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INTRODUCTION

TO THE

STUDY OF THE GOSPEL OF ST. JOHN

TOGETHER WITH

AN INTERLINEAR LITERAL TRANSLATION

OF THE

GREEK TEXT OF STEPHENS, 1550

WITH

THE AUTHORIZED VERSION

CONVENIENTLY PRESENTED IN THE MARGINS FOR READY REFERENCE

AND WITH

THE VARIOUS READINGS OF THE EDITIONS OF ELZEVIR, 1624
GRIESBACH, LACHMANN, TISCHENDORF, TREGELLES
ALFORD, AND WORDSWORTH

By J. P. MacLEAN, Ph.D.

Search the Scriptures

CINCINNATI

THE ROBERT CLARKE COMPANY

1895

“Bird of God! with boundless flight
Soaring far beyond the height
Of the bard or prophet old;
Truth fulfilled and truth to be,—
Never purer mystery
Did a purer tongue unfold!”—

“But on twofold eagle pinion,
Wrought by love in her dominion,
John, a form divinely bright,
Upward soars in purer light.”—

—*Adam of St. Victor.*

TO
MY FATHER AND MY MOTHER
NOW LIVING AT AN ADVANCED AGE
WHOSE UNTIRING TOILS AND SACRIFICES
WERE MY OPPORTUNITIES
THIS VOLUME IS
AFFECTIONATELY DEDICATED

PREFACE.

The multiplicity of treatises on the Gospel of St. John is significant, not only of the great interest taken in this subject, but also of the unusual importance that work is to the welfare of mankind. For a period of over a half century special attention has been accorded this Gospel, and the interest manifested has never shown any indications of abatement. The controversies between the different schools of critics have resulted in a deeper study and more profound knowledge of this wonderful historical production; which, in its turn, has been reflected on the religious movement of this age, and given an impetus to broader views, as well as awakening a new impulse in the Christian life.

In the preparation of this work I have freely used such helps as were best adapted for an introductory study. In many instances I have closely followed the language of critics and editors—even as they have followed others—especially where I found they had clearly expressed correct views in the line of the discussion. By this I have avoided burdening the text with references of no particular value, and thus using every advantage to express the truth in a plain and distinct manner, so that it may be comprehended by all classes of readers.

As so many excellent commentaries on the Gospel have been made readily accessible to all I have deemed it best not to add another, having considered it more in harmony with the spirit of this undertaking to give the Greek text, with the

various readings of learned biblical critics, and an interlinear literal translation. This, in a measure, serves to make every one his own commentator. In presenting this feature I have availed myself of the opportunity afforded by one of Bagster's series. On the whole it is as faithful a work as could be expected. In some instances I prefer to render the Greek text differently, but under the circumstances I have concluded to let the translation stand.

February, 1895.

CONTENTS.

CHAPTER I.

INTRODUCTION.

	PAGE.
I. TESTIMONY OF THE LEARNED AND DEVOUT.....	11
II. LIFE OF ST. JOHN.....	12
<i>a.</i> Time previous to his discipleship.....	13
<i>b.</i> From his call to his departure from Jerusalem.....	14
<i>c.</i> The traditional period.....	18

CHAPTER II.

AUTHENTICITY OF THE FOURTH GOSPEL.

I. STATEMENT OF DOUBTS.....	22
<i>a.</i> Four Classes of Opinions.....	22
<i>b.</i> History of Doubts.....	23
<i>c.</i> Tübingen School.....	24
<i>d.</i> Position of Renan.....	27
II. HISTORICAL EVIDENCES.....	29
i. Indirect evidences of the Authenticity of the Fourth Gospel..	31
<i>a.</i> Testimony appended to the Gospel.....	32
<i>b.</i> Testimony of the Apostolic Fathers.....	34
<i>c.</i> Testimony of the Primitive Fathers.....	37
<i>d.</i> Use of the Gospel by the Gnostics.....	44
<i>e.</i> Testimony of Celsus.....	48
ii. Internal Evidences of the Authorship of the Fourth Gospel... 49	
<i>a.</i> The author was a Jew.....	51
1. Jewish opinion and points of view.....	52
2. Jewish usages and observations.....	52
3. Form of Gospel essentially Jewish.....	52
4. The source of the religious life of the author was the Old Testament.....	53
<i>b.</i> The author was a Jew of Palestine.....	54
1. Great topographical knowledge.....	55
2. The way in which the Author quotes the Old Testament.	56
3. The Doctrine of the Logos.....	57

	PAGE.
c. The Author was an eye-witness of what he describes.....	58
1. Certain Persons brought forward with evident distinctions.....	59
2. The details of time.....	59
3. The details of number.....	60
4. The place of special acts.....	60
5. The manner of the narrative.....	61
d. The Author was an Apostle.....	62
e. The Author was the Apostle John.....	63
1. The narrative indicates a Special Apostle.....	63
2. A definite supposition that St. John wrote the Gospel... ..	63
3. The Gospel carefully distinguishes places and persons... ..	64
4. Features which cause objections.....	64
iii. Direct Evidence of the authorship of the Fourth Gospel.....	66
1. We beheld his glory.....	66
2. True conception of a witness.....	67

CHAPTER III.

THE COMPOSITION OF THE GOSPEL.

I. OCCASION.....	68
II. PLACE.....	70
III. DATE.....	71
a. Omission of Prophetic reference to Jerusalem.....	72
b. Second coming of Christ.....	73
c. Explanation of Jewish names and customs.....	74
d. The writer occupies a position remote from the events.....	75
1. Answers to the problems made by changed conditions..	78
2. The most striking difference between the Gospels.....	78
3. Difficulties met.....	79
4. New Intellectual position.....	81
IV. OBJECT OF THE GOSPEL.....	82
a. Purpose stated.....	83
b. Not specifically polemical.....	84
c. Doctrines of Cerinthus.....	85
d. Not Supplemental.....	86
V. PLAN AND ANALYSIS.....	87
a. Outline and Analysis.....	88
b. Chronology.....	91
VI. GENERAL REVIEW.....	91
VII. IMPORTANT FEATURES.....	108
a. The truth and the witness.....	108
1. The witness of the Father.....	109
2. The witness of Christ.....	110
3. The witness of works.....	110

	PAGE.
4. The witness of Scripture.....	110
5. The witness of the Baptist.....	111
6. The witness of the disciples.....	111
7. The witness of the Spirit.....	111
<i>b.</i> Light and Glory.....	112
<i>c.</i> Judgment and life.....	113
VIII. THE STYLE.....	116
<i>a.</i> Extreme simplicity.....	116
<i>b.</i> Frequent repetition.....	117
<i>c.</i> Sequence pointed out.....	118
<i>d.</i> Parallelism.....	119
<i>e.</i> Minuteness of detail.....	119
<i>f.</i> Favorite words and phrases.....	119
<i>g.</i> Table of usages.....	121
IX. HISTORICAL EXACTNESS.....	133
<i>a.</i> Representative incidents historically exact.....	134
<i>b.</i> The Person of the Lord.....	135
<i>c.</i> Historic development.....	136
<i>d.</i> Distinguishing Language.....	137
X. THE LAST DISCOURSES.....	137
<i>a.</i> Discourses in the Chamber.....	140
<i>b.</i> Discourses on the Way.....	140

CHAPTER IV.

CHARACTERISTICS OF THE GOSPEL.

I. A SPIRITUAL GOSPEL.....	141
II. LIFELIKE GROUPS.....	142
III. SYMBOLISM.....	143
IV. RELATION TO THE OLD TESTAMENT.....	146
V. UNFOLDING OF THE MESSIANIC IDEA.....	148

CHAPTER V.

RELATION OF THE FOURTH GOSPEL TO OTHER APOSTOLIC WRITINGS.

I. THE FOURTH GOSPEL AND THE SYNOPTICS.....	151
<i>a.</i> Limited range of the Fourth Gospel.....	152
<i>b.</i> Limited range of the Synoptics.....	153
<i>c.</i> Differences between the Synoptics and St. John.....	153
1. Scene and extent of Christ's ministry.....	153
2. Difficulty in respect to the Person of Christ.....	155
<i>d.</i> Coincidences of the Fourth Gospel with the Synoptics.....	156
1. The Baptism of John.....	156
2. Feeding of the five thousand.....	156

	PAGE.
3. Walking on the Sea.....	156
4. Anointing at Bethany.....	156
5. The Triumphal Entry into Jerusalem.....	156
6. The Last Supper.....	156
7. The Betrayal.....	157
8. The Trial.....	157
9. The Crucifixion.....	157
10. The Burial.....	157
11. The Resurrection.....	157
12. Implied acquaintance.....	157
13. Striking coincidences.....	159
14. Thought and Language.....	159
II. THE GOSPEL AND THE FIRST EPISTLE OF ST. JOHN.....	160
III. RELATION OF THE FOURTH GOSPEL TO THE APOCALYPSE.....	162
a. Internal proofs of St. John's authorship of the Apocalypse... ..	163
1. Diction.....	163
2. Metaphor.....	164
b. Contrast of the Apocalypse with the Gospel.....	167
CHAPTER VI.	
HISTORY OF THE FOURTH GOSPEL.	
I. THE TEXT.....	169
a. Codex Vaticanus.....	169
b. Codex Sinaiticus.....	170
c. Codex Alexandrinus.....	170
d. Other Codices.....	170
II. INTERPOLATIONS.....	171
III. LITERATURE OF THE GOSPEL.....	172
CHAPTER VII.	
THE INTERLINEAR LITERAL TRANSLATION.	
I. THE GREEK TEXT.....	175
a. Griesbach.....	175
b. Lachmann.....	175
c. Tischendorf.....	176
d. Tregelles.....	176
e. Alford.....	176
f. Wordsworth.....	177
II. INTERLINEAR TRANSLATION.....	178
III. MARGINAL REFERENCES.....	178
IV. LIST OF SIGNS AND EDITIONS.....	179
<hr style="width: 20%; margin: 0 auto;"/>	
THE TEXT OF THE GOSPEL ACCORDING TO ST. JOHN.....	180

STUDY OF THE GOSPEL OF ST. JOHN.

CHAPTER I.

INTRODUCTION.

The Gospel of St. John is the real ideality of the life of Jesus the Christ, and the glorification of all the relations he sustains to the world. In it he comes into the purest light of personality. The Gospel breathes through its verses an atmosphere as from Paradise, and He who walks before us in its holy light is instinctively felt to be Divine.

This Gospel has been called the Gospel of Gospels; and is the most remarkable as well as the most important literary production ever composed by man. In it is represented the highest knowledge of Christ, and also his deepest love. It possesses an irresistible charm for contemplative minds, and furnishes inexhaustible food for meditation and devotion. The profoundest minds in the Church, from Clement of Alexandria down to the present, have expressed their sense of its singular and surpassing value.

I. TESTIMONIES OF THE LEARNED AND DEVOUT.

Origen, the greatest scholar of the Ancient Church, and the father of biblical exegesis, spoke of the Fourth Gospel as the main one, and declared that only those can comprehend it who lean on the bosom of Jesus, and there imbibe the spirit of John, just as he imbibed the spirit of Christ. Chrysostom extols it as more love-bewitching and elevating in its influence than all the harmonies of music. Jerome proclaims that "John excels in the depths of divine mysteries." Augustine affirms "John did but pour forth the water of life which he himself

had drunk in." Luther calls it "the unique, tender, genuine, leading Gospel, that should be preferred by far to the others." Lessing declared it, without qualification, to be the most important portion of the New Testament. Ernesti pronounced it "The heart of Christ." Herder exclaims it was "Written by the hand of an angel!" Schleiermacher expresses his own preference for it. Tholuck said it has "a peculiar originality and charm, to which no parallel can be found. Meyer recognizes its "fullness of grace, truth, peace, light, and life." Canon Westcott writes, "No writing, perhaps, if we view it simply as a writing, combines greater simplicity with more profound depths. At first all seems clear in the child-like language which is so often the chosen vehicle of the treasures of Eastern meditation; and then again the utmost subtlety of Western thought is found to lie under abrupt and apparently fragmentary utterances." Quotations similar to these might be given indefinitely. A careful study of the Fourth Gospel will demonstrate that the encomiums pronounced upon it have not been overdrawn. In order to understand this remarkable production it becomes necessary to know something of its remarkable author.

II. THE LIFE OF ST. JOHN.

The life and character of St. John touches the heart in a different manner from that of the other Apostles. He was that disciple whom Jesus loved, and consequently bore a close relation to the Savior. As his name is indissolubly connected with the Fourth Gospel a sketch of his life should accompany every special paper relating to its consideration.

The life of the Apostle John naturally divides itself into three periods, only the second of which is regarded with certainty. Over the first and third periods broods the shadow of uncertainty. There are but two sources of information concerning him. The first is the New Testament which contains the evidence from his birth to the departure from Jerusalem after the Ascension. The second, embracing the

remainder of his life, depends solely upon the traditions of the Primitive Church. Both sources present harmonious fragments, containing definite traits and characteristics, establishing an imperfect and unique portrait, but so related as to forbid a continuous history. The first period presents only a few isolated facts, which require inference and conjecture in order to bring them together as a connected whole. The latter end of his life affords distinct images, which may be half-traditional and half-mythical.

a. Time Previous to His Discipleship.

The date of the Apostle's birth can not be determined. The Gospel-narrative leaves the impression that he was younger than his brother James, whose name usually precedes his (Matt. iv. 21, x. 2, xvii. 1, &c.: but the order is sometimes reversed, as in Luke ix. 28), younger than Peter, and possibly also than his Master. He was the son of Zebedee and Salome. His father was a fisherman of the Sea of Galilee (Matt. iv. 21, 22, Mark i. 19, 20), and, as he employed servants, he was doubtless removed several steps from poverty. Some critics claim that Salome was the sister of Mary, the mother of Jesus, in which case John would be the Lord's first cousin. This, in a measure, might account for that close relationship and special intimacy granted to the beloved disciple, and also the final committal of the Virgin to John's care (John xix. 26, 27).

