUS, therefore, six days before the Passover, came to Bethany, where was Lazarus who had died, whom he raised from the dead.
2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.	2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν συνανακειμένων αὐτῷ.	2 They made him, therefore, a supper there, and Martha was ministering; but Lazarus was one of those sitting at table with him.
3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.	3 Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.	3 Mary, therefore, taking a pound of ointment of pure 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 ointment.
4 Then saith one of his disciples, Judas Iscariot, Simon's	4 λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος	4 Therefore saith one of his disciples, Judas Iscariot, [son] of

^a See ch. 6 : 43, N. b.

^a It must be apparent to every one, that the active form of this verb is the most literal rendering of the orig. word; and though the difference between the two is, perhaps, but slight, yet the act. rendering certainly presents the idea in a stronger light than the other, and, being more literal, is, therefore, to be preferred.

^b There is certainly nothing to prevent the translation of *οὖν*.

^{bb} See ch. 2 : 5, N. c.

^c Rob.—There is a difference of opinion among commentators,

as to the meaning of *πιστικῆς*. Some suppose that it is put for *σπικατικῆς* (for which, I confess, I see no authority better than conjecture), referring to the particular part of the fragrant shrub, used in preparing the ointment. According to this view, *ναρδος πιστικῆ* would be *spike-nard* simply. Others, with, I think, more reason, regard this word as used in this place and the parallel passage in Mark, in the sense of *genuine*, or *pure*, a tropical meaning very easily deduced from its literal import, *faithful, thrust-worthy, reliable*. Again, commentators are not agreed as to whether *πολυτίμου* refers to *μύρου* (Meyer, Dodd., and some others), or to *ναρδου* (Eras., Schott, Nary, and many others). I think the Original is ambiguous, for which reason I prefer an ambiguous translation.—T., C. (*perfect*); W. (*true*); R. (*right*).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>son, which should betray him,</p>	<p>Ἰσκαριώτης, ὁ μέλλων αὐτὸν πα- ραδιδόναι,</p>	<p>Simon, who ^awas about to be- tray him,</p>
<p>5 Why was not this ointment sold for three hundred pence, and given to the poor?</p>	<p>5 Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς ;</p>	<p>5 Why was not this ointment sold for three hundred ^cdenaria, and given to the poor?</p>
<p>6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.</p>	<p>6 Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.</p>	<p>6 Now he said this, not ^bbecause he cared for the poor, but because he was a thief, and had the bag, and ^ecarried off what things were put in.</p>
<p>7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.</p>	<p>7 εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό.</p>	<p>7 Jesus, therefore, said, Let her alone: ^afor the day of my ^bembalming she hath kept it.</p>
<p>8 For the poor always ye have with you; but me ye have not always.</p>	<p>8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.</p>	<p>8 For the poor ye have always with ^cyourselves; but ME ye have not always.</p>
<p>9 Much people of the Jews therefore knew that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.</p>	<p>9 Ἐγνώ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστι· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν.</p>	<p>9 A ^dgreat multitude, therefore, of the Jews knew that he was there, and they came, not ^eon account of Jesus only, but that they might see Lazarus also, whom he raised from the dead.</p>
<p>10 But the chief priests consulted that they might put Lazarus also to death,</p>	<p>10 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν·</p>	<p>10 But the chief priests took counsel, that they might ^mkill Lazarus also;</p>
<p>11 Because that by reason of him many of the Jews went away, and believed on Jesus.</p>	<p>11 ὅτι πολλοὶ δι' αὐτὸν ὑπήγγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.</p>	<p>11 Because, ^kon account of him, many of the Jews were going away, and believing on Jesus.</p>

^a See N. e, ch. 4 : 47.

^b See N. l, ch. 6 : 7.

^c T., C., G., R., E. V., take *ὅτι* in its other sense = *that*. This is, I think, a mistake. The ambiguous *quia* (*quod*) of the Latin Verss. probably gave rise to this.—Dodd., Wesl., Penn., Kenr.

^d Parkh.—It is generally conceded, I believe, that *βασταζεω* does not here mean simply, *to bear*, but *“to carry off by stealth,”* (Blo.) as is, indeed, evident from the immediate context. Comp. ch. 20 : 15. Comp. also, the similar use of the French, *enlever*.—Camp. (*carried*.)

^e Lachm., Tisch., Meyer, and others, with six, MSS. including B and D have *ἵνα εἰς . . . μου τηρησῆ αυτο*. I would recommend that this reading be adopted, and that the rendering be *that she may keep it for the day of my embalming*.—Nary, Kenr., Penn, Vulg., Lus., and others.—Says Meyer, “Nach der zunehmenden Lesart von Lachm. aber: “Lass sie gewähren, damit sie (dieses Oel, wovon sie eben einen Theil zur Salbung meiner Füsse gebraucht hat, nicht für die Armen hergebe, son-

dern) für den Tag meiner Einbalsamirung es aufbewahre !” —Against the day, is not exactly in accordance with the modern usages of our language. For (R. and others,) is, I think, the best word that could be selected, to render *eis*, in this place. See ch. 6 : 9, N. m.—*Αυτο* is not this, (*τοῦτο*,) but simply *it*, as in almost every other similar case in the E. V.—For the change from *burying* to *embalming*, see ch. 19 : 40, and the note there on this same word.

ⁱ This pronoun is emphatic = *vobis ipsis*.

^j I adopt the common rendering of both *πολὺς* and *ὄχλος*, simply because *a great multitude* is far *more elegant* and *accurate* than *much people*, and because I wish, as far as possible, to restore uniformity to the translation.

^k See N. i, ch. 10 : 32.

^l E. V. Acts 5 : 33. Although *consult* is sometimes used in a neuter sense = *to take counsel*, yet there is a certain harshness in this use of the word, in most cases.

^m Newc., Dodd., Wesl., Nary, Kenr.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
12 On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,	12 Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα,	12 The next day, a great multitude, that came to the feast, hearing that Jesus was coming to Jerusalem,
13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna; Blessed is the King of Israel that cometh in the name of the Lord.	13 ἔλαβον τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ.	13 Took the branches of palm-trees, and went out to meet him, and were crying, Hosanna: Blessed [be] he that cometh in the name of the Lord, [even] the King of Israel!
14 And Jesus, when he had found a young ass, sat thereon; as it is written,	14 Εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ' αὐτὸ, καθὼς ἐστὶ γεγραμμένον,	14 And Jesus, finding a young ass, sat upon it, as it hath been written,
15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.	15 Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλου ὄνου.	15 Fear not, daughter of Sion: behold, thy King is coming, sitting upon an ass's colt.
16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.	16 ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.	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 [that] they did these things to him.
17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.	17 ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν·	17 The multitude, therefore, who were with him, when he called Lazarus out of the tomb, and raised him from the dead, testified.
18 For this cause the people also met him, for that they heard that he had done this miracle.	18 διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσε τοῦτο αὐτὸν πεποικέναι τὸ σημεῖον.	18 Because of this also the multitude went to meet him, because they heard that he had done this sign.
19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? be-	19 οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτοὺς, Θεωρεῖτε ὅτι οὐκ	19 The Pharisees, therefore, said, among themselves, Do ye see, that ye are gaining

^a I insert the supply, *even*, to prevent the ambiguity resulting from the want of a distinction of cases, in English, by the termination. I think that the imperative form I have adopted will commend itself to every one conversant with similar exclamations in the Scriptures. No one, perhaps, will doubt, that ὁ βασιλεὺς is grammatically in apposition with ὁ ἐρχόμενος.

^c See ch. 8 : 27, N. c.

^{oo} This use of *επι*, with the dat. is very rare. I translate *επι*, *about*, to distinguish it from the translation of *περι*, when used in the same sense.

^q Most editors, with many of the best MSS. read *ὅτι*, for *ὅτε* of the Text. Recept. I doubt not this is the primitive reading,

since the *internal* evidence is strongly in its favor; and would, therefore, recommend that the revision be made to read *that*, instead of *when*.

^r See ch. 5 : 23, N. p.

^{rr} See N. u, ch. 11 : 20.

^s See N. x, ch. 2 : 11.

^{ss} See ch. 4 : 19, N. r.

^t See N. a, ch. 4 : 1.

^u The usual rendering of this verb is, *to profit* = *to gain*. The latter is, I think, preferable in this place. *Prevail* does not precisely convey the idea. Dodd. (*gain advantage*.)—Latin Verss. (*proficere*.)—Some translate the clause without interrogation. This is, perhaps, even preferable to the more common interpretation.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
hold, the world is gone after him.	ὠφελεῖτε οὐδέν; ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.	nothing? Behold, the world is gone away after him.
20 And there were certain Greeks among them, that came up to worship at the feast.	20 Ἦσαν δέ τινες Ἑλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.	20 And there were certain Greeks, of those who came up, that they might worship, during the feast.
21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.	21 οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.	21 These, therefore, came to Philip, the one of Bethsaida of Galilee, and were asking him, saying, Sir, we wish to see Jesus.
22 Philip cometh and telleth Andrew : and again, Andrew and Philip tell Jesus.	22 Ἐρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ.	22 Philip cometh, and telleth Andrew : and again Andrew and Philip tell Jesus.
23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.	23 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.	23 And Jesus answered them, saying, The hour has come, that the Son of man may be glorified.
24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone ; but if it die, it bringeth forth much fruit.	24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.	24 Verily, verily, I say to you, If the grain of the wheat, falling into the ground, die not, it abideth itself alone ; but, if it die, it beareth much fruit.
25 He that loveth his life shall lose it ; and he that hateth his life in this world, shall keep it unto life eternal.	25 ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.	25 He that loveth his life shall lose it ; and he that hateth his life in this world, shall keep it to eternal life.
26 If any man serve me, let him follow me ; and where I am, there shall also my servant be : if any man serve me, him will my Father honour.	26 ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ.	26 If any one serve me, let him follow me ; and where I am, there shall also my servant be : and if any one serve me, the Father will honor him.
27 Now is my soul troubled ; and what shall I say ? Father,	27 Νῦν ἡ ψυχὴ μου τετάρακται· καὶ τί εἶπω ; πάτερ, σῶσόν	27 Now is my soul troubled ; and what shall I say ?

† This is the usual rendering of *εκ*, when used in this sense. W., R.—E. V., ch. 3 : 1, and elsewhere.

‡ See N. k, ch. 1 : 7, and N. q, ch. 2 : 23.

§ See N. c, ch. 1 : 2.

¶ There were several Philips, in all probability, all equally well known to the primitive disciples. Hence, to prevent misunderstanding, the qualifying expression, *τον α. Β. τ. Γ.* is added by the Evang. See N. c, ch. 1 : 45.

* See N. d, ch. 4 : 31.

α See ch. 1 : 43, N. y.

αα See ch. 3 : 3, N. g.

β E. V. *uniformly* elsewhere. It is needless to say that *corn*, in this sense, is obsolete.

ββ See ch. 2 : 12, N. z.—Vulgate, Erasmus, Beza, Trem., Kenr.

γ I would always so translate *φερω*, in this connection.—E. V., ch. 15 : 2, 4, 8.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
save me from this hour : but for this cause came I unto this hour.	με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.	Father, save me from this ^d hour? But ^e because of this came I to this hour.
28 Father, glorify thy name. Then came there a voice from heaven, <i>saying</i> , I have both glorified <i>it</i> , and will glorify <i>it</i> again.	28 πᾶτερ, δόξασόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.	28 Father, glorify thy name. There came, therefore, a voice from Heaven: I both glorified, and will glorify again.
29 The people therefore that stood by, and heard <i>it</i> , said that it thundered. Others said, An angel spake to him.	29 Ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγε βροντὴν γεγόνεσθαι. ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν.	29 The ^f 'multitude, therefore, that was standing and hearing, said that there ^g had been thunder: others said, An angel hath spoken to him.
30 Jesus answered and said, This voice came not because of me, but for your sakes.	30 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν, Οὐ δι' ἐμὲ αὕτη ἢ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς.	30 Jesus answered, and said, This voice hath not come because of ME, but ^h because of you.
31 Now is the judgment of this world : now shall the prince of this world be cast out.	31 νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω.	31 Now is the judgment of this world: now shall the ⁱ 'ruler of this world be cast out.
32 And I, if I be lifted up from the earth, will draw all <i>men</i> unto me.	32 κἀγὼ εἰάν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν.	32 And I, if I be lifted up from the earth, will draw all to ^j myself.
33 (This he said, signifying what death he should die.)	33 Τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.	33 Now this he said, signifying ^k by what death he ^l was about to die.
34 The people answered him, We have heard out of the law that Christ abideth for ever : and how sayest thou, The Son of man must be lifted up? Who is this Son of man?	34 ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, Ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;	34 The ^m 'multitude answered him, WE heard out of the law, that the Christ abideth forever; and how sayest THOU, That the Son of man must be lifted up? Who is this Son of man?
35 Then Jesus said unto them,	35 Εἶπεν οὖν αὐτοῖς ὁ Ἰη-	35 Jesus, therefore, said to

^d Many excellent commentators, and others, (Grotius, Blo., Chrys., Theoph., Tholuck, Kling, Schweitzer, Maier, Kuin., Camp., Sharpe, Newc., Dodd., Wesl., Murd.,) make this clause, *πατερ . . . ταυτης*, a question, q. d. "Shall I say, Father, &c." This is, to say the least, free from all reasonable objection, and gives a beautiful sense.

^e See Gen. Obs. 6.

^f See N. g. ch. 6 : 5.

^g The version I have given is the most literal possible, and, for aught I can see, it is not to be objected to, on the score of elegance.—Sharpe (*it was thunder*); Schott (*tonuisse*); other Latin Verss. substantially the same.

^h E. V., former part of this same verse, and elsewhere often.

I prefer not to translate *δια* in two different ways, *in the same sense*, in immediate connection, especially when, as in this case, there is no necessity for so doing.

ⁱ *Ruler* and *prince* are, in their N. T. usage, synonymous. Therefore but one of them is needed to translate *αρχων*. I have selected *ruler*, as the more appropriate, judging from the etymology of the word.

^j W., R., Vulg., Eras., Beza, Kenr.—This pronoun, *εμαυτον*, is essentially reflexive, and is never used for *εμε*.

^k Dodd., Penn.—The E. V. would be perfectly literal, if we read *ποιον θανατον*; but as this is the dative of the *manner*, or *means*, *by* seems to be required.—For the rendering, *was about to*, see ch. 4 : 47, N. e.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.</p>	<p>σοῦς, Ἐτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστί. περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει.</p>	<p>them, Yet a little time the light is ^awith you. Walk while ye have the light, ^aso that darkness may not come upon you: ^aand he that walketh in the darkness knoweth not whither he is going.</p>
<p>36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.</p>	<p>36 ἕως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.</p>	<p>36 While ye have the light, believe ^aon the light, ^athat ye may ^bbecome "sons of light. These things spoke Jesus, and, ^cgoing away, he hid himself from them.</p>
<p>37 But though he had done so many miracles before them, yet they believed not on him:</p>	<p>37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν·</p>	<p>37 But though he had done so many ^asigns before them, they were not believing on him:</p>
<p>38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?</p>	<p>38 ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ, ὃν εἶπε, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον Κυρίου τίνι ἀπεκαλύφθη;</p>	<p>38 That the saying of Isaiah, the prophet, might be fulfilled, which he ^asaid: Lord, who believed our report? and ^athe arm of the Lord, to whom was it revealed?</p>
<p>39 Therefore they could not believe, because that Esaias said again,</p>	<p>39 Διὰ τοῦτο οὐκ ἠδύνατο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαίας,</p>	<p>39 ^aOn account of this they could not believe, because Isaiah said again,</p>
<p>40 He hath blinded their eyes, and hardened their hearts; that they should not see with <i>their</i> eyes, nor understand with <i>their</i></p>	<p>40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ</p>	<p>40 He hath blinded their eyes, and hardened their ^aheart, so that they might not see with the eyes, ^aand under-</p>

¹ E. V. generally elsewhere.—I translate *μικρον*, without a substantive, in similar cases, *a little while*; but I see no necessity for varying here from the common rendering of *χρονος*.—Newc.

^m Most editors read *εν ὑμιν*, instead of *μεθ' ὑμων*. This is, most probably, the true reading.—I would, therefore, recommend that it be adopted, and that the revision read, *among you*.—R., Sharpe, Newc., Nary, Vulg., and most other versions.

ⁿ See N. k, ch. 1 : 7.

^o I see no necessity for rendering *και*, here, *for*.—R., Vulg., Erasm., Trem., Kenr., Fr. S.

^{oo} See ch. 14 : 1, N. a.

^p This is a frequent rendering of this verb. It is peculiarly apposite in this place. Says Meyer, "*γενεσθε*) nicht: *seid*, sondern: *werdet*."—Wesl., Penn, Beza, De. W., Fr. S.

^{pp} See ch. 4 : 3, N. d.

^q See N. x ch. 2 : 11.

^r See N. g, ch. 1 : 15.

^s I have rendered this clause literally, according to the order of the Orig., without, as I apprehend, doing any violence to the Eng. idiom, and with, at least, a slight increase of power in the translation.

^t See Gen. Obs. 6.—^u See ch. 4 : 12, N. K K.

^v The Orig. *καρδιαν*, is singular. As the Eng. idiom admits very well of a literal translation, I see no reason why we should not adopt it, as is so often done in similar cases, and even in the next clause of this same verse.—See ch. 14 : 1, 27 ; 16 : 6, 22. Matt. 6 : 21 ; 15 : 8, and elsewhere.—Indeed, though the A. B. Society's Edition, (8vo.) which is used in this revision, has the plural here, yet I presume the original reading of the E. V. was *heart*, as it is in Bagster's Hexapla.

^w I see no reason why *και* should be rendered here, *nor*, and before *επιστραφωσι*, *and*. I have, therefore, endeavored to restore uniformity by translating it *and*, in both cases.—Dodd., Wesl., Nary, Beza, Trem

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
heart, and be converted, and I should heal them.	καρδία καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς.	stand with the heart, and ^v return, and I might heal them.
41 These things said Esaias, when he saw his glory, and spake of him.	41 Ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ.	41 These things said Isaiah, when he saw his glory, and spoke of him.
42 Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess <i>him</i> , lest they should be put out of the synagogue:	42 ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὁμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται.	42 Nevertheless, many ^v of the ^v rulers also believed on him, but because of the Pharisees they did not confess <i>him</i> , so that they might not be put out of the synagogue.
43 For they loved the praise of men more than the praise of God.	43 ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ Θεοῦ.	43 For they loved the ^v glory of men more than the ^v glory of God.
44 Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me:	44 Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με.	44 Now Jesus cried, and said, He that believeth on <i>ME</i> , believeth not on <i>ME</i> , but on him that sent me.
45 And he that seeth me, seeth him that sent me.	45 καὶ ὁ θεωρῶν ἐμέ, θεωρεῖ τὸν πέμψαντά με.	45 And he that seeth <i>ME</i> , seeth him that sent me.
46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.	46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ, ἐν τῇ σκοτίᾳ μὴ μείνη.	46 <i>I</i> am come a light into the world, so that ^v no one that believeth on <i>ME</i> may abide in the darkness.
47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.	47 καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.	47 And if any one ^v hear my words, and believe not, <i>I</i> do not judge him; for <i>I</i> came not, ^v that <i>I</i> might judge the world, but ^v that <i>I</i> might save the world.
48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.	48 ὁ ἀθετῶν ἐμέ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.	48 He that rejecteth <i>ME</i> , and receiveth not my words, hath ^v that which judgeth him: the word which <i>I</i> spoke, ^v that will judge him in the last day.
49 For I have not spoken of	49 ὅτι ἐγὼ ἐξ ἐμαντοῦ οὐκ	49 ^v Because <i>I</i> did not speak

^v E. V., 1 Peter 2 : 25.—It is doubtful, I think, whether *to be converted* expresses here, or elsewhere, the exact idea of this verb, in the middle voice. At all events, in all passages parallel with this, I think *turn, turn back, or return*, would express the meaning of the Spirit better than *be converted*.

^v See N. v, v. 20, above.

^v See N. i, v. 31, above.

^v See N. e, ch. 8 : 54.

^v See N. x, ch. 11 : 26.

^v Lachm. and Tisch. have *γλαῆν*, for *πιστεωσῃ*. Two ancient MSS. (*A D*) and many of the ancient Verss., including the

Vulg., favor this reading. I would recommend its adoption, and translate thus: And if any one hear, and keep not my words, &c.; with this note in the margin: According to many copies, *hear my words, and believe not, &c.*

^b See N. k, ch. 1 : 7.

^c *One that judgeth*, is properly spoken of a *person*, but not of a *word spoken*.—Sharpe, Newc.

^d See N. c, ch. 1 : 2.—This word is correlative to *ὄντος*, and I doubt whether it is *ever* desirable to translate it *the same*.

^e See N. i, ch. 1 : 15, and N. a, ch. 7 : 17.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.	ἐλάλησα· ἀλλ' ὁ πέμψας με πατέρα, αὐτός μοι ἐντολήν ἔδωκε, τί εἶπω καὶ τί λαλήσω·	*from myself; but the Father who sent me *himself gave me a commandment, what I should say, and what I should speak.
50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.	50 καὶ οἶδα ὅτι ἡ ἐντολή αὐτοῦ ζωὴ αἰωνίος ἐστίν. ἃ οὖν λαλώ ἐγὼ, καθὼς εἶρηκέ μοι ὁ πατήρ, οὕτω λαλώ.	50 And I know that his commandment is "eternal life: what *things I *say, therefore, as the Father hath *spoken to me, so I speak.
CHAP. XIII.	CHAP. XIII.	CHAP. XIII.
Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.	ΠΡΟ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.	Now before the feast of the Passover, Jesus, knowing that his hour was come, that he should depart out of this world to the Father, having loved his own that were in the world, he loved them to the end.
2 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,)	2 καὶ δεῖπνον γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῶ,	2 And, supper being ended, the Devil having now put into the heart of Judas Iscariot, [son] of Simon, *that he should betray him,
3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;	3 εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει,	3 *Jesus, knowing that the Father had given *him all things, into [his] hands, and that he came out from God, and was going to God,
4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.	4 ἐγείρεται ἐκ τοῦ δεῖπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν·	4 Riseth up from the supper, and layeth aside [his] garments, and taking a towel, girded himself.
5 After that, he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.	5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.	5 *Afterward he *putteth water into the basin, and began to wash the feet of the disciples, and to wipe with the towel with which he had been girded.
6 Then cometh he to Simon	6 ἔρχεται οὖν πρὸς Σίμωνα	6 He cometh, therefore, to Si-

^c See ch. 2 : 12, N. z.

^{cc} See ch. 3 : 16, N. e.

^e The word, things, is here inserted to indicate the plural form of the relative. This I have often done elsewhere.

^b See N. j, ch. 10 : 6.

ⁱ See N. q, ch. 4 : 18.

^a See N. k, ch. 1 : 7.

^b Lachm. places ὁ Ἰησοῦς in brackets. Tisch. (with MSS. BDLH, and others, and some ancient Verss.) rejects it. "Es

werde mechanisch ans v. I wiederholt." (Meyer.)—I would leave it out, and translate, *He, knowing, &c.*

^c It is evident that αὐτῷ is dependent on δέδωκε, and is not to be construed with χεῖρας, as the dative of possession. I have, therefore, given a more literal translation of the clause, without, as I trust, impairing its force, or beauty.

^d W.—E. V., Mark 4 : 17.—I think εἶτα will bear this rendering in all cases, except in Heb. 12 : 9. I greatly prefer this rendering to *then*, which is common in the E. V.

^e W., R., Kenr.—Vulg. (*mittit*).—This is the usual rendering of βάλλω, and I see no reason for departing from it.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
Peter: and Peter said unto him, Lord, dost thou wash my feet?	Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος, Κύριε, σὺ μου νίπτεις τοὺς πόδας;	mon Peter; and he saith to him, Lord, dost thou wash my feet?
7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.	7 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.	7 Jesus answered, and said to him, What I am doing, thou knowest not now, but thou shalt know hereafter.
8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, if I wash thee not, thou hast no part with me.	8 Λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.	8 Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me .
9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.	9 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.	9 Simon Peter saith to him, Lord, not my feet only, but also [my] hands, and [my] head.
10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.	10 Λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες.	10 Jesus saith to him, He that hath been hath bathed hath no need, unless to wash the feet, but is altogether clean: and ye are clean, but not all.
11 For he knew who should betray him: therefore said he, Ye are not all clean.	11 Ἦδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, Οὐχὶ πάντες καθαροὶ ἐστε.	11 For he knew him that betrayed him: because of this he said, Ye are not all clean.
12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?	12 Ὅτε οὖν ἐνίψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν;	12 ^m When, therefore, he had washed their feet, and taken his garments, sitting down again, he said to them, Do ye know what I have done to you?
13 Ye call me Master, and Lord: and ye say well; for so I am.	13 ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος, καὶ ὁ κύριος· καὶ καλῶς λέγετε, εἰμὶ γάρ.	13 YE call me, The Teacher, and, The Lord, and ye say well, for I am.
14 If I then, your Lord and Master, have washed your feet;	14 εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ δι-	14 If, then, I , the Lord, and the Teacher, have washed your feet,

^f I suppose the only reason for inserting *Peter*, in this clause, in most of the English Versions was, that the subject of the verb might be certainly known to the reader; but clearly no such device is needed. Indeed, it may be doubted whether the emphatic *εκείνος* is genuine, as it is cancelled by Lachmann and Tischendorf on the authority of ancient MSS. Still, I would retain it.

¹ All agree, that *λουειν* means to wash the whole body, or to bathe, while *νιπτειν* means to wash (a part of the body). My

object, however, in making the proposed change, is, simply, to make a distinction between the two words, which are here liable to be confounded in the mind of the mere Eng. reader. *Camp.* (*hath been bathing*); *Sharpe* (*hath been cleansed*).—*Newc., Wesl., De Wette.*

¹ See ch. 2 : 25, N. x.

^k *Save*, in this sense, is obsolete.—Lachm. has *ει μη*, for *η*.

¹ See ch. 7 : 23, N. j.—*Every whit* is obsolete.

^m E. V. commonly.—*Sharpe, Dodd, Penn.*

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ye also ought to wash one another's feet.	δάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.	YE ought also to wash one another's feet.
15 For I have given you an example, that ye should do as I have done to you.	15 ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε.	15 For I have given you an example, that, "as I have done to you, "so YE should do.
16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.	16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.	16 Verily, verily, I say to you, A servant is not greater than his lord, "nor an "apostle, greater than he that sent him.
17 If ye know these things, happy are ye if ye do them.	17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε εἴαν ποιήτε αὐτά.	17 If ye know these things, happy are ye, if ye do them.
18 I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me, hath lifted up his heel against me.	18 οὐ περὶ πάντων ὑμῶν λέγω. ἐγὼ οἶδα οὓς ἐξελεξάμην. ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπήρην ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.	18 I am not speaking of you all: I know whom I chose: but that the Scripture may be fulfilled, He that ate bread with ME, lifted up his heel against ME.
19 Now I tell you before it come, that when it is come to pass, ye may believe that I am he.	19 ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται, πιστεύσητε ὅτι ἐγὼ εἰμι.	19 Even now, I tell you before it come to pass, "so that, when it cometh to pass, ye may believe that I am."
20 Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me, and he that receiveth me, receiveth him that sent me.	20 ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων ἐάν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.	20 Verily, verily, I say to you, He that receiveth, "if I send any one, receiveth ME: and he that receiveth ME, receiveth him that sent me.
21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.	21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.	21 Jesus, saying "these things, was troubled in "the spirit, and testified, and said, Verily, verily, I say to you, that one of you will betray me.

• The E. V. of this clause is by no means literal; and, as in most similar cases, it lacks much of the force of the Orig.—*Kai* is often rendered *so*, and properly. The textual order of words is followed by Dodd., Nary, Penn, Kenr.

• *Nor* is, in this case, more agreeable to modern usage than *neither*.

• E. V. in all other places, except two, (2 Cor. 8 : 23. Phil. 2 : 25.) in which it is translated *messenger*. While I have retained, or rather *restored*, from the prevailing usage, the word, *apostle*, in the text, at the same time, I confess, that I should vastly prefer to translate this word, *messenger*, in all cases. (It occurs nowhere else in John.)—1. Because the latter is strictly a *translation* of the Orig. word, while the former is merely, (like *baptize*, *presbytery*, and others,) a *transfer*.—2. Because the latter is a term in use in the common business of life, and, therefore, well understood by the people, while

the former is strictly an ecclesiastical term, whose meaning (to the mere English reader) may be modified, amplified, or covered up, with little difficulty, by designing spiritual leaders.

• E. V., next clause of this verse, and often elsewhere.—Sharpe, Newe., Dodd., Nary, Penn, Kenr.

• See ch. 8 : 24, N. v.

•• The Textus Receptus reads literally, "If I send any one." Most probably, the more ancient reading, adopted by Lachmann and Tischendorf, *αν τινα, whomsoever*, is the true one. I would recommend, therefore, that the E. V., *whomsoever I send*, be retained.

• See ch. 9 : 6, N. e.

• See ch. 11 : 33, N. g.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
22 Then the disciples looked one on another, doubting of whom he spake.	22 Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει.	22 The disciples, therefore, kept looking one upon another doubting of whom he was speaking.
23 Now there was leaning on Jesus' bosom, one of his disciples, whom Jesus loved.	23 ἦν δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς.	23 Now there was reclining on the bosom of Jesus, one of his disciples, whom Jesus loved.
24 Simon Peter therefore, beckoned to him, that he should ask who it should be of whom he spake.	24 νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.	24 Simon Peter, therefore, noddeth to him, to inquire who it was, of whom he was speaking?
25 He then, lying on Jesus' breast, saith unto him, Lord who is it?	25 ἐπιπεσὼν δὲ ἐκείνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ, Κύριε, τίς ἐστιν;	25 And he, reclining on the breast of Jesus, saith to him, Lord, who is it?
26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot the son of Simon.	26 Ἀποκρίνεται ὁ Ἰησοῦς, Ἐκείνός ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω. Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτη.	26 Jesus answereth, He it is, to whom I, after dipping, shall give the morsel. And dipping the morsel, he giveth [it] to Judas Iscariot, [son] of Simon.
27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.	27 καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκείνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὅ ποιεῖς, ποίησον τάχιον.	27 And after the morsel, then entered Satan into him. Jesus, therefore, saith to him, What thou doest, do quickly.
28 Now no man at the table knew for what intent he spake this unto him.	28 Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.	28 Now no one of those sitting at table knew for what he said this to him.
29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy	29 τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσοκόμον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγό-	29 For some were thinking, since Judas had the bag, that Jesus was saying to him, Buy

* See N. o, ch. 7 : 11.

* Vulg. (*recumbens*).—It is very difficult to present those passages descriptive of table scenes to the Eng. reader, in an appreciable form, because the customs to which they refer, many of them, are so imperfectly known among us. If I am not mistaken, however, *lean* is not elsewhere used, in the E. V. in describing the manner of sitting at table, while *recline* is often so used. In v. 25, the Text. Rec. has *επιπεσων* = *falling back*, (as some translate it,) but the reading of some of the best MSS. is *αναπεσων* = *ανακειμενος*. This is, most probably, the true reading. For further light on this subject, see Penn's Annot. on these verses, and Jahn's Bib. Archæol., § 146.—Newc., *mar*.

* Dodd. says that this word "might more exactly be rendered *noddeth*."—Penn. Fr. S.,—M., (*made a sign*).—To beckon does not convey, to modern ears, the exact idea of the Orig., *νευειν*.

† Instead of *πυθέσθαι τίς αν ειη*, Laehm. and Tisch. following the most ancient MSS. have *και λεγει αυτω. Ευτε τις εστι;*

I would recommend that this reading, (which is approved by Meyer, Van Ess, All., Kist., Penn, and is also the reading of the Vulg., and the Verss. made from it,) be adopted; and that the translation be, *and saith to him, Say, who is it, &c.*; and that this note be put in the margin: According to some copies, *to inquire who it was, of whom, &c.* I would also put *is*, for *was*, in the last part of the verse.

* All agree in rejecting *sop*, as obsolete, and otherwise objectionable. Many adopt the marginal reading of the E. V., as I have done, though this word is not full enough in its meaning to convey all that is implied in the Orig. I have not been able, however, to find a better word.

† There is certainly no difficulty in the way of rendering *τοτε*.

* W., R., Sharpe, Newc., Nary, Van Ess, De W., and the Latin Verss. all render these words literally, as I have done.

† See N. g, ch. 1 : 15.

* Rob.—As there is another word usually rendered *because*, I would render *επει* uniformly *since*, or *seeing that*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<i>those things</i> that we have used of against the feast; or, that he should give something to the poor.	ρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῶ.	what things we have used of for the feast; or, that he should give something to the poor.
30 He then, having received the sop, went immediately out: and it was night.	30 λαβὼν οὖν τὸ ψωμίον ἐκείνος, εὐθέως ἐξῆλθεν. ἦν δὲ νύξ, ὅτε οὖν ἐξῆλθε.	30 He , therefore, receiving the morsel, went immediately out. And it was night.
31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.	31 Λέγει ὁ Ἰησοῦς, Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ.	31 When, therefore, he went out, Jesus saith, ^e Even now was the Son of man glorified, and God was glorified in him.
32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.	32 εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν.	32 If God was glorified in him, God will also glorify him in himself: ^h yea, he will immediately glorify him.
33 Little children, yet a little while I am with you. Ye shall seek me; and, as I said unto the Jews, Whither I go, ye cannot come, so now I say to you.	33 Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετε με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, Ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.	33 Little children, yet a little while I am with you. Ye will seek me, and, as I said to the Jews, ⁱ That whither I am going ye can not come, so I say to you now.
34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.	34 ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.	34 A new commandment I give to you, That ye love one another: as I loved you, that ye also love one another.
35 By this shall all men know that ye are my disciples, if ye have love one to another.	35 ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, εἰ ἠγάπην ἔχητε ἐν ἀλλήλοις.	35 By this will all know that ye are my disciples, if ye have love one for another.
36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterward.	36 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὅπου ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι.	36 Simon Peter saith to him, Lord, whither art thou going? Jesus answered him, Whither I am going thou canst not follow me now; but thou wilt follow me afterwards.

^f See N. h, ch. 12 : 7.