St. John, similar to all the other Apostles, save Judas Iscariot, was a Galilean. By his pious mother he was trained in all that constituted the ordinary education of Jewish boyhood. Though not taught in the schools at Jerusalem, yet by the periodical pilgrimage to that city, he became familiar with the stately worship of the Temple. It must be conceded that the inhabitants of his district would also have an influence over him. To a great extent they had remained untouched by the culture of the rest of the nation, and ignorant of the glosses of tradition, they kept strictly the old simple

faith in the letter of the law. They were industrious, hardy and warlike. This influence may account for the fiery temper which earned for him and his brother James the name of "Sons of thunder" (Mark iii. 17).

Galilee was not so remote but that the political changes which agitated the nation would also be subject for discussion among the fishermen whilst plying their vocation. The influence of Judas of Gamola, the great teacher of the freedom of Israel against Rome, must not only have been felt, but also awakened aspirations in the breast of the younger men. Early in life John formed an intimate fellowship with Peter, and learned to admire and love the impetuosity of this older friend. Notwithstanding such environments as would lead to develop his fiery nature, there was in him another element which, in after years, was fully developed, and made him known as the "beloved disciple." This side of his character was brought to such a degree of perfection that the former is almost wholly lost sight of.

b. *From His Call to His Departure from Jerusalem.*

The monotony of John's life was suddenly broken by a thrill which went through the land that God had again visited them in raising up another prophet. The voice of John the Baptist was heard in the wilderness of Judæa. It was not a call to armed resistance, but a cry to withstand their own temptations, and break the bondage of their own sins; "Repent, ye; for the kingdom of heaven is at hand." The publicans, peasants, soldiers and fishermen of Galilee gathered around him. Among those who heard and followed were the two sons of Zebedee and their friends. The Baptist directed John and James to follow Jesus,—“And looking upon Jesus as he walked, he saith, Behold the Lamb of God!” (i. 35, 36.) From that day the whole tenor of the life of John was changed. The disciple of the Baptist was now a follower of Jesus. At once he had an interview with his Master, which was the starting-point of that entire devotion

of heart and consecrated life which has so indelibly impressed all believers in Christianity.

From the narrative as given by John, he followed his new Teacher into Galilee, was with him at the marriage-feast of Cana, journeyed with him to Capernaum, thence to Jerusalem (ii. 12, 13), and from there returned through Samaria (iv. 8). John, then, for an uncertain interval of time, resumed his former occupation. Jesus visits him, and again calls him, possibly more than once (Matt. iv. 18, 21, Luke v. 1-11), to become an Apostle and fisher of men. He leaves his chosen vocation and takes up the work in God's spiritual kingdom, being joined, at the same time, by his brother James, and also, Peter,—a chosen three whose number was soon to be augmented to twelve, not as disciples only, but as special representatives, to be termed Apostles. In this list the foremost names have always been, John, James, and Peter, sons of Zebedee and Jonah. They belonged to the innermost circle of the Lord's friends, and unquestionably John was foremost in his confidence and love. Peter, John, and James were with him in the chamber of death when he raised the daughter of Jairus (Mark v. 37-42), in the glory of the transfiguration (Matt. xvii. 1, 2), when he foretold them of the destruction of Jerusalem (Mark xiii. 3, in this instance Andrew was present), and in the agony of Gethsemane (Matt. xxvi. 37). In this group Peter was always the chief spokesman, owing to his impetuous nature, yet to John belongs the more memorable distinction of being the disciple whom Jesus loved, and consequently the nearest and dearest to the Master, which love, in turn, was reciprocated with a more single and undivided heart than that portrayed in any of the other disciples.

There are certain striking facts which indicate why the character of John was worthy of the love of Jesus. The name, Boanerges, implies vehemence, zeal and intensity. On three specified occasions his burning nature displayed itself; once when he rebuked one who cast out demons in the Lord's

name because he was not of their company (Mark ix. 38, Luke ix. 49); he stood ready to call down fire from heaven that the Samaritan villagers, who refused to receive Jesus, might be consumed (Luke ix. 54), and once again, on the last journey to Jerusalem, Salome, as the mouth-piece of her two sons, begs that they might sit, the one on the Messiah's right hand, and the other on His left, in His kingdom. This ambition, notwithstanding his close intimacy with the Master, shows that he was still ignorant of the true nature of Christ's kingdom. Being challenged, the same bold temper and burning zeal were made manifest. He was willing to go through the fiery furnace in order to be close to the companionship of Jesus (Matt. xx. 20, 22), and his after life proved that his acceptance was fully exemplified. This strong nature properly attuned by Jesus, lost none of its zeal, but brought to the surface the gentleness of that love which constitutes the principal feature in the mission of Christ.

As the mother of John had taken her place among the women who followed Jesus in Galilee and ministered unto Him of their substance (Luke viii. 3), and journeyed with him on his last visit to Jerusalem (Luke xxiii. 55), it is more than probable that through her the son came to know more of Mary of Magdala whose character he depicts with a master stroke; and that other Mary whom he was afterwards to honor by a special command. The fulness of his narrative (xi.), omitted in the Synoptics, leads to the conviction that he was well acquainted with the family of Bethany.

It is not necessary to dwell upon the history of the Last Supper, prepared by Peter and John. It is enough, in this connection to point out that John was there, as ever, the disciple whom Jesus loved, and favored by reclining at the table with his head upon the Master's bosom (xiii. 23). To him the eager Peter makes signs of impatient questionings that he should ask who it was that should betray Him (xiii. 24). He returns with Jesus to the Mount of Olives, and is within sight or hearing of the conflict in Gethsemane; and when the be-

trayal is accomplished, after the first moment of confusion, with Peter he follows afar off, whilst the others have sought safety in flight (xviii. 15). He alone, of all the disciples, follows Jesus to the council-chamber, and even to the prætorium of the Roman Procurator, and there hears the conversation between Jesus and the Roman governor (xviii. 28-38). From thence, notwithstanding the sorrows and terrors of that occasion, buoyed up by that love which is stronger than death, he followed, accompanied by a few faithful women, to the place of crucifixion, and there he was to be a son to that mother who was then left desolate (xix. 26, 27). It would appear that the Sabbath which followed, John spent with the same faithful believers, and regardless of the denial of Peter he does not break his old friendship, and on Easter morning they go to visit the sepulchre. To them Mary of Magdala first runs with the information that the sepulchre is empty (xx. 2); and together they were first to see what the strange words meant. John is first at the tomb, but Peter, the less restrained by awe, is the first to enter (xx. 4-8). After remaining about Jerusalem for at least eight days, together they return to Galilee and seek refreshment in their suspense by resuming their former occupation (xxi. 1-3). Here the different characteristics of the two companions shew themselves. John is the first to recognize the form of the Lord as seen in the morning twilight, and Peter the first to spring overboard and swim towards the shore where He stood speaking to them (xxi. 5-8). The Gospel closes with a view of the deep affection which united the two disciples. Peter was not satisfied with the revelation of his own future, but also desired to know that of his friend—"And what shall this man do?" (xxi. 18-21).

The history of the Acts of the Apostles proves the two friends still united. They were present at the Ascension and on the day of Pentecost; together they entered the Temple as worshippers (Acts iii. 1), and boldly protested against the Sanhedrin (Acts iii. 15). John's views having become greatly

enlarged he receives the Samaritans as brethren (Acts viii. 14). We lose sight of him at Jerusalem (Acts viii. 25) after the return from Samaria; but he was not there at the time of St. Paul's first visit (Gal. i. 18, 19). Some fifteen years still later (A. D. 50) he was at Jerusalem, and with the other Apostles considered the difference between the Jewish and the Gentile Christians (Acts xv. 6). At this time his reputation was great, for Paul speaks of him as being one of the three "pillars" of the Church (Gal. ii. 9), while the Scriptures are silent concerning his work during this period, yet his character, the interest taken in Paul and Barnabas, and the command given to them, would lead to the assumption that he was engaged in teaching, exhorting and organizing the Christians of Judea. Evidently his life was undergoing a change by being mellowed, and rising step by step to that high serenity which was perfected in the closing period of his life.

c. The Traditional Period.

The traditions of a later age, with a more or less show of likelihood, come in to fill up that gap which separates John from Jerusalem and leaves him at Ephesus. He may have been detained in Jerusalem by the sacred trust imposed on him by Christ in the case of the Virgin. During his prolonged stay in and around the Holy City he acquired that minute knowledge of its topography which marks the Fourth Gospel.

The date of John's final departure from Jerusalem is unknown. It is also uncertain whether or not he journeyed direct to Ephesus. It may be confidently assumed that he was not at Ephesus before the work of the Apostle Paul had been completed. It may be safely affirmed that he ministered at Ephesus during the latter part of his life; but what was the extent of his work and the circumstances of his outward life, we are hopelessly left in doubt. He is described (Eusebius' *Ecl. Hist.* B. III. C. 31) as a priest wearing the sacerdotal plate, which was the special badge of the

high-priest (Ex. xxxix. 30). On the assumption that he was the author of the Epistles ascribed to him, and also of the Apocalypse, then the writings imply that certain persecutions, either local or general, drove him to Patmos (Rev. i. 9); that the seven Churches, of which Asia was the center, were objects of his special solicitude (Rev. i. 11); that he encountered unbelievers in the truth, on which he grounded his faith (1 Jno. iv. 1, 2 Jno. 7); and that he was withstood by malicious words (3 Jno. 10):

The traditional picture of John presents both the probable and the improbable. He is ship-wrecked off Ephesus, but arrives in that city in time to check the heresies which were being propagated in the Church. About this time he numbers among his disciples, Polycarp, Ignatius, Papias and others. Afterwards taken to Rome, under Domitian's persecution, and there thrown into a cauldron of boiling oil which, however, has no powers to do him injury; from there sent to labor in the mines of Patmos; returns to Ephesus on the accession of Nerva; settles the canon of the Gospel-history, and writes his own to supply what was wanting; meets heresies with the strongest possible protests: through his agency the temple of Artemis is despoiled of its magnificence: introduces Jewish mode of celebrating the Easter feast: without harm drank the cup of hemlock: that when he felt death approaching he calmly laid himself down in the sepulchre, which had been prepared for him under his own direction, and quietly passed away: that after his interment there came strange movements in the earth over him, and when the tomb was opened it was found to be empty.

Among the many traditions which cluster around the name of John, the three following deserve more than a passing notice: Once going to bathe at Ephesus and perceiving Cerinthus within, he immediately rushed out crying, "Let us fly, lest even the bath-house fall on us, because Cerinthus, the enemy of the truth, is within." Cerinthus had denied the reality of the Incarnation. The story was doubtless invented

for the purpose of opposing the views of those who held similar doctrines.

John, after his return from Patmos, made a tour of the cities that he might appoint presbyters. In one of the cities his attention was attracted by a lad of noble bearing, whom he specially commended to a presbyter for instruction, but who neglected him. Soon after the young man went from bad to worse, and finally became chief of a set of bandits. When the Apostle returned to that city he confounded the presbyter by saying, "Come, restore to me my deposit," for he knew he had received no money from John. He then demanded the young man, but only to receive the story of his downfall. The Apostle, without delay, mounted a horse, and in haste rode to the region infested by the robbers, and was taken by them. When the chief recognized him he turned to fly, but the aged Apostle entreated him to stay, and by his loving tears and kindly exhortations induced him to return to the Church, to which in due time he was restored.

The third story is that towards the close of his life, when he was so infirm that he had to be carried to and from the church, and was too weak to preach, at the close of the service he would often say no more than this, "Little children, love one another." His hearers having become wearied of this, said to him, "Master, why dost thou always say this?" The venerable Apostle replied, "It is the Lord's command; and if this alone is done, it is enough."

The traditions represent the two sides of his character, both of which are intense. We have the intensity of action, intensity of thought, intensity of love and intensity of hate. His love was not only tender, but also keenly spiritual. His love of truth and devotion to Jesus were so great that he hated lukewarmness, insincerity, falsehood and all other manner of wrong. He never hesitated to rebuke evil and all other opposition to the truth. Yet in these rebukes and stern integrity he was ever alive to the wants of humanity, and never swerved in his love for the brotherhood of man.

From one point of view the traditions or stories concerning him are disappointing. In vain is the effort to separate the false from the true. All our conceptions of the Apostle's mind and character must be derived solely from the New Testament. There the truest conception is given in the announcement that he was "the disciple whom Jesus loved;" who possessed a burning zeal for the Master's glory; the great Apostle of Love, not on account of an easy temper, an indefinite benevolence, or a character soft, yielding and feminine, but as one continually growing, more and more, into the likeness of Him whom he tenderly loved. His vision became unclouded in the possession of the Eternal Word, and his recollections of Him who spake as man never spake were acute and positive. And thus, near the end of a long and noble life he was specially fitted to write that Gospel which has been called "the Gospel of Eternity," and "the Gospel of Love," for, from his early manhood upwards, he had been an Apostle; his head had rested on the bosom of the Savior of Man; he had stood beside the Cross; had witnessed the Ascension; had cherished till her death the mother of the Master; had seen the close of the Jewish dispensation, and the overthrow of the Holy City, and finally a long life of contemplation and an eye-witness of the spreading of the Gospel.

It is universally conceded that St. John lived to a great age, and probably died about the year 100 A. D., and was buried at Ephesus.

CHAPTER II.

AUTHENTICITY OF THE FOURTH GOSPEL.

The Fourth Gospel is one of singular charm and surpassing value, and must be regarded as one of the main pillars of historical Christianity. Indeed Christianity would remain were the apostolic authorship, or its credibility, disproved; because, before it was written, the doctrines of Jesus and his resurrection had been extensively proclaimed, and churches established. But without this Gospel our conceptions of Christianity would be materially changed.

I. STATEMENT OF DOUBTS.

The genuineness of the Fourth Gospel has not only been called in question, but also has been made the battle-ground of the New Testament. In the prolonged controversy some of the most acute minds in the Christian Church have been engaged, and divers schools of thought established. The opinions formed upon supposed critical grounds may be ranged into four classes, of which the following will serve as an abridged expression:

a. *Classes of Opinions.*

First Opinion: "The Fourth Gospel was written by the Apostle John, the son of Zebedee. The statements contained in that Gospel are all true: the discourses which the author puts into the mouth of Jesus were actually held by him." This is the orthodox and traditional view, and held generally by the vast body of Christians, and supported by such critics as Godet, Keil, Schanz, Westcott, and others.

Second Opinion: "The Fourth Gospel is, in fact, by the Apostle John, although it may have been revised and re-

touched by his disciples. The facts recounted in that Gospel are direct traditions in regard to Jesus. The discourses are often from compositions expressing only the manner in which the author had conceived the mind of Jesus." This is the opinion of Ewald, and in some respects that of Beysehlag, Ritschl, Weisse, Sanday, Reuss, and E. A. Abbott.

Third Opinion: "The Fourth Gospel is not the production of the Apostle John. It was attributed to him about the year A. D. 100. The discourses are almost entirely fictitious; but the narrative parts contain valuable traditions, ascending in part to the Apostle John." This is the opinion of Renan, Weizsaecker, and Michael Nicolas.

Fourth Opinion: "The Fourth Gospel is in no sense the work of the Apostle John. And whether, as regards the facts or the discourses which are reported in it, it is not a historic book; it is a work of the imagination and in part allegorical, concocted about the year 150, in which the author has proposed to himself, not to recount actually the life of Jesus, but to make believe in the idea that he himself had formed of Jesus." This constitutes the radical view, and with some variations held by Baur, Schwegler, Strauss, Zeller, Volkmar, Helgenfeld, Schenkel, Scholten, Rénille, Taylor, and Holtzmann.

b. *History of Doubts.*

The first doubts of the authenticity of this Gospel, based upon critical grounds, were brought forward in the seventeenth century, in England, by an unknown writer, which were refuted by the great scholar, Le Clerc. Anterior, however, to this, certain questions arose concerning this Gospel. Cerdon, Marcion, the Montanists, and other ancient heretics did not deny the authenticity of the Gospel, but held that the Apostle was mistaken, or else the Gospel had been interpolated in those passages which were opposed to their tenets.

Sometime in the latter half of the second century, a few eccentric individuals (there is no ground for supposing they constituted a sect) denied the genuineness of the Gospel of

John. They received the nickname of Alogi, which has the double signification of "deniers of [the doctrine of] the Logos" and "men devoid of reason." Their difficulty with this Gospel was solely a doctrinal one. They likewise rejected the Apocalypse, and ascribed both books to Cerinthus, a contemporary of St. John; but appealed to no tradition in support of their view.

The next recorded instance belongs to the year 1792, when the attack was renewed by Edward Evanson, in a book entitled, *On the Dissonance of the Four Evangelists*. The silence was again broken in 1820, when Bretschneider, in his *Probabilia*, renewed the assault. His arguments are strong in comparison with those of his predecessors. He relies chiefly on the strangeness of such language and thoughts as those of St. John coming from a Galilean fisherman, and the difference between the representations of the person and manner of the speech of Jesus given by the Apostle and the Synoptists. The *Probabilia* aroused a multitude of critics who so thoroughly replied to it that Bretschneider retracted his opinion, and admitted that his objections had been fully answered.

No other opponent of the genuineness of the Gospel appeared until 1835, when Dr. Strauss, in his *Life of Jesus*, renewed the contest. He was answered by Neander, Tholuck, Hase, Lücke, and others. Moved by these replies, Dr. Strauss retracted his doubts in 1838, but again advanced them in 1840.

c. *The Tübingen School.*

Next comes the famous school of Tübingen, from which have been derived all the recent adverse criticism on the Gospel. The leader of this school was the late Dr. F. C. Baur, a man possessed of vast learning, great industry and acute insight. A characteristic of his criticism is the doctrine of *intention*. Thus he ascribes to the New Testament writers a special aim, which leads them to exaggerate certain facts, and omit or invent others. He seeks everywhere for some party or private purpose which colors the narrative, and to the au-

thor of the Fourth Gospel he ascribes the deliberate purpose of passing himself off as the Apostle, in order to impose on the Church his doctrine of the Logos.

The rejection of John's Gospel by the Tübingen critics is a part of their plan in the attempted reconstruction of early Christian history. They declare there was a radical difference and hostility between the Jewish and Gentile types of Christianity,—the one led by Peter at the head of the original disciples, and the other party that adhered to Paul. Several books of the New Testament they ascribe to the effort, made at a later day, to bridge over this gulf; and the Fourth Gospel is a product of this pacifying tendency,—affirming it to have been written about the middle of the second century, by a Christian of Gentile birth, who assumed the name of John in order to give an apostolical sanction to his production.

Holtzman, one of the leading exponents of the Tübingen school has recently (1885) given the following reasons for his views: The prologue contains the only passage in the Gospel which treats of the pre-existence and eternal being of Jesus, and differs wholly in tone from the Synoptic Gospels. The historic element, in John, yields to the supernatural and philosophic one. New historic facts are introduced, besides characters, places and situations which are not in the first three Gospels. In John the scene of Christ's labor is laid chiefly at Jerusalem, but in the Synoptics around Galilee. Important events recorded in the first three Gospels are omitted by John, such as the Temptation, the Sermon on the Mount, the Transfiguration, and many miracles relating to demoniacal possessions. The Synoptics give but one year for the public life of Jesus, while John requires more. The events in the Fourth Gospel are for the sake of introducing the conversations, not for their own sake, as in the Synoptics. John's Christ teaches in allegories instead of popular parables. The teachings of Jesus in the first three Gospels bear immediately on earthly life and human conduct, and

that in John on more ideal themes. In the Synoptics Jesus teaches moral truth; and in John, he inculcates faith in himself. In John there is no development in the ideas of Jesus, or only trace of growth and struggle; for all is in broad contrast of light and shadow, of good and evil, and lacking that variety of earthly color which is found in the other narrations. The Synoptics are a collection of single, scarcely connected facts, while John's is a connected whole, and filled with a spiritual life, scarcely to be found in the others.

Holtzman thinks these contrasts are so difficult to explain that the easiest way out is to suppose the Fourth Gospel not the work of an apostle, but the fruit of a long development of Grecian thought. However, Holtzman ends by declaring that, owing to the variety of views still existing among the ablest critics, the problem of the Fourth Gospel is more and more an open question.

The constant shifting of the date of the Gospel, by the destructive critics, must even present an alarming state of affairs to that school. There is now a general agreement that the very late date assigned by Baur and Schwegler—somewhere between the years 160 and 170 A. D.—can not be maintained. Scholten and Zeller retreat to 150; Hilgenfeld goes back to 130 or 140, being at last constrained to admit its use by Justin Martyr; in the first volume of his *History of Jesus* Keim, with great confidence, placed it between the years 110 and 115, but soon perceiving the fatal consequences of such an admission, in the last volume, and in the abridged edition of his work, he goes back to the year 130; Dr. Schenkel, although contributing nothing new on the subject, says, "From the fact that the Alexandrian Gnostics were acquainted with this Gospel about the year 120-130, we are justified only in concluding that it was written at least some years earlier (110-120)." *Character of Jesus*, Vol. I.

It is thus seen that there has been an enforced shifting of the date of the Gospel of John to the earlier part of the second century. This presents serious difficulties on the suppo-

sition that the Gospel is spurious. Upon the weight of the uniform tradition that St. John spent the latter part of his life in Asia Minor, and died about the year 100 A. D., how could a spurious Gospel, so peculiar and different from the Synoptics, and so utterly unhistorical, as it is claimed, have gained currency as the work of an apostle both among the Christians and the Gnostic heretics, if it originated only some thirty years after St. John's death, when there were still living so many who must have known whether he wrote such a work or not?

An attempt has been made to obviate this difficulty by denying that the Apostle John was ever in Asia Minor. This view, originated in 1840 by Lützelberger, a very wild writer, has been revived by and found strenuous advocates in Keim, Scholten, and others, though rejected and fully refuted by critics of the same school, as Hilgenfeld; Baur and Strauss deemed it unworthy of notice. The historic evidence is decisively against it, and to attempt to support it by merely arbitrary conjectures, as Scholten does, leaves the impression that the writer has become desperate in defending his cause.

d. Position of Renan.

Renan, differing from the Tübingen school, affirms that he is "convinced that the Fourth Gospel has an actual connection with the Apostle John, and that it was written about the end of the first century," (*Life of Jesus*, Preface xv.) I "hold that the Fourth Gospel was not written by John himself, that it was for a long time esoteric and secret in one of the schools which adhered to John. To penetrate into the mystery of this school, to learn how the writing in question was put forth, is simply impossible" (p. 315). "This question of the authorship of the Fourth Gospel is assuredly the most singular that there is in literary history. I know of no question of criticism in which contrary appearances are so evenly balanced and which hold the mind more completely in suspense. . . . One of two things must be true; either the

author of the Fourth Gospel is a disciple of Jesus, an intimate disciple, and belonging to the oldest epoch; or else the author has employed, in order to give himself authority, an artifice which he has pursued from the commencement of the book to the end, the tendency being to make believe that he was a witness as well situated as it was possible to be to render a true account of the facts. . . . Either we must acknowledge John, son of Zebedee, as the author of the Fourth Gospel, or regard that Gospel as an apocryphal writing composed by some individual who wished to pass it off as a work of John, son of Zebedee" (p. 313). "The author of the Fourth Gospel was assuredly a personage of the first order." (Preface xxix). "There is one thing, at least, which I regard as very probable, and that is, that the book was written before the year 100; that is to say, at a time when the Synoptics had not yet a complete canonicity." (Introduction xlv.)

The above extracts, which might be further extended, are taken from the thirteenth edition of Renan's *Life of Jesus*. The admissions cited, and the fact that Renan bases his *Life of Jesus* on the Fourth Gospel, should have placed him in that class which admits the Johannine authorship, but affirms that it has been revised and retouched by a later hand. In this category Renan placed himself in the first edition of his *Life of Jesus*. It would be much easier to believe the latter than to assume the opinion afterwards embraced by Renan. He does not produce arguments to prove his assumptions, but proceeds upon the idea that they are true, and must be accepted. To receive the views as held by Renan requires many suppositions, much imagination and a degree of credulity hardly admissible. It is not tenable that the Gospel was kept secret. The intelligence of the Christians, at that period, would not permit of a forgery.

The extreme views put forth by Baur and his disciples, the more moderate tone of Renan, and the discussions engendered thereby have resulted favorably to the opinion of the Johannine authorship of the Fourth Gospel.

Having presented a resumé of the adverse criticisms concerning the authenticity of the Fourth Gospel, our attention is next drawn to the evidences of its credibility.

II. HISTORICAL EVIDENCES.

In considering the historical evidences for the Johannine authorship of the Fourth Gospel, it is necessary to bear in mind that it is agreed by all who maintain this position that the book was written towards the close of the first century, and at a time when the Synoptic Gospels had gained general currency; also, that the substance of its record deals with problems which belong to the life of the Church, and to a faith more fully developed.

The theological literature of the Christian Church practically begins with Irenæus, Clement of Alexandria and Tertullian, which writers use the Four Gospels as fully and as decisively as any modern author. What remains of the letters, apostolic treatises and fragments—few in number—that represent the earlier literature of the second century, give very little scope for the direct use of the New Testament.

Regarding these ancient testimonies there is one point, too frequently overlooked, upon which special stress should be laid, and that is, the main evidence for the genuineness of the Gospels is of an entirely different character from that adduced to prove the authenticity of any classical work. It is not the testimony of a few eminent Christian writers to their private opinions, but the evidence which they afford of the whole body of Christians; and this respecting books in which they were deeply interested; and such books as were the very foundation of that faith which separated them from that world which exposed them to hatred, scorn, and persecution, and which often demanded the sacrifice of life itself.

It should also here be noticed that the greater the differences between the Gospels, real or apparent, the more difficult it must have been for them to gain that universal reception, which, all critics affirm, was accorded them during the last

quarter of the second century, unless they had been handed down as genuine from the beginning. This observation applies peculiarly to the Fourth Gospel as compared with the Synoptics.

Nor should it be overlooked, for it is a matter of great significance that Eusebius, who had access to many works now lost, in his *Ecclesiastical History*, speaks without reserve of the Fourth Gospel as the unquestioned work of St. John. If there had been any doubts among the Christian writers, prior to his time, he certainly would have noticed them, for he has quoted the criticisms of Dionysius of Alexandria on the Apocalypse.

The unanimity of the churches during the second half of the second century, although widely separated, in the acceptance of the Fourth Gospel, as the production of St. John, is such an inexplicable fact—supposing it to have been forged—that some of the destructive critics have resorted to the assumption that the early Christians were not critical and accepted as authentic any writing which seemed edifying, without an examination of its authority. This is a mere assumption contradicted by the facts in the case. In the preface to his Gospel St. Luke assumes the critical position, rejecting the false and retaining the true. He affirms that many had taken in hand to set forth the things believed in by the Christians, and that “certainty” might be known he would write in order the things wherein Theophilus had been instructed. What was this but a critical purpose to separate the uncertain and doubtful accounts of Jesus from those well-ascertained and verified? This gives sanction to the idea that critical judgment was exercised in the Apostolic Church, and that influence must have produced an effect in the succeeding age.

It is a well-known fact that many apocryphal and doubtful Gospels were in circulation at the beginning. Instead of being hostile to Christ they were zealous to exalt him to the utmost,—to heap miracle on miracle; to paint the lily, and add a perfume to the violet. Love for Christ might have re-

tained them, but the sense of truth rejected them. If, as it has been so confidently asserted, the critical faculty at first was absent, and only blind feeling existed, why were all these well-meant but spurious narratives excluded, one after the other, from the received Scriptures? What has become of the "Gospel of the Infancy," ascribed to the Apostle Thomas; the "Protoevangelium," ascribed to James, brother of the Lord; the "Gospel of the Nativity of Mary;" the "Gospel of Nicodemus," and the "Gospel to the Hebrews," which once had high authority? The Churches rejected them one by one by that sense of truth which was just as much an element of primitive Christianity as the spirit of love; the spirit of truth which Jesus promised should be given his disciples, and which should "take of his, and show to them."