^g Rob.—*Even now*, referring to a time just past.—It must have been a great relief to Jesus, (who perfectly knew the heart of Judas,) when he went out, to return no more to the company of the Apostles. Blo. and others, take these aorists in a future sense. But I cannot find that the aorist is *ever* used, at least in the N. T. strictly as a future. Like the present it often describes things that occur *habitually*, and thus may have a bearing upon future time; but it is not used to convey a proper prediction of that which is only future. I know not why the translators have so generally rendered these aorists by the present, unless because of the qualifying *νῦν*: but the use of this word in reference to past time is frequent: *e. g.* (with the aor.) ch. 21 : 10. Matt. 26 : 65. Rom. 5 : 11,

in none of which cases does the E. V. render by the present: (with the imperf.) ch. 11 : 8. Also, Xen. Cyr. 4, 5, 48.—I suppose the idea conveyed to be, That, in the entering of Satan into Judas, and his going out, with the determined purpose of betraying his Lord, both God and his son were glorified—not, perhaps, in the sight of men, but in the sight of angels, and of men redeemed, who saw in this act the beginning of that great *drama* that was about to be enacted.

^h See N. u, ch. 1 : 20.

ⁱ E. V., ch. 21 : 3. Mark 1 : 12, 28.—I would always so render this adverb.—*Straightway* is obsolete.

^j There is nothing to prevent the translation of this *ὅτι*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.</p>	<p>37 Λέγει αὐτῷ ὁ Πέτρος, Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.</p>	<p>37 Peter saith to him, Lord, why can not I follow thee now? I will lay down my life^kfor THEE.</p>
<p>38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.</p>	<p>38 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσει ἕως οὗ ἀπαρνήσῃ με τρίς.</p>	<p>38 Jesus answered him, wilt thou lay down thy life ^kfor ME? Verily, verily, I say to thee, The cock ^lwill not crow, till thou hast denied me ^mthree times.</p>
<p>CHAP. XIV.</p>	<p>CHAP. XIV.</p>	<p>CHAP. XIV.</p>
<p>LET not your heart be troubled: ye believe in God, believe also in me.</p>	<p>Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε.</p>	<p>LET not your heart be troubled: ⁿbelieve ^oon God, ^pand believe ^oon ME.</p>
<p>2 In my Father's house are many mansions: if <i>it were</i> not so, I would have told you. I go to prepare a place for you.</p>	<p>2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν· πορεύομαι ἐτοιμάσαι τόπον ὑμῖν.</p>	<p>2 In my Father's house are many mansions: ^qbut if not, I would have told you. I am going to prepare a place for you.</p>
<p>3 And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, <i>there</i> ye may be also.</p>	<p>3 καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν· ἵνα ὅπου εἰμι ἐγὼ, καὶ ὑμεῖς ᾗτε.</p>	<p>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, YE may be also.</p>
<p>4 And whither I go ye know, and the way ye know.</p>	<p>4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε.</p>	<p>4 And whither I am going ye know, ^rand the way ye know.</p>

^k For the sake of is commonly, in Greek, δια, while ἐπερ, with the genitive, is generally rendered for, in the E. V.—See ch. 6 : 51 ; 10 : 11, 15 ; 11 : 4, 50, 51, 52 ; 15 : 13 ; 18 : 14, and elsewhere, often.

^l Newc., Penn.

^m E. V., Acts 11 : 10.—Thrice is gone partially into disuse.

ⁿ A difficulty of frequent occurrence presents itself in this passage, arising out of the ambiguity of the Orig. I am satisfied that the E. V. is wrong; for, as Camp. well remarks, "the two clauses are so similarly expressed, and linked together by the copulative, that it is, I suspect, unprecedented to make the verb in one an indicative, and the same verb repeated in the other an imperative. The simple and natural way is, to render similarly what is similarly expressed; nor ought this rule ever to be departed from, unless something absurd or incongruous should follow from the observance of it." The simple question, then, is, should πιστεύετε be rendered in both cases indicatively, or imperatively? Either will give a good and apposite sense. The imperative rendering is adopted by Cyr., Nonnus, Theoph., Euth., Zig., Knapp, Paulus, Kuin., Lücke, Tholuck, De W., B. Crus., Maier, Meyer, Camp., Blo., Newc., Dodd., Wesl., Schott, Trem., Van Ess.—Luther is almost the only respectable au-

thority for the indicative rendering in both clauses.—I have changed the preposition *in* to *on*, not only because this is the usual manner of rendering *eis*, after πιστενω, but because the latter is plainer, and less liable to misapprehension than the former.—I would remark that, though, as a general rule (see N. z, ch. 5 : 39), we are to prefer the indicative to the imperative rendering in cases of ambiguity, yet here the latter is plainly suggested by the undoubted imperative, ταρασσεσθω, in the preceding clause.

^b The supplied words of the E. V. are certainly not necessary to make sense, or to convey the idea of the original clearly. The Version I have given is strictly literal.—R.

^c Tisch. omits the second και, and the second οἴδατε, in this verse. Lachm. encloses these words in brackets. They are wanting in MSS. BCQLX, and others of later dates, as also in several ancient Verss. I would adopt the reading of Tisch., and translate, *ye know the way*;—1. Because this seems to be the most ancient reading extant.—2. Because it removes the unpleasantness arising from the apparently flat contradiction between this clause of the Text. Rec., and the reply of Thomas, in the next verse.—I would append this marginal note: According to some copies, *ye know, and the way ye know*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?	5 Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;	5 Thomas saith to him, We know not whither thou art going, and how can we know the way?
6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.	6 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ.	6 Jesus saith to him, I am the way, and the truth, and the life: no one cometh to the Father, except by me.
7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.	Ἴ εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἂν· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν, καὶ ἑώρακατε αὐτόν.	7 If ye had known me, ye would have known my Father also: and henceforth ye know him, and have seen him.
8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.	8 Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.	8 Philip saith to him, Lord show us the Father, and it 'is enough for us.
9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou <i>then</i> , Shew us the Father?	9 Λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με Φίλιππε; ὁ ἑωρακὸς ἐμὲ, ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα;	9 Jesus saith to him, Am I so long time with you, and thou dost not know me, Philip? He that hath seen me hath seen the Father: and how sayest thou, Show us the Father?
10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works.	10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστι; τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἑμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα.	10 Believest thou not, that I [am] in the Father, and the Father is in me? The words which I speak to you I speak not ^e from myself; but the Father who ^{ee} abideth in me, ^h himself doeth the works.
11 Believe me that I <i>am</i> in the Father, and the Father in me: or else believe me for the very works' sake.	11 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι.	11 Believe me, ^{hh} because I [am] in the Father, and the Father in me: ^b but if not, ^b because of the works ^{hh} themselves believe me.

^f E. V., Matt. 25 : 9.—Kend., Kenr., Dubois, Dodd.

^g See ch. 7 : 17, N. a.

^{gg} See ch. 1 : 33, N. z.

^h See ch. 2 : 12, N. z.

^{hh} I take the meaning of this verse to be: "Believe me for *what I am*; but if not, believe me for *what I do*." The question in the preceding verse, "Believest thou not, that I am in the Father, and the Father in me?" is one that evidently implies an *affirmative* answer, *q. d.*, "You can not possib'y deny, or doubt, that I am in the Father, and the Father in me." If this view of v. 10 be correct, how can the common interpretation of v. 11 be admitted? Would he solemnly exhort his

disciples to believe what he had just placed beyond the possibility of being doubted by them? The version I propose also presents a more apposite idea than the E. V. I confess, I can see but little sense in the latter as it reads. It seems to resolve itself into this: "If you do not believe what I say, yet believe me, from other considerations."—Wesl. is the only translator, so far as I have seen, who translates *ὅτι, because*, in this place, as I have done.

¹ I make this change for the sake of enphony.

ⁱⁱ Under such circumstances as the present, *αὐτα* is commonly rendered, in the E. V. *themselves*.—Camp., Newc., Kenr. *Αὐτα* is wanting in at least one ancient MS. and in at least two ancient Verss. Dodd., and Wesley omit it in their translations. The Vat. MS. has *αυτου*, instead of it.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.	12 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κακείνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.	12 Verily, verily, I say to you, He that believeth on ME , the works which I do shall he do also; and greater than these shall he do, because I am going to my Father.
13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.	13 καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.	13 And whatever ye may ask in my name, [*] this will I do; so that the Father may be glorified in the Son.
14 If ye shall ask any thing in my name, I will do it.	14 εἴαν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.	14 If ye ask any thing in my name, I will do [it.]
15 If ye love me, keep my commandments:	15 Ἐὰν ἀγαπάτέ με, τὰς ἐντολάς τὰς ἐμὰς τηρήσατε.	15 If ye love me, keep my commandments.
16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;	16 καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα,	16 And I will ask the Father, and he will give you another Comforter, that he may abide with you forever;
17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.	17 τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.	17 The Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but YE know him, because he abideth with you, and shall be in you.
18 I will not leave you comfortless: I will come to you.	18 οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς.	18 I will not leave you ^{or} orphans: I am coming to you.
19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.	19 ἔτι μικρὸν καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε.	19 Yet a little while, and the world seeth me no more; but YE see me, because I live, ^{and} YE shall live.
20 At that day ye shall know that I am in my Father, and ye in me, and I in you.	20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐν ὑμῖν.	20 In that day shall YE know, that I [am] in my Father, and YE in ME , and I in you.
21 He that hath my commandments, and keepeth them, he it	21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγα-	21 He that hath my commandments, and keepeth them, he it

¹ The pronoun, μου, is rejected by Lachm. and Tisch., on what Meyer considers good authority. I would not, however, venture to recommend its rejection.

² See ch. 4 : 18, N. q.

³ See N. d, ch. 4 : 31.

⁴ See N. z, ch. 1 : 33.—In v. 16, Lachm. and Tisch. have *τι*, for *μενη*, following several of the best MSS. I would adopt this reading, and translate, *may be with you*, &c.—Meyer, Penn.

⁵ E. V., *Mar.*, R.—W., (*fadirless.*); Camp. (see his Note,

in loco); Dodd., Wesl., Kenr., Sharpe, Nary, (*as orphans*); others (*destitute.*)

⁶ This passage is ambiguous. The question is, does *ὅτι* introduce a reason for what is said in the preceding part of the verse, or for what is said in the last clause, "Ye shall live?" I do not hesitate to adopt the view of Calv. and others, that it refers to what precedes. (Luther. De W., Vulg., Kenr.) The E. V. not only involves an unnecessary transposition of the Orig. clauses, but leaves this part of the verse quite disconnected from the context.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.	πῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἑμαυτόν.	is that loveth me; and he that loveth me shall be loved by my Father; and I will love him, and will manifest myself to him.
22 Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?	22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ;	22 Judas saith to him, (not Iscariot,) Lord, "and how is it come to pass, that thou art about to manifest thyself to us, and not to the world?"
23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.	23 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονήν παρ' αὐτῷ ποιήσομεν.	23 Jesus answered, and said to him, If any one love me, he will keep my word, and my Father will love him, and we will come to him, and make [our] abode with him.
24 He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.	24 ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρὸς.	24 He that loveth me not, keepeth not my words; and the word which ye hear is not mine, but [that] of the Father who sent me.
25 These things have I spoken unto you, being yet present with you.	25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων·	25 These things have I spoken to you, "abiding with you.
26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.	26 ὁ δὲ παράκλητος, τὸ Πνεῦμα τὸ Ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.	26 But the Comforter, the Holy Spirit, whom the Father will send in my name, He will teach you all things, and remind you of all things which I said to you.
27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.	27 εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω.	27 Peace I leave to you: mine own peace do I give to you: not as the world giveth, do I give to you: let not your heart be troubled, nor let it be afraid.

* Most of the editors, following the best MSS. insert *καὶ* before *αὐ*.

† The E. V. is ambiguous, while there is no ambiguity in the Orig. The idea is not, "in what manner wilt thou manifest thyself?" though the E. V. will readily convey this idea; but, "What hath happened, that thou art about to do this?" or, as I have suggested, "How is it come to pass, &c."—Meyer, (*was ist geschehen?*) Van Ess, De W., (*wie kommt es?*) Fr. S., (*comment se fait-il?*)—Nary.

‡ See N. e, ch. 4 : 47.

§ W., R.—The Orig. is in the sing., and I can see no reason why the E. V. is plural.

¶ E. V. generally. See N. b, ch. 8 : 51.

† I make this change for the purpose of avoiding the harshness of the construction adopted in the E. V.

‡ See N. z, ch. 1 : 33.

§ See N. h, ch. 7 : 39.

¶ The single word, *remind*, exactly expresses the idea of the Orig. verb in this connection, and is in common use, so as to be well understood. Therefore I prefer to use it instead of the clumsy periphrasis of the E. V.—Camp., Sharpe, Dodd.—Which, not *whatsoever*, is the proper meaning of *ἃ*.

‡ Says Blo., "*Ἀφήμι* is employed suitably to the *imagery*, and alludes to a dying man as *bequeathing*." Not only is there nothing in the Greek corresponding to *with*, but this preposition falls far short of giving a complete idea of the meaning intended to be conveyed.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>28 Ye have heard how I said unto you, I go away, and come <i>again</i> unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.</p>	<p>28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπήτέ με, ἐχάρητε ἂν ὅτι εἶπον, Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μείζων μου ἐστί.</p>	<p>28 Ye heard [†]that I said to you, I am going away, and I am coming to you. If ye loved me, ye would rejoice, [‡]because I said, I am going to the Father; [‡]because my Father is greater than I.</p>
<p>29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.</p>	<p>29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι· ἵνα ὅταν γένηται, πιστεύσητε.</p>	<p>29 And now have I told you, before it come to pass, so that, when it cometh to pass, ye may believe.</p>
<p>30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.</p>	<p>30 Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· ἀλλ' ἵνα γινῶ ὁ κόσμος, ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτω ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.</p>	<p>30 I shall [‡]no more talk much with you: for the [‡]ruler of [‡]this world is coming, and hath nothing in ME.</p>
<p>31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.</p>	<p>31 ἵνα ἡ ἀγάπη τοῦ πατρὸς ἡμεῶν ἵνα γινῶ ὁ κόσμος, ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτω ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.</p>	<p>31 But, that the world may know, that I love the Father, and as the Father gave me commandment, so I do. [‡]Arise, let us go hence.</p>
CHAP. XV.	CHAP. XV.	CHAP. XV.
<p>I AM the true vine, and my Father is the husbandman.</p>	<p>ἜΓΩ εἰμι ἡ ἀμπελος ἡ ἀληθινὴ, καὶ ὁ πατήρ μου ὁ γεωργός ἐστί.</p>	<p>I AM the true vine, and my Father is the husbandman.</p>
<p>2 Every branch in me that beareth not fruit, he taketh away: and every <i>branch</i> that beareth fruit, he purgeth it, that it may bring forth more fruit.</p>	<p>2 πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ.</p>	<p>2 Every branch in ME not bearing fruit, he taketh it away; and every one bearing fruit, he [‡]pruneth it, so that it may [‡]bear more fruit.</p>
<p>3 Now ye are clean through the word which I have spoken unto you.</p>	<p>3 ἤδη ὑμεῖς καθαροὶ ἐστε, διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.</p>	<p>3 Now YE are clean, [‡]because of the word which I have spoken to you.</p>
<p>4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the</p>	<p>4 μέναιτε ἐν ἐμοὶ, καὶ ἐγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ,</p>	<p>4 Abide in ME, and I in you. As the branch cannot bear fruit of itself, [‡]if it abide not in the</p>

[‡] See ch. 4 : 1, N. a.

[‡] Most editors reject *εἶπον*. I would recommend, therefore, that, *I said*, be omitted, and would render *ὅτι, that*.

[‡] See ch. 1 : 15, N. 1.

[‡] This is the only passage in which *οὐκ ἔτι* is rendered hereafter in the E. V. I think we may always, or nearly so, render it *no more*, or *no longer*.—De W.

[‡] See ch. 12 : 31, N. i.

[‡] Most editors reject *τουτου*. I would, therefore, recommend that the revision read, *of the world*, etc.

[†] See ch. 18 : 1, N. a.

[‡] See Robinson's Lexicon, article *καθαίρω*, with the authorities there cited. I should be glad to preserve, in the translation, the resemblance between this word and *καθαροί* (clean), in the next verse; but this seems impracticable.—Newc., Penn.

[‡] E. V., former part of the verse, and often elsewhere.—See ch. 12 : 24, N. e.—W., Newc., Wesl., Penn.

[‡] See ch. 6 : 57, N. k.

[‡] See ch. 3 : 3, N. g.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
vine : no more can ye, except ye abide in me.	ἐὰν μὴ μείνη ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε.	vine, 'so neither [can] YE, except ye abide in ME.
5 I am the vine, ye are the branches : He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing.	ὅ ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοί, καὶ ἐν ἐμῷ, οὗτος φέρει καρπὸν πολὺν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.	5 I am the vine, YE the branches. He that abideth in ME, and I in him, HE beareth much fruit : 'because without ME ye can do nothing.
6 If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned.	ὅ ἐὰν μὴ τις μείνη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς πῦρ βάλλουσι, καὶ καίεται.	6 If any one abide not in ME, he is cast out like the 'branches, and is withered ; and they gather, and cast them into the fire, and they are burned.
7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.	ὅ ἐὰν μείνητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνη, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν.	7 If ye abide in ME, and my words abide in you, whatever ye may wish, ye shall ask, and it shall be done to you.
8 Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples.	ὅ ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γενήσεσθε ἐμοὶ μαθηταί.	8 In this is my Father glorified, that ye bear much fruit : and ye shall be MY disciples.
9 As the Father hath loved me, so have I loved you : continue ye in my love.	ὅ καθὼς ἠγάπησέν με ὁ πατήρ, καὶ ἐγὼ ἠγάπησα ὑμᾶς· μένετε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.	9 As the Father loved me, and I loved you, abide in MY love.

* The E. V. of this phrase is by no means literal. *Οὕτως* is usually rendered *so*.—See ch. 1 : 3, N. d.—W., R., (*so neither*).

^f See ch. 1 : 2, N. c.

^g See ch. 1 : 15, N. i.

^h *Cast out* is more in the modern style than *cast forth*.

ⁱ I am satisfied that *το κλημα* is here used *collectively*, to designate those branches, or vine-shoots which are broken off by the vine-dresser as useless, or injurious to the vines.—1. Because this idea is in perfect accordance with the description given. These useless branches are: 1) *cast out*, after being broken off,—2) *they are withered*,—3) *they are gathered up out of the way*,—4) *they are cast into the fire*,—5) *they are burned*. This would be very unlikely to be the treatment of any single branch.—2. Because the plural, *αυτα*, in the latter clause of the verse, refers to this *κλημα*, as its antecedent. This, I admit, *of itself* proves nothing ; but is important taken in connection with other circumstances. But, as I have not been able to find a corresponding collective noun in English, I have, as the nearest approximation, adopted the plural form, retaining the article.

^j By this change, which does not vary the sense, nor offer any violence to grammar, I avoid the supply of the second *them*.—See ch. 5 : 21, N. h.

^k E. V. often, elsewhere.

^l Lachm. and Tisch. have *αιτησασθε*, with several of the most reliable MSS. This reading is also favored by Griesb. I would recommend that it be adopted, and that *ye shall* be left out of the revision, with this note in the margin: According to some copies, *ye shall ask*, &c.—T., C., G., Penn.

^m See ch. 4 : 37, N. n.

ⁿ I would always translate *και*, *and*, when this rendering will make good sense, and, at the same time, good English. I see no good reason for varying here from the usual rendering.—Lachm. and Tisch., with many MSS., have *γενισθε*, for *γενησεσθε*. I would not venture to adopt this rendering, as it is not too well sustained. "*Die Zeugen sind sehr getheilt.*" (Meyer.)

^o See N. n, above.—My authorities for this rendering of *καγω*, in this verse, are, Stoltz, Maldonat., Grot., Rosenm., and Olsh.—Stoltz gives, I think, the idea of the Orig. in a less literal form, in the following translation: "So wie der Vater mich lieb hat, und ich Euch lieb habe, so verharret auch Ihr in der Liebe zu mir."—Says Grot., "Omnino hæc ita legenda uno spiritu. Et subauditur ante *μενετε*, *οὕτως*, ut supra, 3. et 6. 57. Sensus est, *Sicut Pater me dilexit, et ego vos, sic vos me vicissim diligite.*" I have applied here the general rule, already brought to notice, That every word must have assigned to it its *usual* or *primary* signification, unless the context, or the analogy of faith should render such signification inadmissible. Now *καγω* means simply *and I*. This is the *usual*

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.	10 εἰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου τηρήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.	10 If ye keep my commandments, ye shall abide in my love; as I have kept my Father's commandments, and abide in his love.
11 These things have I spoken unto you, that my joy might remain in you, and <i>that</i> your joy might be full.	11 ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἢ ἐμὴ ἐν ὑμῖν μένῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.	11 These things have I spoken to you, that my joy may abide in you, and your joy may be ^a fulfilled.
12 This is my commandment, That ye love one another, as I have loved you.	12 αὕτη ἐστὶν ἡ ἐντολὴ ἢ ἐμῇ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς.	12 This is my commandment, That ye love one another, as I loved you.
13 Greater love hath no man than this, that a man lay down his life for his friends.	13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ ὑπὲρ τῶν φίλων αὐτοῦ.	13 Greater love hath no one than this, that any one lay down his life for his friends.
14 Ye are my friends, if ye do whatsoever I command you.	14 ὑμεῖς φίλοι μου ἐστέ, εἰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν.	14 YE are my friends, if ye do what things I command you.
15 Henceforth, I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of my Father, I have made known unto you.	15 οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δούλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου, ἐγνώρισα ὑμῖν.	15 I ^a no more call you servants, ^b because the servant knoweth not what his lord doeth; but I have called you friends, ^c because all things that I heard of my Father, I made known to you.
16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and <i>that</i> your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.	16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔβηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέριγτε, καὶ ὁ καρπὸς ὑμῶν μένῃ· ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν.	16 YE did not choose me, but I chose you, and ^a appointed you, that YE might go, and ^b bear fruit, and your fruit might ^c abide: so that whatever ye may ask of the Father in my name, he may give you.
17 These things I command you, That ye love one another.	17 ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.	17 These things I command you, that ye love one another.

^a E. V., ch. 3: 29; 17: 13. 2 Cor. 10: 6. Phil. 2: 2. 2 Thess. 1: 11.—The expression in ch. 3: 29, is exactly parallel with this.—W.

^b I add the word, *things*, here, to distinguish the plural number. I leave out *soever*,—1. Because this addition to *what* is not really necessary, in translating ὅσα.—2. Because there are strong doubts as to the genuineness of the reading ὅσα. Lachm. and Tisch. have ἃ, instead of it, and this is, probably, the true reading.

and *primary* signification of this compound. When so translated, the sentence is good, and the meaning apposite, especially if *ἐν τῇ ἀγάπῃ τῇ ἐμῇ* be understood to mean, *in the love of me*, or *in love for me*, as explained by some of the best commentators. The absence of the correlative οὕτως, before

^a See ch. 14: 30, N. b.

^b See ch. 1: 15, N. i.

^c See Robinson's Lex., art. *τιθημι*.—R., Newc., Wesl., Nary, Murd., Sharpe.—Vulg., Trem., (*posui*); Erasm., Schott, Beza, (*constitui*); Cast. (*destinavi*); De W., Van Ess, (*bestimmt*); Germ., All., (*gesetzt*); Meyer (*eingesetzt*).

^d See ch. 12: 24, N. c.

^e See ch. 1: 33, N. z.

μεινατε, offers no valid objection to this translation, since this correlative is often understood, as well in Greek as in English.

^f See ch. 1: 33, N. z.—Instead of *μεινη*, Lachm. and Tisch. have *η*, in v. 11. I would adopt this reading, and put *be*, for *abide*.—See ch. 14: 16, N. ll.—Meyer, Penn.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
18 If the world hate you, ye know that it hated me before it <i>hated</i> you.	18 <i>Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσχετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.</i>	18 If the world hate you, ye know that it hath hated ME before you.
19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.	19 <i>εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.</i>	19 If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world; *because of this, the world hateth you.
20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.	20 <i>μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.</i>	20 Remember the word that I said to you, A servant is not greater than his lord. If they persecuted ME , they will also persecute you; if they kept my word, they will keep yours also.
21 But all these things will they do unto you for my name's sake, because they know not him that sent me.	21 <i>ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασι τὸν πέμψαντά με.</i>	21 But all these things will they do to you, for my name's sake, because they know not him that sent me.
22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.	22 <i>εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν·</i>	22 If I had not come and spoken to them, they would not have had sin; but now they have no re xecuse for their sin.
23 He that hateth me, hateth my Father also.	23 <i>ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ.</i>	23 He that hateth ME , hateth my Father also.
24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen, and hated both me and my Father.	24 <i>εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἑώρακασιν, καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου·</i>	24 If I had not done among them the works which no other one hath done, they would not have had sin: but now have they both seen and hated both ME and my Father.
25 But <i>this cometh to pass</i> , that the word might be fulfilled that is written in their law, They hated me without a cause.	25 <i>ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, ὅτι ἐμίσησάν με ὠρεάν.</i>	25 But [it was,] that the *saying might be fulfilled, that hath been written in their law, They hated me without cause.
26 But when the comforter is come, whom I will send unto you from the Father, <i>even</i> the Spirit of truth, which proceed-	26 <i>Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπο-</i>	26 But when the Comforter cometh, whom I will send to you from the Father, the Spirit of truth, who cometh forth from

* See Gen. Obs. 6.

† If *προφασις* meant *primarily, a cloak, or outer garment*, I should not object to its being so translated here, and understood in a tropical sense; but this is not the case. It means, *what is seen before* (Rob.); and, as *excuse* is quite as intelligible, and fully as literal as *cloak*, while it directly conveys the idea, I think it is to be preferred.—R., Newe., Dodd., Wesl., Nary, Kenr., Camp., and others.

‡ I have endeavored here to supply as little as possible.

§ When *λογος* is used in this sense, it is generally translated *saying*, in the E. V. See ch. 4 : 37; 6 : 60; 7 : 36; 18 : 9; 21 : 23, &c.

¶ E. V., ch. 5 : 29, and elsewhere often.—*Come forth* is pure Saxon, and has this advantage over *proceed*, in this connection, that it has suffered no modification of meaning, in passing through the ordeal of theological controversy.—Sharpe (*cometh out*.)

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
eth from the Father, he shall testify of me.	ρεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.	the Father, he will testify of ME .
27 And ye also shall bear witness, because ye have been with me from the beginning.	27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε.	27 And YE also 'testify, because ye are with ME from the beginning.
CHAP. XVI.	CHAP. XVI.	CHAP. XVI.
THESE things have I spoken unto you, that ye should not be offended.	Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε.	THESE things have I spoken to you, that ye may not be 'led astray.
2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service.	2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς, δόξῃ λατρείαν προσφέρειν τῷ Θεῷ.	2 They will put you out of the synagogues: 'but an 'hour is coming, that 'every one that killeth you will think 'to offer service to God.
3 And these things will they do unto you, because they have not known the Father, nor me.	3 καὶ ταῦτα ποιήσουσιν ὑμῖν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.	3 And these things will they do 'to you, because they know not the Father, nor ME .
4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning because I was with you.	4 ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην.	4 But these things have I 'spoken to you, so that, when the 'hour cometh, ye may remember 'them, 'that I told you. And these things I said not to you 'from the beginning, because I was with you.
5 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?	5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις;	5 But now I am going away to him who sent me, and no one of you asketh me, Whither art thou going?
6 But because I have said	6 ἀλλ' ὅτι ταῦτα λελάληκα	6 But because I have said

^c The influence of the Vulg. over the E. V. is manifest in this case, where the future is put for the present, without the authority, I believe, of a single Greek MS., if we except the various readings of Petrus Faxardus. Indeed, not only was the E. V. made, in this place, from the Vulg., but almost all the Verss. I have seen, conform to the same model, except Trem., Erasm., Murd., Vatab., Cast.

^a *Offend* does not convey the idea of the Orig. in this place, at least to modern ears. I have endeavored to give the best, and most concise translation I could.—Rob.—R., Kenr., Nary, (*be scandalized*); Sharpe (*be made to sin*); Camp. (*be ensnared*); Newc., marg., (*fall away*.)

^b This verse is somewhat elliptical. The meaning, fully expressed, would, I think, be this: "They shall, *indeed*, put you out of the synagogues; but *this is not the worst of it*, for an hour is coming, &c." I can, therefore, see no necessity for deviating, in the translation of this *ἀλλὰ*, from the ordinary beaten track.

^c See ch. 3 : 15, N. b.

^d There seems to be no necessity for supplying an accusative with this infin.—Fr. G. (*croira rendre*); Fr. S. (*pensera offrir*.)—Compare, ch. 4 : 40, N. v.

^e The editors generally reject this *ὑμῖν*, of the Text. Rec. I would therefore recommend, that *to you* be left out.

^f E. V., elsewhere, very often.—Newc., Dodd., Nary, Murd.

^g This is the literal meaning of *ὥρα*, and, for anything I can see, it conveys the idea as well as could be desired.—W., R., Nary, Kenr., Sharpe, Dodd., (*season*); Murd. (*time*.)

^h There is considerable variety in the disposition of *αὐτων*. Vulg. and W., with Lachm. and Tisch., seem to have read it immediately after *ὥρα*, and depending on it. The E. V. seems to make it depend on *εἶπον*, for which I can see no authority. T., C., G., R., have rightly, I think, made it to depend on *μνημονεύητε*, according to the reading of the Text. Rec. Lachm. has a second *αὐτων*, after *μνημ.*; but the authority for this reading is hardly sufficient.—De W., All., Germ., Meyer, Beza, Erasm., Cast.

ⁱ E. V., ch. 6 : 64.—See ch. 8 : 25, N. x.—W., R., Newc., Dodd., Sharpe, Kenr., Murd.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
these things unto you, sorrow hath filled your heart.	ὑμῖν, ἣ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.	these things to you, sorrow hath filled your heart.
7 Nevertheless, I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.	7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. εἰ γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· εἰ δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς·	7 But I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come to you; but if I ¹ go, I will send him to you.
8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:	8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.	8 And he , being come, will convince the world of sin, and of righteousness, and of judgment:
9 Of sin, because they believe not on me;	9 περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·	9 Of sin, ² indeed, because they believe not on me;
10 Of righteousness, because I go to my Father, and ye see me no more;	10 περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με·	10 ² But of righteousness, because I am going away to my Father, and ye see me no more;
11 Of judgment, because the prince of this world is judged.	11 περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.	11 ² And of judgment, because the ³ ruler of this world hath been judged.
12 I have yet many things to say unto you, but ye cannot bear them now.	12 Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι·	12 I have yet many things to say to you, but ye can not bear [them] now.
13 Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.	13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.	13 ⁴ But when he is come, the Spirit of truth, he will guide you into all the truth: for he will not speak ⁵ from himself; but whatever ⁶ things he may hear, he will speak: and he will show you the things that are coming.
14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.	14 ἐκεῖνος ἐμέ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.	14 He will glorify me: ⁷ because he will take of mine, and show to you.
15 All things that the Father hath are mine: therefore said I,	15 πάντα ὅσα ἔχει ὁ πατήρ, ἐμά ἐστι· διὰ τοῦτο εἶπον, ὅτι ἐκ	15 All things that the Father hath are mine: because of this

¹ E. V. generally.—W., R., and others.

² E. V. commonly.—R., Newe., Dodd., Nary, Penn, Keur., Murd.

³ Neweome, Doddridge, Wes., Dubois, Penn, Sharpe.—T., C. (*rebuke*); Kenrick, Murdock (*convict*); Fr. S.—M. (*convaincre*); Cast., Vulg., Tremellius, Beza, Erasmus (*arguet*); Schott (*convinct*).

⁴ When *μεν* and *δε* are used to express antithesis, which

is, I think, the case here, they should be translated, *indeed* . . . but. (See Rob., Lex., art. *μεν*.) The second *δε*, however, as it simply indicates *continuance*, I translate, as ordinarily in such cases, *and*.

⁵ See ch. 12 : 31, N. i.

⁶ *Howbeit* is obsolete.—E. V. generally.

⁷ See ch. 7 : 17, N. a, and ch. 11 : 22, N. vv.

⁸ See ch. 1 : 15, N. i.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
that he shall take of mine, and shall shew <i>it</i> unto you.	τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.	I said, That he will take of mine , and show to you.
16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.	16 Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα.	16 A little while, and ye see me not , and again a little while, and ye shall see me, because I am going to the Father.
17 Then said <i>some</i> of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?	17 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστι τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ, Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα;	17 [Some] of his disciples, therefore, said one to another, What is this that he is saying to us, A little while, and ye see me not , and again a little while, and ye shall see me; and, Because I am going to the Father?
18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.	18 Ἔλεγον οὖν, Τοῦτο τί ἐστιν ὃ λέγει, τὸ μικρὸν; οὐκ οἶδαμεν τί λαλεῖ.	18 They said, therefore, What is this that he is saying, A little while? We know not what he is saying.
19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?	19 Ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;	19 Jesus, therefore, knew that they were wishing to ask him, and said to them, Are ye inquiring about this , one with another, because I said, A little while, and ye see me not , and again a little while, and ye shall see me?
20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.	20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.	20 Verily, verily, I say to you, That ye will weep and lament, but the world will rejoice; and ye will be sorrowful, but your sorrow shall be turned into joy.
21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.	21 ἡ γυνὴ ὅταν τίκτη, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.	21 The woman, when she is in travail, hath sorrow, because her hour is come; but, when she hath brought forth the child, she remembereth no more the anguish, because of the joy that a man was born into the world.

* Lachm. and Tisch., with several ancient MSS. and Verss., (*Vat.* 1209. *Steph.* η. *Cant.* Colb. 8. *Wheel.* 2. *Vulg.* *Goth.*.) have *οὐκ ετι* instead of *οὐ*. I would adopt this reading, and translate, *no more*.

† Tisch. omits these words, *ὅτι ἐγὼ πατέρα*. Lachm. puts them in brackets. It is not unlikely that they are an *explanatory* clause inserted by some transcriber. Still, there is hardly sufficient authority for rejecting them. I would, however, recommend that this note be put in the margin: Some copies omit the words, *because I am going to the Father*.

‡ See ch. 6 : 43, N. b, and ch. 3 : 8, N. q.

§ See ch. 1 : 43, N. y.