The earliest historical evidence, subsequent to the New Testament itself, must be found in the remains of Christian literature belonging to the first three-quarters of the second century. These are scanty and of such a character that definite references to the Gospels must not be expected, save what actually occurs therein. A few letters, such as the Epistle of Clement of Rome to the Corinthians, the Epistle ascribed to Barnabas, the short Epistle of Polycarp to the Philippians, the Epistles attributed to Ignatius, the Shepherd of Hermias, the Clementine Homilies, and the writings of the Apologists, Justin Martyr, Tatian, Theophilus, Athenagoras, and Hermias constitute nearly all the literature of that period which has been preserved. The nature of the writings of the Apologists hardly admit of the Gospels being mentioned by name.

i. INDIRECT EVIDENCES OF THE AUTHENTICITY OF THE FOURTH GOSPEL.

Proceeding to the historical evidence of the genuineness of the Fourth Gospel the following points must be considered:

a. The attestation to this Gospel which has come down to us appended to the book itself.

- b. The testimony derived from the Apostolic Fathers.
- c. The testimony of the Primitive Fathers.
- d. The use of the Gospel by the various Gnostic sects.
- e. The use of the Gospel by Celsus, an opposer of Christianity.

The above enumeration would necessarily present an unbroken line of evidence. This would not be necessary in order to prove the genuineness of the writing. Even if the line should be broken, the universal acceptance of the Gospel during the last quarter of the second century, would prove its existence in a previous period. The line of evidence, however, is a remarkable one, and one of great strength, when the object of the early documents is considered.

a. *The Testimony Appended to the Gospel.*

The first and earliest external evidence of the genuineness of John's Gospel is attached to the writing itself, and is found in all the copies which have been preserved, whether in the original or in ancient versions. It is true that the last verse of this Gospel (xxi. 25), according to Tischendorf, is written in a different hand in the Codex Sinaiticus, though by a contemporary scribe. On the palæographical question, however, Tregelles does not agree with him. In many copies it is said in a note that this verse has been regarded by some as a later addition.

The Gospel concludes at the middle of the twenty-fourth verse of the twenty-first chapter. The last three verses of the chapter read thus: "This report therefore went abroad among the brethren, that this disciple was not to die. And yet Jesus did not say to him, He will not die; but, If it be my will that he remain till I come, what is it to thee? This is the disciple who testifieth of these things, and hath written these things." Here the author of the Gospel concluded. The addition is, "And we know that his testimony is true. And there are also many other things which Jesus did; and if they were to every one written, I suppose that not even the world itself could contain

the books that would be written." Canon Westcott makes the Gospel end with the close of the twenty-third verse, and on the twenty-fourth and twenty-fifth verses remarks, "These two verses appear to be separate notes attached to the Gospel before its publication. The form of verse twenty-four, contrasted with that of xix. 35, shews conclusively that it is not the witness of the Evangelist. The words were probably added by the Ephesian elders, to whom the preceding narrative had been given both orally and in writing. The change of person in verse twenty-five (*I suppose* compared with *we know*) marks a change of authorship. It is quite possible that this verse may contain words of St. John (comp. xx. 30) set here by those who had heard them." *Comments in loco*.

In the phrase, "*we know that his testimony is true,*" we have either a real or forged attestation to the genuineness of the Gospel. If the Gospel had been forged at a period later than that of St. John, what possible credit could its author have supposed would be given to an anonymous witness? A forger would have named his pretended authority. The attestation clearly presupposes that its author was known to those who first received a transcript of the Gospel. Upon this point Norton observes, "According to ancient accounts, St. John wrote his Gospel at Ephesus, over the church in which city he presided during the latter part of his long life. It is not improbable, that, before his death, its circulation had been confined to the members of that church. Thence copies of it would be afterwards obtained; and the copy for transcription was, we may suppose, accompanied by the strong attestation which we now find, given by the church, or the elders of the church, to their full faith in the accounts which it contained, and by the concluding remark made by the writer of this attestation in his own person." *Genuineness of the Gospels*, p. 461.

It is further to be observed that the language is different from that of John, and was at first probably written a little

separate from the text, and at a very early period became incorporated into it.

b. *The Testimony of the Apostolic Fathers.*

The Apostolic Fathers is a name given to certain writers who were disciples of and communed with the Apostles. Those generally included under the title are Clement of Rome, Ignatius, Polycarp, Barnabas, and Hermas. Sometimes the name is extended to Papias of Hierapolis and the author of the Epistle to Diognetus. The writings ascribed to these men are among the earliest utterances of the Christian faith. With the exception of the Shepherd of Hermas, they are of the nature of occasional productions. They contain no attempt to formulate the truths of Christianity, but breathe a spirit of deep piety. There are but few references to the New Testament in them, and very few quotations.

The Epistle of Clement to the Corinthians probably antedates the Gospel of John, although it shows traces of the thought which is characteristic of that book. The Epistle of Barnabas (A. D. 120-130) offers some correspondences and more contrasts with the teachings of St. John. Keim, although denying the authenticity of the Gospel, admits the probability that Barnabas refers to it. The Letters ascribed to Ignatius certainly fall within the first half of the second century, and they contain allusions to and adaptations of this Gospel which can not seriously be considered doubtful. Among the more direct passages may be cited those which state that the true meat of the Christian is the "bread of God, the bread of heaven, the bread of life, which is the flesh of Jesus Christ," and his drink is "Christ's blood, which is love incorruptible" (Rom. vii. comp. John vi. 32, 51, 53). Again: "The Spirit is not led astray, as being from God. For it knoweth whence it cometh and whither it goeth and testeth that which is hidden (*Philad.* vii.; comp. John iii. 8, xvi. 8). This coincidence with John iii. 8, is too strong to be accidental; for the application in the Gospel is natural, while that in Ignatius strained and secondary. And again the

words "being himself the door of the Father" (*Philad.* ix.) is probably an allusion to John x. 9.

The decisive testimony, however, of the Apostolic Fathers, to the authenticity of John's writings, belong to Polycarp and Papias. The Apostles appointed Polycarp a bishop of the church in Smyrna. Recent investigations, independent of all theological interests, have fixed his martyrdom in 155-6 A. D. (Lightfoot, *Contemporary Review*, 1875, p. 838), having been a Christian eighty-six years, and consequently having been alive during the greater part of St. John's residence in Asia. There is no good reason for questioning the statement that he associated with the Apostles John, Andrew and Philip. Irenæus, who had seen him in his youth, says, "I can tell the place in which the blessed Polycarp sat and taught, and his going out and coming in, and the manner of his life, and the form of his person, and the discourses he made to the people, and how he related his conversation with John and others who had seen the Lord," (*Letter to Florinus*). One short letter of Polycarp has been preserved, and in it there is a striking passage taken from I. John: "For whosoever does not confess that Jesus Christ is come in the flesh, he is Antichrist, (*Philippians* vii.; comp. I. John iv. 2, 3). This is an exact reproduction of St. John's thought in compressed language which is all borrowed from him. He places St. John's words, so to speak, in a popular formula. It is admitted that the Gospel of John was written by the same one who penned the First Epistle of John. A testimony to one is necessarily a testimony to the other. Now the external evidence of the genuineness of this Epistle is very weighty. Not only have we the quotation from Polycarp, but Papias also "uses testimonies from the first Epistle of John" (Eusebius *Ecccl. Hist.* b. iii. c. 39), and frequently cited by Irenæus.

The testimony of Papias to St. John's Gospel, is like that of Polycarp, secondary and inferential. According to Irenæus, Papias was a hearer of John and a companion of

Polycarp (Eusebius *Ecl. Hist.* b. iii. c. 39). In the preface to his "Exposition of Oracles of the Lord," Papias does not say he saw or heard any of the Apostles, but that he had received the things concerning the faith from those who were well acquainted with them, and of them he made diligent inquiry concerning all that they had related. He thus attempted to illustrate the Sacred Records by such information as could be obtained from the earliest disciples. The use of the first Epistle of John, by Papias, points to his acquaintance with the Gospel. There are also several minute details in the fragment of Papias' preface, which tend in the same direction. Also, a remarkable tradition found in a preface to a Latin MS. of the Gospel, which assigns to Papias an account of the composition of the Gospel similar to that given in the Muratorian fragment (*Canon of N. T.* p. 76).

In close connection with Papias stand "the elders" quoted by Irenæus, among whose words is a clear reference to St. John (*Iren.* v. 36): "for this reason (they taught) the Lord said, 'There are many mansions in my Father's house'" (comp. John xiv. 2). Although the quotation is anonymous, yet it is taken from a writing, and the context makes it highly probable that the passage is from Papias' "Exposition."

The main value of the testimony of Polycarp and Papias lies in the fact that they represent what may justly be termed a School of St. John. While it is possible that Papias never saw John, yet he had a strong point of connection with the Apostolic body, for, at Hierapolis, he conversed with two daughters of the Apostle Philip (Eusebius *Ecl. Hist.* v. iii. c. 39), and had studied with Polycarp.

The anonymous author of the Epistle to Diognetus refers to John (I. John iv. 9, 10, 16, 17, 19), in the following passage: "For God loved mankind . . . to whom he sent his only begotten Son, to whom he has promised a kingdom in heaven, and will give it to them that love him. And when you know him, with how great joy will you be filled?"

And how will you love him, whoso loved you before? And having loved him, you will be an imitator of his goodness." This testimony is of the same nature as that of Polycarp and Papias.

It would appear that the Shepherd of Hermas quotes from the Fourth Gospel in the following passage: "The gate is the only way of coming to God. For no man shall go to God, but by his Son," (*Sim.* ix. 12; comp. *John* xiv. 6). The whole third command in Hermas and the Epistles of St. John might well be compared together. It is more than probable that he had read the Apocalypse, for he imitates it.

c. Testimony of the Primitive Fathers.

The first half of the second century presents us with a name deserving of special mention. Justin Martyr was born about the year 89, and was thus a contemporary of the Apostle John. His acquaintance with the church was very extensive. His writings consist of his Apologies, addressed to the Roman Emperor, the Senate and the people, written about the year 140, and a dialogue in defense of Christianity with Trypho the Jew, written somewhat later. Justin was one of the earliest and ablest of Christian apologists, and it is as such and not as a theologian he is to be considered. He defended Christians, not Christianity. In his time there was a Jewish reaction against Christianity, which found its expression in the formal curses of the synagogue, in the dissemination of atrocious slanders against the Christian life, and in the bloody persecution of the Christians by the ring-leaders of the Jewish revolt under Hadrian. The Jewish rabbis forbade all religious discussions with Christians. But these dangers to which the infant Church was exposed were of far less significance than those which threatened from the antagonism of heathendom. It was a time when the Christian was put on the defensive, and Justin's education peculiarly fitted him for the work, and the influence of his writings may be traced in those of Tatian, Irenæus, Minucius

Felix, Tertullian, and Theophilus, who transcribe, translate, and imitate passage after passage.

Justin's First Apology is a noble appeal for liberty of conscience, a manly protest against persecuting Christians as Christians, and a lofty vindication of the character of the Christian religion. The Second Apology, much shorter, repels the mockery of the heathen enemies of Christianity, gives the reasons why the Christians complained of persecution, and why God did not interfere in behalf of His people. In the Dialogue with Trypho the prejudices of the Jews are corrected, the doctrine of Christ's incarnation and redemption through him proved by reference to prophecy, and the Christians shown to be the true spiritual Israel.

As Justin addressed the enemies of the Church, he would not appeal for proofs to the New Testament, and in giving account of the Christian doctrines he would use such statements as would bear directly upon the points he presented. In his writings he speaks of "Memoirs," or "Memorabilia" of Christ, and of these he commonly mentioned the "Memoirs made by the Apostles which are called Gospels." From these he quotes as the authentic and recognized sources of knowledge reflecting the life and teachings of the Savior. There is no citation by Justin, from the "Memoirs," which is not found in the canonical Gospels. He cites our present canon, and particularly the Four Gospels, continually, about two hundred times. From all of his works there might be extracted almost a complete life of Christ.

The first obvious and striking passage to be noted in which Justin makes use of the Fourth Gospel, is that recorded in the sixty-first chapter of his First Apology: "For Christ also said, Except ye be born again, ye shall in no wise enter into the kingdom of heaven. But that it is impossible for those who have once been born to enter into the wombs of those who brought them forth, is manifest to all" (comp. John iii. 3-5). This passage is so characteristic of the Gospel of John that it is precluded from being attributed to any

other source. It will be observed that the conclusion in the passage, by Justin, is evidently intended as an observation of his own, but it breaks the connection in which it stands. In John, on the other hand, it is a logical part of the discourse between Jesus and Nicodemus. To affirm that the author of the Fourth Gospel, in this instance, as has been claimed, borrows from Justin, is to do violence to the ordinary use of language. Justin puts the concluding part forth as a serious proposition which, as it stands, is idle and betrays its non-originality.

Justin's views of the doctrine of the Logos were more or less influenced by Philo and the Alexandrian philosophy, but the doctrine of the Incarnation was utterly foreign to that school, and could only have been derived from the Gospel of John. Frequently he speaks in language similar to that of John (i. 14) of the Logos as "made flesh," or as "the Logos himself who took form and became man" (*First Apol.* c. 5, &c.). With reference to the deity of the Logos and his instrumental agency in creation note especially, "through him God created all things" (*2 Apol.* c. 6: comp. John i. 1-3). It is known that the Fathers who immediately succeeded Justin, as Theophilus, Irenæus, Clement, and Tertullian, founded their doctrine of the Incarnation of the Logos on the Fourth Gospel, the presumption is that Justin did the same. Canon Westcott admits that "the Synoptics do not anywhere declare Christ's pre-existence" (*Introduc. Gospel St. John*, p. lxxxiv.). Justin could only have relied on John for this doctrine. Again: "That Christ is the first-born of God, being the Logos of which every race of men have been partakers" (*1 Apol.* c. 46: comp. John i. 4, 5, 9), *we have been taught and have declared before.*"

In one place Justin appears to refer to the "Memoirs" as the source which he, as well as other Christians, had learned that Christ as the Logos was the "only-begotten" Son of God, a title applied by John alone of all the New Testament writers: "For that he was the only-begotten of the Father

of the universe, having been begotten by him in a peculiar manner as his Logos and Power, and having afterwards become man through the virgin, as we have learned from the *Memoirs*," (*Dial.* c. 105; comp. John i. 14, 18; iii. 16, 18). This passage is a part of a very long comparison instituted between the twenty-second Psalm and the recorded events of Christ's life. The argument would be that the "only-begotten" (Ps. xxii. 20, 21) of the Psalm referred to Christ, which might be fully appreciated by Trypho, and perfectly valid from Justin's point of view.

In the *Dialogue* (c. 88) Justin cites as the words of John the Baptist: "I am not the Christ, but the voice of one crying" (comp. John i. 20, 23; iii. 28). The declaration, "I am not the Christ," and this application to himself of the language of Isaiah (Isa. xl. 3), are attributed to the Baptist only in the Gospel of John. Hilgenfeld here recognizes the use of this Gospel.

Justin uses the following peculiar language: "The *Apostles* have written" that at the baptism of Jesus, "as he came up from the water the Holy Spirit, as a dove, lighted upon him," (*Dial.* c. 88). The descent of the Holy Spirit as a dove is mentioned only by Matthew and John (Matt. iii. 16; John i. 32, 33). This is the only place in which Justin uses the expression, "the Apostles have written."

These references can be farther extended, but the passages cited will give sufficient evidence that they are not accidental agreements. Then the universal reception of the Four Gospels in the time of Irenæus is a strong presumption that Justin's "*Memoirs*" were the same books, is decidedly confirmed by the evidences of his use of the Fourth Gospel.

The fragments of Christian literature that have come down to us from the second half of the second century, afford both positive and presumptive proof of the authenticity of the Fourth Gospel. The first distinctive declaration that the Apostle John was its author, comes from Theophilus, bishop of Antioch, A. D. 169-181. In his work to Autolyceus, he de-

scribes John's Gospel as a part of the Holy Scriptures, and John himself as a writer guided by the Holy Spirit, for he declares, "The Holy Scriptures teach us, and all who were moved by the Spirit, among whom John says, 'In the beginning was the word (or Logos), and the word was with God,'" (*Lib. ii. c. 22*). Jerome states that Theophilus composed a commentary on the Gospel, in which he handled their contents synoptically. As Jerome appears to have been thoroughly acquainted with the work, there is no just reason for questioning his statement.

The testimony of Tatian, the Assyrian, a disciple of Justin, must be regarded as decisive. Even the extreme critics, Baur and Zeller, conceded that in his apologetic treatise, the *Oratio ad Graecos*, written about the year 170, he quotes repeatedly from the Gospel of John. Tatian's literary activity is placed at A. D. 155-170. He composed a harmony of the Four Gospels which he called the *Diatessaron* (*i. e.* "the Gospel made out of Four"). This fact is attested by Eusebius, who says, "The Diatessaron is still in the hands of some," (*Ecc. Hist. B. iv. c. 29*); and Theodoret, in his work on Heresies (*Haer. Feb. i. 20*), says he found more than two hundred copies of the work in his diocese, and for it substituted copies of our Four Gospels. He further tells us that Tatian had "cut away the genealogies and such other passages as show the Lord to have been born of the seed of David after the flesh." Notwithstanding this mutilation the work appears to have been very popular in the orthodox churches of Syria, where it was used as a convenient compendium. Ephraem, the deacon of Edessa, who was a celebrated Syrian Father, and died in the year 373, wrote a commentary on it. In an apocryphal Syriac work, entitled *Doctrine of Addai*, written about the middle of the third century, it is represented that the Christians of Edessa come together "to the prayers of the service, and to (the reading of) the Old Testament and the New of the Diatessaron." Ephraem's Commentary on the Diatessaron still exists in an Armenian Version of the Syriac, of the fifth

century. It agrees with what is known of Tatian's, in omitting the genealogies, and in beginning with the first verse of John's Gospel. It presents some very ancient various readings, which accord remarkably with those of Justin Martyr.

So difficult and laborious a work as the Diatessaron would hardly have been undertaken, except to meet a want which had been widely felt. It implies that the four Gospels were used and recognized by those for whom it was intended as authoritative. There is another very important fact: as Tatian was a disciple of Justin Martyr, it is just to assume that the Harmony represented the set of books called by Justin "Memoirs," or "Memorabilia" of Christ.

Among the noted Fathers was Irenæus, a Greek, born in Asia Minor about A. D. 140, Bishop of Lyons in France, in 178, and possessed of a wide acquaintance with the Church both in the East and the West. In his youth he had conversed with the aged Polycarp, and retained a vivid recollection of the person and words of that remarkable man. He testifies of the universal acceptance of the four Gospels, and argues there could have been no more nor fewer than four (*Lib. iii. c. 11*). In a fragment, from Irenæus is the following passage relating to John's Gospel: "John, the disciple of the Lord, being desirous by declaring the Gospel to root out the error that had been sown in the minds of men by Cerinthus, and a good while before by those who are called Nicolaitans, . . . that he might confute them, and satisfy all that there is one God who made all things by his word; and not, as they say, one who made the world, and another the Father of the Lord; and one the Son of the Creator, and another from the super-celestial places, even Christ, who they say also continued ever impossible, who descended upon Jesus the Son of the Creator, and fled away again into his *pleroma* (or fulness): . . . the disciple therefore of the Lord, willing at once to cut off these errors, and leave a rule of truth in the Church; that there is one God Almighty, who by his word made all things visible and invisible; declaring likewise, that by the

Word, by which God finished the Creation, by the same also he bestowed salvation upon those men who are in the creation; he thus begins in his doctrine, which is according to the Gospel: 'In the beginning was the Word,' " (Lardner's *Credibility of the Gospels*, vol. II. p. 296).

It may be seen that Irenæus expresses himself clearly and positively. To assume that John's Gospel was made known during Irenæus' lifetime, or at least a short time before, draws heavily upon one's credulity, and violates the entire spirit of the writings of this Christian Father. The evidence of Irenæus affords strong probability that Polycarp was acquainted with the Fourth Gospel. If the Apostolic Fathers knew nothing of this Gospel, why should those who immediately followed them have become so imbued with it?

There is a fragment entitled *On the Resurrection*, which belongs to the time of Justin Martyr, and in it we read, "The Logos of God, who was (*or* became) his Son, came to us clothed in the flesh, revealing both himself and the Father, giving to us in himself the resurrection from the dead and the eternal life which follows," (c. 1. comp. Jno. i. 1, 14; xiv. 9; xi. 25, 26). The allusions to John's Gospel are unmistakable.

Claudius Appollinaris, bishop of Hierapolis in Phrygia, A. D. 166, in a treatise on the Paschal Festival, refers to the apparent difference between John and the Synoptic Gospels as to the time of the death of Jesus. Relying on the Gospel of John, Appollinaris held that it was on the day on which the paschal lamb was killed, the 14th of Nisan; while his opponents, appealing to Matthew, maintained it was on the day following. In the same work, he also refers to the piercing of Jesus' side and the effusion of water and blood, which is only mentioned by John (xix. 34).

Other references might be made, especially from Melito, bishop of Sardis (A. D. 165), in his work on Incarnation; The Epistle of the Churches of Vienne and Lyons (A. D. 177); Athenagoras, the Athenian (A. D. 176) in his Plea for Christians;

the Muratorian Canon (A. D. 170) and a few others, but this must be deemed sufficient.

From the year A. D. 180 the Fourth Gospel has been continually quoted and referred to by all the great writers of the close of the second and beginning of the third century, among whom may be mentioned Clement of Alexandria, Tertullian of Carthage and Origen. None of these eminent theologians express any doubt concerning the authorship of the Gospel, and so numerous are their quotations from it, that were it lost, it might almost be re-constructed from their writings. It is in evidence that near the close of the second century the Fourth Gospel was not only received by the Church, but it was also widely disseminated, which could not have been true, had it not also been generally known prior to that time. Origen was the greatest scholar of that age, and one of the most distinguished of any age, and the most prolific writer of the ancient church. If there had ever been any doubts as to the authenticity of John's Gospel, it could not have escaped his knowledge. Born in the year 185 of Christian parents, from his birth to his death by martyrdom, in 254, he lived under the influence of the Christian religion and breathed its spirit. Of all men he would be most likely to know the history of the Gospel of John, and he accepts its genuineness without a shadow of a doubt. So great were his attainments that he has been called "The Father of Biblical criticism and exegesis in Christendom." He examined critically all the books of the New Testament, marked the difference of style between the Epistle to the Hebrews, and the undisputed writings of the Apostle Paul, and says of it that "who really wrote it God only knows." He says that the Gospels of Matthew, Mark, Luke and John, are the "only undisputed ones in the whole Church of God throughout the world."

d. Use of the Gospel by the Gnostics.

The evidence of the use of the Fourth Gospel, as the work of the Apostle John, by the Gnostic sects, of the second

century, is of more than secondary importance. Those with which we are concerned became conspicuous in the second quarter of the second century under the reigns of Hadrian (A. D. 117-138) and Antonius Pius (A. D. 138-161). The most prominent of these sects were those founded by Marcion, Valentinus, and Basilides, to which may also be added the Ophites.

Marcion was a native of Pontus, and came to Rome about the year 130, A. D. He prepared a Gospel for his followers by striking from the Gospel of Luke what was inconsistent with his system. The other Gospels he rejected, not on the ground that they were spurious, but because he believed their authors were influenced by Jewish prejudice. A careful comparison of John's Gospel with Marcion's doctrines demonstrates that it contradicts them in so many places and so absolutely that it would have been utterly unsuitable for his purpose. He made a selection of the Gospels, and found that by mutilating that of Luke it could be best adapted to his purpose. "Marcion," says Tertullian, "having got the Epistle of Paul to the Galatians, who reproves even the Apostles themselves for not walking straight, according to the truth of the Gospel, . . . endeavors to destroy the reputation of those Gospels which are truly such, and are published under the name of Apostles, or also of apostolic men in order that he may give to his own the credit which he takes away from them," (*Adv. Marc.* iv. 3). Addressing Marcion, Tertullian says, "If you had not rejected some and corrupted others of the Scriptures which contradict your opinion, the Gospel of John would have confuted you," (*De Carne Christi*, c. 3). On the other hand, the theosophic or speculative Gnostics, as the Valentinians, Basilidians and the Ophites, found more in John's Gospel, which, by ingenious interpretation, they could use in support of their system.

Valentinus was the author of the most vast and complete of all the Gnostic systems. He came to Rome about the year A. D. 140. Ptolemy, a disciple of Valentinus, in his Epistle

to Flora, preserved by Epiphanius (*Hær.* xxxiii. 3), quotes John i. 3 as what "the Apostle says;" and in the exposition of the system, as given by Irenæus, a long passage is quoted from Ptolemy, as one of his school, in which he is represented as saying that "John, the disciple of the Lord, supposes a certain Beginning," citing and commenting on John i. 1-5, 14, 18, in support of the Valentinian doctrine of the Ogdoad. Elsewhere, Irenæus tells us, that the Valentinians used the Gospel of John abundantly (*Hær.* iii. 11). Heracleon, another disciple of Valentinus wrote a commentary on John's Gospel, large extracts from which are preserved by Origen (Grabe's *Spic. SS. Patr.* ii. 85). The book, commonly cited as *Doctrina Orientalis*, a compilation from the writings of Theodotus and other Gnostics of the second century, contains many extracts from one or more writers of the Valentinian school, in which the Gospel of John is quoted and commented upon as the work of the Apostle. This evidence is presumptive proof that Valentinus also used John's Gospel. There is, however, direct proof of its use by Valentinus, for Hippolytus, in an account of his doctrines, says: "All the prophets, therefore, and the Law spoke from the Demiurgus, a foolish God, he says (and spoke) as fools, knowing nothing. Therefore, says he, the Savior says, 'All who have come before me are thieves and robbers' (John x. 8); and the Apostle (Eph. iii. 4, 5), The mystery which was not made known to former generations." (*Ref. Hær.* vi. 21-37). Here, Hippolytus must have been quoting direct from Valentinus, because his regular exposition of his disciples Secundus, Ptolemy, and Heracleon, does not begin till afterwards.

When the interior structure of the system of Valentinus is examined, it is seen that characteristic terms employed by John are wrought into it, some of them being names attached to the æons. The artificial and fantastic scheme of Valentinus wears the character of a copy and a caricature with the simplicity of John.

Next to Marcion and Valentinus, the most eminent among

the founders of early Gnostic sects, was Basilides, of Alexandria, who flourished about the year A. D. 125. Hippolytus states that among the proof-texts, which Basilides employed, were John i. 9: "This was the true light that lighteth every man that cometh into the world;" and John, ii. 4: "My hour is not yet come" (*Hippol. B. vii. cc. 22, 27*). In the passage containing these citations, and in the closest connection with them, stand the essential principles and characteristic expressions of Basilides.

The Ophites, and the Peratæ, a kindred sect, are generally regarded as the earliest of the Gnostic sects. Hippolytus cites from their writings numerous quotations from the Gospel of John (*Ref. Her. v. 7-9*). If it be admitted that Hippolytus was describing the opinions and quoting the writings of later representatives of this sect, it is presumptive proof that the founder must also have used the Fourth Gospel.

The use of the Gospel of John by the Gnostic sects, in the second century affords, not only a strong, but also a decisive argument, for its validity. However ingeniously it might be distorted in order to prove their tenets, it is in reality diametrically opposed to their system. The Christian Fathers found it an armory of weapons in their contest with the Gnostics.

If the Gospel of John was forged about the middle of the Second Century, upon what law of the relation of facts is it to be accounted that the followers of the Gnostic sects, which flourished ten, twenty, or thirty years before, should have received it without question or discussion? The legitimate conclusion is, that it was accepted by the founders of the various Gnostic sects, and received as evidence; and if so, also by the Catholic Christians, who would hardly have borrowed a spurious work from their opponents. It was then generally received, both by the Gnostics and their opponents, between the years A. D. 120 and 130.