* I change *of* to *about*, to avoid ambiguity.—*This* is the proper translation of *τουτο*, which need not be departed from in this instance.

‡ C., R., Nary, Penn, Kenr., Sharpe.—W. (*for*).

‡ *When* is more concise than *as soon as*.—English Version generally.

‡ See ch. 4 : 39, N. t.

‡ This verb is in the aorist, and should be translated as a past tense. The time referred to is when the mother looks back upon her anguish as a past event, and is supposed to speak of it as a historical fact.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.	22 καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀπ' ὑμῶν,	22 And ye now, therefore, have sorrow: but I will see you again, and your heart shall rejoice; and your joy no one taketh from you.
23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.	23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν.	23 And in that day ye will ask me nothing. Verily, verily, I say to you, Whatever things ye may ask of the Father in my name, he will give you.
24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.	24 ἕως ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.	24 ^a Till now ye asked nothing in my name: ask, and ye shall receive, so that your joy may be fulfilled.
25 These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.	25 ταῦτα ἐν παροιμίαις λέλάληκα ὑμῖν· ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν.	25 These things have I spoken to you in 'dark sayings: but an hour is coming, when I will no more speak to you in 'dark sayings, but I will show you plainly of the Father.
26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:	26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·	26 In that day ye will ask in my name: and I do not say to you, that I will pray ^a to the Father for you;
27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.	27 αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον.	27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.
28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.	28 ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.	28 I came out from the Father, and am come into the world: again I leave the world, and am going to the Father.
29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.	29 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἴδε νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.	29 His disciples say to him, 'Behold, now thou art talking plainly, and art speaking no 'dark saying.

^c This change is made to distinguish the number of ὅσα.

^d Till now is perfectly literal, and more modern than hitherto.

^e E. V., ch. 3 : 29.—To fulfill = to complete. This appears to be the meaning of this verb in this connection. I would, therefore, always so translate it, in connection with *χαρὰ*, as also in connection with *χαρᾶν*, and similar words.

^f That *παροιμία* is used, in this Gospel, in a peculiar sense, = *παραβολή*, which John never uses, is generally admitted. Here, however, it does not mean a *parable*, nor yet a *proverb*, as these words are popularly understood. I can find no one

word that exactly conveys the idea here intended. *Dark saying* is, according to the Lexicons, its meaning in this passage. (Rob.) I have, therefore, adopted this expression.—Newe. (*dark speeches*); Dodd., Westl., (*parables*); Kenr. (*figures*); Murd. (*allegories*); Cast. (*oratione figurata, figurarum*); Beza, Schott, (*similitudines*); Trem. (*parabolas*); All., De W., (*Gleichnissen*.) Other Verss., generally, as E. V.

^g See v. 2, above, N. g.

^h To pray the Father, is an expression that is hardly admissible at the present day.

ⁱ See ch. 7 : 26, N. m.

^j See ch. 4 : 26, N. y.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.</p>	<p>30 νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ, ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες.</p>	<p>30 Now we *know that thou knowest all things, and hast no need that any one ask thee: by this we believe that thou didst come out from God.</p>
<p>31 Jesus answered them, Do ye now believe?</p>	<p>31 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε;</p>	<p>31 Jesus answered them, Do ye now believe?</p>
<p>32 Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.</p>	<p>32 ἰδοὺ, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστι.</p>	<p>32 Behold, an hour is coming, yea, is now come, that ye will be scattered every one to his own, and will leave me alone: and yet I am not alone, because the Father is with me.</p>
<p>33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer: I have overcome the world.</p>	<p>33 ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔξετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.</p>	<p>33 These things have I spoken to you, that in me ye may have peace. In the world ye will have tribulation: but be of good cheer; I have overcome the world.</p>
CHAP. XVII.	CHAP. XVII.	CHAP. XVII.
<p>THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:</p>	<p>ΤΑΥΤΑ ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν, καὶ εἶπε, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε·</p>	<p>THESE *things spoke Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:</p>
<p>2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.</p>	<p>2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον.</p>	<p>2 As thou didst give him power over all flesh, so that, [as for] all that thou hast given him, he might give them eternal life.</p>
<p>3 And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.</p>	<p>3 αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.</p>	<p>3 And this is the eternal life, that they may know thee, the only true God, and *him whom thou didst send, Jesus Christ.</p>
<p>4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.</p>	<p>4 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω·</p>	<p>4 I glorified thee upon the earth: I finished the work which thou hast given me, *that I might do [it.]</p>
<p>5 And now, O Father, glorify thou me with thine own self,</p>	<p>5 καὶ νῦν δόξασόν με σὺ, πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ἣ</p>	<p>5 And now, O Father, glorify THOU me with *thyself, with the</p>

* See ch. 3 : 8, N. q.

† See ch. 5 : 1, N. a.

‡ I have endeavored to keep as near to the letter as was possible in good English. This use of the neuter *παν* for the masculine is found elsewhere in this gospel.—See ch. 6 : 39.

§ W., T., G., R., arrange these words, as I have done, according to the Orig. So also Vulg., Cast., Erasm., Trem., Newc.,

Sharpe, and others.—I am not satisfied, however, that those interpreters are correct, who allege that *εἶναι* is to be supplied after *σε* and *Ἰησοῦν*, (Penn. and others); for, in that case, I think *Χριστοῖν* would be preceded by the art.

¶ See ch. 1 : 7, n. k.

• E. V. generally.—There is no need of greater emphasis that what naturally belongs to the reflexive pronoun.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
with the glory which I had with thee before the world was.	εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.	glory which I had with THEE before the world was.
6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.	6 Ἐφάνερώσα σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετηρήκασιν.	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 have known that all things whatsoever thou hast given me are of thee:	7 νῦν ἔγνωσαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστίν·	7 Now they know, that all things 'that thou hast given me are of THEE .
8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.	8 ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς, ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.	8 'Because I have given to them the words which thou hast given to me: and they 'themselves received, and knew 'indeed, that I came out from THEE , and believed that THOU didst send me.
9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.	9 ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσιν.	9 I pray for them: not for the world do I pray, but for those whom thou hast given me; 'because they are THINE .
10 And all mine are thine, and thine are mine; and I am glorified in them.	10 καὶ τὰ ἐμὰ πάντα σά ἐστι, καὶ τὰ σὰ ἐμὰ· καὶ δεδύξασμαι ἐν αὐτοῖς.	10 And all mine are thine , and thine , mine : and I have been glorified in them.
11 And now I am no more in the world; and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.	11 καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι. πᾶτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, οὓς δέδωκάς μοι, ἵνα ὦσιν ἓν, καθὼς ἡμεῖς.	11 And I am no more in the world, 'and these are in the world, and I am coming to thee. Holy Father, keep, 'in thy name, those whom thou hast given me, that they may be one, as WE .
12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of per-	12 ὅτε ἦμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν	12 *When I was with them 'in the world, I was keeping them in thy name: those whom thou hast given me I kept, and no one of them was lost, except

^f See ch. 14 : 26, N. w.

^g See ch. 1 : 15, N. i.

^h E. V. generally.—Nary.—R., Kenr., (*in very deed*); W. (*verily*.)

ⁱ I doubt the propriety of ever translating *καὶ*, *but*. At least, I have not yet found a passage in which it is clearly *necessary* to do so.

^j Most modern editors have *φ*, for *σός* of the Text. Rec., though some very excellent commentators, as Blo., Stier, Tittm., prefer the common reading. I would recommend the reading *φ*, as best sustained both by MSS. and other authorities. I would, therefore, translate thus, "keep them, in thy name,

which thou hast given me," etc.—Alf well remarks that *ἐν τῷ ὀνόματι σου* is not properly "through thy name," but "in thy name."

* E. V. generally.—This change is made because of the subsequent change of tense, in the dependent clause.—W., T., C., G.

¹ Lachm. and Tisch. reject the words *ἐν τῷ κόσμῳ*, which are considered by Griesb. as probably spurious. They are wanting in several of the best MSS., and are thought by Meyer to be an addition from the preceding verse. I would recommend that the words, *in the world*, be left out.—Vulg., W., R., Nary, Penn, All., Kenr.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
dition; that the scripture might be fulfilled.	ἀπόλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπολείας, ἵνα ἡ γραφὴ πληρωθῇ.	the son of perdition; that the Scripture might be fulfilled.
13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.	13 νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.	13 And now I am coming to thee; and these things I speak in the world, that they may have my joy fulfilled in them .
14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.	14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.	14 I have given them thy word, and the world hated them; because they are not of the world, as I am not of the world.
15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.	15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.	15 I pray not that thou wouldst take them out of the world, but that thou wouldst keep them from the evil.
16 They are not of the world, even as I am not of the world.	16 ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί.	16 They are not of the world, as I am not of the world.
17 Sanctify them through thy truth: thy word is truth.	17 ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι.	17 Sanctify them ⁱⁿ ^{thy} truth: thy word is truth.
18 As thou hast sent me into the world, even so have I also sent them into the world.	18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον·	18 As thou didst send me into the world, so I sent them into the world.
19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.	19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν, ἵνα καὶ αὐτοὶ ὥσιν ἡγιασμένοι ἐν ἀληθείᾳ.	19 And ^{for} them I sanctify myself, so that they also ^{themselves} may be sanctified ⁱⁿ truth.
20 Neither pray I for these alone; but for them also which shall believe on me through their word:	20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ·	20 ^{Nor} do I pray for these alone, but also for those ^{about} to believe on me through their word:
21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world	21 ἵνα πάντες ἐν ᾧσι καθὼς σὺ, πᾶτερ, ἐν ἐμοὶ, καὶ γὰρ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ᾧσιν ἵνα	21 So that all may be one: as THOU , Father, in me , and I in THEE , that they also ^{themselves} may be ^{one} in us; so that the

^a Lachm., Tisch., Blo., and Alf., have *αυτοις*, for *αἰτοις*. As this is a mere question of punctuation, and as *them* appears to me to make better sense, in this place, than *themselves*, I have concluded to follow the editors above mentioned.

^{aa} See N. j., above.—That *the truth* is a means of sanctification, I do not doubt; but I do doubt, whether this idea is stated here. Had this been meant, *δια*, with the genitive, would, I think, have been used.—Vulg., W., R., Nary, Kenr., Sharpe.—The word *σου*, after *αληθεια*, is rejected by Lachm., Meyer, and is wanting in the Vulg. and several other ancient, and many modern Verss. I would, therefore, put *the*, for *thy*, before *truth*.

^a See ch. 13 : 37, N. k.

^{aa} See ch. 2 : 12, N. z.

^b *Nor* is more in accordance with modern usage here, than *neither*.

^c Most editors have *πιστευοντων*, for *πιστευουστων*. I would, therefore, recommend that the revision read, *those believing on me*, &c.

^d Lachm. and Tisch. omit the second *ἐν* in this verse, with MSS. BCD, and quite a number of ancient Verss. Griesb. considers this word a probable interpolation. I would recommend that *one* be left out.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
may believe that thou hast sent me.	ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.	world may know that THOU didst send me.
22 And the glory which thou gavest me, I have given them; that they may be one, even as we are one;	22 καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὡσιν ἐν, καθὼς ἡμεῖς ἐν ἐσμεν·	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 made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.	23 ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοὶ, ἵνα ὡσι τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτοὺς, καθὼς ἐμέ ἠγάπησας.	23 I in them, and THOU in ME, that they may be made perfect 'into one; and that the world may know that THOU didst send me, and didst love them, as thou didst love ME.
24 Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.	24 Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμί ἐγὼ, κάκείνοι ὡσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμήν, ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.	24 Father, those whom thou hast given me, I 'wish, that where I am, they also may be with ME; so that they may see my glory which thou didst give me, "because thou didst love me before the foundation of the world.
25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.	25 Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας·	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 have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.	26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω ἵνα ἡ ἀγάπη, ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾗ, καὶ ἐγὼ ἐν αὐτοῖς.	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.
CHAP. XVIII.	CHAP. XVIII.	CHAP. XVIII.
WHEN Jesus had spoken these	ΤΑΥΤΑ εἰπὼν ὁ Ἰησοῦς	JESUS, *saying these things,

* See ch. 11 : 52, N. s.

† See ch. 1 : 43, N. y.

‡ See ch. 1 : 15, N. i.

* E. V., ch. 15 : 15, and frequently elsewhere. I would so render this word uniformly.—W., Nary, Dubois, Kenr., Newc., Sharpe, Murd.—I have here, as in other instances, where two verbs govern the same object, changed the collocation, in order to avoid the supply (otherwise necessary) of a pronoun. See ch. 5 : 21, N. h.

† There is a difficulty in the interpretation of this verse, compared with ch. 14 : 31, which, as it has an important bearing upon the translation, seems to require at least an effort at explanation. When the Saviour says, in the place last mentioned, "Arise, let us go hence," it may be presumed

that he and his disciples, without further delay, left the room, and the house, where they had just partaken of the Supper, and started for some place, not there mentioned, but which proves, in the sequel, to have been the garden of Gethsemane, situated beyond the brook Kedron. But in chapters fifteen and sixteen, he appears to be continuing his remarks, as though no such change of circumstances had taken place, while chapter seventeen also appears, from the narrative, to have been spoken subsequently to this time. This difficulty has been met by most commentators in one of two different ways.—1. Some suppose, that, on arising from the table (ch. 14 : 31) they retired to another more private room, in the same house, for the purpose of enjoying greater freedom of communion; or, if not, that the three following chapters were spoken while they were standing, or preparing for their departure, but before they actually left the house. (Glass, Pearce, Doddridge, Lampe, Kuin., Tittmann, Knapp, Blo., Meyer, Tholuek, Olsh., Klee, and others). This,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.	ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.	went ^a out with his disciples ^b beyond the brook ^c of the Cedars, where was a garden, into which he entered, ^d himself, and his disciples.

^a See N z., ch. 1 : 43.

^b E. V., ch. 1 : 28 ; 3 : 26 ; 10 : 40.—We say properly, *to go over the sea*, as in ch. 6 : 1, because the principal part of the journey is performed on the sea ; and the journey itself is the principal object of contemplation. But in this case the traveling was principally by land, as in ch. 10 : 40 ; and, besides, the place to which they went, and not the act of journeying, seems to have been the prominent object before the writer's mind, *q. d.* "went out to beyond," &c.—Fr. S.,—M.,—B., and L., (*au-delà de*) ; Schott, (*egressus . . . trajecit*) ; other Verss. generally, as English.

^c I translate *των Κεδρων*, of the Cedars, because this is literally what it means ; and, I believe, this expression occurs nowhere else, except twice in the Sept., (Blo.) as the proper name of a brook, or torrent. As, however, almost all scholars prefer *των Κεδρων*, which is the reading of a few of the oldest MSS., I would recommend that it be adopted, and that the rendering of the E. V. be retained, except the orthography of the word, which I would alter to Kedron, in accordance with the prevailing custom of the present day.—Penn.

^d See ch. 2 : 12, N. z.

it is needless to say, is not the more probable interpretation of the words, *εγειρεσθε, αγωμεν εντευθειν*, and rests upon mere conjecture.—2. Others suppose, that, on arising, as above, they immediately left the house, and that chapters 15, 16, and 17, were spoken on the way, as they traveled leisurely along, over the brook, and towards the garden. (Grotius, Schoettgen, Rosenm., Luther, Aret., Wetst., Lange, and others.) To this view two principal objections have been made.—1) That it is unnatural to suppose, that words so solemn and private in their character were spoken in the streets, or on the highway, where, doubtless, there were many strangers passing to and from the festival. (Dodd, Blo., and others.) To this it may be replied, that the difficulty is, perhaps, imaginary. It is very probable that there were private walks about Jerusalem, leading from the city in every direction, where those who wished to converse privately had ample opportunity for so doing ; and it by no means follows from the supposition that they immediately went out towards the garden of Gethsemane, that they traveled by the highway. On the other hand, it is at least *natural* to suppose, that the illustrations drawn from the vine, and the branches, ch. 15 : 1-6, were suggested by the actual presence of a vine before their eyes, while walking along : *q. d.* "See that vine ! with what care the husbandman prunes it, and how abundantly its fruitfulness repays his labor ! And see those withered branches, that have been cut off as useless, and are even now being gathered together, to be burned up ! Now I am the true vine, and my Father is the husbandman," &c.—2) It is objected to this view, that the words of the verse now under consideration, *Ταυτα ειπων ο Ιησους εξηλθε, κ. τ. λ.*, positively preclude this interpretation. (Knapp.) This objection rests upon the assumption that *ταυτα ειπων* means, "when he had spoken these things : " or, that the *speaking* was finished, before the *going out* was begun. Now, although I am not aware that any critic has hitherto disputed the correctness of this assumption, yet is it not well worth while to inquire, whether the laws of

language render any such strict interpretation of these words necessary ? *Ειπων* and *εξηλθε* are both aorists ; and the distinguishing peculiarity of this tense is, *its indefiniteness*. And though, in expressions like the one at present under consideration, where an aorist participle depends upon a finite verb in the same tense, the action described by the former is, more frequently than otherwise, completed, in whole, or in part, before that described by the latter is begun, yet *this is by no means always the case*. On the contrary, the two actions are frequently *simultaneous*, as will appear from the following facts, gathered from the N. T. usage.

1. When the action of the participle is *identical* with that of the finite verb, or, when the one is included in the other, the two actions are, of course, *simultaneous*.—Examples.—*Αποκριθεις ειπε*, (*εφη, ελεγε*), very common in Matt., Mark, and Luke, but not often used in John. Matt. 3 : 15 ; 4 : 4 ; 8 : 8 ; 11 : 4, 25 ; 12 : 39, 48 ; 13 : 11, 37, &c. Mark, 6 : 37 ; 7 : 6 ; 9 : 12, 17 ; 10 : 3, 5, &c. Luke, 1 : 19, 35, 60 ; 4 : 8, 12 ; 5 : 5, 22, 31 ; 6 : 3 ; 7 : 22, &c.—*Κραζας ειπε*, (*ελεγε*), Mark 5 : 7 ; 9 : 24.—*Φωνησας ειπε*, Luke 16 : 24 ; 23 : 46.—The same remark applies to such expressions as,—*πεμψας ειπε*, Matt. 2 : 8,—*πεισαντες προσεκνησαν*, Matt. 2 : 11,—*ησθαλιαστο . . . σφραγισαντες*, Matt. 27 : 66,—*προσθεεις ειπε*, Luke 19 : 11,—*αφεις . . . ηλθεν*, Matt. 13 : 36,—*εξελθων . . . ανεχωρησεν*, Matt. 15 : 21,—*εφωνησε . . . ειποσα*, ch. 11 : 28, (see below.)—*εποιησεν . . . παταξας*, Acts 7 : 24, and, perhaps, several others.

2. When either the participle or the finite verb, (or both of them,) describes an action that is, in its nature, *continuous*, the two actions, though different from, and independent of, each other, are generally simultaneous, at least in part, even though, at the same time, one of them may, in its *inception*, have priority over the other. Thus, in the expression, *φοβηθησασαι και τρεμουσασαι . . . ηλθεν*, Mark 5 : 33, (*τρεμουσασαι* is probably an aorist,) it is evident that the *fearing*, *trembling*, and *coming* were contemporaneous actions, though, in their

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
2 And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.	2 ἦδαι δὲ καὶ Ἰουδᾶς, ὁ παραδιδούς αὐτὸν, τὸν τόπον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.	2 And Judas also, who betrayed him, knew the place: because Jesus 'often 'met 'there with his disciples.

* See ch. 1 : 15, N. i.

† *Oft-times* is, I think, partially obsolete. At all events, the addition of the syllable, *times*, adds nothing to the meaning of the simple *often*.

‡ *To resort* is not the exact meaning of *συναγεοθαι*. *To be assembled*, is the best general definition; but this, for an ob-

vions reason, is inadmissible in the present instance. *To meet*, in the intransitive sense, is its exact equivalent.—Wesl.—Vulg., Beza, Erasm., Cast., Schott, (*convenerat*); Trem. (*congregatus erat*); Fr. M. (*s'y était assemblé*).

‡ Wesl., Sharpe, Erasm., Schott, Trem., Fr. S.,—M., and others.

inception, these several actions are mentioned in their regular order of succession. So, *φοβηθέντες εθανύμασαν*, Luke 8 : 25, —*κοπιῶσάντες . . . ἐλάβομεν*, Luke 5 : 5,—*εμβλένας . . . ελεγε*, (*λεγει*, *Hist. pres.*) ch. 1 : 36, 43,—*ἐνθρονησάντες ἤλθομεν*, Acts 21 : 1, and, perhaps, other expressions.

3. When the words describe actions different from, and independent of, each other, it appears generally, but not always, from the context, that the action of the participle preceded that of the finite verb, the former being usually finished before the latter was begun. Sometimes, however, even under such circumstances, the context shows that the actions were simultaneous, or contemporaneous. This is the point of especial importance in the case before us. *Εἰπων* and *ἐξήλθε* describe actions different from, and independent of, each other. If the context would warrant it, it would undoubtedly be more in accordance with usage to understand the former as having been finished before the latter was begun. Since, however, this interpretation has been found to be embarrassed, my object now is, to show, that, if the context requires a different understanding of the relations between these two words and the actions represented by them, we are at perfect liberty to suppose them to have been simultaneous. That is, that there is nothing in the letter of this verse forbidding the idea, that he went out with his disciples beyond the brook Kedron; or, as much time was necessarily consumed in both cases, that it was during the delivery of these three chapters that the journey from the city to the garden was accomplished; the whole of both transactions being contemplated, in the bird's-eye view of the historian, as a momentary thing.—1) We have seen above, (in 1,) that the occurrence of two aorists connected together as these are, does not necessarily imply, that either action preceded the other, in point of time.—2) There are cases, I think, entirely similar to this, in which the two actions were evidently simultaneous; that is, there are cases in which an aorist participle is joined with, and depends upon, a finite verb in the same tense, and describes an action different from, and independent of, that described by the finite verb, while the two actions occupied the same moment of time in their performance. The most remarkable of these is, perhaps, Luke 24 : 40, which is peculiarly proper to illustrate the

case in hand, from its verbal similarity. *Καὶ τοῦτο εἰπων ἐπεδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας*. If we compare this with v. 39, *ἴδετε τὰς χεῖρας μου καὶ τοὺς πόδας μου*, there can be no reasonable doubt, but that it was while he was in the act of saying this, that he showed them his hands and his feet. Another somewhat remarkable passage is Matt. 16 : 5, *Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπέλαθον τὸ ἀρτοὺς λαβεῖν*, "And his disciples coming into the [country] beyond, forgot to take loaves." Now it is manifest that they did not forget after they came, but that these two actions were precisely simultaneous. At the very moment of starting out they forgot to take loaves. But besides these illustrative passages, there are several in which, evidently, *εἰπων* (aor.), is used exactly like *λεγων* (pres.), and, apparently, interchangeably with it.—Luke 5 : 13, *ἤψατο αὐτοῦ, εἰπων*, "he touched him, saying," compared with Matt. 8 : 3, *ἤψατο αὐτοῦ ὁ Ἰησοῦς, λεγων*, "Jesus touched him, saying," where in describing the very same actions of the Savior, we have these two words used by different writers, in precisely the same sense, and, as it would appear, interchangeably.—Luke 19 : 29, 30, *ἀπεστείλε δύο τῶν μαθητῶν αὐτοῦ, εἰπων, κ. τ. λ.*, compared with Matt. 21 : 1, 2, *ἀπεστείλε δύο μαθητᾶς, λεγων αὐτοῖς, κ. τ. λ.*—ch. 11 : 28, (see above, in 1,) *ἐγωνησε . . . εἰπονσα, κ. τ. λ.*, compared with Luke 8 : 54, *ἐγωνησε, λεγων, κ. τ. λ.*—ch. 18 : 22, *ἐδωκε . . . εἰπων, κ. τ. λ.*, compared with Matt. 28 : 12, *ἐδωκαν . . . λεγοντες, κ. τ. λ.*—Acts 7 : 35, *ὁρῶν ἠρῆσαντο, εἰποντες, κ. τ. λ.*, compared with Matt. 26 : 70, *ἠρῆσαντο . . . λεγων, κ. τ. λ.*—Acts 21 : 14, *ἠουχασαμεν εἰποντες, κ. τ. λ.*, compared with Acts 11 : 18, *ἠουχασαν . . . λεγοντες, κ. τ. λ.*

From what has been said above, I think, we may safely conclude.—1. That the relation between two, or more actions, as to time, when they are both, or all, expressed by aorists, can only be determined from the context, or the nature of the actions themselves, not from the fact that this tense is employed.—2. That the indefinite rendering with our present participle, (which is, in reality, the nearest approach to the Greek aorist participle that we have,) is preferable to the periphrases of the E. V., both here, and in many other passages, in which the letter of the translation positively fixes the interpretation, which is not true of the letter of the Original.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.</p>	<p>3 ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων.</p>	<p>3 Judas, therefore, taking the band, and officers from the chief priests and Pharisees, cometh thither with torches, and lamps, and weapons.</p>
<p>4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?</p>	<p>4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ζητεῖτε;</p>	<p>4 Jesus, therefore, knowing all things that were coming upon him, going out, said to them, Whom are ye seeking?</p>
<p>5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.</p>	<p>5 Ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι. Εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν.</p>	<p>5 They answered him, Jesus the Nazarene. Jesus saith to them, I am [he]. And Judas also, who betrayed him, was standing with them.</p>
<p>6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.</p>	<p>6 Ὡς οὖν εἶπεν αὐτοῖς, Ὅτι ἐγὼ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί.</p>	<p>6 When, therefore, he said to them, I am [he], they went backward, and fell to the ground.</p>
<p>7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.</p>	<p>7 πάλιν οὖν αὐτοὺς ἐπηρώτησε, Τίνα ζητεῖτε; Οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον.</p>	<p>7 Again, therefore, he asked them, Whom are ye seeking? And they said, Jesus, the Nazarene.</p>
<p>8 Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way:</p>	<p>8 Ἀπεκρίθη ὁ Ἰησοῦς, Εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν.</p>	<p>8 Jesus answered, I told you that I am [he]. If, therefore, ye are seeking me, let these go away:</p>
<p>9 That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.</p>	<p>9 ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, Ὅτι οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.</p>	<p>9 So that the saying might be fulfilled, which he said, I lost no one of those whom thou hast given me.</p>
<p>10 Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.</p>	<p>10 Σίμων οὖν Πέτρος ἔχων μάχαιραν, εἵλκυσεν αὐτήν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δούλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.</p>	<p>10 Simon Peter, therefore, having a sword, drew it, and smote the servant of the high priest, and cut off his right ear. Now the servant's name was Malchus.</p>
<p>11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?</p>	<p>11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιράν σου εἰς τὴν θήκην. τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατήρ, οὐ μὴ πῖω αὐτό;</p>	<p>11 Jesus, therefore, said to Peter, Put thy sword into the sheath: the cup which the Father hath given me, shall I not drink it?</p>

¹ The *γανος* was, literally, a thing giving light; hence torch is a better definition than lantern, which latter is properly a case in which a candle, or lamp, is put for protection.—Dodd, Lampe, Bynæus.

¹ Dodd., Murd.—E. V. generally.

^k E. V., Matt. 2 : 23.—As this is more literal than of Nazareth, and quite as easily understood, I would always adopt it.—Newc. marg., Dodd., Sharpe, Murd., and others.

¹ See ch. 8 : 24, N. v.

^m See ch. 11 : 20, N. t.

ⁿ See ch. 1 : 15, N. g.

^o See Gen. Obs. 6.

^p Almost all editors reject this *σοῦ*. I would, therefore, recommend that *the* be put for *thy*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
12 Then the band, and the captain, and officers of the Jews took Jesus, and bound him,	12 Ἡ οὖν σπεῖρα καὶ ὁ χι- λάρχος καὶ οἱ ὑπηρέται τῶν Ἰου- δαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτὸν,	12 The band, therefore, and the captain, and the officers of the Jews, took Jesus, and bound him,
13 And led him away to Annas first, (for he was father-in-law to Caiaphas, which was the high priest that same year.)	13 καὶ ἀπήγαγον αὐτὸν πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.	13 And led him away to Annas first (for he was father-in-law of Caiaphas, who was high priest that year).
14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.	14 ἦν δὲ Καϊάφας ὁ συμβου- λεύσας τοῖς Ἰουδαίοις, ὅτι συμ- φέρει ἓνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.	14 Now Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should perish for the people.
15 And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus, into the palace of the high priest.	15 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος μα- θητῆς. ὁ δὲ μαθητῆς ἐκείνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισ- ῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως·	15 And Simon Peter was following Jesus; also the other disciple. And that disciple was known to the high priest, and went in with Jesus, into the court of the high priest.
16 But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.	16 ὁ δὲ Πέτρος εἰστήκει πρὸς τῆ θύρα ἔξω. ἐξῆλθεν οὖν ὁ μα- θητῆς ὁ ἄλλος ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον.	16 But Peter was standing at the door without. The other disciple, therefore, who was known to the high priest, went out, and spoke to the door-keeper, and brought in Peter.
17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.	17 λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; Λέγει ἐκείνος, Οὐκ εἰμί.	17 The maid, the door-keeper, therefore, saith to Peter, Art not thou also of this man's disciples? He saith, I am not.
18 And the servants and officers stood there, who had made a fire of coals; (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.	18 Εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακίαν πε- ποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερ- μαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστὼς καὶ θερμαινόμενος.	18 And the servants and the officers were standing, (having made a fire of coals, because it was cold,) and were warming themselves: and Peter was standing with them, and warming himself.

⁹ *Of* is, in this connection, more in accordance with usage than *to*.

^r MSS., *AB*, and a few others, have *αποθανειν*, for *απολεσθαι*; which reading is adopted by Lachm., and is probably the original of the Vulg. and many other Verss., including the E. V.—Upon the whole, I would recommend its adoption, and that the rendering of the E. V. remain unchanged.

^s This change is made for the purpose of avoiding ambiguity, without any supply.

^t According to Rob., this word means here, *the court*, or *quadrangle*, "around which the house itself was built, which served also as a place of waiting for visitors and attendants."

^u Whether the advantage gained by specifying the sex of the door-keeper is of sufficient importance to justify the adoption of a clumsy *periphrasis*, is, I think, questionable; especially since we learn the same fact from the next verse.

^v Though *παιδίσκη* is sometimes applied to a *free woman*, yet it seems not to be used in this sense in the N. T. The strong presumption is, that this young woman who kept the door was a servant of the high priest. Still, as it is not quite certain who she was, or what was her condition, I have adopted the rendering, *maid*, which is just about as ambiguous, in this respect, as the orig. word.—G., Dubois, Penn, Kenr., Murd., Wesl.

^w See ch. 1 : 15, N. i.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
19 The high priest then asked Jesus of his disciples, and of his doctrine.	19 Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ.	19 The high priest, therefore, asked Jesus of his disciples, and of his doctrine.
20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.	20 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παρῥησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.	20 Jesus answered him, I spoke ² publicly to the world; I always taught in the synagogue, and in the temple, ³ where the Jews are always ² coming together; and in secret I said nothing.
21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.	21 Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκούτας, τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ.	21 Why dost thou ask me? Ask those who have heard, what I said to them: behold, THEY know what things I said.
22 And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?	22 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν παρεστηκῶς ἔδωκε ράπισμα τῷ Ἰησοῦ, εἰπὼν, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;	22 Now when he ² said these ² things, one of the officers, standing by, ³ gave Jesus a ⁴ blow, saying, Dost thou answer the high priest so?
23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?	23 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;	23 Jesus answered him, If I spoke evil, ² testify of the evil; but if well, why smitest thou me?
24 (Now Annas had sent him bound unto Caiaphas the high priest.)	24 Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.	24 (⁴ Annas had sent him, having been bound, to Caiaphas, the high priest.)
25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also <i>one</i> of his disciples? He denied <i>it</i> , and said, I am not.	25 Ἦν δὲ Σίμων Πέτρος ἐστῶς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἠρνήσατο ἐκεῖνος, καὶ εἶπεν, Οὐκ εἰμί.	25 And Simon Peter was standing, and warming himself. They said to him, therefore, Art not THOU also of his disciples? HE denied, and said, I am not.
26 One of the servants of the high priest (being <i>his</i> kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?	26 Λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὧν οὐδ' ἀπέκοψε Πέτρος τὸ ὠτίον, Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;	26 One of the servants of the high priest, (being [his] kinsman whose ear Peter cut off,) saith, Did not I see thee in the garden with him?

² See ch. 7 : 4, N. f.

³ The literal meaning of *συνερχομαι* is, *to come together*. Certainly no departure from this is necessary here.—The change of the verb is sufficient reason for the change of *whither* to *where*.

⁴ See ch. 1 : 15, N. g.

⁵ See ch. 9 : 6, N. e.

⁶ This is perfectly literal, while the E. V. is not only peri-

phrastic, but, perhaps, a little more definite, as to the manner of the blow, than the Orig.—Wesl., Sharpe, R., Dubois, Keur.

⁷ See ch. 1 : 7, N. k.

⁸ There is nothing in the text from which this revision is made corresponding to the *now* of the E. V. The Text. Rec., Lachm., and Hahn, supply *οὖν*. Others supply *δε*, or *καὶ*. Perhaps, in the great uncertainty that exists, it would be wise to leave the E. V. unchanged.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
27 Peter then denied again : and immediately the cock crew.	27 Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.	27 Again, therefore, Peter denied, and immediately the cock crew.
28 Then led they Jesus from Caiaphas unto the hall of judgment : and it was early ; and they themselves went not into the judgment-hall, lest they should be defiled ; but that they might eat the passover.	28 ἈΓΟΥΣΙΝ οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον. ἦν δὲ πρωΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα.	28 They lead Jesus, therefore, from Caiaphas into the palace. And it was early ; and they themselves went not into the palace, so that they might not be defiled ; but that they might eat the Passover.
29 Pilate then went out unto them, and said, What accusation bring ye against this man ?	29 ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου ;	29 Pilate, therefore, went out to them, and said, What accusation do ye bring against this man ?
30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.	30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.	30 They answered, and said to him, If he were not an evil-doer, we would not have delivered him up to thee.
31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death :	31 Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν οὐδένα·	31 Pilate, therefore, said to them, Take ye him, and judge him, according to your law. The Jews, therefore, said to him, It is not lawful for us to kill any one :
32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.	32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.	32 That the saying of Jesus might be fulfilled, which he spake, signifying by what death he was about to die.
33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews ?	33 Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων ;	33 Pilate, therefore, entered into the palace again, and called Jesus, and said to him, Art thou the King of the Jews ?
34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me ?	34 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ ;	34 Jesus answered him, Dost thou say this from thyself, or did others tell thee of me ?
35 Pilate answered, Am I a Jew ? Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done ?	35 Ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι ; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας ;	35 Pilate answered, Am I a Jew ? Thine own nation, and the chief priests, delivered thee to me : what didst thou do ?
36 Jesus answered, My king-	36 Ἀπεκρίθη ὁ Ἰησοῦς, Ἡ	36 Jesus answered, My king-

* E. V. mar., (*Pilate's house*).—See Rob. Lex. art. *Πραιτωριον*.—R., Wesl.