Before leaving this division of the subject it may be

necessary to remark that the great doctrinal battle of the Church, in the second century, was with Gnosticism. The struggle had its beginning early, for the germs of it are distinctly perceived in the Apostolic age. The conflict with these elaborate systems was raging during the middle of the second century. By all the parties to this wide-spread conflict, the Fourth Gospel, as the work of John, is accepted without a lisp of opposition or doubt. Could this Gospel have suddenly appeared in the midst of this distracted period, without exciting hostility, or its pretensions challenged? The acknowledgment of the Gospel of John by the Gnostics, who were obliged to pervert its teachings, and by the orthodox theologians, furnishes an irresistible argument for its genuineness.

e. The Testimony of Celsus.

Near the middle of the second century lived Celsus, a celebrated heathen philosopher, and particularly noted as an adversary of Christianity. His treatise against Christianity was replied to by Origen. The former is lost, but the latter remains. Celsus professed to derive his statements concerning the history of Christ on "the writings of his disciples," (Origen, *Cels.* ii. 13); and his accounts are manifestly based on the four Gospels, although the authors are not named. He refers to several circumstances peculiar to the narrative of John, as the blood which flowed from the body of Jesus at the crucifixion (Origen, *Cels.* ii. 36; comp. John xix. 34); the fact that Christ "after his death arose, and showed the marks of his punishment, and how his hands had been pierced" (*Cels.* ii. 55; comp. John xx. 25, 27); that the Jews "challenged Jesus *in the temple* to produce some clear proof that he was the Son of God" (*Cels.* i. 67; comp. John ii. 18; x. 23, 24); alludes to the cry of Jesus, "I thirst," recorded only in John (*Cels.* ii. 37; comp. John xix. 28), and further says that Jesus "after rising from the dead showed himself secretly to one woman only, and to his boon companions," (*Cels.* ii. 70; comp. *Jno.* xx. 14-18). Here the first part of

the statement seems to refer to John's account of the appearance of Christ to Mary of Magdala.

The external evidences present an irrefragable proof of the genuineness of the Fourth Gospel. It has been seen that the Christian Churches of the latter half of the second century although widely disseminated accepted the Gospel, that during the first controversies with heretics and pagans, it was used as authoritative. Is it possible for a spurious history of Christ to have imposed itself upon such a raging sea of controversy, and taking its place every-where in the public services? Was there no one of the many who had personally known the Apostle John, to expose the gigantic imposture, or raise a note of surprise at the unexpected appearance of so important a document? Why did the populous church at Ephesus, where John lived and died, accept it? The Ephesian people must personally have known of its origin and authenticity.

ii. INTERNAL EVIDENCES OF THE AUTHORSHIP OF THE FOURTH GOSPEL.

The authenticity of the Fourth Gospel is also disputed from internal evidence, which may be distributed under three heads: 1. Its difference from the three Synoptics; 2. Its difference from the Apocalypse; 3. Its difference from the writings of St. Paul. The first idea has been fully set forth by M. Albert Réville (*Revue des Deux Mondes*, liv. de Mai 1, 1866) and may thus be described: "In the first three Gospels, Jesus is a teacher of the Truth; but in the Fourth, he is the Truth itself. In the Synoptics, he appears as a man; in the Fourth Gospel, as the Word of God. He finds in its author a scholar of Philo, who had appropriated his Platonic theory of the Word, as the indwelling, unuttered thought of God, and as the manifested divine reason. This Word, according to him, appeared among men as Jesus of Nazareth, and, being essential light, was opposed by the darkness. He calls on all men to believe in himself as 'the Way, the Truth,

and the Life;' as 'the True Vine;' as 'the Living Bread which came down from heaven;' as the only open 'Door' to God; as the 'Well-beloved Son, dwelling in the bosom of the Father.'" "This," says M. Réville, "makes an essentially different character from the simple country-rabbi of the Synoptics."

While it may be perfectly in order to discuss these questions at this point, yet they necessarily come under other divisions of the subject where they will be properly considered.

In all matters relating to the Fourth Gospel, it should be accepted that the book itself is its best interpreter, and should form satisfactory evidence of its origin. The internal evidences of its authorship may be treated indirectly and directly. The following proofs may be enumerated under the indirect evidence:

- a. The Author of the Fourth Gospel was a Jew.
- b. The Author of the Fourth Gospel was a Jew of Palestine.
- c. The Author was an Eye-witness of what he Describes.
- d. The Author was an Apostle.
- e. The Author was the Apostle John.

The condition of Palestine during the life of Jesus Christ may be regarded as phenomenal. There the three great civilizations of the world mingled: Rome, as the representative of law and conquest; Greece, as the representative of philosophy and commerce; and Judaism, the embodiment of an old religion. The relation existing between these three elements was intricate and varied. It was difficult for the Greek and the Roman to understand the Jew, for to them he remained an enigma; owing partly to his proud reserve, and doubtless to a greater extent, the wide difference between Eastern and Western modes of thought. Again, if a Greek or a Roman of the first, or even the second century, had taken the pains to study Jewish literature or manners, his knowledge of them would have been greatly defective and mislead-

ing, because so much had been added or changed by tradition and custom. With the destruction of the Temple, the keeping of the Mosaical Law had become a physical impossibility. The changes were so great that a Jew of the second century might be mistaken as to the usages of his nation in the early part of the first. This being true, then a Gentile would be more likely to go astray. It may be safely affirmed that the intricate combination of Jewish and Gentile elements in Palestine between A. D. 1 and A. D. 70 was such that no one but a Jew living in the country at the time would be able to master them; and that the almost total destruction of the Jewish element in the latter part of the century would render a proper appreciation of the circumstances a matter of the utmost difficulty even to a careful antiquarian. As antiquarian research in that age was hardly known, it does not seem possible that one would undertake it in order to give an accurate setting to a historical fiction. Could it be possible that a Greek of the second century, or even the last quarter of the first would have gone through a course of archaeological study, necessary for attempting the writing of the Fourth Gospel? He must have fallen into far more serious errors than those which critics have assumed to point out.

There is substantial indirect evidence to prove that the writer of the Fourth Gospel was a Jew, and a Jew of Palestine, who was an eye-witness of most of the events which he relates. If this can be reasonably proved, then the circle of possible authors is very much restricted. There is further evidence which may be adduced to show that he was an Apostle, and moreover he was the Apostle John.

a. *The Author of the Fourth Gospel was a Jew.*

The whole narrative of the Fourth Gospel bears upon its face that its author was a Jew, for the writer is familiar with Jewish opinions and customs; his composition is impressed with Jewish characteristics; and he is permeated with

the spirit of the Jewish dispensation. These statements are justified by the following facts:

1. The author is perfectly at home in JEWISH OPINIONS AND POINTS OF VIEW. This is most strikingly shown by the outline which he gives of the contemporary Messianic expectations. This is referred to in detail. The passages are numerous (i. 19-28, 45-49, 51; iv. 25; vi. 14, 15; vii. 26, 27, 31, 40-42, 52; xii. 13, 34; xix. 15, 21). In all these cases the points are noticed without the least effort as lying within the natural scope of the writer's thoughts. Besides these we have the hostility between Jews and Samaritans (iv. 9, 20, 22; viii. 48); the casual mention of the estimate of women (iv. 27); the importance attached to the religious schools (vii. 15); the disparagement of "the Dispersion" (vii. 35); the belief in the transmitted punishment of sin (ix. 2); the supercilious contempt of the Pharisees for "the people of the earth" (vii. 49); estimate of Abraham and the prophets (viii. 52, 53).

2. He is quite familiar with JEWISH USAGES AND OBSERVANCES, and touches upon them with precision. The law of the sabbath is shown to be overruled by the requirement of circumcision (vii. 22, 23); the ceremonial pollution which is contracted by entering a Gentile court (xviii. 28); "the great day" of the feast (vii. 37), which a Jew only would be likely to describe, for it was added to the original seven; domestic life at the marriage feast (ii. 1-10); the burial of Lazarus (xi. 17-44); baptism (i. 25; iii. 22, 23; iv. 2); law of evidence (viii. 17, 18).

3. THE FORM OF THE GOSPEL IS ESSENTIALLY JEWISH, especially the style of the narrative. The language is Greek, but the arrangement of the thoughts, the structure of the sentences, the symmetry and numerical symbolism of the composition, and the vocabulary are essentially Hebrew, the source of which is the Old Testament. This is proved not only by frequent quotations but by the imagery employed, illustrated in the terms, "light," "darkness," "flesh," "spirit," "life," "the lamb," "the living water," "this world," "the

kingdom of God," "the manna," "the shepherd," "the vine"; and the simplicity of the connecting particles; the parallelism and symmetry of the connecting clauses.

4. THE SOURCE OF THE RELIGIOUS LIFE OF THE WRITER WAS THE OLD TESTAMENT, which is borne out by the fact that the Jewish foundation underlies the whole narrative. The people of Judæa were "His own people" (i, 11); when Christ first entered the Holy City, he claimed the Temple as being "the house of His Father" (ii. 16); the Scriptures can not be broken (x. 35); that which is written in the prophets (vi. 45); salvation is of the Jews (iv. 22); Moses wrote of Christ (v. 46); the types of the Old Testament given in the brazen serpent (iii. 14); the manna (vi. 32); the water from the rock (vii. 37); all applied to Christ by Himself as of certain and acknowledged significance; Abraham saw his day (viii. 56); the hatred of the Jews prefigured in the words "written in their Law, They hated me without a cause" (xv. 25); much that He did was done "that the Scripture might be fulfilled (xiii. 18; xvii. 12; xix. 24, 28, 36, 37); and these fulfillments of Scripture are noticed not as interesting coincidences, but "that ye may believe" (xix. 35). Such words of Christ must be considered both in themselves and in the consequences which they necessarily carry with them, as showing conclusively that this Gospel represents that the Old Testament is fulfilled in him. It also follows that the writer of the Gospel, in setting down these sayings of Christ, accepts the teachings therein conveyed; and as the words of Jesus, recorded in the Gospel, confirm the authority of the Old Testament, so also the author, when he writes in his own person, emphasizes the same principle. This is confirmed by the record itself; the first public act reminded the disciples of a phrase in the Psalms (ii. 17); the Resurrection confirmed their faith in "the Scripture, and the word which Jesus spake" (ii. 22), as if both were of equal weight; the words of Isaiah made the public ministry of Christ an apparent failure (xii. 37-41). Special incidents of the Passion are

connected with the Old Testament: casting of lots for the seamless robe (xix. 23); the expression of thirst (xix. 28); the limbs left unbroken (xix. 36), and the side pierced (xix. 37), all of which are significant parallels of the treatment of the paschal lamb, and give occasion for quotations from the Law, the Psalms, and the Prophets. These fulfilments of the ancient Scriptures are put forth as solid grounds of faith (xix. 35).

The evangelist unfolds the character of "the Law" only as a Jew could have treated it. He wrote to show that Jesus was not only the Son of God, but also the Christ, the promised Messiah of the Jews (xx. 31), just as Nathanael, the true representative of Israel (i. 47) had recognized Him at first under this double title. Writing as a Christian the Evangelist records a central truth: "We—as Jews—worship that which we know, for the salvation is from the Jews" (iv. 22). The knowledge which the Jews had was the result of their acceptance of the continuous revelation of God from age to age; while the Samaritans who refused to advance beyond the first stage of Divine manifestation, worshipped the true object, but ignorantly; they worshipped "that which they knew not" (iv. 22).

b. *The Author was a Jew of Palestine.*

That the author was a Jew of Palestine might be implied in what has already been treated. The intimate knowledge of the state of parties among the rulers of the Jews, at the time of the Crucifixion, could only be set forth by one intimately acquainted. The state of the parties was radically changed when the nation was overthrown. The part which the hierarchical class took in the Passion is distinctly marked, and the points at issue between true and false Judaism, which in their first form had passed away when the Christian society was firmly established, are caught up and tersely stated.

In estimating the value of the conclusions already drawn, and also what will follow, it must be remembered that the old

land-marks, material and moral, were destroyed by the Roman war, and that the destruction of Jerusalem revealed the essential differences of Judaism and Christianity, and between them raised a barrier, and at the beginning of the second century the growing Church substituted the school of Alexandria for the influence of Judaism.

1. The author's GREAT TOPOGRAPHICAL KNOWLEDGE, which is used with ease and precision, is more or less conclusive that he was of Palestine. The desolation of Jerusalem was complete and no creative genius could call its lost site into being. The writer is evidently at home in the city, and knows much which may be learned from independent testimony. He lives again in the past and mentions locations with simplicity and certainty. In speaking of a fresh place he commonly throws in some fact respecting it, adding clearness to the narrative. If a forger had undertaken this he would have avoided such gratuitous statements, as being unnecessary, and likely to lead to detection. Thus Bethany is "nigh unto Jerusalem, about fifteen furlongs off," (xi. 18); another, "Bethany beyond Jordan," (i. 28), a place which had been forgotten in the time of Origen, but obviously distinguished from the familiar one near Jerusalem; Cana of Galilee (ii. 1, 11, iv. 46, xxi. 2), thus clearly distinguished, but not noticed by any earlier writer; Ephraim situated "near the wilderness," (xi. 54) may be identical with Ophrah (I Sam. xiii. 17); Δ Enon "near to Salim," (iii. 23), although not known from other sources, but the form of the name is a sure indication of the genuineness of the reference; the implied dimensions of the sea of Tiberias (vi. 19); the relative positions of Cana and Capernaum (ii. 12); the city of Samaria named Sychar (iv. 5), described with the prospect of its harvest fields (v. 35), the heights of Gerizim (v. 20), and the depth of the well of Jacob (v. 11).

This knowledge of topography is the more remarkable in the case of Jerusalem: "There is at Jerusalem by the sheep-gate a pool, which is called in the Hebrew tongue Bethesda, having five porches" (v. 2); Siloam is "a pool, which is

by interpretation sent" (ix. 7); over the brook Cedron, there "was a garden" (xviii. 1); Golgotha is "nigh to the city," and "there was a garden there" (xix. 17, 20, 41); and only the Fourth Gospel notices the Pavement, the raised platform of judgment, with its Hebrew title, Gabbatha (xix. 13).