† See ch. 1 : 7, N. k, and ch. 3 : 20, N. k.

‡ I prefer *evil-doer* to *malefactor*, because it is pure English, and better understood.—T., C., G.

^b See N. c, ch. 5 : 16.

¹ See ch. 12 : 33, N. k.

¹ See N. c, ch. 4 : 47.

^k See ch. 7 : 17, N. a.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>dom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.</p>	<p>βασιλεία ἢ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἢ ἐμὴ, οἱ ὑπηρεταὶ ἂν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἢ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.</p>	<p>dom is not of this world: if my kingdom were of this world, my officers would fight, so that I might not be delivered to the Jews: but now is my kingdom not from hence.</p>
<p>37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.</p>	<p>37 Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ; Ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις ὅτι βασιλεὺς εἰμι ἐγώ. ἐγὼ εἰς τοῦτο γενένημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.</p>	<p>37 Pilate, therefore, said to him, Art thou not a king, then? Jesus answered, Thou sayest that I am a king. For this have I been born, and for this am I come into the world, that I may testify to the truth. Every one that is of the truth, heareth my voice.</p>
<p>38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.</p>	<p>38 Λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστὶν ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.</p>	<p>38 Pilate saith to him, What is truth? And, saying this, he went out again to the Jews, and saith to them, I find no fault in him.</p>
<p>39 But ye have a custom that I should release unto you one at the passover: will ye therefore, that I release unto you the King of the Jews?</p>	<p>39 ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων;</p>	<p>39 But ye have a custom that I release to you one during the Passover. Do ye, therefore, wish that I release to you the king of the Jews?</p>
<p>40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.</p>	<p>40 Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραββᾶς ληστής.</p>	<p>40 Again, therefore, they all cried, saying, Not him, but Barabbas. Now Barabbas was a robber.</p>
CHAP. XIX.	CHAP. XIX.	CHAP. XIX.
<p>THEN Pilate therefore took Jesus, and scourged <i>him</i>.</p>	<p>Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε.</p>	<p>THEN Pilate, therefore, took, and scourged Jesus.</p>

¹ E. V. generally.—As it is certain that Jesus nowhere else applies this term to his disciples, it is probable that this is his meaning here, "If my kingdom were of this world, then would I, like other kings of this world, have officers under me, who would zealously fight in defense of my rights," &c.

^m Οὐκοῦν = *nonne ergo*.—This form of question anticipates an affirmative answer. (Rob.)—See Kuhn., § 325, Rem. 7.

ⁿ *For this [purpose]* is the literal rendering of εἰς τοῦτο.—Newe. (*For this cause*.)

^o See ch. 1 : 7, N. k.

^p See v. 1, N. a, above.

^q The Passover was a festival of several days' duration, and, it would seem, the custom alluded to permitted the release to take place at any time during the feast. For this reason I prefer *during*, to *at*, for the translation of εἰς.—See ch. 2 : 23, N. q.

^r See ch. 1 : 43, N. y.

^s See Gen. Obs. 3, and ch. 1 : 2, N. c.

^t See ch. 5 : 21, N. h.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
2 And the soldiers platted a crown of thorns, and put <i>it</i> on his head, and they put on him a purple robe.	2 καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν,	2 And the soldiers, plating a crown of thorns, put [it] on his head; and they put on him a purple robe,
3 And said, Hail, King of the Jews! and they smote him with their hands.	3 καὶ ἔλεγον, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ραπίσματα.	3 ^{aa} And said, Hail, King of the Jews! And they ^b were giving him ^b blows.
4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.	4 Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω.	4 Pilate, therefore, went out again, and saith to them, Behold, I bring him out to you, that ye may know that I find no fault in him.
5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!	5 Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον· καὶ λέγει αὐτοῖς, Ἴδε ὁ ἄνθρωπος.	5 Jesus, therefore, came out, wearing the crown of thorns, and the purple robe. And he saith to them, Behold, the man!
6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.	6 Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκράυγασαν λέγοντες, Σταύρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.	6 When, therefore, the chief priests and the officers saw him, They cried out, saying, Crucify, crucify! ^d Pilate saith to them, Take ye, and crucify him: for I find no fault in him.
7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.	7 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἐαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν.	7 The Jews answered him, WE have a law, and, according to our law, he ought to die, because he made himself the Son of God.
8 When Pilate therefore heard that saying, he was the more afraid;	8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,	8 When, therefore, Pilate heard this saying, he was the more afraid,

^{aa} Lachm. and Tisch. add, at the beginning of this verse, the words, *Καὶ ἤρχοντο πρὸς αὐτὸν*, on what may, I think, be considered good and sufficient authority. (B, Steph., γ. γ. θ., Med. Barb. 2. Wheel. 1. Colb. 1. 8. 9. Mont., in marg., Vulg. Copt., Arab., Aethiop., Augustinus, Cyr., Nonnus, Paris. 8. Lips., Syra Hieros.) (Mill, Meyer, and Birch.) I would, therefore, recommend that these words be inserted at the beginning of this verse, *And they kept coming to him, &c.*; with this note in the margin: Many copies omit, *And they kept coming to him.*

^b See ch. 18 : 22, N. b.

^c See ch. 1 : 43, N. z.

^d Griesb., Scholz, and Lachm., add *αὐτον*, which is most

likely the true reading. I would, therefore, add *him*, after the second *crucify*.

* E. V. generally.—*By* does not express the sense so unequivocally as *according to*.—R., Nary, Kenr., Murd.—Lachm. and Tisch., with two ancient MSS. (BD), and several Verss., including the Vulg., reject *ἡμων*. There is however, hardly good enough authority for this reading.

^f See ch. 4 : 18, N. q.—MSS. ABL, have *των λογων τουτων*, for *τουτον τον λογον*, in v. 13; a reading adopted by Lachm., Tisch., and Alf., favored by Griesb., and approved by Meyer, Camp., and others. I believe there is scarcely any good authority for the reading of the Text. Rec. I would, therefore, recommend that *these words* be substituted for *this saying* in v. 13.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>9 And went again into the judgment-hall, and saith unto Jesus. Whence art thou? But Jesus gave him no answer.</p>	<p>9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ; Ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ.</p>	<p>9 And went again into the palace, and saith to Jesus, Whence art thou? But Jesus gave him no answer.</p>
<p>10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucify thee, and have power to release thee?</p>	<p>10 λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολύσαί σε;</p>	<p>10 Pilate, therefore, saith to him, Dost thou not speak to me? Knowest thou not that I have power to crucify thee, and have power to release thee?</p>
<p>11 Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.</p>	<p>11 Ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμῷ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.</p>	<p>11 Jesus answered, Thou wouldst have no power against me, if it had not been given thee from above. Because of this, he who delivered me to thee hath greater sin.</p>
<p>12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend. Whosoever maketh himself a king, speaketh against Cesar.</p>	<p>12 Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολύσαι αὐτόν. οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, Ἐὰν τοῦτον ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλέα αὐτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι.</p>	<p>12 From this [time] Pilate was seeking to release him: but the Jews kept crying out, saying, If thou release him, thou art not a friend of Cesar. Every one that maketh himself a king, speaketh against Cesar.</p>
<p>13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.</p>	<p>13 Ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθόστρωτον, Ἐβραϊστὶ δὲ Γαββαθᾶ.</p>	<p>13 Pilate, therefore, on hearing this saying, brought Jesus out, (and sat down upon the judgment seat,) into a place called The Pavement (but, in Hebrew, Gabbatha).</p>
<p>14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!</p>	<p>14 ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὡσεὶ ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε ὁ βασιλεὺς ὑμῶν.</p>	<p>14 And it was the Preparation of the Passover, and about the sixth hour: and he saith to the Jews, Behold your King!</p>
<p>15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them,</p>	<p>15 Οἱ δὲ ἐκραύγασαν, Ἄρον, ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα</p>	<p>15 But they cried out, Away, away, crucify him! Pilate saith to them, Shall I crucify</p>

^f See ch. 18 : 28, N. e.

^h See ch. 3 : 3, N. g.

ⁱ E. V. ch. 6 : 66, (from that time); also Penn; Murd. (for this reason); Sharpe (from this).—Dodd.—See ch. 4 : 18, N. q.

^j E. V., generally, in this connection. See Matt. 27 : 15, 17, 21, 26. Mark 15 : 6, 9, 11, 15. Luke 23 : 16, 17, 18, 20, 25. Also, the immediate context, and ch. 18 : 39.

^k See ch. 1 : 2, N. c.

^l See ch. 3 : 15, N. b.

^m This *eis*, like that in ch. 9 : 7, (see N. h, in that place.)

depends, I think, not on the nearer (*εκαθισεν*), but on the more remote verb (*ηγαγεν*). I have, therefore, enclosed the intervening matter in a parenthesis, conceiving it to be really parenthetical. Should the proposed version, however, seem too harsh, I would recommend a transposition, so that it might read thus: "brought Jesus out into a place called The Pavement, (but, in Hebrew, Gabbatha,) and sat down upon the judgment-seat."

ⁿ As there is no object after *αρον*, I prefer to understand it as a mere exclamation, (like *ιδε*, *αγε*, &c.,) equivalent to the English, *away!*—Newc. (*destroy him*); Sharpe (*take him*); others, generally, as E. V. Wesl. italicises *with him*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
Shall I crucify your King? The chief priests answered, We have no king but Cesar.	ὕμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.	your King? The chief priests answered, We have no king, except Cesar.
16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led <i>him</i> away.	16 Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ. Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον·	16 Then, therefore, he delivered him to them, ^p that he might be crucified. And they took Jesus, ^{pp} and led [him] away.
17 And he bearing his cross went forth into a place called <i>the place</i> of a skull, which is called in the Hebrew, Golgotha:	17 καὶ βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθά·	17 And, bearing his cross, he went ^c out into ^q what is called, the Place of a Skull, which ^r means, in Hebrew, Golgotha;
18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.	18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.	18 Where they crucified him, and two others with him, ^o one on ^e each side, and Jesus in the midst.
19 And Pilate wrote a title, and put <i>it</i> on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.	19 Ἐγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένος, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.	19 And Pilate also wrote a Title, and put [it] upon the cross: and ^q it had been written, JESUS, ^r THE ^r NAZARENE, THE KING OF THE JEWS.
20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.	20 Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τῆς πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένος Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ.	20 This Title, therefore, many of the Jews read, ^v because the place where Jesus was crucified was ^w near the city, and it had been written, in Hebrew, in Greek, in Latin.
21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.	21 ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφει, Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε, Βασιλεὺς εἰμι τῶν Ἰουδαίων.	21 The chief priests of the Jews, therefore, said to Pilate, Do not write, The King of the Jews, but, That ^h he said, I am King of the Jews.
22 Pilate answered, What I have written, I have written.	22 Ἀπεκρίθη ὁ Πιλάτος, Ὁ γέγραφα, γέγραφα.	22 Pilate answered, What I have written, I have written.
23 Then the soldiers, when	23 Οἱ οὖν στρατιῶται, ὅτε	23 The soldiers, therefore,

^p See ch. 1 : 7, N. k.

^{pp} Lachm. and Tisch., with MSS. *BLX.* and several ancient Verss., omit *καὶ ἀπήγαγον*. Still, there is scarcely sufficient authority for rejecting these words. I would, however, recommend that this note appear in the margin: Some copies omit, *and led [him] away*.

^q I have adopted this form of expression, in order to avoid the repetition of the word *place*.

^r See ch. 1 : 38, N. l.

^v *Each* is undoubtedly to be preferred to *either*, which is obsolete in this sense. The change of collocation, too, is required by the present usages of our language.

^w It is needless to say that this rendering is entirely literal, which the E. V. is far from being.

^x See ch. 18 : 5, N. k.

^y See ch. 1 : 15, N. i.

^z See ch. 2 : 13, N. c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also <i>his</i> coat: now the coat was without seam, woven from the top throughout.</p>	<p>ἔσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἄρραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.</p>	<p>when they crucified Jesus, took his garments, and made four parts, to [*]each soldier a part; also the coat. Now the coat was without seam, woven from the top throughout.</p>
<p>24 They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.</p>	<p>24 εἶπον οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνας ἔσται ἵνα ἡ γραφὴ πληρωθῇ ἣ λέγουσα, Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.</p>	<p>24 They said, therefore, one to another, Let us not [*]tear it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They ^{**}divided my [†]garments among [‡]themselves, and [§]upon my raiment they cast a lot. The soldiers, therefore, did these things.</p>
<p>25 Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.</p>	<p>25 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνή.</p>	<p>25 Now there were standing by the cross of Jesus, his mother, and his mother's sister, Mary, the [[†]wife] of Clopas, and Mary Magdalene.</p>

* Nary, Penn, Sharpe, Murd.—*Every* is a little too *dis-tributive*, in this connection.—For *tear*, see ch. 21 : 11, N. z.

** *To part* is not so accurate and unambiguous at the present day as *to divide*.—Newc., Penn, Murd.

† E. V., ch. 13 : 4, 12 ; v. 23, above, and often elsewhere.—R., Newc., Wesl., Nary, Penn, Kenr., Murd., Sharpe.

‡ See ch. 5 : 42, N. b.

§ The Orig. is *επι*, not *περι*, as in the preceding clause.—E. V., generally.—R., Nary, Murd., Fr. S.—G., Trem., Beza, Lus., Dt., Germ., De W., and others.—W., T., G., Kenr., (*on*) ; Vulg., Erasm., (*in*).

|| This word seems to be general in its signification, although the *χιτων* only was the subject of the casting of lots, which was the burden of this part of the prophecy ; and T., C., and G., have accordingly, *coat*, for the translation of this word. We should bear in mind, however, that a prophecy is often couched in general terms, while the fulfillment of the prediction is quite specific and restricted.—I prefer *raiment* to *vesture*, because the former is in common use at the present day, while the latter is not.—Rob.

¶ The phrase, *Μαρια ἡ τοῦ Κλωπα*, is evidently elliptical, and conveys an idea of some relationship, either of blood, or affinity, existing between the persons named. But, as to the precise nature of this relationship, nothing definite can, as far as I can discover, be inferred from the phrase itself, in itself considered. Mary and Clopas were of opposite sexes ; hence it is plain, that, in the absence of all evidence touching the matter, she may have been either his *mother*, (*μητηρ*.) his *wife*, (*γυνη*.) his *sister*, (*αδελφη*.) or his *daughter*, (*θυγατηρ*.)

It is equally plain that Mary could have sustained only one of these several relations to Clopas. But which one? To all such questions there are three legitimate sources of solution:—1. *Analogy*.—2. *The immediate context*.—3. *Passages found elsewhere, that are evidently parallel*.—The proof from analogy, though, under certain circumstances, it may be satisfactory, is seldom, if ever, absolutely certain ; while that from the immediate context, and from passages evidently parallel, if it exist at all, will generally amount to demonstration. Another source of proof too often resorted to by critics, in the examination of this, and kindred questions, is *conjecture* ; but, however curiosity may be gratified by proofs drawn from such a source, perhaps nothing could be less entitled to our serious regard. As to the first source of proof above mentioned, I can not discover that any definite information can, in this instance, be derived from *analogy*. This will appear from the following facts: In the expression, *Ιουδαν Ιακωβου*, Luke 6 : 16, the evidently parallel passage, Judas, 1, would authorize the supply of *αδελφου*. In the phrase, *Εμμορ του Συχημ*, Acts 7 : 16, we are, according to the parallel passage in the Septuagint, to supply *πατρος*. In the phrase, *Μενελεων του της Λακεδαιμονιας γυναικος*, Chariton. p. 44, (Bos.) history authorizes the supply of *ανδρα*. In the expression, *Μαρια Ιακωβου*, Luke 24 : 10, the evidently parallel passages, Matt. 27 : 56, and Mark 15 : 40, authorize the supply of *μητηρ*. In the phrase, *της του Ουριου*, Matt. 1 : 6, history authorizes the supply of *γυναικος*. In the phrase, *Ιακωβου τον του Ζεβεδαιου*, (*οι του Ζεβεδαιου*.) the facts of history, Mark 10 : 35, authorize the supply of *υιου*, (*τιου*.) In the phrase, *Ιηγειειων την Αγαμεμνονος*, Herodotus, L. IV. c. 103, (Bos.)

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!	26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ἐν ἡγάπα, λέγει τῇ μητρὶ αὐτοῦ, Ἰῦναι, ἰδοὺ ὁ υἱός σου.	26 Jesus, therefore, seeing his mother, and the disciple standing by, whom he loved, saith to his mother, Woman, behold thy son!

history authorizes the supply of *θυγατέρα*. And since the supply of *ἀδελγος* is a thing considered beyond dispute, that of *ἀδελφή*, which is found in classical authors, according to Fischer, as quoted by the editor of *Bos, Ellips. Græc.*, could hardly be objected to. It is, therefore plain that, as far as analogy goes, nothing definite can be known, as to the nature of this relationship. This Mary *may* have been, as we have learned already from the nature of the case, either the *wife*, *mother*, *sister*, or *daughter*, of Clopas. As to the second source of proof mentioned, *the immediate context*, it is very plain, that no light is by it thrown upon this question, since this is the only allusion, by this Evangelist, to either of these persons. As to the third, and only remaining source of proof, that from *passages evidently parallel*, (in which I would include all historical references to persons whose identity with these, or either of them, is beyond reasonable doubt,) I have not been able to obtain a satisfactory solution therefrom. There are, I believe, but two passages that are properly parallel with this: Matt. 27 : 55, 56, "Now there were many women there, beholding from afar, who followed Jesus from Galilee, ministering to him; among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee." Mark 15 : 40, "Now there were also women beholding from afar, among whom was both Mary Magdalene, and Mary the mother of James the Little and Joses, and Salome." I have cited these as parallel passages, though in them the women are represented as "beholding from afar," while John represents those of whom he speaks as "standing by the cross of Jesus." This apparent discrepancy is easily removed by supposing, (which is very natural,) that the writers refer to different times, during the progress of the crucifixion, which lasted some hours. It is generally assumed, that Mary the mother of James the Little and Joses, and Mary the [wife] of Clopas, were the same person; but of this there is not, so far as I can see, the slightest evidence.—1. The phrase, *ἡ του Ιακωβου και Ιωση*, was added to the name *Μαρια*, (which appears to have been very common in that day,) for the purpose of distinguishing this Mary from all others. The same may be presumed to be true of the other descriptive phrase, *ἡ του Κλωπα*. If, then, John had wished to designate Mary the mother of James and Joses, the fair presumption is, that he would have described her as the other three Evangelists have done, and not by a new designation. This, I say, is the fair presumption, and it can not be set aside, unless by positive testimony to the contrary, which is certainly not found in these passages. During the earlier part of the crucifixion, Mary Magdalene, Mary the mother of James (the Little) and Joses, the mother of the

sons of Zebedee, and Salome, (according to Matt. and Mark.) *with many others*, were standing "beholding from afar." At a later period, one of these, Mary Magdalene, together with three others, Mary, the wife of Joseph, and mother of our Lord, a sister of hers, whose name is not recorded, and this Mary who was a near relation of Clopas, were, (according to John), "standing by the cross of Jesus." Perhaps his mother, his mother's sister, and this Mary, were among the "many women," referred to by Matt., but not mentioned by name. At all events, I think no candid person can object to the view above given. One point, hinted at above, can not be too much insisted upon: That where we find different names, or personal designations, we are bound to assume that they are the names or designations of different individuals, *unless we have positive evidence to the contrary*. But it is said that Mary the mother of James and Joses was a sister of Mary the wife of Joseph; and that this Mary related to Clopas was also her sister; whence it is inferred that they were one and the same person. To this I reply, that it is nowhere said in the Scriptures that either of these women was a sister of Mary the mother of our Lord. To say that *Μαρια*, in the passage under consideration, is put by apposition with *ἀδελφή*, is to assume that of which there is not the shadow of proof. I admit that the text will bear this construction; but he must be a mere tyro in philology who does not know that it will also bear another equally well—that it is quite as likely that John is enumerating four different individuals, as three, grouping them together *in pairs*, as is often done by the sacred writers. (See Luke 6 : 14-16. Matt. 10 : 2-4.) That the latter construction is the true one, is rendered probable from the fact, that, in the other case, the collocation would be likely to be this, *και Μ. ἡ του Κ. ἡ ἀδελφή της μητρος αυτου*. That neither of these Marys was a sister of our Lord's mother, is pretty evident from the fact, that, for an obvious reason, it was never common for two sisters, (or brothers,) to bear the same name. As to Mary the mother of James and Joses, there is not a single passage that will even bear such an interpretation as will show that she was a sister of our Lord's mother. But even supposing that these two Marys were one and the same person, where is the evidence that she was the *wife* of Clopas? May she not have been his *sister*, or his *mother*, or his *daughter*? The proof offered on this point, presents one of the most remarkable specimens of logic ever exhibited.—1. It is assumed, that James the son of Mary, James the [son] of Alphaeus, and James the Lord's brother, were all one and the same person; whence it is inferred, that Mary was the wife of Alphaeus, and sister of the Lord's mother, while James the Lord's brother was no more, after all, than his cousin. The proof of this

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own <i>home</i> .	27 Ἐἶτα λέγει τῷ μαθητῇ, Ἴδου ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.	27 "Afterward he saith to the disciple, Behold thy mother! And from that hour "the disciple took her to his own."
28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.	28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ.	28 After this, Jesus, knowing that all things had now been "finished, that the Scripture might be fulfilled, saith, I thirst.
29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put	29 Σκεῦος οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ, πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέν-	29 There was, therefore, a vessel "standing, full of vinegar: and they, filling a sponge with

* See ch. 13 : 5, N. d.

† See ch. 1 : 8, N. o.

‡ See ch. 1 : 11, N. r.—E. V., ch. 1 : 11 ; 16 : 32.

§ E. V., v. 30, below, and often elsewhere. This is the primary meaning of the word; and I would always so translate it, when used in this sense.

¶ See ch. 2 : 6, N. g.

assumption may be said to hang entirely upon one item of evidence: Paul calls James the Lord's brother, an apostle, Gal. 1 : 19; but James the [son] of Alpheus was the only James, besides James the brother of John, and son of Zebedee, among the twelve apostles. This is supposed to prove at least the identity of James the Lord's brother, and James the [son] of Alpheus. I know of no means by which it is attempted to prove the identity of James the son of Mary with either of the others, unless by assuming that this Mary's two sons, James and Joses, were identical with the James and Joses, who, with Judas and Simon, are styled the *brothers* of the Lord. My reply to this whole assumption may be summed up in two points.—1) James the Lord's brother is not said to have been one of the original Twelve; and that he was not, is, at least, probable from the fact, that, in the earlier part of our Lord's ministry, even his brothers did not believe on him. (See ch. 7 : 5, N. d.) He may have been an apostle, notwithstanding, at the time that Paul referred to, three years after his own conversion. Neither Matthias, nor Paul himself, nor Barnabas, were of the original Twelve; yet these were all apostles.—2) There is no good evidence that *αδελφος* ever means properly cousin. True, this fact has been tacitly admitted, on the authority of Alf., in the note above cited, as there was then no particular occasion to call it in question. But those passages from the Septuagint which alone are relied upon to sustain this interpretation, are quite different, philologically, from those in which mention is made of the Lord's brothers. (Matt. 13 : 55. Mark 6 : 3.) Besides, we have seen above, that there is no Scriptural evidence that this, or any other Mary was a sister of the Lord's mother; consequently, there can be no evidence that *her* sons, James and Joses, were even cousins of our Lord. But, supposing that this Mary was the mother of James the [son] of Alpheus, it is not yet proved that she was the *wife* of Alpheus; for, it will be observed, that the word *son*, in that connection, is sup-

plied by the translators, and it is precisely as difficult to show that James was the *son* of Alpheus, as that Mary was the *wife* of Clopas. He *may* have been his *father*, or *brother*, for aught the Scriptures teach on the subject. Much less does it follow, from the above supposition, that Mary was the *wife* of Clopas.—2. It is assumed, that Clopas and Alpheus were one and the same person. This assumption is so destitute of all foundation, other than *conjecture*, that I should not mention it at all, had it not obtained the sanction of several respectable names.

The following conclusions have been deliberately adopted, after a careful review of the evidences of Scripture on the points above treated:

1. There are at least six Marys spoken of by the sacred writers:—1) Mary the Lord's mother.—2) Mary Magdalene.—3) Mary the mother of James and Joses.—4) Mary the sister of Lazarus and Martha.—5) Mary related to Clopas.—6) Mary the mother of John Mark. (Acts 12 : 12.)—The Mary mentioned by Paul, Rom. 16 : 6, *may* have been one of these, who had removed to Rome.

2. There are at least four Jameses spoken of in the Scriptures:—1) James the son of Zebedee.—2) James the Little.—3) James related to Alpheus.—4) James the Lord's brother.—The writer of the Epistle of James was, probably, either one or the other of the last two named.

3. It is impossible now to determine the precise relation between Mary and Clopas, between James and Alpheus, and between Judas Iscariot and Simon; and, perhaps, in a few other similar cases, the same difficulty may exist.

While, then, I retain in the text the word *wife*, (as I have also retained the word *son*, in ch. 6 : 7 ; 12 : 4 ; 13 : 2, 26.) because I do not know what other word would convey the true sense better, I would, at the same time, suggest that, in order to preserve the ambiguity of the Orig., it *might* be better to write, "Clopas's Mary," "Simon's Judas Iscariot," &c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
it upon hyssop, and put it to his mouth.	τες, προσήνεγκαν αὐτοῦ τῷ στόματι.	vinegar, and putting [it] upon hyssop, ^b brought [it] to his mouth.
30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.	30 ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε, Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.	30 When, therefore, Jesus received the vinegar, he said, It hath been finished! And, bowing the head, he ^c yielded up the ^d spirit.
31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.	31 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν· ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου· ἠρώτησαν τὸν Πιλάτον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.	31 The Jews, therefore, that the bodies might not ^e remain upon the cross during the Sabbath, ^f since it was the Preparation (for that Sabbath-day was a ^g great one), ^h asked of Pilate, that their legs might be broken, and they might be taken away.
32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.	32 ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ.	32 The soldiers, therefore, came, and did, ⁱ indeed, break the legs of the first, and of the other who was crucified with him:
33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:	33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη.	33 But, on coming to Jesus, when they saw that he ^j had already ^k died, they did not break his legs:
34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.	34 ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξέε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ.	34 But one of the soldiers with a spear pierced his side, and ^l immediately there came out blood and water:
35 And he that saw it, bare record, and his record is true: and he knoweth that he said true, that ye might believe.	35 καὶ ὁ ἑωρακὸς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, κάκεινος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε.	35 And he who hath seen hath ^m testified, and his ⁿ testimony is true; and he knoweth that he is saying true ^o things, so that ye may believe.
36 For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.	36 ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ, Ὅστοῦν οὐ συντριβήσεται αὐτοῦ.	36 For these things were done, that the Scripture might be fulfilled, A bone of him shall not be broken.
37 And again another scripture	37 Καὶ πάλιν ἑτέρα γραφὴ	37 And again another Scrip-

^b I use this word, not only because it is more literal than *put*, but in order to avoid the repetition of the latter word, and the consequent confusion, to the mind of the Eng. reader.

^l Perhaps no apology is needed for this change. I have endeavored to select, from a variety of forms of expression, that which would be, at the same time, elegant, and as literal as possible.—Newe., Penn, Murd.

¹ See ch. 7 : 39, N. h.—Penn (*breath*).

^k See ch. 1 : 33, N. z.

¹ See ch. 2 : 23, N. q.

^m See ch. 13 : 29, N. e.

ⁿ This is the literal meaning of the adjective.—W., R., Newe., Wesl., Nary, Penn, Kenr., Murd.—Most of the translators, who aim to be literal, repeat the word *day*, as Murd.; but I see no necessity for this.

^o See ch. 4 : 31, N. d.

^p See ch. 16 : 9, N. m.

^q See ch. 12 : 1, N. a.

^r See ch. 13 : 32, N. i.

^s See ch. 1 : 7, N. j.

^t *Saith true* is not, at the present day, good English. *True things* is according to prevailing usage in similar cases.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
saith, They shall look on him whom they pierced.	λέγει, "Ὄψονται εἰς ὃν ἐξεκέντησαν.	ture saith, They shall look on <i>him</i> whom they pierced.
38 And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave <i>him</i> leave. He came therefore and took the body of Jesus.	38 ΜΕΤΑ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ.	38 Now after "these things Joseph, "the one of Arimathea (being a disciple of Jesus, but secretly, because of the fear of the Jews), "asked of Pilate, that he might take away the body of Jesus. And Pilate gave leave. He came, therefore, and took away the body "of Jesus.
39 And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pounds <i>weight</i> .	39 ἦλθε δὲ καὶ Νικόδημος ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡσεὶ λίτρας ἑκατόν.	39 And Nicodemus came also (who at first came to "Jesus by night), bringing a mixture of myrrh and aloes, about a hundred pounds.
40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.	40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν.	40 Therefore, they took the body of Jesus, and "bound it "with linen "cloths, with the spices, as "the Jews "have a "custom to "embalm.
41 Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.	41 ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη.	41 Now in the place where he was crucified was a garden, and in the garden a new "tomb, in which no one was yet laid.
42 There laid they Jesus therefore, because of the Jews' preparation-day; for the sepulchre was nigh at hand.	42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.	42 There, therefore, "on account of the Preparation of the Jews, "because the "tomb was "near, they laid Jesus.
CHAP. XX.	CHAP. XX.	CHAP. XX.
THE first <i>day</i> of the week cometh Mary Magdalene early, when	Τῆ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται	Now the first [day] of the week Mary Magdalene cometh early, "it

^a See ch. 5 : 1, N. a.

^v See ch. 1 : 45, N. c.

^w Lachm. and Tisch. have *αυτου*, for *του Ιησου*, in v. 38, and *αυτων*, for *του Ιησου*, in v. 39; but, though the authorities are some of them very ancient, they are hardly numerous enough to justify the adoption of these readings.

^x E. V. almost always. This is the only place where this word is rendered to *wind*, in the Common Version.—R., Dubois, Kenr.—Wesl. (*wrapped*).

^y There can be no reasonable doubt but that *οθονίοις* is here the dative of the *means*, or *instrument*, and, therefore, *with* is the proper preposition to introduce it. *With* is, besides, more proper, after *bound*, than *in*.—I change the spelling of *clothes*, to *cloths*, according to the established usages of the present day.

^z Literally, *as custom is to the Jews. As the Jews have a custom*, is much more literal than the E. V., and quite as elegant.

^a E. V. generally.—Penn, Murd.

^b Newc., Kenr., *marg.*—See ch. 12 : 7, N. h.—"*Ἐνταφιάζειν* est in Græcis, quod potius denotat *funerare aut aromatibus condire*" (Drusius). "*Ἐνταφιάζειν est preparare ad sepulturam*" (Grotius).—Schleus., Rob., and others. There can be no reasonable doubt, but that this word means, *to prepare for burial*; and the circumstances show that this was generally by *embalming the body*.

^c See ch. 5 : 28, N. p.

^d This change is made for the sake of euphony, *i. e.* to avoid the repetition of the word *because*.

^e See ch. 1 : 15, N. i.

^f See ch. 2 : 13, N. e.

^g Some have supposed that there is considerable discrepancy between the statements of the several Evangelists, in regard to the resurrection of our Lord, and its attendant circum-

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.	πρωῖ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον· καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου.	being yet dark, ^b into the ^c tomb, and seeth the stone ^d having been taken away ^b out of the ^c tomb.

^b See ch. 4 : 8, N. g.—I have not the least doubt that both *εἰς* and *ἐκ*, in this paragraph, have their proper and *primary* meanings, *into*, *out of*, though most, if not all, translators, hitherto, have taken the former in the sense of *προς*, or *επι*, *to*, and the latter in the sense of *απο*, *from*. The other Evangelists, in the parallel passages, use *επι*, when speaking of the approach to the tomb, and *απο*, when speaking of the rolling away of the stone, (except Mark, who has *ἐκ τῆς θύρας*, *out of the door* of the tomb.) How, then, can we account for John's saying that Mary came *into* the tomb, and saw the stone taken away *out of* the tomb? It does not appear that, at that time, she even *looked in*, to see the place where her Lord was laid. How, especially, can we account for his saying, vv. 4, 5, that the other disciple came first *into* the tomb, . . . nevertheless, *he went not in*? To explain these difficulties by alleging that *εἰς* is here = *προς*, or *επι*, and that *ἐκ* = *απο*, is *to cut the knot*, instead of *untying it*. Now, let it be borne in mind, that however *unclassical* the style of this Evangelist may be, he can not justly be charged with using words *at random*, or even in strange and unusual senses. Indeed, I doubt much, if there ever was a writer, who was more scrupulously exact in the choice of his terms, with the view of being clearly understood by his readers. So much so, that the account given by John of the visits of the disciples to the tomb, and, *incidentally*, of the tomb itself, is, by far, the most definite and accurate that has reached us from any source; and it was, doubtless, because the other Evangelists did not aim at *definiteness* of description, or, rather, because they viewed the subject from a greater distance, that they have employed the more general terms, *επι*, and *απο*, where John, aiming at *minuteness* of description, employs the definite terms, *εἰς*, and *ἐκ*. In order to understand this subject satisfactorily, it is important that we should have some correct idea of the structure of this tomb spoken of. Whether that, which has, for the last fifteen hundred years, been shown as "the Holy Sepulchre," is, or is not, the *real* tomb in which the body of our Lord was laid, is, I believe, a disputed point; though, perhaps, a large majority of writers admit the accuracy of the tradition. The

question is of little consequence; for there can be no doubt that this "Holy Sepulchre" is, in its structure, similar to other ancient tombs; and, if it is *not* really the tomb of Joseph, it may be safely taken as a model of it. Of this "Holy Sepulchre" Calmet observes, (*Fragments*, No. CXXXVIII,) "The tomb of our Lord consisted of two chambers, (1) an outer chamber, about 12 or 14 feet wide, and as many deep; (2) an inner chamber, about 12 or 13 feet long, by 6 or 7 broad." To this account of Calmet agree, I believe, almost all writers on this subject; and, indeed, this mode of building tombs is by no means peculiar to the ancients, but is common, in its essential features, at the present day. Without doubt, then, this tomb had two chambers, and in the door of the inner one, which contained the body, according to custom, the stone with the seal was placed. We have now reached the explanation of this seeming difficulty. Mary came *into* the outer chamber, (which is supposed to have been left open, and, at least, was not locked, or sealed,) and saw the stone having been taken away *out of* the tomb, that is, *out of the door* (Mark,) of the inner chamber. So "the other disciple," who outran Peter, came first *into* this outer chamber, and, stooping down, (before the low, narrow door of the inner chamber,) he saw the linens lying; nevertheless, he went not in, that is, he entered not *into* the inner chamber, though he had already come *into* the outer one. Afterward Peter came, and, (being already with John in the outer chamber,) entered *into* the inner chamber, and saw not only what John had seen through the open door, but also the napkin, folded up by itself, and put into a place, where, probably, it could not be seen without passing through the door. Then John also went *into* this inner chamber, and saw, and believed. See *Calmet*, as quoted above. Also, *Calmet's Dict. Art. Sepulchre*.—Jahn's *Bibl. Arch.* §§ 206, 207.