The allusions to the Temple show a familiarity, on the part of the writer, with the localities in which he represents Christ as teaching. The first scene, the cleansing of the Temple, is more lifelike than that given in the Synoptics (ii. 14-16), and in its separate parts bears the impress of an eye-witness, for the groups engaged stand out distinctly, the sellers of oxen and sheep, the money-changers sitting at their work, the sellers of doves: each group dealt with individually; following which is the singularly exact chronological note, "Forty and six years was this temple in building" (i. 20); an accurate knowledge of the Temple ritual is conveyed in the incidents of the Feast of Tabernacles (vii. viii); he says, "These words spake he in the treasury, as he taught in the Temple," (viii. 20). The treasury was in the court of the women where the great candelabra were placed, looking to which Christ said, "I am the light of the world" (viii. 12).

On the visit of Jesus, at the Feast of Dedication, it is related, "It was winter and Jesus was walking in Solomon's Porch" (x. 22), which was a part of the great eastern cloister, in every way suited to the scene with which it is connected.

2. The way in which the AUTHOR QUOTES THE OLD TESTAMENT is a presumption in favor of his being a Palestinian Jew. He is not dependent on the LXX. for he appears to have known the original Hebrew, which had become a dead language, and was not much studied outside of Palestine. The following is a list of the quotations: First, by the Evangelist: ii. 17: comp. Ps. lxix. (lxviii.) 9; xii. 14, 15: comp. Zach. ix. 9; xii. 38: comp. Isa. liii. 1; xii. 40: comp. Isa. vi. 10; xix. 24: comp. Ps. xxii. 18; xix. 36: comp. Ex. xii. 46; xix. 37: comp. Zach. xii. 10: Second, quotations in the Lord's discourses: vi. 45: comp. Isa. liv. 13; vii. 38: no exact parallel;

x. 34: comp. Ps. lxxxii. 6; xiii. 18: comp. Ps. xli. 9; xv. 25: comp. Ps. xxxiv. 19; Third, quotations by others: i. 23: comp. Isa. xl. 3; vi. 31: comp. Ps. lxxvii. 24. An examination of these fourteen quotations shows that three (vi. 45, xiii. 18, xix. 37), agree with the Hebrew against the LXX.; not one agrees with LXX. against the Hebrew; four (xii. 38, xix. 24, x. 34, xv. 25) agree with the Hebrew and LXX.; one (ii. 17) differs from the Hebrew and LXX. where these both agree; two (xii. 14, 15, xii. 40) differ from the LXX. and Hebrew where they do not agree; and four (xix. 36, vii. 38, i. 23, vi. 31) are free adaptations.

3. The author's DOCTRINE OF THE LOGOS or Word is confirmatory that the writer was a Jew of Palestine. The Jews used the Greek term Logos, commonly meaning Word, Discourse or Reason, in a peculiar sense, to designate any utterance of the Divine Will, or agency of the Deity, although never with the idea that it could be permanently separated, except in imagination, from God himself. The way to this bold personification may have been paved by such passages as the following: "By the Logos of God were the heavens set fast" (Ps. xxxii. 6); God "sent his Logos and healed them" (Ps. cvi. 20). The Fourth Gospel applies the term Logos to the complete and personal revelation of God in Christ. This Logos was not a mere abstract idea, but a religious truth, and an historical fact.

It is true that Philo had made use of the idea of the Logos for religious purposes, and had accommodated it with the Hebrew idea of the Messiah; although the connection was loose and the idea of the Messiah was abstract, and, in the Jewish sense, not historically realized. In contrast with this, on the other hand, the Christian idea of the Logos (the speculative and divine), and the idea of the Messiah (the national and human), are historically realized in the person of Jesus of Nazareth.

On first view there are some features which would seem to favor the Gnostic view of the second century. The general

tone of the Gospel is, however, against this imputation, and there are two texts, which sum up the theology of the Evangelist upon this point, and which are abhorrent to a Gnostic: "The Logos became flesh" (i. 14), and "Salvation is of the Jews" (iv. 22). It was a monstrous supposition to the Gnostic that the Infinite should limit itself and be united with impure matter, and this was implied in the Abstract (Logos) becoming flesh. Again, that the longed-for salvation of mankind should come from the Jews was a flat contradiction of one of the cardinal principles of Gnosticism.

In considering the teachings of the Fourth Gospel on the Logos, "the Word," it should be remarked that it is properly a question of doctrine. When the author speaks of "the Word," "the Only-begotten," and of his relations to God, to man, and to the world, he employs a vocabulary and an expression of thought already known when he wrote. If this were not true his language would have been unintelligible, without special interpretation. His words lay down new teachings, but it is more than probable that the Christians had listened to the same before the Gospel was written. The author was enabled to see that Jesus of Nazareth was "the Christ," and "the Son of God," and this conviction he brought home to others (xx. 31). The truth was clear to his own mind, and to present it to others forcibly, he used, with necessary modifications, the current language of the highest religious expression; and thus to the region of history he transferred the phrases, spoken before him of "the Logos," and laid open the majesty of "Jesus come in the flesh."

c. The Author was an Eye-Witness of what he Describes.

The narrative is crowded with figures which live and move. The action throughout is harmonious, and indicated with a simplicity and distinctness which would be the most consummate art, were it not taken from real life. The literature of the second century does not afford a single example of such skilful delineation of fictitious characters as is shown

in the portraits given of the Baptist, John, Peter, Andrew, Phillip, Thomas, Judas Iscariot, Pilate, Nicodemus, Martha and Mary, the Samaritan woman, the man born blind. Even the persons less prominent are thoroughly lifelike and real; Nathaniel, Joseph, Mary of Magdala, Annas, Caiaphas. The narrative is so marked by minute details of persons, time, number, place and manner that the knowledge of which could only be derived from an eye-witness. To this must also be added various notes of fact, which, apparently have no special significance, where they stand, though intelligible when referred to the impression originally made upon the memory of the author.

1. Certain PERSONS are brought forward with evident distinctness as they arise in the mind of the writer. There is no purpose or symbolism to influence the record, for the names belong to living recollections. The first chapter is crowded with many figures. Momentous questions are connected with certain persons. "He saith unto Philip, Where shall we buy bread, that these may eat? . . . Philip answered him" (vi. 5, 7); certain Greeks said to Philip, "Sir, we would see Jesus. Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus" (xii. 20-22); "Thomas saith unto him, Lord, we know not whither thou goest" (xiv. 5); "Philip saith, Lord show us the Father" (xiv. 8); "Judas saith, not Iscariot, Lord, how is it that thou wilt manifest thyself to us, and not unto the world?" (xiv. 22); "The disciple whom Jesus loved . . . falling back upon His breast, saith, Lord who is it?" (xiii. 25: comp. xxi. 20). Nicodemus (iii. 1, vii. 50, xix. 39), Lazarus (xi. 1, xii. 1), Simon, the father of Judas Iscariot (vi. 71, xii. 4, xiii. 2, 26) and Malchus (xviii. 10), are mentioned only in the Fourth Gospel. This Gospel alone mentions the relationship of Annas to Caiaphas (xviii. 13), and identifies one of those who pointed to Peter as the kinsman of him whose ear Peter cut off (xviii. 26).

2. The details of TIME furnish interesting testimony. Although the Synoptics do not notice the greater seasons,

which might have been preserved by tradition. as the first Passover (ii. 13, 23), the Feast of the New Year (v. 1), the second Passover (vi. 4), the Feast of Tabernacles (vii. 2), and the Feast of Dedication (x. 22); but there are other specification of dates which can only be referred to experience. Such are the indications of the two marked weeks at the beginning and end of Christ's ministry (i. 29, 35, 43, ii. 1, xii. 1, 12, xix. 31, xx. 1), of the week after the Resurrection (xx. 26), the enumeration of the days before the raising of Lazarus (xi. 6, 17, 39), the duration of Christ's stay in Samaria (iv. 40, 43: comp. vi. 22, vii. 14, 37). More remarkable still is the mention of the hour or of the time of day which occurs under circumstances which would have impressed the writer, as "the tenth hour" (i. 40), "the sixth hour" (iv. 6), "the seventh hour" (iv. 52), "about the sixth hour" (xix. 24), "it was night" (xiii. 30), "in the early morning" (xviii. 28, xx. 1, xxi. 4), "the evening" (vi. 16, xx. 19), "by night" (iii. 2).

3. The details of NUMBER are hardly less significant, although fewer. It is only experience that will make immaterial and definite statements such as recorded by the writer of the Fourth Gospel. He mentions the two disciples of the Baptist (i. 35), the six water pots (ii. 6), the five loaves and the two small fishes (vi. 9), the five and twenty furlongs (vi. 19), the four soldiers (xix. 23), the two hundred cubits (xxi. 8), the hundred and fifty and three fishes (xxi. 11). Other records of number show the clearness of the writer's information, as the five husbands (iv. 18), the thirty and eight years' sickness (v. 5), the estimate of three hundred pence (xii. 5), the weight of a hundred pounds (xix. 39).

4. The scene or PLACE of special acts and the utterances introduced show that they belong to the immediate knowledge of the writer. The place, in the narrative, appears to have been an integral part of the recollection of the incidents. The scenes of John's baptism are given at Bethany and Ænon (i. 28, iii. 23); the nobleman's son was sick at Capernaum while Jesus was at Cana (iv. 46); Jesus found the paralytic, whom

he had healed, in the Temple (v. 14); Jesus went "beyond Jordan into the place where John at first baptized" (x. 40); "Jesus was not yet come into the town, but was in that place where Martha met him" (xxi. 30); on the eve of the Passion Jesus was in the "country near to the wilderness, into a city called Ephraim" (xi. 54); Christ spoke certain memorable words at Capernaum (vi. 59), in the treasury (viii. 20), in Solomon's porch (x. 23), before crossing the Cedron (xviii. 1).

5. The MANNER of the narrative impresses one that he is reading after an eye-witness. The countless small traits in the description evince the skill of an accurate observer and makes it more impressive. Take the record of any special scene and mark its several points, there will clearly appear the impressions of an eye-witness, as, for example, the calling of the first disciples (i. 35-57), or the foot washing (xiii. 1-20), or the scene in the high-priest's court (xviii. 15-27), or the draught of fishes (xxi. 1-14). Each one of these narratives presents a vivid touch which can only correspond with the actual experience of one who had looked upon what he describes. This is doubly made clear in the kind of particularity on which stress is laid. The loaves used at the feeding of the five thousand were "barley" loaves which a boy had (vi. 9); when Mary came to Jesus she "fell at his feet" (xi. 32); from the ointment "the house was filled from its fragrance" (xii. 3); the branches placed before Jesus were taken from "the palm trees" which were by the roadside (xii. 13); "it was night" when Judas went forth (xiii. 30); Judas brings a band of Roman soldiers as well as officers of the priests to apprehend Jesus (xviii. 3); Christ's "tunic was without seam, woven from the top throughout" (xix. 23); the napkin was "wrapped together in a place by itself" (xx. 7); Peter "was grieved" (xxi. 17). Each phrase is a definite expression of an external impression.

In some instances a saying is left unexplained, the obscurity in a previous but unrecorded conversation, as when the Baptist says, "Behold the Lamb of God" (i. 29). In

other cases in a personal but unexpressed revelation, as "Before Philip called thee, when thou was under the fig tree, I saw thee" (i. 48).

d. *The Author was an Apostle.*

A further examination of the narrative shows that the eye-witness was an Apostle. This would necessarily follow from the character of the scenes which he depicts, as the call of the first disciples (i. 19-34), the journey through Samaria (iv.), the feeding of the five thousand (vi.), the successive visits to Jerusalem (vii. ix. xi.), the Passion, and the appearances after the Resurrection (xix. xx. xxi.) The fact is further indicated by the intimate acquaintance which he exhibits with the feelings of the disciples. He knows their thoughts at critical moments, and such thoughts which sometimes surprise us, and which no fictitious writing would have attributed to them (ii. 11, 17, 22, iv. 27, vi. 19, 60, xii. 16, xiii. 22, 28, xxi. 12.) He recalls words that were spoken by the disciples in private to Christ or among themselves (iv. 31, 33, ix. 2, xi. 8, 12, 16, xvi. 17, 29, xxi. 3, 5). He is familiar with the haunts of the disciples (xi. 54, xviii. 2, xx. 19). He is acquainted with the erroneous impressions of the disciples received at one time, and afterwards corrected (ii. 21, xi. 13, xii. 16, xiii. 28, xx. 9, xxi. 4).

Besides all this the author stood very near to Jesus and was conscious of his emotions (xi. 33, xiii. 21); was well acquainted with the grounds of his action (ii. 24, iv. 1, v. 6, vi. 15, vii. 1, xv. 19); and to him the mind of the Lord was laid open. This Jesus "said trying him, for he himself knew what he was about to do" (vi. 6); "Jesus knew in himself" the murmurings of the disciples (vi. 61); "Jesus knew from the beginning who they were that believed not, and who should betray him" (vi. 64); he knew the hour of His Passion (xiii. 1, 3) and who should betray him (xiii. 11); he knew "all things that should come upon him" (xviii. 4); he knew when all things were accomplished (xix. 28.)

e. *The Author was the Apostle John.*

It would appear from the previous considerations that it had been proved that the author of the Fourth Gospel was the Apostle John. But the evidence has not all been enumerated. In the Synoptic narrative there are three disciples standing very near to Jesus. These were Peter and the two sons of Zebedee, James and John. The presumptive evidence is that one of these was the evangelist. St. Peter can not be the evangelist, because he was put to death long before the earliest date to which the Fourth Gospel has been assigned. Moreover its style is wholly unlike the undoubted First Epistle of Peter. Of the two sons of Zebedee, James was martyred early (Acts xiii. 2) and long before Peter, so that he could not have been its author. Therefore, John alone remains, and he fully satisfies all the conditions required.