^c See ch. 5 : 28, N. p.

^d The E. V. here is ambiguous. It might be understood that Mary saw and witnessed the very act of taking away the stone, which is a construction the Orig. will not bear at all.

stances. Says Alf, *in loco*,—"I attempt no harmony of the accounts;—I believe all such attempts to be fruitless;—and I see in their failure strong corroboration of the truth of the Evangelical Narratives." Now, while I should be extremely sorry to rob the Evangelical Narratives of any legitimate source of "strong corroboration," yet, believing that their truth will be felt and acknowledged, even though it should be shown that these accounts are in perfect harmony with each other, I do not hesitate to avow the firm conviction, that, between the several narratives of the four Evangelists as far as

they bear upon this question, there is not even the *appearance of discrepancy*. Difficulties there may be, and doubtless are, in the interpretation of certain parts of these narratives; but there are no discrepancies whatever. If, in what follows, I should be charged with having abandoned the province of the translator, and invaded that of the interpreter, I reply, that the thorough discussion of this question has a most important bearing on the translation itself, not only in the passage under consideration, but in other passages supposed to be parallel. Still, I shall not go minutely into the details of this question;

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.</p>	<p>2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.</p>	<p>2 She runneth, therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith to them, They have taken away the Lord out of the tomb, and we know not where they have laid him.</p>

but simply state, in as few words as possible, certain conclusions which I have drawn from the historical records, after a careful examination.

1. There were, at least, five different visits to the tomb, subsequent to the resurrection. We know these visits to have been different,—First, because they are represented to have taken place *at different times*.—Second, because they were attended by *different circumstances*.—1) Mary Magdalene and the other Mary (most probably the mother of James), came to see the tomb, *οψε σαββατων*, just at the close of the Sabbath, (which was, according to the Jewish law, between sunset and dark,) *τη επιφωσκοουση*, as it was beginning to shine, (spoken of the moon and stars, see Luke 23 : 54, Grotius,) towards the first [day] of the week. (See Matt. 28 : 1.) Neither of the other three Evangelists makes any mention of this visit. Some have tried to show that *οψε may* mean *after*, and that *επιφωσκοουση* is here spoken of the *morning twilight*; but the latter supposition is entirely gratuitous, since Luke undoubtedly uses this verb of the *evening twilight*, and, as to the former, the quotations from the classics intended to prove it are by no means satisfactorily to the point; and even if they were, no judicious critic would assign to a word an unusual meaning, on the authority of a half a dozen rare exceptions, unless actually driven to it by the context.—2) The next morning, the first [day] of the week, Mary Magdalene made a second visit to the tomb, *ομοιως ει ονοης*, before day-light, or, while it was still dark. This time she was alone, and came thus early, *probably*, in consequence of her eagerness to ascertain the truth of the resurrection, of which she had vainly tried to persuade the other disciples the evening before. She did not stay long this time; but ran, to tell Peter and John what she had seen. (See the passage under consideration.) No other Evangelist gives any account of this second visit.—3) Peter and John, (see *John's narrative, as above*,) immediately after the arrival of Mary Magdalene with the news of his resurrection, started for the tomb. At what hour they arrived, we are not precisely informed; nor can we say positively whether this visit was contemporaneous with any other, or not; but the strong probability is, that they did not arrive till after day-light, since they looked into the tomb, and saw what it contained, (vv. 5-7); and they probably lingered about the place, till all "the disciples," except Mary Magdalene, were ready to go home again, (see v. 10, below.) This third visit also is recorded only by John.—4) Not long after the departure of Mary Magdalene, as mentioned above, and probably soon after the arrival of Peter and John, *ορθρου*-

βαθεως, in the dusk of the morning, (Luke 24 : 1,) the "women," who had prepared spices and ointments before the previous Sabbath, (Luke 23 : 56,) came to the tomb, bringing those spices, for the purpose of embalming him. Who these *women* were, is not particularly mentioned by Luke. The two Marys were not then with them, as appears from Mark's narrative. (See below.) Luke is the only Evangelist who mentions this visit of the "women."—5) A little later, *ανατειλαντος (ανατελλοντος) ηλιου*, after sunrise (at sunrise,) Mary Magdalene, (who had by this time returned from delivering her message to Peter and John,) made her third visit to the tomb, being accompanied by Mary the mother of James, and Salome. They also brought *their* spices and ointments, and now probably joined the other "women," mentioned by Luke. This was the last visit, of which we have any account, and is recorded only by Mark. Now as it regards these five visits, I think we may safely challenge any one to point out a single discrepancy in the various narratives.

2. The resurrection of our Lord did not, as is commonly supposed, take place on the morning of the first day of the week; but in the evening of the Sabbath, probably, (for the precise moment is nowhere stated,) at the very close of the day of rest, and just before the arrival of the two Marys, who came to see the sepulchre, *οψε σαββατων τη επιφωσκοουση εις μιαν σαββατων*, at the precise point that separated between the last and the first days of the week. *He was risen, when they arrived*; and his resurrection was probably simultaneous with the great earthquake, which had taken place, on their arrival. The Marys were not, as Alf. contends, "*witnesses of the earthquake*;" for *εγενετο, there was, is indefinite past*, as also *απεκλιση*, while *εκαθητο* is *imperfect*; showing that, when the women arrived, the angel, who rolled away the stone, *was sitting upon it*, which implies that the earthquake had already taken place, if, as is admitted, the *σεισμος* "was the sudden opening of the tomb by the descending angel." (Alf.) *Matthew is the only one of the Evangelists who gives us any account of the circumstances immediately attending the resurrection*. No other writer mentions the earthquake; no other brings to view the very angel who rolled away the stone, in the immediately subsequent act of sitting upon it. Mark, in reference to this point, says merely, "And, looking up, they (the women,) see that the stone (*αποκεκλισται, perfect*,) *has (had) been rolled away*." "He, (Jesus,) *was raised, (γγερωθη, aorist*,) he is not here." Luke says, "And they found the stone (*αποκεκλιομενον, perfect*,) *having been rolled away from the tomb*." "He, (Jesus,) is not here,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
3 Peter therefore went forth, and that other disciple, and came to the sepulchre.	3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητῆς, καὶ ἤρχοντο εἰς τὸ μνημεῖον.	3 Peter, therefore, went out, and the other disciple; and they were coming, into the tomb.

(*ἡγεσθη*, *arist*,) he was raised." John merely says, "And she, (Mary Magdalene,) seeth the stone (*ἡρμενον*, *perfect*,) having been taken away." Now compare these statements with that of Matthew: "And behold, there was a great earthquake; for an angel of the Lord, coming down from heaven, approaching, rolled away the stone, and was sitting (*imperfect*.) upon it."

I have already admitted that there may be difficulties in the interpretation of the various parts of these narratives. There are only two of these that I deem it necessary to notice, in this place.

1. Why, it is asked, did Mary say to the angels, on the morning of the first day of the week, (v. 13, below,) "They took away my Lord, and I know not where they laid him," if she had herself seen him alive, after his resurrection, the evening before, as is recorded in Matt. 28: 9? I admit that this is a difficulty; but, as was before remarked, there is here no discrepancy between Matthew and John. It would be easy, indeed, to magnify the difficulty by inquiring further, Why did Mary Magdalene say, "They took away my Lord, and I know not where they laid him," after she had been told, "he was alive"? The "two men," (Luke 24: 5-7,) had said to her, and certain other women, "Why are ye seeking the living with the dead? He is not here, but was raised. Remember how he spoke to you, being yet in Galilee, saying, It is necessary that the Son of man be betrayed into the hands of sinful men, and be crucified." Did she not know from the positive testimony of angels, that he was alive? If I am not mistaken, the solution of this difficulty is not so difficult as might, at first, be imagined. The key is furnished by John, (v. 9, below,) "For they did not yet know the scripture, that he must rise from the dead." Mary Magdalene had, indeed, seen Jesus, the evening before, while returning from her first visit to the tomb; but when she told the circumstance to the other disciples, they did not believe the reality of it, and, no doubt, would have persuaded her that she had merely seen a vision. In fact, according to Matt. 28: 18, even after the eleven disciples, subsequently, had seen and worshipped him in Galilee, *some still doubted*. Now, while we may find it very difficult to understand why the disciples were so slow of heart to understand these things, the fact is incontestible, and, being admitted, accounts for the singular conduct of Mary Magdalene, and, therefore, clears up the proposed difficulty.

2. The supposition that the resurrection took place in the evening of the Sabbath, it is said, renders it impossible that the Lord should have been in the tomb even part of three days. Therefore, the Scriptures could not have been fulfilled in his resurrection at that time. I apprehend that this difficulty is only imaginary; and will reply to it in three particulars. —1) The most definite prophecy on record, in relation to the

time that he was to lie in the grave, is that uttered by himself, Matt. 12: 40, "For as Jonah was in the belly of the sea-monster three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights." Now it is generally held to be incontestable, that our Lord was crucified on the sixth day of the week, (Friday,) and was buried in the evening of the same day. From that time till the morning of the first day, when it is admitted by all he was risen, would be, *at most*, only one day, and a very small portion of another, with two nights; so that the common computation lacks one night, and nearly two days of making the time that he was in the heart of the earth equal to *three days and three nights*, which it should have been, according to the prediction cited above. Now, even supposing that it were the legitimate object of the interpreter, to reconcile history with prophecy, would it be worth while to force upon Matthew's narrative an unnatural construction, for the purpose of postponing the resurrection a few hours, when, after all, we should lack one night and nearly two days of effecting the proposed reconciliation? Or, should we, by this means, succeed in satisfying the less definite predictions, such as, "After three days I will rise again;"—"and the third day rise again;" would there be any real gain, while the most definite and unequivocal of all these predictions would remain unalterably opposed to our interpretation? I take it for granted, that, if language is of any use at all, in conveying ideas, *three days and three nights* include the whole of three diurnal revolutions of our planet. But it is not the business of either historian or interpreter to fulfil prophecy, neither of whom has a right to misrepresent the facts of history for the sake of making them agree with any prediction whatever. I confess, that, on the supposition that the burial of our Lord took place on the evening of the sixth, and his resurrection on the morning of the first day of the week, I find it as impossible to reconcile the facts with the prediction above referred to, as though it were admitted that he rose in the evening of the Sabbath, or seventh day of the week. But—2) There is no evidence that our Lord was crucified on the sixth day of the week. All of the Evangelists agree that the day that followed the crucifixion was *the Sabbath*; but we are nowhere informed that it was the seventh day of the week. We know, from the "commandment," (Lev. 23: 6, 7) that the fifteenth day of the first month was a sabbath of rest, being the first day of unleavened bread, and we also know, that *this* was the fifteenth day of the first month, and, therefore, that it was the first day of unleavened bread; but what day of the week it was, we know not. That Sabbath was *annual*, not *weekly*, and happened sometimes on one, sometimes on another, day of the week; and there is positively no evidence that, in that year, it was coincident with the weekly Sabbath. We have, there-

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
4 So they ran both together : and the other disciple did out-run Peter, and came first to the sepulchre	4 ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητῆς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον,	4 And the two were running together ; and the other disciple ran faster than Peter, and came first ¹ into the ¹ tomb.
5 And he stooping down, and looking in, saw the linen clothes lying ; yet went he not in.	5 καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν.	5 And, stooping down, he seeth the linen cloths lying : ¹ nevertheless, he went not in.
6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie ;	6 ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα,	6 Simon Peter, therefore, cometh following him, and ¹ entered ¹ into the ¹ tomb, and seeth the linen cloths ¹ lying,
7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.	7 καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.	7 And the napkin, that was ¹ upon his head, not lying with the linen cloths, but having been ¹ folded up in a place by itself.
8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.	8 τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητῆς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν ¹	8 Then, therefore, the other disciple also, who came first ¹ into the ¹ tomb, went in, and saw, and believed.
9 For as yet they knew not the scripture, that he must rise again from the dead.	9 οὐδέπω γὰρ ᾗδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.	9 For they did not yet know the Scripture, that he must rise again from the dead.
10 Then the disciples went away again unto their own home.	10 ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.	10 The disciples, therefore, went away ¹ home again.
11 But Mary stood without at the sepulchre weeping : and as she wept she stooped down and looked into the sepulchre,	11 Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω. ὡς οὖν ἔκλαιε, παρέκλυψεν εἰς τὸ μνημεῖον,	11 But Mary was standing by the ¹ tomb weeping without. As she was weeping, therefore, she stooped down into the ¹ tomb,
12 And seeth two angels in	12 καὶ θεωρεῖ δύο ἀγγέλους ἐν	12 And seeth two angels in

^c See ch. 7 : 13, N. s.

^f See ch. 10 : 2, N. e.

^e E. V., v. 5, above. This is literal.

^b This is not *περι*, but *επι*. See ch. 19 : 24, N. z.

¹ *Folded up* is more properly spoken of a napkin, at the

present day, than *wrapped together*, which, to say the least, is ambiguous.

¹ Literally *to themselves*, like the French *chez-soi*. So *παρ' ἑαυτοῦ*, after a verb of motion, means *at home*, as in 1 Cor. 16 : 2.

fore, no historical *data*, furnished by the Evangelists, from which we can determine, whether the resurrection was, or was not, in accordance with the predictions touching that event. Since, however, the Apostle informs us that he arose the third day, "according to the Scriptures," (1 Cor. 15 : 4,) we may conclude that his body was literally *three days and three nights* in the tomb. Taking this, then, as the basis of our calculation, and applying it to Matthew's narrative, we arrive at the conclusion that the body was put into the tomb in the evening of the fourth day of the week, (Wednesday,) while

the following day, (Thursday,) was the Paschal Sabbath, the first day of unleavened bread. This calculation brings us to the same hour of the evening when Luke represents the burial to have taken place ; for it is evident that the disciples hastened with their labor, in order that the body might be put into the tomb before the Sabbath, which (*επιγεωσκε*, *imperfect*,) was *beginning to shine*. (See 1, p. 135.)—3) As to the various traditions in relation to this whole subject, I confess I pay no attention to them, because I consider the scriptural account sufficiently full to explain itself, without their aid.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.	λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.	white sitting, one at the head, and ^k one at the feet, where the body of Jesus had been laid.
13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.	13 καὶ λέγουσιν αὐτῇ ἐκείνοι, Γύναι, τί κλαίεις; Λέγει αὐτοῖς, Ὅτι ἤραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.	13 And they say to her, Woman, why art thou weeping? She saith to them, Because they took away my Lord, and I know not where they laid him.
14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.	14 Καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα· καὶ οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστι.	14 And, ^m saying ^a these things, she turned ^b backward, and seeth Jesus standing, and knew not that it was Jesus.
15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.	15 λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ αὐτόν ἔθηκας· καὶ γὰρ αὐτόν ἀρῶ.	15 Jesus saith to her, Woman, why art thou weeping? Whom art thou seeking? She , supposing ^r that he was the gardener, saith to him, Sir, if thou didst ^c carry him off, tell me where thou didst lay him, and I will take him away.
16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.	16 Λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία. Στραφεῖσα ἐκείνη λέγει αὐτῷ, Ῥαββουνί· ὃ λέγεται, διδάσκαλε.	16 Jesus saith to her, Mary! She , turning, saith to him, ^s Rabboni! which ^t means, ^u Teacher.
17 Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.	17 λέγει αὐτῇ ὁ Ἰησοῦς, Μὴ μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπέ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν.	17 Jesus saith to her, Touch me not; for I have not yet ^v gone up to my Father. But go to my brethren, and say to them, I am ^w going up to my Father, and your Father; ^x even my God, and your God.

^k This is literal, and in strict accordance with the English idiom.

^l Though this verb is, in form, of the imperfect tense, yet, as the lexicographers agree, the present and imperfect of *κειμαι* are used for the perfect and pluperfect of *τιθημι*. The imperfect rendering, *was lying*, is totally inadmissible here, unless we take it in the sense, *used to lie*, which is about the same as *had been laid*.

^m See ch. 18 : 1, N. a.

ⁿ See ch. 5 : 1, N. a.

^o E. V., ch. 18 : 6.—See ch. 6 : 66, N. v.

^p It is very unusual, in translating Greek into English, to use the accusative with the infinitive, when, in the Orig., the finite mood stands with the nominative. There appears to be no necessity for so doing here.—W., T., C., G., R., Nary, Penn, Kenr., Murd.

^q See ch. 12 : 6, N. g.

^r Scholz and Tischendorf insert here *Ἐβραϊστί*. Lachmann puts this word in brackets. I would recommend that *in Hebrew* be inserted in the revision.

^s See ch. 1 : 38, N. l.

^t See ch. 1 : 38, N. m.

^u See ch. 1 : 33, N. w.

^v It is very evident, I think, that *καί* is used here, as frequently elsewhere, in the sense of *even*, for which reason I change the translation to *even*.—The Vulg., with W., T., R., Nary, Kenr., Camp., Germ., Van Ess, De W., Meyer, Schott, and others, omits *καί* altogether. But, as there is no good manuscriptural authority for this omission, and as *καί* is very often used in the sense of *even*, I prefer not to omit it. There can be no doubt but that *and* is improperly used here.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
18 Mary Magdalene came and told the disciples that she had seen the Lord, and <i>that</i> he had spoken these things unto her.	18 Ἐρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι εἶώρακε τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.	18 Mary Magdalene cometh, telling the disciples that she had seen the Lord, and he ^{said} these things to her.
19 Then the same day at evening, being the first <i>day</i> of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace <i>be</i> unto you.	19 Οὔσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταί, συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.	19 ^{When} , therefore, it was evening, ^{that} first day of the week, and the doors having been shut, where the disciples ^{had} been assembled, ^{because} of the fear of the Jews, Jesus came ^{into} the midst, and stood, and saith to them, Peace [be] to you.
20 And when he had so said, he shewed unto them <i>his</i> hands and his side. Then were the disciples glad when they saw the Lord.	20 Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.	20 And, ^{saying} ^{this} , he showed them his hands and side. The disciples, therefore, were glad, seeing the Lord.
21 Then said Jesus to them again, Peace <i>be</i> unto you: as <i>my</i> Father hath sent me, even so send I you.	21 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν, Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.	21 Jesus, therefore, said to them again, Peace [be] to you. As the Father hath sent me, so I send you.
22 And when he had said this, he breathed on <i>them</i> , and saith unto them, Receive ye the Holy Ghost.	22 Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς, Λάβετε Πνεῦμα Ἅγιον.	22 And, ^{saying} this, he breathed on, and saith to them, Receive the Holy ^{Spirit} .
23 Whosoever sins ye remit, they are remitted unto them; and whosoever <i>sins</i> ye retain, they are retained.	23 ἂν τινῶν ἀφήτε τὰς ἀμαρτίας, ἀφίενται αὐτοῖς· ἂν τινῶν κρατήτε, κεκράτηνται.	23 ^{Whoever} sins ye may ^{forgive} , they ^{are} ^{forgiven} them: ^{whoever} ye may retain, they have been retained.
24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.	24 Θωμᾶς δὲ, εἷς ἐκ τῶν δώδεκα ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς.	24 But Thomas, one of the Twelve, ^{the one} called Didymus, was not with them, when Jesus came.
25 The other disciples there-	25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι	25 The other disciples, there-

^v See ch. 1 : 15, N. g.

^z No one will pretend to say that the E. V. of this clause is, even approximatively, literal. I have made it as literal as possible, and I think the revision will be found to be plainer than the E. V.

^y See ch. 1 : 33, N. x.

^z Lachm. and Tisch., with MSS. *ABD*, and a few others, omit *συνηγμένοι*. Griesb. favors the same reading. I would recommend that this note be put in the margin: Some copies have *were*, for *had been assembled*.

^{zz} See ch. 4 : 39, N. t.

^a See ch. 9 : 7, N. h, and ch. 19 : 13, N. m.

^b See ch. 18 : 1, N. a, and ch. 4 : 18, N. q.

^c See ch. 18 : 1, N. a.

^d See ch. 7 : 39, N. h.

^e W., R., Kenr., Sharpe.—Lachm. and Tisch. have *εαν*, for *αν*, in both cases, and *αγειονται*, for *αγιενται*, on the authority of a few MSS. and Chrysostom. Though I do not consider the evidences of the genuineness of these readings by any means satisfactory, yet, as all information on a subject so important, in its theological bearings, as this is, will be interesting to all classes of readers, I would recommend that this note be appended to the revision: Some copies read, *If ye forgive the sins of any, they have been forgiven them: if ye retain [those] of any, they have been retained.*

^f See ch. 1 : 45 N. c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>fore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.</p>	<p>μαθηταί, Ἐωράκαμεν τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.</p>	<p>fore, said to him, We have seen the Lord. But he said to them, ^εIf I do not see in his hands the ^μmark of the nails, and put my finger into the ^μmark of the nails, and ^ιput my hand into his side, I will not believe.</p>
<p>26 And after eight days again his disciples were within, and Thomas with them: <i>then</i> came Jesus, the doors being shut, and stood in the midst, and said, Peace <i>be</i> unto you.</p>	<p>26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν.</p>	<p>26 And after eight days again his disciples were within, and Thomas with them. Jesus, the doors having been shut, cometh ^ιinto the midst, and stood, and said, Peace [be] to you.</p>
<p>27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust <i>it</i> into my side; and be not faithless, but believing.</p>	<p>27 Εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου. καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.</p>	<p>27 ^ιAfterward he saith to Thomas, ^ιBring hither thy finger, and behold my hands, and ^ιbring thy hand, and ^ιput [it] into my side; and be not ^μunbelieving, but believing.</p>
<p>28 And Thomas answered and said unto him, My Lord and my God.</p>	<p>28 Καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ Θεός μου.</p>	<p>28 And Thomas answered, and said to him, My Lord, and my God!</p>
<p>29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed <i>are</i> they that have not seen, and <i>yet</i> have believed.</p>	<p>29 Λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἐωράκάς με, Θωμᾶ, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.</p>	<p>29 Jesus saith to him, Because thou hast seen me, ^μThomas, thou hast believed. ^μHappy [are] those who see not, and believe!</p>
<p>30 And many other signs truly did Jesus in the presence of</p>	<p>30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώ-</p>	<p>30 Many, ^ιindeed, therefore, ^μand other signs Jesus did in</p>

^ε See ch. 3 : 3, N. g.

^μ This word, *τυπος*, means, an impression made by a stroke, (*τυπιων*.) *Print* is by no means a bad representative of its meaning; but I consider *mark* as preferable because it is more definite and less ambiguous. *Impression* would, perhaps, be better still, if it were as commonly used by the mass of the people. The Vulg., with W., R., Wesl., Nary, Kenr., and others, has, in the second case, *place*. This reading is in accordance with the Alex. MS. and four others, which have *τοπον*, for *τυπον*; but this reading is, most probably, spurious.

^ι *Thrust* is entirely too strong a word here; besides, it is seldom used to translate *βαλλειν*. It is not at all probable that Thomas was expected to put his hand into the Savior's body through the opening made by the spear; but, simply, to put it into the impression, or hollow place, left after the healing up of the wound.

^κ See ch. 13 : 5, N. d.

^ι E. V. generally.

^μ E. V., 1 Cor. 7 : 14, 15. Titus 1 : 15. Rev. 21 : 8.—I have endeavored to preserve the contrast of sound, as well as of meaning, in imitation of the Original.

^ν *Θωμα*, of the Text. Rec., is rejected by the best editors generally. I would, therefore, leave out *Thomas*.

^ο E. V., ch. 13 : 17, and elsewhere frequently.

^π No one will fail to discover that the E. V. of this clause is lacking in literal conformity to the Original. It is also plain, that *και*, which, in G. and R., is rendered *also*, is here a simple connective, and should either be translated *and*, (as in the Vulg., *et*.) or left out entirely, as in most of the Verss. I have given, I believe, every word, great and small, each with its most usual signification, and I leave it for others to say whether the version proposed is in accordance with the laws of our language, or not.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
his disciples, which are not written in this book.	πιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.	presence of his disciples, which have not been written in this book.
31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.	31 ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.	31 But these have been written, that ye may believe that Jesus is the Christ, the Son of God; and that, believing, ye may have life in his name.
CHAP. XXI.	CHAP. XXI.	CHAP. XXI.
AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias: and on this wise shewed he himself.	ΜΕΤΑ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσε δὲ οὕτως,	AFTER these things Jesus manifested himself again to the disciples, ^a on the Sea of Tiberias. Now he ^a manifested [himself] ^c thus:
2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.	2 ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.	2 There were together Simon Peter, and Thomas, ^a the one called Didymus, and Nathanael, ^a the one of Cana of Galilee, and the [sons] of Zebedee, and two others of his disciples.
3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.	3 λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεῖν. Λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον καὶ ἀνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.	3 Simon Peter saith to them, I am going a fishing. They say to him, We also are going with ^b THEE. They went ^c out, and ^c went up into the ship immediately; and ^d during that night they caught nothing.
4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.	4 πρωίας δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστι.	4 And, morning being now come, Jesus stood on the shore. ^e Nevertheless, the disciples knew not that it was Jesus.
5 Then Jesus saith unto them,	5 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς,	5 Jesus, therefore, saith to

^a See ch. 17 : 11, N. j, and ch. 17 : 17, N. nn.

^b See ch. 1 : 31, N. s.

^c This construction is evidently elliptical; and the ellipsis may be supplied either by *ων*, referring to *ὁ Ἰησοῦς*, or by *ουσιν*, referring to *τοῖς μαθηταῖς*. The only question, then, is, were the disciples, or was Jesus, *ἐπι τῆς θαλάσσης*? The latter was undoubtedly standing on the shore, that is, *ἐπι τῆς θαλάσσης*, or, more properly, *παρα τὴν θαλάσσαν*, (Matt. 13 : 1. Mark 4 : 1, and elsewhere.) He, therefore, was not *ἐπι τῆς θαλάσσης*, which means, *upon the sea*, that is, so as to be borne up upon it. (Ch. 6 : 19. Mark 6 : 48, 49. Matt. 14 : 25.) The meaning, then, is, "Jesus manifested himself to the disciples, *when they were on the Sea of Tiberias.*"

^e E. V., ch. 4 : 6; 11 : 48. Matt. 2 : 5; 3 : 15; 26 : 54. Mark 2 : 7. Luke 1 : 25; 2 : 48; 24 : 46, and elsewhere. *On this wise* is an obsolete expression.

^d See ch. 1 : 45, N. c.

^e See ch. 1 : 43, N. z.

^f This is the literal meaning of *ανεβησαν*. But, as most editors, rightly I think, read *ενεβησαν*, I would recommend that the E. V., *entered*, be retained.

^g See ch. 2 : 23, N. q.

^h See ch. 7 : 13, N. s.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
Children, have ye any meat? They answered him, No.	Παιδιά, μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ, Οὐ.	them, Children, have ye any ¹ thing to eat? They answered him, No.
6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.	6 Ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκῦσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων.	6 And he said to them, ¹ Put in the net on the right side of the ship, and ye shall find. They ¹ put [it] in, therefore, and were ¹ no longer able to draw it, ¹ because of the multitude of the fishes.
7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt <i>his</i> fisher's coat <i>unto him</i> (for he was naked), and did cast himself into the sea.	7 λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός ἐστι. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο· ἦν γὰρ γυμνός· καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν	7 That disciple, therefore, whom Jesus loved, saith to Peter, It is the Lord. Simon Peter, therefore, hearing, that it was the Lord, girded on [his] ^m overcoat (for he was naked), and cast himself into the sea.
8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.	8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον· οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.	8 But the other disciples came ^a by the ^b boat (for they were not far from the land, but ^c about two hundred cubits ^d off), dragging the net with the fishes.

¹ From the etymology of this word, it would appear to have been employed to describe something which was eaten along with bread, or the more substantial part of the repast. It does not seem, however, to be used here in so restricted a sense. Liddell and Schott give, as its N. Test. meaning, *something to eat*. The Germ. Verss. generally adopt the same rendering, though the most of them translate *μη*, *not*, which is, I think, wrong.—Penn, Kenrick, Murdock, Sharpe, and others.—Newc. (*food*); Camp. (*victuals*); Meyer (*Zukunft*).

¹ *Put in* seems to be a more appropriate rendering of *βάλλειν*, when spoken in reference to a net, than *cast*.—*On the right side*, literally, *into the right parts*, *i. e.*, into that portion of the sea which is to the right of the vessel, called, *the ship's right parts*.

² See ch. 4 : 42, N. x.

¹ *Because of*, and *for*, in this connection, express, perhaps, precisely the same idea. I prefer the former, however, because it is not susceptible of any double meaning. This is, comparatively, a *rare* sense of *απο*.—E. V., Matt. 18 : 7.—Murd., Fr. S.,—M.

^m This is the meaning of *επενδυτης*, as is evident from the etymology.—It is generally supposed, that Peter was not *absolutely* naked, but that he had on only his underclothing. However, we have no word that will translate *γυμνος* satisfactorily, except *naked*.

^a The boat was the *means by which* they came. It was also, it is true, that *in which* they came; but this is not *the truth* expressed.

^b *Πλοιαριον* is elsewhere translated, *boat* (ch. 6 : 22, 23). This boat was doubtless the same in which the disciples were pursuing their avocations; *πλοιον* and *πλοιαριον* being used interchangeably, as in ch. 6 : 22, 24. Hence, the article ought by all means to be rendered into English.

^c There can be no doubt, but that *ὡς* is here used in the sense of *ὡσει*, which is very generally translated, *about*. *As it were*, is, at least, partially *obsolete*.

^d *Απο* is left untranslated in the E. V. This omission is unnecessary.—E. V., ch. 11 : 18.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.	9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακίαν κειμένην καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.	9 When, therefore, they went off to the land, they see a fire of coals lying, and fish lying upon it, and bread.
10 Jesus saith unto them, Bring of the fish which ye have now caught.	10 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.	10 Jesus saith to them, Bring of the fishes which ye just now caught.
11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.	11 Ἀνέβη Σίμων Πέτρος, καὶ εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν καὶ τοσούτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον.	11 Simon Peter went up, and drew the net to the land, full of great fishes, a hundred [and] fifty-three: and though there were so many, the net was not torn.
12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.	12 Λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.	12 Jesus saith to them, Come, dine. And no one of the disciples dared ask him, Who art thou? knowing that it was the Lord.
13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.	13 ἔρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.	13 Jesus, therefore, cometh, and taketh the bread, and giveth to them, and the fish likewise.
14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.	14 τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.	14 This third [time] now was Jesus manifested to his disciples, being raised from the dead.
15 So when they had dined, Jesus saith to Simon Peter, Si-	15 Ὅτε οὖν ἤρισθησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς,	15 When, therefore, they had dined, Jesus saith to Simon

* See ch. 11 : 20, N. t.

† To go away, or off, is the literal meaning of ἀποβαίνειν, while to come falls far short of expressing the idea fully.—In Luke 5 : 2, this word is rendered, to go out.—Vulg., Beza, (descenderunt).

‡ Newc., W., R.—Vulg., Trem., Beza, Erasm., (positas); Sharpe (laid); Murd. (placed).

§ See Gen. Obs. 6.

¶ The Greek is of the plural form; and, as the English idiom is not opposed to it, I prefer the literal rendering.

‡ See ch. 11 : 8, N. f.—The change of tense in the following verb renders this change proper.

‡ For all, in this connection, is obsolete. Compare the English Version of a similar phrase in ch. 12 : 37.

‡ Σχιζειν is generally translated, in the E. V., to rend, as in ch. 19 : 24, where it is spoken of a garment. There can be no doubt but that to rend would be more appropriate to the cir-

cumstances here, than to break. But there is this objection to the word, rend; that it is scarcely ever used at the present day, except in certain unusual styles of speaking and writing. Every modern writer, of good taste, would say, in reference to a net or garment, it was torn, not, it was rent, much less, it was broken. I have, therefore, here and in ch. 19 : 24, adopted tear, as the definition of σχιζειν.—Murd. (rent).

* As dared is the regular form of the imperfect of this verb, and as durst is partially obsolete, I have thought it proper to propose a change. Some have thought that dared is too strong a term, and have adopted presumed, in place of it, (Wesl., Murd.); but this is, perhaps, a mistake, since dare is used sometimes in a very weak sense, as in the expression, "I dare say."—Penn.

† This verb is in the passive form. Nothing prevents the translation of it by the passive voice. For this reason I propose this change.

‡ See ch. 1 : 31, N. s.