1. The narrative INDICATES A SPECIAL APOSTLE as the writer. In the Epilogue the authorship is assigned to "the disciple whom Jesus loved" (xxi. 20: comp. v. 24). Under the same title this disciple appears twice in the narrative of the Passion (xiii. 23, xix. 26) as well as twice afterwards (xxi. 7, 20), and once in connection with St. Peter under a title closely resembling it (xxii. 2). Though his name is not mentioned there is nothing mysterious or ideal about him. He is known to the high-priest (xviii. 15) and stands in close relationship to St. Peter (xiii. 24, xx. 2, xxi. 7). He moves about among the other Apostles quite naturally, and from the enumeration (xxi. 2), he is either one of the two unnamed disciples or else he must be St. John.

2. There is a DEFINITE SUPPOSITION that St. John wrote the Gospel. St. John is nowhere mentioned by name in the Gospel. It is incredible that an Apostle who stands in the Synoptics, in the Acts (iii. 1, iv. 13, etc.), and in Paul (Gal. ii, 9) as a central figure among the twelve, should remain a nameless disciple, unless the narrative was his own composition. In the first call of the disciples, one of the two follow-

ers of the Baptist is expressly named Andrew (i. 40); the other left unnamed. Andrew, it is said, first found "his own brother Simon" (i. 41). These words naturally suggest that the brother of some other one, and, if so, of the second disciple. The last scene at the sea of Galilee leads to the certain inference that these two brothers were the sons of Zebedee.

3. The Fourth Gospel carefully DISTINGUISHES PLACES AND PERSONS. While this point may be a small one, it is of grave significance. Let it be noted that he distinguishes Cana of "Galilee" (ii. 1, xxi. 2) from Cana of Asher; Bethany "beyond Jordan" (i. 28) from Bethany "nigh unto Jerusalem" (xi. 18); Bethsaida, "the city of Andrew and Peter" (i. 44), from Bethsaida Julias; he distinguishes Simon Peter after his call, from others named Simon, by invariably adding the new name Peter, whereas the Synoptists often called him simply Simon; Judas Iscariot is distinguished as "the son of Simon" (vi. 71, xii. 4, xiii. 2, 26) from the other Judas who is expressly said to be "not Iscariot" (xiv. 22), while the Synoptists take no notice of the traitor's parentage; St. Thomas is three times out of four further marked by the correlative Greek name Didymus (xi. 16, xx. 24, xxi. 2), which is not found in the Synoptics; Nicodemus is identified as "he that came to Jesus by night" (xix. 39); Caiaphas is identified by the title of his office as "the high priest of that year" (xi. 40, xviii. 13).

In spite of this habitual particularity the Evangelist neglects to make a distinction which is common to the Synoptists. They distinguish John the son of Zebedee from the forerunner of Christ, by calling the latter "the Baptist." To the Fourth Evangelist "the Baptist" is simply "John." In some places the identification might have been awkward; but elsewhere it could be expected (i. 15, v. 33, 36). If however the writer of the Gospel was the other John, there is for him no chance for confusion, and it does not occur to mark the distinction.

4. There should be noticed two features in the Gospel

narrative which have caused CERTAIN OBJECTIONS to be raised. It is contended that some one, other than St. John, must be the author, because the writer could not have studiously elevated himself in every way above the Apostle Peter; nor could have spoken of himself as "the disciple whom Jesus loved," claiming in this way for himself, a pre-eminence over the other Apostles, and thus implying a self-glorification at the expense of others.

The idea that the author of the Fourth Gospel wishes to represent the superiority of St. John over St. Peter is mainly based upon the incident of the Last Supper, where the latter beckoned to the former to ask a question which he did not put himself (xiii. 24). A careful reading shows that in no place is St. Peter's worth depreciated. On the other hand, as in the Synoptics, St. Peter takes a leading position. His introduction to Christ and significant naming stand at the very opening of the Gospel (i. 41, 42): in the name of the Twelve he gives utterance to the critical confession of Christ's majesty (vi. 68); he is prominent, if not the first at the feet washing (xiii. 6); he takes the lead in defending the Master at the betrayal (xviii. 10); the news of the Resurrection is first brought to him (xx. 2); his companion does not venture to enter the sepulchre until after him (xx. 6, 8); he is mentioned first in the list of disciples (xxi. 2); and there takes the lead (xxi. 3); he continues in the lead when Jesus appears to them (xxi. 7, 11); he receives the last great charge with which the Gospel concludes (xxi. 15-22); and in respect to the incident of the Last Supper (xiii. 23, 24), it is best understood by a description of the relative positions. At that time the Jews had adopted the western mode of reclining at meals. The guests rested upon their left arms, stretched obliquely, so that the back of the head of one guest was in the bosom of the dress of the guest above him. If three reclined together, the center was the place of honor, the second place that above, or to the left, and the third that below, or to the right. If

the chief person desired to converse with the second, he must raise himself and turn round, for his head was turned away when he reclined. Peter, thus reclining in the second place, was not in a favorable position for listening to any whispers from the Lord, which might fall readily upon the ear of John. Then the person who occupied the third position would naturally act the part assigned to John.

The nearness of St. John to the Lord is a relation of sympathy, for the element of love in the Apostle approached nearest to the Master's ideal. He certainly was the recipient of honors from the Lord. To him alone the Master entrusted the care of the Virgin (xix. 26), and to him was allowed the privilege of being the first one, at the sea of Tiberias to recognize the Lord (xxi. 7). Now to say that he was "the disciple whom Jesus loved," was not only the attestation of a truth, but also an expression of gratitude on the part of the Evangelist for the special benefits bestowed upon him; besides being a modest explanation of the prominent part which he had been called upon to perform.

The indirect internal evidence of the Fourth Gospel, as may be seen, converges to one point relative to its authorship. It is not difficult to discover that the author was the Apostle John. The next consideration is the direct evidence which the Gospel offers upon this question.

iii. DIRECT EVIDENCES OF THE AUTHORSHIP OF THE FOURTH GOSPEL.

There are two passages which appear to point directly to the position and person of the author, although it is admitted that each passage includes some difficulties and uncertainties of interpretation. Notwithstanding this the passages are clear within themselves without special pleadings.

1. Chapter i. 14, "The Word was made flesh, and dwelt among us, and *we* beheld his glory." The main point here is as to the sense in which the words "*we* beheld" are to be taken. In the first Epistle of John it is affirmed, "That which was from

the beginning, which we have heard, which we have seen with our eyes, which we beheld, and our hands handled, concerning the Word of life" (I Jno. i. 1). There can be no question but that the words "we beheld" as here used, are to be taken literally. Now the word translated "we beheld" is not only the same in both passages, but also is the same in tense and in its general connection, and moreover is never used in the New Testament in the sense of "mental vision." The point of the passage is that the Incarnation was historical, and that the disciples, one of whom was the writer, were witnesses.

2. Chapter xix. 35, "And forthwith came there out blood and water. And *he* that hath seen *hath borne* witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass that." In some respects this passage is remarkable. In the original text there is no repetition as given in the English translation. The contrast between the two words rendered "true" cannot be adequately given in an English rendering. The witness is described as fulfilling the true conception of witness, and not simply as being correct. It brings out the idea that he who gives testimony should be competent to speak with authority, and that the account of his experience should be exact, which represents the care of the writer.

The general result of this examination is made distinct. To any one, (save such as may specially be disposed to carp at the direct meaning of language and to pick flaws that exist either in the imagination or the will), it must seem clear that the claim that the Fourth Gospel was written by an eye-witness is attested by the strongest internal evidence, whether obtained directly or indirectly from the narrative itself.

CHAPTER III.

THE COMPOSITION OF THE GOSPEL.

This chapter necessarily embraces quite a wide range of subjects, for here must be considered the occasion, place, date, object, plan, style, historical exactness, and the last discourses.

I. OCCASION.

The earliest authorities represent that the Gospel of St. John was written at the request of those who were intimate with the Apostle. Doubtless St. John had often delivered its contents to them orally; and the elders desired that before his death it should be placed in permanent form, and thus be a perpetual guidance for the Church. The tradition in its simplest form has been preserved by Clement of Alexandria (A. D. 190). He states on the authority of "the earliest presbyters," that "last of all, John, perceiving that the external facts had been made plain in the Gospel, being urged by his friends, and inspired by the Spirit, composed a Spiritual Gospel" (Eusebius' *Ecc. Hist.* B. VI. c. 14). With additional details this statement is given in the "Muratorian Fragment" (A. D. 170), which says, "The Fourth Gospel is that of John, one of the disciples. When his fellow-disciples and bishops, entreated him, he said, 'Fast ye now with me for the space of three days, and let us recount to each other whatever may be revealed to us.' On the same night it was revealed to Andrew, one of the Apostles, that John should narrate all things in his own name as they called them to mind." There can be no question but Jerome had before him either this fragment, or else the original narrative upon which it is based, for he says that "ecclesiastical history

records that John, when he was constrained by his brothers to write, replied that he would do so, if a fast were appointed and all joined in prayer to God; and that after this was ended, filled to the full with revelation, he indited the heaven sent preface: 'In the beginning was the Word' (*Com. Matt. Prol.*).

Unquestionably difficulties of doctrine had arisen in the Christian Church. A new turn had been given to Christianity after the destruction of Jerusalem. The lingering and hampering connection with Judaism had been severed, and a readjustment of the interpretations of Christ's promises had become necessary. Added to this was the rise of a Christian philosophy, shading of by strange comparisons and colorings to pagan speculation; all of which, called for a direct statement, in terms adequate to meet the emergency, by a voice of authority. Hence, we have the external evidence of the circumstances under which St. John was induced to compose his Gospel. Besides the records already cited, others attempt to define this more clearly. Irenæus supposes John to have written his Gospel as a polemic against Cerinthus (III. 11. I.). In the Scholia, attributed to Victorinus of Pettau (A. D. 304) it is said that "he wrote the Gospel after the Apocalypse. For, when Valentinus and Cerinthus and Ebion and the others of the school of Satan were spread throughout the world, all the bishops from the neighboring provinces came together to him, and constrained him to commit his own testimony to writing" (*Migne. Patrol. V. p. 333*). This last statement appears to be only an amplification of the Asiatic tradition as preserved by Irenæus.

As this view was widely disseminated it is more than probable that all point back to one account, which could not have been far removed from the time of the Apostle. It is safe to affirm that the Fourth Gospel was written after the Synoptics, at the request of certain Christian Churches, and presents a summary of the oral teachings of St. John upon the life of Christ, and that it met a want which had grown up

in the Church near the close of the Apostolic age: although it is impossible to procure specific details by which the whole truth might be elucidated.

II. PLACE.

Early writers have mentioned both Patmos and Ephesus as the home of John at the time he wrote his Gospel; but the weight of evidence is in favor of the last named city. Irenæus states that John wrote his Gospel whilst he dwelt in Ephesus of Asia (iii. 1); Jerome states that John was in Asia when he complied with the request of the bishops of Asia, and others, to write more profoundly concerning the Divinity of Christ (*Prol. in Matth.*); and Theodore of Mopsuesta relates that John was in Ephesus when he was moved by his disciples to write his Gospel.

The evidence in favor of Patmos comes from two anonymous writers, one the author of the Synopsis of Scripture, which states that the Gospel was dictated by John in Patmos, and afterwards published in Ephesus, and the other, the author of the work, *De XII. Apostolis*, which affirms that John was banished by Domitian to Patmos, where he wrote the Gospel. The later date of these writers would hardly overbalance the statements of the earlier Fathers who seemingly had more accurate knowledge.

After the destruction of Jerusalem, A. D. 69, the city of Ephesus became the center of the active life of Eastern Christendom. Even for a time Antioch became less conspicuous. The city was half-Greek, half-Oriental, and was visited by ships from all parts of the Mediterranean, and united by great roads with the markets of the interior, was the common meeting-place of various characters and classes of men. It contained a large church of faithful Christians, a multitude of zealous Jews, an indigenous population devoted to the worship of a strange idol whose image was borrowed from the East, its name from the West. In the Nystus of Ephesus, free-thinking philosophers of all nations disputed over their

favorite tenets. The city was famed for its Temple of Diana, one of the seven wonders of the world. This marvellous building was despoiled of its treasures by Nero, burned by the Goths, and finally destroyed by the iconoclasts, in the reign of Theodosius I., who issued his celebrated edict against the ceremonies of the Pagan religion, A. D. 381. This city would especially be favorable for St. John in his work of extending the Christian Church.

III. DATE.

The time when the Gospel was written is of great importance in its interpretation, and to this phase of the question more than ordinary attention must be accorded. Among the learned various opinions have been entertained. Basnage and Lampe supposed it to have been written prior to the destruction of Jerusalem; and in conformity to this opinion Dr. Lardner fixed the date in the year 68; Dr. Owen in 69; Michaelis in 70; Chrysostom and Epiphanius, among the ancient fathers, and Dr. Mill, LeClere, and Bishop Tomline among the moderns, refer its date to the year 97; Jones to 98; Bertholdt to the last decade of the first century, and Dr. Plummer from the year 80 to 95.

The principal argument for the early date is derived from John v. 2, where the Apostle says, "Now there is at Jerusalem, by the sheep-gate, a pool, which is called in the Hebrew tongue Bethesda, having five porches." It has been urged that Jerusalem must have been standing when these words were written; and if written after the destruction, the words would have been, "Now there *was* at Jerusalem a pool," etc. This argument is quite superficial, for it presupposes that the pool of Bethesda was dried up or destroyed at the time of the overthrow of the ill-fated city. It is well-known that when Vespasian ordered the city to be demolished, he permitted some things to remain for the benefit of the garrison stationed there. It would be but natural that the wells and bathing places should be spared, for the soldiers would not purposely

be deprived of a grateful refreshment. The statement of the Evangelist looks no farther than the pool of Bethesda, and has no view of the state of Jerusalem. The argument deduced from the above passage, in favor of an earlier date, is more specious than forcible, and must be considered as inconclusive.

There are marked peculiarities of the Gospel which forcibly argue that it was written quite a number of years after Jerusalem was destroyed. Among these we may enumerate the following:

a. The omission of ALL PROPHETIC REFERENCE to the destruction of Jerusalem. Before that event all the sacred writers frequently referred to it, as is manifest from an inspection of the