‡ See N. r, ch. 19 : 34.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>mon <i>son</i> of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs.</p>	<p>Σίμων Ἰωνᾶ, ἀγαπᾶς με πλείον τούτων; Λέγει αὐτῷ, Ναὶ κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ, Βόσκει τὰ ἀρνία μου.</p>	<p>Peter, Simon, [son] of 'Jonas, lovest thou me more than these? He saith to him, 'Yes, Lord; <small>THOU</small> knowest that I love thee. He saith to him, Feed my lambs.</p>
<p>16 He saith to him again the second time, Simon <i>son</i> of Jonas, lovest thou me? He saith unto him, Yea Lord: thou knowest that I love thee. He saith unto him, Feed my sheep.</p>	<p>16 Λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωνᾶ, ἀγαπᾶς με; Λέγει αὐτῷ, Ναὶ κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου.</p>	<p>16 He saith to him again a second time, Simon, [son] of 'Jonas, lovest thou me? He saith to him, 'Yes, Lord, <small>THOU</small> knowest that I love thee. He saith to him, 'Be a shepherd of my sheep.</p>
<p>17 He saith unto him the third time, Simon <i>son</i> of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.</p>	<p>17 Λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωνᾶ, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον, φιλεῖς με; καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰησοῦς, Βόσκει τὰ πρόβατά μου.</p>	<p>17 He saith to him the third [time,] Simon, [son] of 'Jonas, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him, Lord, <small>THOU</small> knowest all things; <small>THOU</small> knowest that I love thee. Jesus saith to him, Feed my sheep.</p>
<p>18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.</p>	<p>18 ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώνυες σεαυτὸν, καὶ περιεπάτεες ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις.</p>	<p>18 Verily, verily, I say to thee, When thou wast ^byounger, thou didst use to gird thyself, and walk ^cwhere thou didst ^dwish; but, when thou art old, thou wilt stretch ^eout thy hands, and another will gird thee, and carry thee whither thou dost not ^dwish.</p>
<p>19 This spake he signifying by what death he should glori-</p>	<p>19 Τοῦτο δὲ εἶπε, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν.</p>	<p>19 Now this he ^esaid, signifying by what death he ^fwould</p>

* As this Jonas was not identical with any person mentioned in the O. T. scriptures, I have not thought best to change the spelling, though I have done this in ch. 1 : 42, the only place where this name is spelled without an *s*.

^f See ch. 11 : 27, N. *y*.

^e After a careful examination of various passages, in the N. T., and in the Sept., in which *ποιμαινεω* occurs, as also of a very great number of translations and commentaries, I have come to the conclusion, that no *one* word, in our language, fully expresses its meaning in the connection in which it is here used, but that the periphrasis, *to be a shepherd of*, carries with it the whole force of the original. Those who desire further light on this subject, I would refer with pleasure to the elaborate Note (s) of the A. B. Union, on Matt. 2 : 6, in their Revision of the first and second chapters of that Gospel, recently issued.

^b The Greek is comparative. I can not conceive why so many translators have rendered it by the positive.—Vulg., Beza, Erasm., W., R., Sharpe, Kenr., Germ., De W., Meyer.

^c Vulg., W., and R., render this *ὅπου* as I have done, *where*.

I can see no evidence that the verb here describes motion, or tendency, *towards* any particular place or object.

^d See ch. 1 : 43, N. *y*.

^k See ch. 1 : 43, N. *z*.

^l See ch. 1 : 15, N. *g*.

^m If this verb were subjunctive, in form, (*δοξασῃς*), I should not hesitate to adopt the rendering of the E. V., *should glorify*. But it is indicative—literally, *will glorify*. Our idiom, however, will not admit of the literal rendering, which would convey to the English reader a wrong idea; namely, that John wrote this before the death of Peter, and in the full assurance that he should yet fulfill the Savior's symbolical prediction, as to the circumstances and manner of his death. This idiomatic peculiarity may be illustrated by comparison with ch. 20 : 14, where *εστι* is present, but must be rendered by the past tense into English. "And knew not that it *is* Jesus," would not make sense in English, though entirely literal. So "by what death he *will* glorify God," though entirely literal, and though it makes a sense, does not convey to the English ear the sense intended. To convey this sense properly requires, in each case, the substitution of the *past* for the *present*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
fy God. And when he had spoken this, he saith unto him, Follow me.	καὶ τοῦτο εἰπὼν λέγει αὐτῷ, Ἀκολουθεῖ μοι.	glorify God. And, on saying this, he saith to him, Follow me.
20 Then Peter, turning about, seeth the disciple whom Jesus loved, following; (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?)	20 Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπε, Κύριε, τίς ἐστὶν ὁ παραδιδούς σε ;	20 And Peter, turning about, seeth the disciple whom Jesus loved following, who also reclined, during the supper, upon his breast, and said, Lord, who is he that betrayeth thee?
21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?	21 Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί ;	21 Peter, seeing HIM, saith to Jesus, Lord, and what [of] HIM?
22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.	22 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε ; σὺ ἀκολουθεῖ μοι.	22 Jesus saith to him, If I am willing that he abide till I come, what is it to thee? Follow THOU me.
23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?	23 Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, Ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε ;	23 This saying, therefore, went abroad among the brethren, That that disciple would not die. And Jesus did not say to him, That he shall not die; but, If I am willing that he abide till I come, what is it to thee?
24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.	24 ΟΥΤΟΣ ἐστὶν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία αὐτοῦ.	24 This is the disciple who testifieth of these things, and wrote these things; and we know, that his testimony is true.
25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.	25 ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα εἰάν γραφῆται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν.	25 And there are also many other things which Jesus did, which, if they were written every one, I suppose that not even the world itself would contain the books written. Amen.

^a See ch. 13 : 25, N. w.

^b See ch. 2 : 23, N. q.

^c Literally, And HE,—what? But this scarcely conveys any idea in English. I think it will not be doubted, that the meaning is, "And what hast thou to say in reference to HIM, and HIS future course in this life?" If it were necessary to supply the ellipsis, *shall suffer* would be quite as proper, and much *more* in keeping with the context, than *shall do*. I think, however, that the rendering proposed is exactly the English of the Greek phrase, and conveys, with almost no supply at all, the exact meaning intended.

^d See ch. 1 : 33, N. z.

^e I see nothing here to prevent the translation of ὅτι

^f Editors generally reject this *Αμήν*. I would, therefore, recommend that it be disregarded in the revision.

ALMOST all scholars agree in the opinion, that this last chapter is a *Supplement* to the Gospel proper, which closes with the preceding chapter. There is, however, considerable difference of opinion, as to its authenticity. Schott, Lücke, De Wette, and many others, consider the whole chapter spurious; some of them conjecturing that it may have been written by John the Presbyter, or some confidential friend of the Apostle John.—Olshausen, Meyer, and not a few others, consider the last two verses spurious, while they hold the rest to be authentic.—Penn, and some others, reject only the last

verse.—Bloomfield, and many others, consider the whole chapter authentic.

For the rejection of the first 24 verses, I can not see that there is any external authority whatever, either from MSS., Verss., or *tradition*; while the internal evidence relied upon by those who reject them, is, in my opinion, altogether unsatisfactory. Against the authenticity of the last verse, there is, it is alleged, some slight external, and very strong internal evidence.—1. One MS. (Cod. 63,) wants this verse altogether. This MS. is of no great antiquity, and, consequently, of but little authority.—2. Several MSS. (see Birch's Note, *in loco*,) have *scholia* attached to this verse, commencing thus, “*ἄλλοι δε προσθήκην εἶναι τούτου φασιν, κ. τ. λ.*” “But others say that this is an addition, &c.” But these *scholia* make no mention of any MSS. in which the verse was then wanting; whence the inference is *natural*, that it was found in all copies then existing. These two are the only items of *external* evidence that I have yet seen.—3. It is said, that the *hyperbole* contained in this verse is altogether unnatural, and out of character, and could not have proceeded from John himself, nor, indeed, from any other apostle, or inspired teacher. I am satisfied that the various objections to the authenticity of this verse are not well founded, and are by no means well sustained by the evidences adduced. Without entering into a lengthened discussion of this question, I shall simply assign two reasons for not entertaining the conclusions of those who reject this verse.

1. I consider the external evidence adduced as *next to nothing*. One single MS., of inferior age, can have little weight, when opposed to the united testimonies of all the rest, especially in determining the authenticity of a passage. As to the *scholia* referred to above, it seems to me that those who have quoted them against the genuineness of this passage, have failed to notice one important fact; namely, that it is not asserted in these *scholia* that there was, or ever had been, a single MS. in which this passage was wanting; or, that there was even any existing *tradition*, affecting its authenticity. That the reader may be able to judge for himself, how far the evidence of these *scholia* goes, I subjoin Penn's translation of that found in Wetstein's Cod. 36, which is almost, if not quite, identical with those referred to by Birch, as cited above.—“*Others*,” says the scholiast, “*SAY, this last verse is an addition*; that some one of the philoponists having placed it out of the text, in order to assert, that the miracles wrought by our Lord, were more in number than those recorded; some other, through ignorance of the intention of the former, brought it within the text; and having been thus made a part of the scripture of the Gospel, time and custom brought it to be introduced into all the Gospels; and thus it obtained a firm opinion in all believers, that it truly formed a part, and the conclusion, of the things written by the Evangelist.”—Now observe, that the scholiast merely informs us, that *others said*, that *this last verse was an addition*. On what authority they *said so*, he does not inform us. And is it not fair to infer, that their only authority was conjecture; and that their conjectures were of a piece with those of modern critics? Surely, *as con-*

jectures, the former are entitled to no more consideration than the latter. It is very likely, too, that the omission of this verse, in Cod. 63, *may* have been occasioned by the influence of these same conjectures.

2. I do not consider the *hyperbole* contained in this verse, *any sufficient evidence* against its authenticity. There are instances of hyperbole in other parts of the Scriptures, whose authenticity has never been questioned. (See Gen. 11 : 4. Num. 13 : 33. Deut. 1 : 28. Dan. 4 : 11. Also, ch. 12 : 19.) Indeed, hyperbole appears to be an important element in the oriental style, as has been shown by Bp. Pearce, in numerous quotations from Josephus, the Rabbins, and many others. Now, if any deviation of this kind from the strict letter of truth is allowable, whose province is it to decide where the hyperbole shall stop? Has the author of the Scriptures defined its limits? I apprehend not. Whoever wrote this verse could not have been so ignorant as not to know, that the literal meaning of his statement was wholly irreconcilable with truth. *He could not, therefore, have meant to be understood literally*. Now, what right have *we* to denounce him for having made *too free a use* of hyperbole? Do we not all use language at times, that *literally* conveys a meaning far stronger than we intend? Do we feel, that, in so doing we are guilty of impropriety? Why, then, should we complain of this writer, who has done nothing worse than simply to *exceed* ourselves, in the use of the same figure of speech? Is any reader, of ordinary capacity, misled by the statement? Had the writer said, “I suppose that even the *largest library* would not contain the books written,” he would have spoken hyperbolically; yet who, in that case, would have complained? Who *could* have mistaken his meaning, or design? While, then, we certainly have here a *very strong case of hyperbole*, I confess I can see *no moral difference* between this and numerous other cases, against which no reasonable person would think of making any objection. But the supposed *unnaturalness* of this hyperbole is almost the only internal evidence relied upon to prove the spuriousness of the passage. This whole supplementary chapter, therefore, should be retained, as an Appendix to the Gospel history, written by the Evangelist himself, (as it claims to be, in the 24th verse,) perhaps long after he had written, and first published his Gospel, yet so early still, that, as far as is known, not a vestige of doubt existed in the minds of the early disciples, as to its authenticity.

The above remarks are based upon the assumption, that the popular interpretation of this passage is the true one. There are, however, those whose opinions are entitled to our serious consideration, who contend that there is here *no hyperbole*—that the Evangelist is not speaking only of those things which Jesus did during his personal ministry on earth, but that he refers to *all that he ever did*, in the entire kingdom of creation and providence, from the beginning of the world to the time of writing. This view, if true, would not only free the passage from suspicion, but would even afford strong presumptive evidence of its authenticity. But of the relative merits of different theories of interpretation, the reader must judge.

REVISED VERSION:

IN PARAGRAPHS,

AND

ACCORDING TO THE RECOMMENDATIONS IN THE NOTES.

REVISED VERSION.

THE GOSPEL. BY JOHN.

I I. IN THE beginning was the Word, and the Word was with God; and the Word was God. HE was in the beginning with God. All things were made by him; and without him was not even one thing made that has been made. In him was life; and the Life was the light of men. And the Light shines in the darkness; and the darkness comprehended it not.

II. There was a man, sent from God, his name was John. HE came for testimony, that he might testify of the Light, so that all might believe through him. HE was not the Light; but was sent that he might testify of the Light. The true Light, which enlightens every man, came into the world. He was in the world, and the world was made by him, and the world knew him not. He came to his own, and his own received him not. But as many as received him, to them gave he power to become children of God, even to those believing on his name: who were begotten, not of blood, nor of a will of flesh, nor of a will of man, but of God. And the Word became flesh, and dwelt among us, (and we saw his glory, a glory as of one only begotten of a father,) full of grace and of truth. John testifies of him, and has cried, saying, HE it was of whom I said, He that comes after me is be-

come before me; because he was before me.

²Because out of his fullness we all received, and grace above grace. Because the law was given through Moses: the grace, and the truth, came through Jesus Christ. No one has ever seen God: the only begotten Son, who was in the bosom of the Father, he made him known.

III. And this is the testimony of John, when the Jews sent from Jerusalem Priests and Levites, that they might ask him, Who art thou? And he confessed and denied not; yea, he confessed: I am not the Christ. And they asked him, What then? Art thou Elijah? And he says, I am not. Art thou the Prophet? And he answered: No. They said to him, therefore, Who art thou? that we may give an answer to those who sent us. What sayest thou of thyself? He said, I [am] a voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. And those who had been sent were of the Pharisees. And they asked him, and said to him, Why, then, dost thou immerse, if thou art not the Christ, nor Elijah, nor the Prophet? John answered them, saying, I immerse in water: but in midst of you stands one whom you know not: ³he that 27

² Some copies read, *And out of his fullness, &c.*

³ According to some copies, *He it is that comes after me, who is become before me, &c.*

¹ Greek, *bloods.*

comes after me, the string of whose sandal I
28 am not worthy to loose. These things were
done in 'Bethany beyond the Jordan, where
John was immersing.

29 IV. The next day, ²he sees Jesus coming to
him, and says, Behold the Lamb of God, who
30 takes away the sin of the world! HE it is of
whom I said, After me comes a man who is
become before me, because he was before me.
31 And I knew him not: but, that he might be
manifested to Israel, because of this I came
32 immersing in the water. And John testified,
saying, I have seen the Spirit coming down
from heaven like a dove, and it abode upon
33 him. And I knew him not: but he that sent
me to immerse in water, he said to me, Upon
whomsoever thou shalt see the Spirit coming
down and abiding upon him, HE it is that im-
34 mersed in Holy Spirit. And I have seen and
testified, that this is the Son of God.

35 V. The next day again John was standing,
36 and two of his disciples; and looking upon
Jesus walking, he says, Behold the Lamb of
37 God! And the two disciples heard him
38 speaking, and followed Jesus. And Jesus,
turning, and seeing them following, says to
them, What are you seeking? And they said
to him, Rabbi, (which, interpreted, means,
39 Teacher,) where abidest thou? He says to
them, Come and see. They came, and saw
where he abode, and abode with him that
40 day. It was about the tenth hour. Andrew,
the brother of Simon Peter, was one of the
two who heard from John, and followed him.
41 He first finds his own brother, Simon, and
says to him, We have found the Messiah
42 (which is interpreted, Anointed). And he
brought him to Jesus. And Jesus, looking
upon him, said, THOU art Simon, the son of
Jonas: THOU shalt be called Cephas (which
is interpreted, A Stone).

43 VI. The next day ³he wished to go out into
Galilee; and he finds Philip, and says to him,

Follow me. Now Philip was of Bethsaida, of 44
the city of Andrew and Peter. Philip finds 45
Nathanael, and says to him, We have found
him of whom wrote Moses, (in the law,) and
the Prophets, Jesus, the son of Joseph, the
one of Nazareth. And Nathanael said to him, 46
Can any thing good be of Nazareth? Philip
says to him, Come, and see. Jesus saw Na- 47
thanael coming to him, and says of him, Be-
hold an Israelite indeed, in whom is no guile!
Nathanael says to him, Whence knowest thou 48
me? Jesus answered, and said to him, Before
that Philip called thee, when thou wast under
the fig-tree, I saw thee. Nathanael answered, 49
and says to him, Rabbi, THOU art the Son of
God; THOU art the King of Israel! Jesus 50
answered, and says to him, Because I said to
thee, I saw thee under the fig-tree, believest
thou? Thou shalt see greater things than
these. And he says to him, Verily, verily, I 51
say to you, Hereafter you shall see the heaven
opened, and the angels of God going up and
coming down upon the Son of man.

VII. AND the third day there was a mar- 2
riage in Cana of Galilee; and the mother of
Jesus was there. And both Jesus was called, 2
and his disciples, to the marriage. And, the 3
wine failing, the mother of Jesus says to him,
They have no wine. Jesus says to her, 4
Woman, what hast THOU to do with ME? My
hour is not yet come. His mother says to 5
the servants, Whatever he may say to you,
do. Now there were there six water-pots of 6
stone, standing according to the purifying of
the Jews, holding two or three ⁴metretas [16
to 24 gallons] apiece. Jesus says to them, 7
Fill the water-pots with water. And they
filled them up to the brim. And he says 8
to them, Draw out now, and bear to the
governor of the feast. And they bore it. And 9
when the governor of the feast tasted the
water that was made wine, and knew not
whence it was (but the servants who had

¹ A few copies have, *Bethzabara*.

² According to some copies, *John sees*, &c.

³ According to some copies, *Jesus wished*, &c.

⁴ The *metreta* was equal to about *eight gallons*.

drawn the water, knew) the governor of the
 10 feast calls the bridegroom, and says to him,
 Every man at first sets down the good wine,
 and when they have drunk freely, then the
 worse: THOU hast kept the good wine till
 11 now. This beginning of the signs Jesus did
 in Cana of Galilee, and manifested his glory;
 and his disciples believed on him.

12 VIII. After this he went down to Capernaum, himself, and his mother, and his brothers, and his disciples; and there they abode not many days.

13 IX. And the Passover of the Jews was
 14 near: and Jesus went up to Jerusalem, and found in the temple those selling oxen, and sheep, and doves, and the money-changers
 15 sitting. And, making a whip of small cords, he drove all out of the temple, both the sheep and the oxen, and poured out the money of the money-changers, and overthrew
 16 the tables; and to those selling the doves he said, Take these things hence: make not my Father's house a house of merchandise. And his disciples remembered that it had been written, The zeal of thy house 'is eating me
 17 up. The Jews, therefore, answered, and said to him, What sign showest thou to us, since
 18 thou doest these things? Jesus answered, and said to them, Destroy this temple, and in
 19 three days I will raise it up. The Jews, therefore, said, Forty and six years was this temple in building, and wilt THOU raise it up
 20 in three days? But he spoke of the temple
 21 of his body. When, therefore, he was raised from the dead, his disciples remembered that he said this; and they believed the scripture, and the word which Jesus said.

23 X. Now when he was in Jerusalem, at the Passover, during the feast, many believed on his name, seeing his signs which he was
 24 doing. But Jesus himself did not trust himself to them, on account of his knowing
 25 [them] all, and because he had no need that

any one should testify of man; for he himself knew what was in man.

XI. AND there was a man, of the Pharisees, **3**
 his name was Nicodemus, a ruler of the Jews. He came to ²him by night, and said to him, **2**
 Rabbi, we know that thou hast come from God as a teacher: for no one can do these signs which THOU doest, if God be not with him. Jesus answered, and said to him, **3**
 Verily, verily, I say to thee, If any one be not born from above, he cannot see the kingdom of God. Nicodemus says to him, **4**
 How can a man be born, being old? Can he enter a second time into his mother's womb, and be born? Jesus answered: Verily, verily, **5**
 I say to thee, If any one be not born of water and the Spirit, he can not enter into the kingdom of God. What has been born of the flesh, is **6**
 flesh; and what has been born of the Spirit, is spirit. Do not wonder, because I said to **7**
 thee, You must be born from above. The **8**
 Spirit breathes where he will, and thou hearest his voice; but thou knowest not whence he comes, and whither he goes: so is every one that has been born of the Spirit.

XII. Nicodemus answered, and said to him, **9**
 How can these things be? Jesus answered, **10**
 and said to him, THOU art the teacher of Israel, and knowest thou not these things? Verily, verily, I say to thee, What we know **11**
 we speak, and what we have seen we testify; and you receive not our testimony. If I told **12**
 you earthly things, and you believe not, how, if I tell you heavenly things, will you believe? And no one has gone up into heaven, ex- **13**
 cept he that came down out of heaven, the Son of man who was in heaven. And as Moses **14**
 lifted up the serpent in the wilderness, so must the Son of man be lifted up: that every **15**
 one that believes on him may ³have eternal life. For God so loved the world that he **16**
 gave his Son, the Only Begotten, that every

¹ A few copies have, *did eat me up.*

² According to some copies, *to Jesus by night, &c.*

³ Many copies read, *may not perish, but have, &c.*

one that believes on him might not perish, but
 17 have eternal life. For God sent not his Son
 into the world, that he might condemn the
 world, but that the world through him might
 18 be saved. He that believes on him is not
 condemned; but he that believes not has
 been condemned already, because he has not
 believed on the name of the only begotten
 19 Son of God. And this is the condemnation,
 that the light has come into the world, and
 men loved the darkness rather than the light;
 20 for their works were evil. For every one
 that does evil things hates the light, and
 comes not to the light, that his works may
 21 not be reprov'd. But he that does the truth
 comes to the light, so that his works may
 be manifested, that they have been wrought
 in God.

22 XIII. After these things came Jesus and
 his disciples into the Judean land, and there
 he tarried with them, and was immersing.
 23 And John also was immersing in Ænon, near
 to Salim, because there were many waters
 there: and they were coming and being
 24 immersed. For John had not yet been cast
 25 into the prison. There was, therefore, a
 question between the disciples of John and a
 26 Jew, about purifying. And they came to
 John, and said to him, Rabbi, he who was
 with thee beyond the Jordan, to whom THOU
 hast testified, behold, HE is immersing, and
 27 all are coming to him. John answered, and
 said, A man can receive nothing, except it
 28 hath been given him from heaven. You your-
 selves testify to me, that I said, I am not the
 Christ, but that I have been sent before him.
 29 He that has the bride, is the bridegroom. Now
 the friend of the bridegroom, who stands and
 hears him, rejoices with joy, because of the
 bridegroom's voice: this, therefore, my joy,
 30 has been fulfilled. He must increase, but I
 31 [must] decrease. He that comes from above
 is above all. He that is of the earth, of the
 earth he is, and of the earth he speaks. He
 32 that comes from heaven is above all. And
 what he has seen and heard, this he testifies;

and no one receives his testimony. He that 33
 receives his testimony, hath set his seal, that
 God is true. For he whom God sent speaks the 34
 words of God: for ¹God gives not the Spirit
 by measure. The Father loves the Son, and 35
 has given all things into his hand. He that 36
 believes on the Son has eternal life: but he
 that obeys not the Son shall not see life; but
 the wrath of God abides upon him.

XIV. WHEN, therefore, the Lord knew, 4
 that the Pharisees had heard, That Jesus was
 making and immersing more disciples than
 John; (though Jesus himself did not immerse, 2
 but his disciples;) he left Judea, and went 3
 away again into Galilee. And it was ne- 4
 cessary that he should go through Samaria.

XV. He comes, therefore, to a city of 5
 Samaria called Sychar, near to the piece of
 ground which Jacob gave to his son Joseph.
 Now Jacob's well was there. Jesus, there- 6
 fore, having become weary from the journey,
 was sitting thus on the well. It was about
 the sixth hour. There comes a woman of 7
 Samaria to draw water. Jesus says to her,
 Give me to drink. (For his disciples were 8
 gone away into the city, that they might buy
 provisions.) The Samaritan woman, there- 9
 fore, says to him, How dost THOU, being a
 Jew, ask drink of ME, who am a Samaritan
 woman? For Jews have no dealings with
 Samaritans. Jesus answered, and said to her, 10
 If thou didst know the gift of God, and who
 it is that says to thee, Give me to drink,
 THOU wouldst ask him, and he would give
 thee living water. The woman says to him, 11
 Sir, thou hast nothing to draw with, and the
 well is deep: whence, then, hast thou the
 living water? Art THOU greater than our 12
 father Jacob, who gave us the well, and drank
 of it himself, and his sons, and his cattle?
 Jesus answered, and said to her, Every one 13
 that drinks of this water will thirst again.
 But whoever drinks of the water which I 14

¹ According to some copies, *for he gives not, &c.*

will give him, shall never thirst; but the water which I will give him shall become in him a well of water, springing up in-
 15 to eternal life. The woman says to him, Sir, give me this water, that I may not thirst, nor
 16 come hither to draw. Jesus says to her, Go, call thy husband, and come hither. The
 17 woman answered, and said, I have no husband. Jesus says to her, Well didst thou
 18 say, I have no husband. For thou hast had five husbands, and he whom thou now hast is not
 thy husband. This hast thou spoken truly.
 19 The woman says to him, Sir, I see that thou
 20 art a prophet. Our fathers worshiped in this mountain; and you say that in Jerusalem is
 21 the place where one ought to worship. Jesus says to her, Woman, believe me, that an
 hour is coming, when neither in this mountain, nor in Jerusalem, will you worship the
 22 Father. You worship what you know not: we worship what we know: because salva-
 23 tion is of the Jews. But an hour is coming, and now is, when the true worshipers will
 worship the Father in spirit and truth; for the Father also seeks such as his worshipers.
 24 God [is] a spirit; and those who worship
 25 him must worship in spirit and truth. The woman says to him, I know that Messiah is
 coming (who is called Christ): when he
 26 comes, he will tell us all things. Jesus says to her, I, who am talking to thee, am [He.]
 27 And upon this his disciples came, and wondered that he was talking with a woman:
 nevertheless no one said, What seekest thou? or, Why art thou talking with her?
 28 XVI. The woman, therefore, left her water-
 pot, and went away into the city, and says to
 29 the men, Come, see a man, who told me all things that I ever did. Is this the Christ?
 30 They went forth out of the city, and were coming to him.
 31 XVII. And in the meantime, his disciples
 32 kept asking him, saying, Rabbi, eat. But he said to them, I have food to eat, of which
 33 you know not. The disciples, therefore, said, one to another, Did any one bring him [any

thing] to eat? Jesus says to them, My 34
 food is, to do the will of him that sent
 me, and finish his work. Do not you 35
 say, That it is yet four months, and the
 harvest is coming? Behold, I say to you,
 Lift up your eyes, and see the fields, that
 they are white already to harvest. And the 36
 reaper receives a reward, and gathers fruit
 to eternal life; so that both the sower, and
 the reaper may rejoice together. For in this 37
 the true saying is, That one is the sower, and
 another the reaper. I sent you to reap that 38
 on which you have not labored: others have
 labored, and you are entered into their labor.
 And many of the Samaritans of that city be- 39
 lieved on him, because of the saying of the
 woman, testifying, He told me all things that
 I ever did. When, therefore, the Samaritans 40
 came to him, they kept asking him to abide
 with them: and he abode there two days.
 And many more believed, because of his 41
 word; and said to the woman, We no longer 42
 believe because of thy saying; for we our-
 selves have heard; and we know that this is
 indeed the Savior of the world.

XVIII. Now after the two days he went 43
 out thence into Galilee. For Jesus himself 44
 testified, that a prophet has no honor in his
 own country. When, therefore, he came into 45
 Galilee, the Galileans received him, having
 seen all things which he did in Jerusalem,
 during the Feast: for they also themselves
 came to the Feast. He came, therefore, 46
 again into Cana of Galilee, where he made
 the water wine. And there was a certain
 nobleman, whose son was sick in Capernaum.
 He, hearing that Jesus was come out of 47
 Judea into Galilee, went to him, and was
 asking him, that he would come down and
 heal his son: for he was about to die. Je- 48
 sus, therefore, said to him, If you see not
 signs and wonders, you will not believe.
 The nobleman says to him, Sir, come down, 49

¹ Some copies have, *the Christ, the Savior of the world.*

² Some copies insert here, *and went away.*

50 before my child die. Jesus says to him, Go,
thy son is living. And the man believed the
word which Jesus said to him, and was
51 going. And as he was now going down, his
servants met him, and told, saying, Thy child
52 is living. He inquired of them, therefore,
the hour in which he grew better. And
they said to him, Yesterday, at the seventh
53 hour, the fever left him. The father, there-
fore, knew that [it was] in that hour in
which Jesus said to him, Thy son is living.
And he himself believed, and all his house.
54 This again, a second sign, Jesus did, on
coming out of Judæa into Galilee.

5 XIX. AFTER these things there was a feast
of the Jews, and Jesus went up to Jerusalem.
2 Now there is in Jerusalem, by the Sheep-[gate,]
a pool, which is called in Hebrew, Bethesda,
3 having five porches. In these were lying a
'great multitude of the sick, blind, lame, wither-
4 ed, waiting for the moving of the water. For
an angel used to go down at a certain time into
the pool, and trouble the water: he, therefore,
who first went in, after the troubling of the
water, used to be made whole, of whatever
5 disease he was held. And a certain man was
there, who was thirty-eight years in feeble
6 health. Jesus, seeing him lying, and knowing
that he had now been [so] a long time, says to
7 him, Dost thou wish to be made whole? The
sick man answered him, Sir, I have no man,
that, when the water is troubled, he may put
me into the pool: but while I am coming,
8 another goes down before me. Jesus says to
9 him, Rise, take up thy bed, and walk. And
immediately the man was made whole, and took
up his bed, and was walking. And it was Sab-
10 bath, on that day. The Jews, therefore, said
to him that had been healed, It is Sabbath: it
11 is not lawful for thee to carry the bed. He
answered them, He that made me whole, he
said to me, Take up thy bed, and walk.
12 They asked him, therefore, Who is the man

that said to thee, Take up thy bed, and
walk. But he that was healed knew not 13
who he was; for Jesus conveyed himself
away, a multitude being in the place. After 14
these things, Jesus finds him in the temple,
and said to him, Behold, thou hast been
made whole: sin no more, lest something
worse may happen to thee. The man went 15
away, and told the Jews, that it was Jesus
who made him whole.

XX. And because of this the Jews were 16
persecuting Jesus,³ because he kept doing
these things on Sabbath. But Jesus answer- 17
ed them, My Father works till now, and I
work. Because of this, therefore, the Jews 18
were seeking 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. Jesus, 19
therefore, answered, and said to them, Verily,
verily, I say to you, The Son can do nothing
of himself, if he see not the Father doing
any thing: for whatever things he does,
these also the Son does likewise. For the 20
Father loves the Son, and shows him all
things which he himself does: and he will
show him greater works than these, that you
may wonder. For as the Father raises up, and 21
quickens the dead, so also the Son quickens
whom he will. For the Father does not even 22
judge any one, but has given all judgment
to the Son: so that all may honor the Son, 23
even as they honor the Father. He that honors
not the Son, honors not the Father who
sent him. Verily, verily, I say to you, He 24
that hears my word, and believes him that
sent me, has eternal life, and comes not into
condemnation, but has passed out of death
into life. Verily, verily, I say to you, That 25
an hour is coming, and now is, when the
dead will hear the voice of the Son of God,
and those hearing will live. For as the Fa- 26
ther has life in himself, so also he gave to
the Son to have life in himself; and he gave 27

¹ Some copies omit, *great*.

³ Some copies insert here, *and seeking to kill him*.

him power also to execute judgment, because he
 28 is the Son of man. Wonder not at this: be-
 cause an hour is coming, in which all those
 29 in the tombs will hear his voice, and come
 forth; those who did good things, to a re-
 surrection of life, and those who did evil
 things, to a resurrection of condemnation.
 30 **I** can of myself do nothing. As **I** hear, **I**
 judge: and **my** judgment is just, because **I**
 seek not my own will, but the will of him
 31 that sent me. If **I** testify of myself, my
 32 testimony is not true. There is another who
 testifies of **ME**, and **I** know that the testi-
 mony which he testifies of **ME** is true.

33 **XXI.** You have sent to John, and he has
 34 testified to the truth. But **I** receive not
 testimony from man; but these things **I** say,
 35 that you may be saved. **He** was the burn-
 ing and shining lamp, and you were willing,
 36 for a time, to rejoice in his light. But **I**
 have testimony greater than [that] of John:
 for the works which the Father gave me,
 that **I** might finish them, the works them-
 selves which **I** do, testify of **ME**, that the
 37 Father has sent me. And the Father who
 sent me, himself has testified of **ME**. Neither
 have you ever heard his voice, or seen his
 38 shape. And you have not his word abiding in
 you; because whom **he** sent, **HIM** you believe
 39 not. You search the Scriptures, because you
 think in them to have eternal life; and **they**
 40 are those testifying of **ME**. And you are not
 willing to come to me, that you may have
 41 life. **I** receive not glory from men. But **I**
 know you, that you have not the love of God
 43 in yourselves. **I** am come in my Father's
 name, and you receive me not; if another
 come in his own name, **him** you will receive.
 44 How can you believe, receiving glory one
 from another, and you seek not the glory
 45 that is from the only God? Do not think that
I will accuse you to the Father. There is
 one that accuses you, Moses, in whom you
 46 have hoped. For if you believed Moses, you
 47 would believe **ME**, for **he** wrote of **ME**. But

if you believe not **his** writings, how will you
 believe **my** words?

XXII. **AFTER** these things Jesus went **6**
 away over the Sea of Galilee, (of Tiberias.)
 And a great multitude was following him, **2**
 because they saw the signs which he was do-
 ing on the sick. And Jesus went up into the **3**
 mountain, and there he was sitting with his
 disciples. And the Passover, the Feast of the **4**
 Jews, was near. Jesus, therefore, lifting up **5**
 [his] eyes, and seeing that a great multitude
 was coming to him, says to Philip, Whence
 shall we buy loaves, that these may eat?
 But this he said, proving him, for he him-
 self knew what he was about to do. Philip **7**
 answered him: Two hundred denaries' worth
 [about thirty dollars] are not sufficient for
 them, so that every one of them may take
 a little. One of his disciples, Andrew, the **8**
 brother of Simon Peter, says to him, There **9**
 is a lad here that has five barley loaves, and
 two small fishes: but what are these for so
 many? And Jesus said, Make the men sit **10**
 down. Now there was much grass in the
 place. The men, therefore, sat down, in num-
 ber about five thousand. And Jesus took the **11**
 loaves; and, giving thanks, distributed² to
 those sitting at meat; and likewise of the
 fishes, as much as they wished. And when **12**
 they were filled, he says to his disciples,
 Gather up the remaining fragments, that
 nothing be lost. Therefore, they gathered **13**
 [them] up, and filled twelve baskets with
 fragments, from the five barley loaves, which
 remained to those who had eaten. The men, **14**
 therefore, seeing the sign that Jesus did, said,
 This is, indeed, the prophet that was to come
 into the world. Jesus, therefore, knowing **15**
 that they were about to come and take him
 by force, that they might make him a king,
 retired again into the mountain, himself
 alone.

¹ The denarion was equal to about 7½ pence, or 15 cents.

² Some copies insert, to the disciples, and the disciples to those, &c.

16 XXIII. And when evening came, his dis-
 17 ciples went down onto the sea; and after enter-
 ing into the ship, they were going over
 the sea toward Capernaum. And it was now
 become dark, and Jesus was not come to
 18 them; and the sea was becoming agitated,
 19 as a great wind blew. Having, therefore,
 rowed about twenty-five or thirty furlongs,
 they see Jesus walking on the sea, and draw-
 ing near to the ship: 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 ship: and immediately the ship was
 at the land to which they were going.

22 XXIV. The next day, the multitude who
 were standing beyond the sea, seeing that
 there was no other boat there, except¹ one,
 and that Jesus went not with his disciples
 into the boat, but his disciples went away
 23 alone: (but other boats came from Tiberias,
 near the place where they ate the bread, when
 24 the Lord gave thanks :) when, therefore, the
 multitude saw that Jesus was not there, nor
 his disciples, they also, themselves, entered
 into the ships, and came to Capernaum, seek-
 25 ing for Jesus. And finding him beyond the
 sea, they said to him, Rabbi, when didst thou
 26 come hither? Jesus answered them, and
 said, Verily, verily, I say to you, you seek
 me, not because you saw signs, but because
 27 you ate of the loaves, and were filled. Labor
 not for the food that perishes, but for the food
 that abides to eternal life, which the Son of
 man will give you; for HIM the Father, God,
 28 did seal. They said to him, therefore, What
 shall we do, that we may work the works of
 29 God? Jesus answered, and said to them, This
 is the work of God, that you believe on him
 30 whom HE sent. They said to him, therefore,
 What sign, then, doest THOU, that we may
 see, and believe thee? What dost thou work?
 31 Our fathers ate the manna in the wilderness,
 as it has been written, He gave them bread

from heaven to eat. Jesus, therefore, said to 32
 them, Verily, verily, I say to you, Moses did
 not give you the bread from heaven; but
 my Father gives you the true bread from
 heaven. For the bread of God is that which 33
 comes down from heaven, and gives life to
 the world. They said to him, therefore, Sir, 34
 always give us this bread. And Jesus said 35
 to them, I am the bread of life: he that
 comes to me shall not hunger; and he
 that believes on ME shall never thirst. But 36
 I said to you, That you have even seen me,
 and do not believe. All that the Father 37
 gives me, will come to ME; and him that
 comes to me I will not cast out. Because 38
 I have come down from heaven, not that I
 may do my own will, but the will of him
 that sent me. And this is the will of him 39
 that sent me, that of all that he has given
 me I may lose nothing; but may raise it up
 in the last day. For this is the will of ²my 40
 Father, that every one who sees the Son, and
 believes on him, may have eternal life: and
 I will raise him up at the last day. The 41
 Jews, therefore, were murmuring at him, be-
 cause he said, I am the bread that came down
 from heaven. And they said, Is not this Je- 42
 sus, the son of Joseph, whose father and
 mother WE know? How, then, does HE
 say, I have come down from heaven? Jesus 43
 answered, and said to them, Murmur not, one
 with another. No one can come to me, if 44
 the Father who sent me, draw him not; and
 I will raise him up at the last day. It has 45
 been written in the Prophets, And they
 shall all be taught of God. Every one that
 hears and learns of the Father, comes to
 me. Not that any one has seen the Father, 46
 except he that is of God: HE has seen the
 Father. Verily, verily, I say to you, He that 47
 believes on ME has eternal life. I am the 48
 bread of life. Your fathers ate the manna 49
 in the wilderness, and died. This is the 50
 bread that comes down from heaven, so that

¹ Some copies insert here, *that [one] into which his disci-
 ples entered.*

² According to some copies, *of him that sent me.*

51 any one may eat of it, and not die. **I** am the living bread that came down from heaven: if any one eat of this bread, he shall live for ever: yea, and the bread which **I** will give is my flesh, ¹which **I** will give, for the
 52 life of the world. The Jews, therefore, were striving, one with another, saying, how can
 53 **HE** give us [his] flesh to eat? Jesus, therefore, said to them, Verily, verily, I say to you, if you do not eat the flesh of the Son of man, and drink his blood, you have no
 54 life in yourselves. He that eats my flesh, and drinks my blood, has eternal life, and **I**
 55 will raise him up at the last day. For my flesh is food indeed, and my blood is drink
 56 indeed. He that eats my flesh, and drinks
 57 my blood, abides in **ME**, and **I** in him. As the living Father sent me, and **I** live because of the Father; so he that eats me, even **he**
 58 shall live because of **ME**. This is the bread that came down from heaven. Not as your fathers ate the manna, and died; he that eats
 59 this bread shall live for ever. These things he said, teaching in a synagogue, in Capernaum.
 60 **XXV.** Many, therefore, of his disciples, hearing, said, This saying is hard: who can
 61 hear it? But Jesus, knowing in himself, that his disciples were murmuring at this,
 62 said to them, Does this offend you? What if then, you see the Son of man going up, where
 63 he was before? The Spirit is what quickens: 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 believe not. For Jesus knew from the beginning who those were that believed not, and who he
 65 was that was about to betray him. And he said, Because of this have I said to you, That no one can come to me, if it have not been given him from my Father.
 66 **XXVI.** From this [time] many of his disciples went away backward, and were walking
 67 no more with him. Jesus, therefore, said to

¹ Some copies omit, *which I will give.*

the Twelve, Do you also wish to go away? Simon Peter answered him, Lord, to whom
 68 shall we go? Thou hast the words of eternal life. And **WE** have believed, and known,
 69 that **THOU** art the Christ, the Son of² God. Jesus answered them, Did not **I** choose you,
 70 the Twelve, and one of you is a devil? Now
 71 he spoke of Simon's Judas Iscariot; for **HE** was about to betray him, being one of the Twelve.

XXVII. **AND** after these things Jesus was **7**
 walking in Galilee: for he did not wish to walk in Judea, because the Jews were seeking to kill him. Now the Feast of the Jews
 2 was near, the Feast of Tabernacles. His
 3 brothers, therefore, said to him, Depart hence, and go into Judea, so that thy disciples also may see thy works which thou
 doest. For no one does any thing in secret,
 4 and he, himself, seeks to be in public. If thou doest these things, manifest thyself to the world. For not even his brothers were
 5 believing on him. Jesus, therefore, says to
 6 them, **My** time is not yet present: but **your** time is always ready. The world cannot
 7[†] hate you, but **ME** it hates, because **I** testify of it, that its works are evil. Go you up to the feast: **I** am not going up to this feast, because **my** time has not yet fully come. Saying these things to them, he abode in
 9 Galilee.

XXVIII. But when his brothers had gone up,
 10 then he also himself went up to the feast, not openly, but as in secret. The Jews, there-
 11 fore, kept seeking him during the feast, and said, Where is **he**? And there was much
 12 murmuring concerning him among the multitudes: some said, He is good: others said, No; but he is deceiving the multitude. Nevertheless, no one was speaking publicly
 13 of him, because of the fear of the Jews.

XXIX. And now about the middle of the
 14 feast Jesus went up into the temple, and

² According to some copies, *of the living God.*

15 was teaching. And the Jews were wonder-
 16 ing, saying, How does HE know letters, not
 17 having learned? Jesus, therefore, answered
 18 them, and said, **My** doctrine is not **mine**,
 19 but his that sent me. If any one be willing
 20 to do his will, he shall know concerning the
 21 doctrine, whether it is of God, or **I** am
 22 speaking from myself. He that speaks from
 23 himself seeks his own glory: but he that
 24 seeks the glory of him that sent him, HE is
 25 true, and there is no unrighteousness in him.
 26 Has not Moses given you the law, and no one
 27 of you is doing the law? Why are you seek-
 28 ing to kill me? The multitude answered,
 29 and said, Thou hast a demon: who is seeking
 30 to kill thee? Jesus answered, and said to
 31 them, I did one work, and because of this,
 32 you are all wondering. Moses has given you
 33 circumcision, (not that it is of Moses, but of
 34 the fathers,) and on the Sabbath you circum-
 35 cise a man. If a man receive circumcision on
 36 the Sabbath, so that the law of Moses may not
 37 be broken, are you angry at ME, because I
 38 made a man all whole on the Sabbath? Judge
 39 not according to appearance, but judge right-
 40 eous judgment.

41 XXX. Some, therefore, of the Jerusalemites
 42 said, Is not this he whom they are seeking to
 43 kill? And, behold, he is talking publicly,
 44 and they are saying nothing to him. Did the
 45 rulers know indeed, that this is the Christ?
 46 But we know HIM, whence he is: but when
 47 the Christ comes, no one knows whence he
 48 is. Jesus, therefore, cried, teaching in the
 49 temple, and saying, You both know ME, and
 50 you know whence I am: and I am not come
 51 of myself, but he that sent me is true, whom
 52 you know not. **I** know him, because I am
 53 from him, and **he** sent me. They kept seek-
 54 ing, therefore, to take him; and no one laid
 55 hands upon him, because his hour had not
 56 yet come. But many of the multitude be-
 57 lieved on him, and said, When the Christ
 58 comes, will he do more signs than¹ what HE

59 did? The Pharisees heard the multitude 32
 60 murmuring these things concerning him; and
 61 the Pharisees and the chief priests sent officers,
 62 that they might take him. Jesus, therefore, 33
 63 said, Yet a little time am I with you, and I am
 64 going to him that sent me. You will seek me, 34
 65 and will not find me, and where **I** am, you can
 66 not come. The Jews, therefore, said among 35
 67 themselves, Whither is HE about to go, that
 68 we shall not find him? Is he about to go to
 69 the dispersed of the Greeks, and to teach the
 70 Greeks? What is this saying that he said, 36
 71 You will seek me, and will not find me, and
 72 where **I** am, you can not come?

73 XXXI. Now in the last, the great day of 37
 74 the feast, Jesus was standing, and cried,
 75 saying, If any one thirst, let him come to me,
 76 and drink. He that believes on ME, as says 38
 77 the Scripture, Out of his belly shall flow
 78 rivers of living water. But this he said of 39
 79 the Spirit, which those believing on him were
 80 about to receive: for there was, as yet, no Holy
 81 Spirit, because Jesus was not yet glorified.
 82 Many, therefore, of the multitude, hearing 40
 83 these words, said, This is indeed the Prophet.
 84 Others said, This is the Christ. But others 41
 85 said, Does, then, the Christ come out of
 86 Galilee? Does not the Scripture say, That 42
 87 of the seed of David, and from Bethlehem,
 88 the village where David was, the Christ
 89 comes? There was, therefore, a division among 43
 90 the multitude because of him. And some of 44
 91 them were wishing to take him: but no one
 92 laid hands on him.

93 XXXII. The officers, therefore, came to 45
 94 the chief priests and Pharisees: and **they**
 95 said to them, Why did you not bring him?
 96 The officers answered, Never did man so 46
 97 speak.³ The Pharisees, therefore, answered 47
 98 them, Have you also been deceived? Did 48
 99 any one of the rulers, or of the Pharisees be-
 100 lieve on him? But this multitude, who knew 49
 101 not the law, are accursed. Nicodemus says 50

¹ According to some copies, *than these which HE did.*

² According to some copies, *the saying.*

³ Some copies insert here, *as this man.*

to them. (he that came to him,¹ being one of
51 them.) Does our law judge the man, if it do
not first hear from him, and know what he
52 does? They answered, and said to him, Art
THOU also of Galilee? Search, and see, that
53 out of Galilee ²has arisen no prophet. And
every one went to his own house.

8 XXXIII. And Jesus went to the mount of
1 Olives. And early in the morning he came
again into the temple, and all the people came
to him, and, sitting down, he was teaching
2 them. And the Scribes and the Pharisees
bring to him a woman having been taken in
4 adultery; and setting her in the midst, They
say to him, Teacher, this woman was taken in
5 the very act, committing adultery. Now, in
the law, Moses commanded us, that such be
stoned: THOU, therefore, what sayest thou?
6 But this they said, tempting him, that they
might have to accuse him. But Jesus, stooping
down, with [his] finger was writing on the
7 ground. But when they continued asking him,
raising himself up, he said to them, He of you
that is without sin, let him first cast the stone
8 at her. And again, stooping down, he was
9 writing on the ground. And they, hearing,
and being convicted by [their] conscience, kept
going out, one by one, beginning from the
elders, even to the last: and Jesus was left
alone, and the woman standing in the midst.
10 And Jesus, raising himself up, and seeing no
one but the woman, said to her, Woman, where
are those, thy accusers? Did no one con-
11 demn thee? And she said, No one, Sir. And
Jesus said to her, Neither do I condemn thee:
12 go, and sin no more. Again, therefore, Jesus
spoke to them, saying, I am the light of the
world: he that follows ME shall not walk in
13 the darkness, but shall have the light of life.
The Pharisees, therefore, said to him, THOU
art testifying of thyself; thy testimony is not
14 true. Jesus answered, and said to them. Even
if I testify of myself, my testimony is true,
because I know whence I came, and whither
I am going: but YOU know not whence I came,
15 or whither I am going. You judge according to
the flesh: I judge no one. But even if I judge,
my judgment is true; because I am not
alone, but I and the Father who sent me.
16 And it has also been written in **your** law,
17 That the testimony of two men is true.
18 I am one who testify of myself, and my Father
19 who sent me testifies of ME. They said to
him, therefore, Where is thy Father? Jesus
answered, You neither know ME, nor my
Father: if you knew ME, you would know my

Father also. These words he spoke in the 20
Treasury, teaching in the temple: and no one
took him, because his hour had not yet come.

XXXIV. Therefore, he said to them again, 21
I am going away, and you will seek me, and
will die in your sin: whither I am going
you can not come. The Jews, therefore, said, 22
Will he kill himself? because he says, Whither
I am going, YOU can not come. And he said 23
to them, You are from beneath; I am from
above: you are of this world; I am not of
this world. I said, therefore, to you, That 24
you will die in your sins: for if you believe
not that I am *he*, you shall die in your sins.
They said to him, therefore, Who art THOU? 25
And Jesus said to them, Even what I said to
you at the beginning. I have many things 26
to say and to judge concerning you: but he
that sent me is true; and I, what things I
heard from him, these I say to the world.
They knew not that he spoke to them of the 27
Father. Jesus, therefore, said to them, When 28
you lift up the Son of man, then will you know
that I am *he*, and of myself I do nothing; but
as my Father taught me, I say these things.
And he that sent me is with ME: ³the Father 29
did not leave me alone, because I do always
things pleasing to him.

XXXV. As he was speaking these things, 30
many believed on him. Jesus, therefore, said 31
to the Jews who had believed him, If you
abide in **my** word, you are my disciples
indeed: and you shall know the truth; and 32
the truth shall make you free. They answered
him: We are Abraham's seed, and have never 33
been in bondage to any one. How dost THOU
say, You shall be made free? Jesus answered 34
them: Verily, verily, I say to you, Every one
that is doing sin is a servant of sin. And 35
the servant abides not in the house for ever:
the son abides for ever. If, therefore, the Son 36
make you free, you will be free indeed. I know 37
that you are Abraham's seed; but you are seek-
ing to kill me, because **my** word has no place
in you. I speak what I have seen with my 38
Father: and you, therefore, do what you have
seen with your father. They answered, and 39
said to him, Our father is Abraham. Jesus says
to them, If you were Abraham's children, you
would do the works of Abraham. But now you 40
are seeking to kill me, a man who have spoken
to you the truth, which I heard of God. This
Abraham did not. You do the works of your 41
father. They said to him, therefore, WE have
not been born of fornication: we have one Fa-
ther, God. Jesus said to them, If God were 42
your father, you would love ME: for I came

¹ Some copies insert here, *by night*.

² According to some copies, *arises*.

³ Some copies omit, *the Father*.

out from God, and am come; for I am not
 43 even come of myself, but **he** sent me. Why
 do you not know **my** speech? Because you
 44 cannot hear **my** word. You are of [your]
 father, the Devil, and the lusts of your father
 you wish to do. **He** was a man-slayer from
 the beginning, and has not stood in the truth;
 because there is no truth in him. When one
 speaks falsehood, he speaks from his own;
 45 because his father also is a liar. But because
 46 **I** speak the truth, you believe me not. Who
 of you convicts me of sin? But if I speak
 47 truth, why do you not believe me? He that
 is of God hears the words of God: on this
 account you hear not, because you are not of
 God.

48 XXXVI. The Jews answered, and said
 to him, Do not **we** say well, That **thou**
 49 art a Samaritan, and hast a demon? Jesus
 answered, **I** have not a demon; but I honor
 50 my Father, and you dishonor me. But **I**
 seek not my glory: there is one that seeks,
 51 and judges. Verily, verily, I say to you, if
 any one keep **my** word, he shall never
 52 see death. The Jews, therefore, said to
 him, Now we know that thou hast a demon.
 Abraham died, and the prophets: and **thou**
 sayest, If any one keep my word, he shall
 53 never taste of death. Art **thou** greater
 than our father, Abraham, who died, and the
 prophets died? Whom makest **thou** thyself?
 54 Jesus answered, If **I** glorify myself, my glory
 is nothing: it is my Father who glorifies me,
 55 of whom you say, that he is your God. And
 you have not known him; but **I** know him:
 and if I say, that I know him not, I shall
 be like you, a liar: but I know him, and
 56 keep his word. Abraham, your father, re-
 joiced, that he should see **my** day; and he
 57 saw, and was glad. The Jews, therefore, said
 to him, Thou art not yet fifty years old,
 58 and hast thou seen Abraham? Jesus said to
 them, Verily, verily, I say to you, Before
 59 Abraham was, **I** am. They took up stones,
 therefore, that they might east [them] at him:

but Jesus hid himself, and went forth out
 of the temple.¹

XXXVII. AND, passing by, he saw a man **9**
 blind from birth. And his disciples asked **2**
 him, saying, Rabbi, who sinned, **he**, or his
 parents, that he was born blind? Jesus **3**
 answered, Neither did **he** sin, nor his pa-
 rents: but, that the works of God may be
 manifested in him. **I** must work the works **4**
 of him that sent me, while it is day: night
 is coming, when no one can work. While **5**
 I am in the world, I am the light of the
 world. Saying these things, he spit on the **6**
 ground, and made clay of the spittle, and
 rubbed the clay upon the eyes of the blind
 man; and said to him, Go, wash thyself, at **7**
 the pool of Siloam (which is interpreted,
 Sent). He went, therefore, and washed him-
 self, and came seeing.

XXXVIII. The neighbors, therefore, and **8**
 those who saw him before, that he was ^{2a}
 a beggar, said, Is not this he that was sitting
 and begging? Some said, This is: others, It **9**
 is like him: **he** said, I am. They said to **10**
 him, therefore, How were thy eyes opened?
He answered, and said, A man called Jesus **11**
 made clay, and rubbed my eyes, and said to
 me, Go to the Siloam, and wash thyself:
 and, on going and washing myself, I received
 sight. They said to him, therefore, Where is **12**
he? He says, I know not.

XXXIX. They bring to the Pharisees him **13**
 that was once blind. Now it was the Sabbath, **14**
 when Jesus made the clay, and opened his
 eyes. Again, therefore, the Pharisees also **15**
 were asking him how he received sight. And
 he said to them, He put clay on my eyes, and
 I washed myself, and do see. Some of the **16**
 Pharisees, therefore, said, This man is not of
 God, because he keeps not the Sabbath.
 Others said, How can a sinful man do such

¹ Some copies add here, *going through the midst of them and so passed by.*

² According to some copies, *blind.*

signs? And there was division among them.
 17 They say to the blind man again, What sayest
 THOU of him, seeing that he opened thy eyes?
 18 And he said, That he is a prophet. The
 Jews, therefore, did not believe concerning
 him, that he was blind, and received sight,
 till they called the parents of him that re-
 19 ceived sight, and asked them, saying, Is this
 your son, of whom you say, That he was
 born blind? How, then, does he now see?
 20 His parents answered them, and said, We
 know that this is our son, and that he was
 21 born blind: but how he now sees, we know
 not; or who opened his eyes, WE know not:
 he is, himself, of age; ask him: he, him-
 22 self, shall speak concerning himself. These
 things said his parents, because they were
 afraid of the Jews: for the Jews had agreed
 already, that if any one should confess him [to
 be] Christ, he should be put out of the syna-
 23 gogue. Because of this his parents said, He
 is of age; ask him.
 24 XL. They called, therefore, a second time,
 the man who was blind, and said to him,
 Give glory to God: WE know that this man
 25 is a sinner. **He** answered, therefore, and
 said, If he is a sinner, I know not: one
 thing I do know, that, having been blind,
 26 now I see. And they said to him again,
 What did he do to thee? how did he open
 27 thy eyes? He answered them, I told you
 just now, and you did not hear: why do
 you wish to hear again? Are you also willing
 28 to become his disciples? They reviled him,
 and said, THOU art **his** disciple; but WE are
 29 disciples of Moses. WE know that God has
 spoken to Moses; but HIM—we know not
 30 whence he is. The man answered, and said
 to them, Why, in this is a wonder, that you
 know not whence he is, and yet he opened my
 31 eyes! Now we know that God does not hear
 sinners; but if any one be a worshiper of
 32 God, and do his will, HIM he hears. From
 the beginning of the world it was not heard,
 that any one opened the eyes of one who had
 33 been born blind. If NE were not of God, he

could do nothing. They answered, and said 34
 to him, THOU wast altogether born in sins,
 and dost THOU teach us? And they cast him
 out.

XLII. Jesus heard that they cast him out: 35
 and finding him, he said to him, Dost THOU
 believe on the Son of God? **He** answered, 36
 and said, And who is he, Sir, that I may
 believe on him? And Jesus said to him, 37
 Thou hast both seen him, and he that is
 talking with THEE is **he**. And he said, I 38
 believe, Lord. And he worshiped him.

XLIII. And Jesus said, For judgment **I** 39
 came into this world; so that those not see-
 ing might see, and those seeing might become
 blind. And those of the Pharisees who were 40
 with him heard these things, and said to him,
 Are WE blind also? Jesus said to them, If 41
 you were blind, you would not have sin; but
 now you say, We see; therefore, your sin
 abides.

XLIII. VERILY, verily, I say to you, **He** 10
 that enters not by the door into the fold of
 the sheep, but goes up another way, **he** is
 a thief and a robber. But he that comes in 2
 by the door, is the shepherd of the sheep.
 To HIM the door-keeper opens, and the 3
 sheep hear his voice, and he calls his own
 sheep by name, and leads them out. And 4
 when he puts forth ¹all his own, he goes be-
 fore them, and the sheep follow him; because
 they know his voice. But a stranger they 5
 will not follow, but will flee from him; be-
 cause they know not the voice of strangers.
 This parable spoke Jesus to them: but **they** 6
 knew not what things they were which he
 was saying to them.

XLIV. Jesus, therefore, said to them again, 7
 Verily, verily, I say to you, **I** am the door of
 the sheep. All who came before ME are 8
 thieves and robbers: but the sheep did not
 hear them. **I** am the door: by ME if any 9

¹ According to some copies, *his own sheep*;—all being omitted.

one come in, he shall be saved, and shall come
 10 in, and go out, and find pasture. The thief
 comes not, unless that he may steal, and kill,
 and destroy: **I** came, that they might have
 11 life, yea, might have *it* abundantly. **I** am the
 good shepherd: the good shepherd lays down
 12 his life for the sheep. But he that is a hire-
 ling, and not a shepherd, whose own the sheep
 are not, sees the wolf coming, and leaves the
 sheep, and flees; and the wolf catches¹ and
 13 scatters them: ²because he is a hireling, and he
 14 cares not for the sheep. **I** am the good shep-
 herd: and I know my own, and my own know
 15 me; as the Father knows me, and **I** know the
 Father: and I lay down my life for the sheep.
 16 And other sheep I have, which are not of this
 fold: **them** also I must bring, and they will
 hear my voice; and there will be one flock,
 17 one shepherd. On account of this does the
 Father love me, because I lay down my life,
 18 that I may take it again. No one takes it
 from **ME**, but **I** lay it down of myself. I have
 power to lay it down, and I have power to
 take it again. This commandment I received
 19 from my Father. There was, therefore, a divi-
 sion again among the Jews because of these
 20 sayings. And many of them said, He has a
 demon, and is mad, why hear you him?
 21 Others said, These are not the words of
 one that has a demon. Can a demon open
 the eyes of the blind?

22 XLV. Now it was the Feast of Dedication
 23 in Jerusalem; and it was winter. And Jesus
 was walking in the temple, in Solomon's
 24 porch. The Jews, therefore, came round
 about him, and said to him, How long dost
 thou hold our soul in suspense? If **THOU** art
 25 the Christ, tell us plainly. Jesus answered
 them, I told you, and you believe not: the
 works which I do in my Father's name, **THEY**
 26 testify of **ME**. But **YOU** believe not, for you
 27 are not of **my** sheep. As I said to you, **my**

¹ According to some copies, *catches them, and scatters the sheep.*

² In some copies, *Now the hireling fleeth, because, &c.*

sheep hear my voice and **I** know them, and
 they follow me. And **I** give to them eter- 28
 nal life, and they shall never perish; and
 no one shall pluck them out of my hand.
 My Father, who has given to me, is greater 29
 than all, and no one can pluck out of my Fa-
 ther's hand. **I** and the Father are one. The 30
 Jews, therefore, took up stones again, that
 they might stone him. Jesus answered them, 32
 Many good works did I show you from my
 Father: because of which work of them do
 you stone me? The Jews answered him, 33
 For a good work we stone thee not, but for
 blasphemy; and because **THOU**, being a man,
 makest thyself God. Jesus answered them, 34
 Has it not been written in your law, **I** said,
 You are gods? If he called **them** gods, to 35
 whom the word of God came (and the
 Scripture cannot be broken); of him whom 36
 the Father sanctified, and sent into the world,
 do you say, Thou blasphemest; because I
 said, I am the Son of God? If I do not 37
 the works of my Father, believe me not.
 But if I do, and if you believe not **ME**, be 38
 lieve the works; so that you may know,
 and believe, that the Father [is] in me, and
I in the Father. They were seeking, there- 39
 fore, again to take him: and he went forth
 out of their hand.

XLVI. And he went away again beyond 40
 the Jordan, into the place where John was
 at first immersing: and he abode there. And 41
 many came to him, and said, John, indeed,
 did no sign: but all things that John said
 of **him** were true. And many believed on 42
 him there.

XLVII. Now there was a certain sick man, **11**
 Lazarus of Bethany, of the village of Mary,
 and Martha, her sister. And it was Mary 2
 who anointed the Lord with ointment, and
 wiped his feet with her hair, whose brother
 Lazarus was sick. The sisters, therefore, sent 3
 to him, saying, Lord, Behold, he whom thou
 lovest is sick. And Jesus, hearing, said, This 4
 sickness is not to death, but for the glory of

God, that by it the Son of God may be glorified. Now Jesus loved Martha, and her sister, and Lazarus. When, therefore, he heard that he was sick, then, indeed, he abode in the place where he was two days. Then, after this, he says to the disciples, Let us go into Judea again. The disciples say to him, Rabbi, the Jews were just now seeking to stone thee; and art thou going thither again? Jesus answered, Are there not twelve hours of the day? If any one walk in the day, he stumbles not, because he sees the light of this world. But if any one walk in the night, he stumbles, because the light is not in him. These things he said; and after this he said to them, Lazarus, our friend, is fallen asleep; but I am going, that I may awake him. His disciples, therefore, said, Lord, if he is fallen asleep, he will be safe. But Jesus had spoken of his death; but they thought that he was speaking of the repose of sleep. Then, therefore, Jesus said to them plainly, Lazarus is dead: and I am glad, for your sake, that I was not there, so that you may believe. But let us go to him. Thomas, therefore, the one called Didymus, said to [his] fellow-disciples, Let us also go, that we may die with him.

XLVIII. Jesus, therefore, coming, found that he had been already four days in the tomb. Now Bethany was near Jerusalem, about fifteen furlongs off. And many of the Jews had come to those about Martha and Mary, that they might comfort them concerning their brother. Martha, therefore, when she heard that Jesus was coming, went to meet him: but Mary continued sitting in the house. Martha, therefore, said to Jesus, Lord, if thou hadst been here, my brother had not died. But even now I know, that whatever things thou wilt ask of God, God will give thee. Jesus said to her, Thy brother will rise again. Martha said to him, I know that he will rise again, in the resurrection, in the last day. Jesus said to her, I am the resurrection, and the life: he that believes on

ME, even if he die, he shall live. And no one that lives and believes on ME shall ever die. Believest thou this? She says to him, Yes, Lord; I have believed that thou art the Christ, the Son of God, the one who was to come into the world. And saying these things, she went and called Mary, her sister, secretly, saying, The Teacher is come, and is calling for thee. She, when she heard, rises up quickly, and comes to him. Now Jesus had not yet come into the village, but was in the place where Martha met him. The Jews, therefore, who were with her in the house, and were comforting her, seeing Mary, that she rose up quickly, and went out, followed her, saying, She is going to the tomb, that she may weep there. Mary, therefore, when she came where Jesus was, seeing him, fell at his feet, saying to him, Lord, if thou hadst been here, my brother had not died. Jesus, therefore, when he saw her weeping, and the Jews who came with her, weeping, groaned in the spirit, and was troubled: and he said, Where have you laid him? They say to him, Lord, come, and see. Jesus wept. The Jews, therefore, said, Behold, how he loved him! But some of them said, Could not HE, who opened the eyes of the blind man, cause that even HE should not die?

XLIX. Jesus, therefore, again groaning in himself, comes to the tomb. Now, it was a cave, and a stone was lying upon it. Jesus says, Take away the stone. The sister of him that had died, Martha, says to him, Lord, he stinks now; for he hath been four days dead. Jesus says to her, Did I not say to thee, that if thou wilt believe, thou shalt see the glory of God. They took away the stone, therefore.¹ And Jesus lifted up [his] eyes, and said, Father, I thank thee that thou didst hear me. But I knew that thou hearest me always: but, because of the multitude that was standing by, I spoke, so that they may believe that thou didst send me. And, say- 43

¹ Some copies add here, *where he that had died was lying*

ing these things, he cried with a loud voice,
44 Lazarus, come forth. And he that had died
came forth, bound hand and foot with grave
clothes; and his face was bound about with
a napkin. Jesus says to them, Loose him,
and let him go.

45 L. Many, therefore, of the Jews, who came
to Mary, and saw what things he did, believed
46 on him. But some of them went to the
Pharisees, and told them what things Jesus
did.

47 LI. The chief priests, therefore, and the
Pharisees, gathered a council, and said, What
are we doing? because HE is doing many
48 signs. If we let him thus alone, all will
believe on 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
50 nothing, nor consider, that it is expedient for
us, that one man die for the people, and all
51 the nation perish not. But this he said not
of himself; but, being high priest that year,
he prophesied, that Jesus was about to die
52 for the nation; and not for the nation only,
but that he should also gather together into
one the children of God, who have been
53 scattered abroad. From that day, therefore,
they took counsel together, that they might
kill him.

54 LII. Jesus, therefore, was walking no more
publicly among the Jews, but went away
thence into the country near the wilderness,
into a city called Ephraim; and there he was
55 tarrying with his disciples. And the Passover
of the Jews was near: and many went up out
of the country to Jerusalem, before the Pass-
over, that they might purify themselves.
56 They were seeking Jesus, therefore, and
said, one to another, standing in the temple,
What think ye, that he will not come
57 to the feast? Now, both the chief priests and
the Pharisees had given a commandment, that,
if any one knew where he was, he should
show [it], so that they might take him.

LIII. JESUS, therefore, six days before the 12
Passover, came to Bethany, where was Laza-
rus who had died, whom he raised from the
dead. They made him, therefore, a supper 2
there, and Martha was ministering; but Laza-
rus was one of those sitting at table with
him. Mary, therefore, taking a pound of oint- 3
ment of pure 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 ointment. Therefore says one of his 4
disciples, Simon's Judas Iscariot, who was
about to betray him, Why was not this oint- 5
ment sold for three hundred denaria¹ [*about*
45 dollars], and given to the poor? Now he 6
said this, not because he cared for the poor,
but because he was a thief, and had the bag,
and carried off what things were put in.
Jesus, therefore, said, Let her alone, ²that she 7
may keep it for the day of my embalming.
For the poor you have always with your- 8
selves; but ME you have not always.

LIV. A great multitude, therefore, of the 9
Jews knew that he was there; and they came,
not on account of Jesus only, but that they
might see Lazarus also, whom he raised from
the dead. But the chief priests took counsel, 10
that they might kill Lazarus also; because, 11
on account of him, many of the Jews were
going away, and believing on Jesus.

LV. The next day, a great multitude, that 12
came to the feast, hearing that Jesus was
coming to Jerusalem, took the branches of 13
palm-trees, and went out to meet him, and
were crying, Hosanna: Blessed [be] he that
comes in the name of the Lord, [even] the
King of Israel! And Jesus, finding a young 14
ass, sat upon it, as it has been written, Fear 15
not, daughter of Sion: behold, thy King is
coming, sitting upon an ass's colt. Now 16
these things his disciples knew not at first:
but when Jesus was glorified, then they

¹ The *denarion* was equal to about $7\frac{1}{2}$ pence, or 15 cents.

² According to many copies, *for the day of my embalming she has kept it.*

remembered that these things had been written about him, and [that] they did these things
 17 to him. The multitude, therefore, who were with him, when he called Lazarus out of the tomb, and raised him from the dead,
 18 testified. Because of this also the multitude went to meet him, because they heard that he
 19 had done this sign. The Pharisees, therefore, said, among themselves, Do you see, that you are gaining nothing? Behold, the world is gone away after him.

20 LVI. And there were certain Greeks, of those who came up, that they might worship,
 21 during the feast. These, therefore, came to Philip, the one of Bethsaida of Galilee, and were asking him, saying, Sir, we wish to
 22 see Jesus. Philip comes, and tells Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour has come, that the Son of man should be glorified.
 24 Verily, verily, I say to you, If the grain of the wheat, falling into the ground, die not, it abides itself alone; but, if it die, it bears
 25 much fruit. He that loves his life shall lose it; and he that hates his life in this world, shall keep it to eternal life. If any one serve ME, let him follow ME; and where I am, there shall also my servant be: and if any one serve ME, the Father will
 27 honor him. Now is my soul troubled; and what shall I say? Father, save me from this hour? But because of this I came to this
 28 hour. Father, glorify thy name. There came, therefore, a voice from Heaven: I both glorified, and will glorify again. The multitude, therefore, that was standing and hearing, said that there had been thunder: others said, An
 30 angel has spoken to him. Jesus answered, and said, This voice has not come because of ME, but because of you. Now is the judgment of this world: now shall the ruler of
 32 this world be cast out. And I, if I be lifted up from the earth, will draw all to myself.
 33 Now this he said, signifying by what death he was about to die. The multitude answered
 34 him, WE heard out of the law, that the Christ

abides forever; and how sayest THOU, That the Son of man must be lifted up? Who is this Son of man? Jesus, therefore, said to 35 them, Yet a little time the light is among you. Walk while you have the light, so that darkness may not come upon you: and he that walks in the darkness knows not whither he is going. While you have the light, believe 36 on the light, that you may become sons of light.

LVII. These things spoke Jesus, and, going away, he hid himself from them. But though 37 he had done so many signs before them, they were not believing on him: that the saying 38 of Isaiah, the prophet, might be fulfilled, which he said: Lord, who believed our report? and the arm of the Lord, to whom was it revealed? On account of this they could not 39 believe, because Isaiah said again, He has blinded their eyes, and hardened their heart, so that they might not see with the eyes, and understand with the heart, and return, and I might heal them. These things said Isaiah, 41 when he saw his glory, and spoke of him. Nevertheless, many of the rulers also believed 42 on him, but because of the Pharisees they did not confess him, so that they might not be put out of the synagogue. For they loved 43 the glory of men more than the glory of God.

LVIII. Now Jesus cried, and said, He that 44 believes on ME, believes not on ME, but on him that sent me. And he that sees ME, sees 45 him that sent me. I am come a light into 46 the world, so that no one that believes on ME may abide in the darkness. And if any one 47 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. He 48 that rejects ME, and receives not my words, has that which judges him: the word which I spoke, that will judge him in the last day. Because I did not speak from myself; but 49 the Father who sent me himself gave me a

¹ According to many copies, *hear my words, and believe not, &c.*

commandment, what I should say, and what
50 I should speak. And I know that his com-
mandment is eternal life: what things I say,
therefore, as the Father has spoken to me,
so I speak.

13 LIX. Now before the feast of the Pass-
over, Jesus, knowing that his hour was come,
that he should depart out of this world to the
Father, having loved his own that were in the
2 world, he loved them to the end. And, supper
being ended, the Devil having now put into
the heart of Simon's Judas Iscariot, that he
3 should betray him, he, knowing that the
Father had given him all things, into [his]
hands, and that he came out from God, and
4 was going to God, rises up from the supper,
and lays aside [his] garments, and taking a
5 towel, girded himself. Afterward he puts
water into the basin, and began to wash the
feet of the disciples, and to wipe with
the towel with which he had been girded.
6 He comes, therefore, to Simon Peter; and he
says to him, Lord, doest THOU wash my
7 feet? Jesus answered, and said to him,
What I am doing, THOU knowest not now,
8 but thou wilt know hereafter. Peter says
to him, Thou shalt never wash my feet.
Jesus answered him, If I wash thee not, thou
9 hast no part with ME. Simon Peter says to
him, Lord, not my feet only, but also [my]
10 hands, and [my] head. Jesus says to him,
He that has been bathed has no need, un-
less to wash the feet, but is altogether clean:
11 and you are clean, but not all. For he knew
him that betrayed him: because of this he
said, You are not all clean.

12 LX. When, therefore, he had washed their
feet, and taken his garments, sitting down again,
he said to them, Do you know what I have
13 done to you? You call me, The Teacher,
14 and, The Lord; and you say well, for I am. If,
then, I, the Lord, and the Teacher, have wash-
ed your feet, you ought also to wash one an-
15 other's feet. For I have given you an example,
that, as I have done to you, so you should do.

Verily, verily, I say to you, A servant is not 16
greater than his lord, nor an apostle, greater
than he that sent him. If you know these 17
things, happy are you, if you do them. I 18
am not speaking of you all: I know whom I
chose: but that the Scripture may be ful-
filled, He that ate bread with ME, lifted up
his heel against ME. Even now, I tell 19
you before it come to pass, so that, when it
comes to pass, you may believe that I am.
Verily, verily, I say to you, He that receives 20
whomsoever I send, receives ME: and he
that receives ME, receives him that sent me.

LXI. Jesus, saying these things, was troub- 21
led in the spirit, and testified, and said,
Verily, verily, I say to you, that one of you
will betray me. The disciples, therefore, 22
kept looking one upon another, doubting of
whom he was speaking. Now there was 23
reclining on the bosom of Jesus, one of his
disciples, whom Jesus loved. Simon Peter, 24
therefore, nods to HIM, and says to him, Say,
who is it, of whom he is speaking? And 25
he, reclining on the breast of Jesus, says to
him, Lord, who is it? Jesus answers: He 26
it is, to whom I, after dipping, shall give
the morsel. And dipping the morsel, he
gives [it] to Simon's Judas Iscariot. And
after the morsel, then entered Satan into 27
him. Jesus, therefore, says to him, What
thou doest, do quickly. Now no one of 28
those sitting at table knew for what he said
this to him. For some were thinking, since 29
Judas had the bag, that Jesus was saying to
him, Buy what things we have need of for
the feast; or, that he should give something
to the poor. He, therefore, receiving the 30
morsel, went immediately out. And it was
night.

LXII. When, therefore, he went out, Jesus 31
says, Even now was the Son of man glorified,
and God was glorified in him. If God was 32
glorified in him, God will also glorify him in

¹ According to some copies, *to inquire who it was*, of whom
he was speaking.

himself: yea, he will immediately glorify
 33 him. Little children, yet a little while I am
 with you. You will seek me, and, as I said
 to the Jews, That whither **I** am going you
 34 can not come, so I say to you now. A new
 commandment I give to you, That you love
 one another: as I loved you, that you also
 35 love one another. By this will all know that
 you are my disciples, if you have love one for
 36 another. Simon Peter says to him, Lord,
 whither art thou going? Jesus answered
 him, Whither I am going thou canst not fol-
 low me now; but thou wilt follow me after-
 37 wards. Peter says to him, Lord, why can not
 I follow thee now? I will lay down my life
 38 for THEE. Jesus answered him, Wilt thou
 lay down thy life for ME? Verily, verily, I
 say to thee, The cock will not crow, till thou
 hast denied me three times.

14 LXIII. LET not your heart be troubled:
 2 believe on God, and believe on ME. In my
 Father's house are many mansions: but if
 not, I would have told you. I am going to
 3 prepare a place for you. And if I go and
 prepare a place for you, I am coming again,
 and will receive you to myself, so that where
 4 I am, you may be also. And whither **I** am
 5 going you know¹ the way. Thomas says to
 to him, We know not whither thou art going,
 6 and how can we know the way? 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 also: and henceforth you know him,
 8 and have seen him. Philip says to him, Lord,
 show us the Father, and it is enough for us.
 9 Jesus says to him, Am I so long time with
 you, and thou dost not know me, Philip? He
 that has seen ME has seen the Father: and
 how sayest THOU, Show us the Father?
 10 Believest thou not, that **I** [am] in the
 Father, and the Father is in ME? The words

¹ According to some copies, *you know, and the way you know.*

which **I** speak to you, I speak not from
 myself; but the Father who abides in ME,
 himself does the works. Believe me, because 11
I [am] in the Father, and the Father in ME:
 but if not, because of the works themselves,
 believe me. Verily, verily, I say to you, He 12
 that believes on ME, the works which **I** do
 shall he do also; and greater than these shall
 he do, because **I** am going to my Father.
 And whatever you may ask in my name, this 13
 will I do; so that the Father may be glorified
 in the Son. If you ask any thing in my name, 14
I will do [it.]

LXIV. If you love me, keep my command- 15
 ments. And **I** will ask the Father, and he 16
 will give you another Comforter, that he may
 be with you forever; the Spirit of truth, whom 17
 the world can not receive, because it sees him
 not, nor knows him: but you know him,
 because he abides with you, and shall be in
 you. I will not leave you orphans: I am 18
 coming to you. Yet a little while, and the 19
 world sees me no more; but you see me,
 because **I** live, and you shall live. In that 20
 day shall you know, that **I** [am] in my
 Father, and you in ME, and **I** in you. He 21
 that has my commandments, and keeps them,
 he it is that loves me; and he that loves
 me shall be loved by my Father; and **I** will
 love him, and will manifest myself to him.

LXV. Judas says to him, (not Iscariot,) 22
 Lord, and how is it come to pass, that thou
 art about to manifest thyself to us, and not
 to the world? Jesus answered, and said to 23
 him, If any one love me, he will keep my
 word, and my Father will love him, and we
 will come to him, and make [our] abode with
 him. He that loves me not, keeps not my 24
 words; and the word which you hear is not
 mine, but [that] of the Father who sent
 me.

LXVI. These things have I spoken to you, 25
 abiding with you. But the Comforter, the 26
 Holy Spirit, whom the Father will send in
 my name, **He** will teach you all things, and

remind you of all things which I said to you.
 27 Peace I leave to you: my own peace do I
 give to you: not as the world gives, do I
 give to you: let not your heart be troubled,
 28 nor let it be afraid. 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
 29 Father is greater than I. And now have I
 told you, before it come to pass; so that,
 30 when it comes to pass, you may believe. I
 will no more talk much with you: for
 the ruler of the world is coming, and has
 31 nothing in ME. But, that the world may
 know, that I love the Father, and as the
 Father gave me commandment, so I do.
 Arise, let us go hence.

15 LXVII. I AM the true vine, and my Father
 2 is the husbandman. Every branch in ME
 not bearing fruit, he takes it away; and
 every one bearing fruit, he prunes it, so that
 3 it may bear more fruit. Now you are clean,
 because of the word which I have spoken
 4 to you. Abide in ME, and I in you. As the
 branch can not bear fruit of itself, if it abide
 not in the vine, so neither *can* you, except
 5 you abide in ME. I am the vine, you the
 branches. He that abides in ME, and I in
 him, HE bears much fruit: because without
 6 ME you can do nothing. If any one abide
 not in ME, he is cast out like the branches,
 and is withered; and they gather, and cast
 7 them into the fire, and they are burned. If
 you abide in ME, and my words abide in you,
 whatever you may wish, ¹ask, and it shall be
 8 done to you. In this is my Father glorified,
 that you bear much fruit: and you shall be
 9 MY disciples. As the Father loved me, and
 10 I loved you, abide in MY love. If you keep
 my commandments, you shall abide in my
 love; as I have kept my Father's command-
 11 ments, and abide in his love. These things

have I spoken to you, that MY joy may be
 in you, and your joy may be fulfilled. This 12
 is MY commandment, That you love one
 another, as I loved you. Greater love has no 13
 one than this, that any one lay down his
 life for his friends. You are my friends, if 14
 you do what things I command you. I no 15
 more call you servants, because the servant
 knows not what his lord does; but I have
 called you friends, because all things that
 I heard of my Father, I made known to
 you. You did not choose me, but I chose 16
 you, and appointed you, that you might go,
 and bear fruit, and your fruit might abide:
 so that whatever you may ask of the Father
 in my name, he may give you. These things 17
 I command you, that you love one another.

LXVIII. If the world hate you, you know 18
 that it has hated ME before you. If you 19
 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, because
 of this, the world hates you. Remember 20
 the word that I said to you, A servant is
 not greater than his lord. If they persecu-
 ted ME, they will also persecute you; if
 they kept my word, they will keep yours
 also. But all these things will they do to 21
 you, for my name's sake, because they know
 not him that sent me. If I had not come and 22
 spoken to them, they would not have had sin;
 but now they have no excuse for their sin.
 He that hates ME, hates my Father also. 23
 If I had not done among them the works which 24
 no other has done, they would not have had
 sin: but now have they both seen and hated
 both ME and my Father. But [it was,] that 25
 the saying might be fulfilled, that has been
 written in their law, They hated ME without
 cause. But when the Comforter comes, whom 26
 I will send to you from the Father, the
 Spirit of truth, who comes forth from the
 Father, HE will testify of ME. And you 27
 also testify, because you are with ME from
 the beginning.

¹ According to some copies *you shall ask, &c.*

16 LXIX. THESE things have I spoken to
 2 you, that you may not be led astray. They
 will put you out of the synagogues: but an
 hour is coming, that every one that kills
 3 you will think to offer service to God. And
 these things will they do, because they know
 4 not the Father, nor ME. But these things
 have I spoken to you, so that, when the
 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
 5 you. But now I am going away to him who
 sent me, and no one of you asks me, Whither
 6 art thou going? But because I have said
 these things to you, sorrow has filled your
 7 heart. But I tell you the truth: It is
 expedient for you that I go away: for if I
 go not away, the Comforter will not come to
 you; but if I go, I will send him to you.
 8 And he, being come, will convince the world
 of sin, and of righteousness, and of judg-
 9 ment: of sin, indeed, because they believe
 10 not on ME; but of righteousness, because I
 am going away to my Father, and you see
 11 me no more; and of judgment, because the
 ruler of this world has been judged.

12 LXX. I have yet many things to say to
 13 you, but you can not bear [them] now. But
 when he is come, the Spirit of truth, he
 will guide you into all the truth: for he
 will not speak from himself; but whatever
 things he may hear, he will speak: and he
 14 will show you things to come. He will
 glorify ME: because he will take of mine,
 15 and show to you. All things that the Father
 has are mine: because of this I said, That
 16 he will take of mine, and show to you. A
 little while, and you see me no more, and
 again a little while, and you will see me,
 17 because I am going to the Father. [Some]
 of his disciples, therefore, said, one to another,
 What is this that he is saying to us, A little
 while, and you see me not, and again a little

while, and you will see me; and, Because I
 am going to the Father? They said, there- 18
 fore, What is this, that he is saying, A little
 while? We know not what he is saying.
 Jesus, therefore, knew that they were wishing 19
 to ask him, and said to them, Are you in-
 quiring about this, one with another, because
 I said, A little while, and you see me not,
 and again a little while, and you will see me?
 Verily, verily, I say to you, That you will 20
 weep and lament, but the world will rejoice;
 and you will be sorrowful, but your sorrow
 shall be turned into joy. The woman, when 21
 she is in travail, has sorrow, because her hour
 is come; but, when she hath brought forth the
 child, she remembers no more the anguish, be-
 cause of the joy that a man was born into the
 world. And you now, therefore, have sorrow: 22
 but I will see you again, and your heart shall
 rejoice; and your joy no one takes from you.
 And in that day you will ask ME nothing. 23
 Verily, verily, I say to you, Whatever things
 you may ask of the Father in my name, he
 will give you. Till now you asked nothing 24
 in my name: ask, and you shall receive, so
 that your joy may be fulfilled.

LXXI. These things have I spoken to you 25
 in dark sayings: but an hour is coming, when
 I will no more speak to you in dark sayings,
 but I will show you plainly of the Father.
 In that day you will ask in my name: and I 26
 do not say to you, that I will pray to the
 Father for you; for the Father himself loves 27
 you, because you have loved ME, and have
 believed that I came out from God. I came 28
 out from the Father, and am come into the
 world: again I leave the world, and am going
 to the Father.

LXXII. His disciples say to him, Be- 29
 hold, now thou art talking plainly, and art
 speaking no dark saying. Now we know 30
 that thou knowest all things, and hast no
 need that any one ask thee: by this we
 believe that thou didst come out from God.
 Jesus answered them, Do you now believe? 31

¹ Some copies omit the words, *because I am going to the Father.*

32 Behold, an hour is coming, yea, is now come, that you will be scattered every one to his own, and will leave ME alone: and yet I am not
33 alone, because the Father is with ME. These things have I spoken to you, that in ME you may have peace. In the world you will have tribulation: but be of good cheer; I have overcome the world.

17 LXXIII. THESE things spoke Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy
2 Son also may glorify thee: as thou didst give him power over all flesh, so that, [as for] all that thou hast given him, he might give them
3 eternal life. And this is the eternal life, that they may know thee, the only true God, and
4 him whom thou didst send, Jesus Christ. I glorified thee upon the earth: I finished the work which thou hast given me, that I might
5 do [it.] And now, O Father, glorify THOU me with thyself, with the glory which I had
6 with THEE before the world was. 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
7 have kept thy word. Now they know, that all things that thou hast given me are of
8 THEE. Because I have given to them the words which thou hast given to me: and they themselves received, and knew indeed, that I came out from THEE, and believed that
9 THOU didst send me. I pray for them: not for the world do I pray, but for those whom thou hast given me; because they are THINE.
10 And all mine are thine, and thine, mine: and I have been glorified in them. And I am no more in the world, and these are in the world, and I am coming to thee. Holy Father, keep them in thy name, which thou hast given me, that they may be one, as WE.
12 When I was with them, I was keeping them in thy name: those whom thou hast given me I kept, and no one of them was lost, except the son of perdition; that the Scripture
13 might be fulfilled. And now I am coming to

thee; and these things I speak in the world, that they may have my joy fulfilled in them. I have given them thy word, and the world 14 hated them; because they are not of the world, as I am not of the world. I pray 15 not that thou wouldst take them out of the world, but that thou wouldst keep them from the evil. They are not of the world, as I 16 am not of the world. Sanctify them in the 17 truth: thy word is truth. As thou didst 18 send ME into the world, so I sent them into the world. And for them I sanctify myself, 19 so that they also themselves may be sanctified in truth. Nor do I pray for these alone, but 20 also for those believing on ME through their word: so that all may be one: as THOU, 21 Father, in ME, and I in THEE, that they also themselves may be in us; so that the world may know that THOU didst send me. And 22 the glory which thou hast given me, I have given them; that they may be one, as WE are one: I in them, and THOU in ME, that they 23 may be made perfect into one; and that the world may know that THOU didst send me, and didst love them, as thou didst love ME. Father, those whom thou hast given me, I 24 wish, that where I am, they also may be with ME; so that they may see my glory which thou didst give me, because thou didst love me before the foundation of the world. O righteous Father, the world did not know 25 thee, but I knew thee, and these knew that THOU didst send me. And I made known, 26 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.

LXXIV. JESUS, saying these things, went 10 out with his disciples beyond the brook Kedron, where was a garden, into which he entered, himself, and his disciples. And 2 Judas also, who betrayed him, knew the place: because Jesus often met there with his disciples. Judas, therefore, taking the 3 band, and officers from the chief priests and Pharisees, comes thither with torches, and

4 lamps, and weapons. Jesus, therefore, know-
 ing all things that were coming upon him,
 going out, said to them, Whom are you seek-
 5 ing? They answered him, Jesus, the Naza-
 rene. Jesus says to them, I am [he]. And
 Judas also, who betrayed him, was standing
 6 with them. When, therefore, he said to
 them, I am [he], they went backward, and
 7 fell to the ground. Again, therefore, he
 asked them: Whom are you seeking? And
 8 they said, Jesus, the Nazarene. Jesus answer-
 ed, I told you that I am [he]. If, therefore,
 9 you are seeking ME, let these go away: so
 that the saying might be fulfilled, which he
 said: I lost no one of those whom thou hast
 10 given me. Simon Peter, therefore, having a
 sword, drew it, and smote the servant of the
 high priest, and cut off his right ear. Now
 11 the servant's name was Malchus. Jesus,
 therefore, said to Peter, Put the sword into
 the sheath: the cup which the Father has
 given me, shall I not drink it?

12 LXXV. The band, therefore, and the
 captain, and the officers of the Jews, took
 13 Jesus, and bound him, and led him away
 to Annas first (for he was father-in-law of
 Caiaphas, who was high priest that year).
 14 Now Caiaphas was he who gave counsel
 to the Jews, that it was expedient that
 15 one man die for the people. And Simon
 Peter was following Jesus; also the other
 disciple. And that disciple was known to
 the high priest, and went in with Jesus, into
 16 the court of the high priest. But Peter was
 standing at the door without. The other
 disciple, therefore, who was known to the
 high priest, went out, and spoke to the door-
 17 keeper, and brought in Peter. The maid, the
 door-keeper, therefore, says to Peter, Art not
 thou also of this man's disciples? He says,
 18 I am not. And the servants and the officers
 were standing, (having made a fire of coals,
 because it was cold,) and were warming
 themselves: and Peter was standing with
 19 them, and warming himself. The high priest,
 therefore, asked Jesus of his disciples, and of

his doctrine. Jesus answered him: I spoke 20
 publicly to the world; I always taught in the
 synagogue, and in the temple, where the
 Jews are always coming together; and in
 secret I said nothing. Why dost thou ask 21
 me? Ask those who have heard, what I said
 to them: behold, THEY know what things I
 said. Now, when he said these things, one of 22
 the officers, standing by, gave Jesus a blow,
 saying, Dost thou answer the high priest so?
 Jesus answered him: If I spoke evil, testify 23
 of the evil; but if well, why smitest thou
 me? (Now Annas had sent him, having been 24
 bound, to Caiaphas, the high priest.)

LXXVI. And Simon Peter was standing, 25
 and warming himself. They said to him,
 therefore, Art not THOU also of his disciples?
 He denied, and said, I am not. One of the 26
 servants of the high priest, (being [his] kins-
 man whose ear Peter cut off,) says, Did not
 I see thee in the garden with him? Again, 27
 therefore, Peter denied, and immediately the
 cock crew.

LXXVII. They lead Jesus, therefore, from 28
 Caiaphas into the palace. And it was early;
 and they themselves went not into the palace,
 so that they might not be defiled; but that
 they might eat the Passover. Pilate, there- 29
 fore, went out to them, and said, What
 accusation do you bring against this man?
 They answered, and said to him, If he were 30
 not an evil-doer, we would not have delivered
 him up to thee. Pilate, therefore, said to 31
 them, Take you him, and judge him, accord-
 ing to your law. The Jews, therefore, said
 to him, It is not lawful for us to kill any
 one: that the saying of Jesus might be ful- 32
 filled, which he spoke, signifying by what
 death he was about to die.

LXXVIII. Pilate, therefore, entered into 33
 the palace again, and called Jesus, and said to
 him, Art THOU the King of the Jews? Jesus 34
 answered him, Dost THOU say this from thy-
 self, or did others tell thee of ME? Pilate 35
 answered, Am I a Jew? Thy own nation, and
 the chief priests, delivered thee to ME: what

36 didst thou do? 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 to the Jews: but now is **my** kingdom not from hence.

37 Pilate, therefore, said to him, Art **thou** not a king, then? Jesus answered: **Thou** sayest that **I** am a king. For this have **I** been born, and for this am I come into the world, that **I** may testify to the truth. Every one that is

38 of the truth, hears my voice. Pilate says to him, What is truth? And, saying this, he went out again to the Jews, and says to them,

39 **I** find no fault in him. But you have a custom that **I** release to you one during the Passover. Do you, therefore, wish that **I**

40 release to you the king of the Jews? Again, therefore, they all cried, saying, Not **him**, but Barabbas. Now Barabbas was a robber.

19 LXXIX. **Then** Pilate, therefore, took, and 2 scourged Jesus. And the soldiers, plating a crown of thorns, put [it] on his head; and 3 they put on him a purple robe. ¹And they kept coming to him, and said, Hail, King of the Jews! And they were giving him blows.

4 Pilate, therefore, 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 Jesus, therefore, came out, wearing the crown of thorns, and the purple robe. And he says 6 to them, Behold, the man! When, therefore, the chief priests and the officers saw him, They cried out, saying, Crucify, crucify him! Pilate says to them, Take **you**, and 7 crucify him: for **I** find no fault in him. The Jews answered him, **We** have a law, and, according to our law, he ought to die, because he made himself the Son of God.

8 LXXX. When, therefore, Pilate heard this 9 saying, he was the more afraid, and went again into the palace, and says to Jesus, Whence art **thou**? But Jesus gave him no

answer. Pilate, therefore, says to him, Dost 10 thou not speak to **me**? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, 11 Thou wouldst have no power against **me**, if it had not been given thee from above. Because of this, he who delivered me to thee has greater sin. From this [time] 12 Pilate was seeking to release him: but the Jews kept crying out, saying, If thou release **him**, thou art not a friend of Cesar. Every one that makes himself a king, speaks 13 against Cesar. Pilate, therefore, on hearing this saying, brought Jesus out, (and sat down upon the judgment seat,) into a place called The Pavement (but, in Hebrew, Gabbatha). And it was the Preparation of the Passover, 14 and about the sixth hour: and he says to the Jews, Behold your King! But they cried 15 out, Away, away, crucify him! Pilate says to them, Shall **I** crucify your King? The chief priests answered, We have no king, except Cesar. Then, therefore, he delivered 16 him to them, that he might be crucified.

LXXXI. And they took Jesus, ²and led [him] away. And, bearing his cross, he 17 went out into what is called, the Place of a Scull, which means, in Hebrew, Golgotha; where they crucified him, and two others 18 with him, one on each side, and Jesus in the midst. And Pilate also wrote a Title, 19 and put [it] upon the cross: and it had been written: **JESUS, THE NAZARENE, THE KING OF THE JEWS**. This Title, there- 20 fore, many of the Jews read, because the place where Jesus was crucified was near the city, and it had been written, in Hebrew, in Greek, in Latin. The chief priests of the 21 Jews, therefore, said to Pilate, Do not write, The King of the Jews, but, That **he** said, **I** am King of the Jews. Pilate answered: 22 What I have written, I have written. The 23 soldiers, therefore, when they crucified Jesus, took his garments, and made four parts, to

¹ Many copies omit, *And they kept coming to him.*

² Some copies omit, *and led him away.*

each soldier a part; also the coat. Now the coat was without seam, woven from the top throughout. They said, therefore, one to another, Let us not tear it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which says, They divided my garments among themselves, and upon my raiment they cast a lot. The soldiers, therefore, did these things.

25 LXXXII. Now there were standing by the cross of Jesus, his mother, and his mother's sister, Clopas's Mary, and Mary Magdalene.

26 Jesus, therefore, seeing his mother, and the disciple standing by, whom he loved, says to his mother, Woman, behold thy son! Afterward he says to the disciple, Behold thy mother! And from that hour the disciple took her to his own. After this, Jesus, knowing that all things had now been finished, that the Scripture might be fulfilled, says, I thirst. There was, therefore, a vessel standing, full of vinegar: and they, filling a sponge with vinegar, and putting [it] upon hyssop, brought [it] to his mouth. When, therefore, Jesus received the vinegar, he said, It has been finished! And, bowing the head, he yielded up the spirit.

31 LXXXIII. The Jews, therefore, that the bodies might not remain upon the cross during the Sabbath, since it was the Preparation, (for that Sabbath-day was a great one,) asked of Pilate, that their legs might be broken, and they might be taken away. The soldiers, therefore, came, and did, indeed, break the legs of the first, and of the other who was crucified with him: but, on coming to Jesus, when they saw that he had already died, they did not break his legs:—But one of the soldiers with a spear pierced his side, and immediately there came out blood and water: and he who has seen has testified, and his testimony is true; and **he** knows that he is saying true things, so that you may believe:—For these things were done, that the Scripture might be fulfilled, A bone of him shall not be broken. And again another

Scripture says, They shall look on *him* whom they pierced.

LXXXIV. Now after these things Joseph, the one of Arimathea, (being a disciple of Jesus, but secretly, because of the fear of the Jews,) asked of Pilate, that he might take away the body of Jesus. And Pilate gave leave. He came, therefore, and took away the body of Jesus. And Nicodemus came also, (who at first came to Jesus by night,) bringing a mixture of myrrh and aloes, about a hundred pounds. Therefore, they took the body of Jesus, and bound it with linen cloths, with the spices, as the Jews have a custom to embalm. Now in the place where he was crucified was a garden, and, in the garden, a new tomb, in which no one was yet laid. There, therefore, on account of the Preparation of the Jews, because the tomb was near, they laid Jesus.

LXXXV. Now the first [day] of the week Mary Magdalene comes early, it being yet dark, into the tomb, and sees the stone having been taken away out of the tomb. 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. Peter, therefore, went out, and the other disciple; and they were coming, into the tomb. And the two were running together; and the other disciple ran faster than Peter, and came first into the tomb. And, stooping down, he sees the linen cloths lying: nevertheless, he went not in. Simon Peter, therefore, comes following him, and entered into the tomb, and sees the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but having been folded up in a place by itself. Then, therefore, the other disciple also, who came first into the tomb, went in, and saw, and believed. For they did not yet know the Scripture, that he must rise again from the dead. The disciples, therefore, went away home again.

11 LXXXVI. But Mary was standing by the
tomb, weeping without. As she was weeping,
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
13 of Jesus had been laid. And **they** say to
her, Woman, why art thou weeping? She
says to them, Because they took away my
Lord, and I know not where they laid him.
14 And, saying these things, she turned back-
ward, and sees Jesus standing, and knew not
15 that it was Jesus. Jesus says to her, Woman,
why art thou weeping? Whom art thou
seeking? **She**, supposing that he was the
gardener, says to him, Sir, if thou didst
carry him off, tell me where thou didst lay
16 him, and **I** will take him away. Jesus says
to her, Mary! **She**, turning, says to him, in
17 Hebrew, Rabboni! which means, Teacher.
Jesus says to her, Touch me not; for I have
not yet gone up to my Father. But go to my
brethren, and say to them, I am going up to
my Father, and your Father; even my God,
18 and your God. Mary Magdalene comes,
telling the disciples that she had seen the
Lord, and he said these things to her.

19 LXXXVII. When, therefore, it was evening,
that first day of the week, and the doors having
been shut, where the disciples had been as-
sembled, because of the fear of the Jews, Jesus
came into the midst, and stood, and says to
20 them, Peace [be] to you. And, saying this,
he showed them his hands and side. The
disciples, therefore, were glad, seeing the Lord.
21 Jesus, therefore, said to them again, Peace
[be] to you. As the Father has sent me, so
22 **I** send you. And, saying this, he breathed
on, and says to them, Receive a Holy Spirit.
23 ²Whosoever sins you may forgive, they are
forgiven them: whosoever you may retain,
they have been retained.

¹ Some copies have *were, for, had been assembled.*

² Some copies read, *If ye forgive the sins of any, they have been forgiven them: if ye retain [those] of any, they have been retained.*

LXXXVIII. But Thomas, one of the 24
Twelve, the one called Didymus, was not
with them, when Jesus came. The other 25
disciples, therefore, said to him, We have
seen the Lord. But he said to them, If I do
not see in his hands the mark of the nails,
and put my finger into the mark of the nails,
and put my hand into his side, I will not
believe.

LXXXIX. And after eight days again his 26
disciples were within, and Thomas with
them. Jesus, the doors having been shut,
comes into the midst, and stood, and said,
Peace [be] to you. Afterward he says to 27
Thomas, Bring hither thy finger, and behold
my hands, and bring thy hand, and put [it]
into my side; and be not unbelieving, but
believing. And Thomas answered, and said 28
to him, My Lord, and my God! Jesus says 29
to him, Because thou hast seen me, thou hast
believed. Happy [are] those who see not,
and believe!

XC. Many, indeed, therefore, and other 30
signs Jesus did in presence of his disciples,
which have not been written in this book.
But these have been written, that you may 31
believe that Jesus is the Christ, the Son of
God; and that, believing, you may have life
in his name.

XCI. AFTER these things Jesus manifested **21**
himself again to the disciples, on the Sea of
Tiberias. Now he manifested [himself] thus:
There were together Simon Peter, and 2
Thomas, the one called Didymus, and Na-
thanael, the one of Cana of Galilee, and the
[sons] of Zebedee, and two others of his dis-
ciples. Simon Peter says to them, I am 3
going a fishing. They say to him, **WE** also
are going with **THEE**. They went out, and
entered into the ship immediately; and during
that night they caught nothing. And, morn- 4
ing being now come, Jesus stood on the
shore. Nevertheless, the disciples knew not
that it was Jesus. Jesus, therefore, says to 5

them, Children, have you any thing to eat?
 6 They answered him, No. And he said to them, Put in the net on the right side of the ship, and you shall find. They put [it] in, therefore, and were no longer able to draw it, because of the multitude of the fishes.
 7 That disciple, therefore, whom Jesus loved, says to Peter, It is the Lord. Simon Peter, therefore, hearing that it was the Lord, girded on [his] overcoat, (for he was naked,)
 8 and cast himself into the sea. 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 off to the land, they see a fire of coals lying, and fish lying
 10 upon it, and bread. Jesus says to them, Bring of the fishes which you just now
 11 caught. Simon Peter went up, and drew the net to the land, full of great fishes, a hundred [and] fifty-three: and though there were so many, the net was not torn.
 12 XCII. Jesus says to them, Come, dine. And no one of the disciples dared ask him, Who art THOU? knowing that it was the
 13 Lord. Jesus, therefore, comes and takes the bread, and gives to them, and the fish
 14 likewise. This third [time] now was Jesus manifested to his disciples, being raised from the dead.
 15 XCIII. When, therefore, they had dined, 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 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 love thee. He says to him, Be a shepherd of my sheep. He says to him the third [time,] 17 Simon, [son] of Jonas, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him, Lord, THOU knowest all things; THOU knowest that I love thee. Jesus says to him, Feed my sheep. Verily, verily, I 18 say to thee, When thou wast younger, thou didst use to gird thyself, and walk where thou didst wish; but, when thou art old, thou wilt stretch out thy hands, and another will gird thee, and carry thee whither thou dost not wish. Now this he said, signifying 19 by what death he would glorify God. And, on saying this, he says to him, Follow me. And Peter, turning about, sees the disciple 20 whom Jesus loved following, who also reclined, during the supper, upon his breast, and said, Lord, who is he that betrays thee? Peter, seeing HIM, says to Jesus, Lord, and what [of] HIM? Jesus says to him, If I am 22 willing that he abide till I come, what *is it* to thee? Follow THOU me. This saying, therefore, went abroad among the brethren, That **that** disciple would not die. And Jesus did 23 not say to him, That he shall not die; but, If I am willing that he abide till I come, what *is it* to thee?

XCIV. This is the disciple who testifies of 24 these things, and wrote these things; and we know, that his testimony is true. And there 25 are also many other things which Jesus did, which, if they were written every one, I suppose that not even the world itself would contain the books written.



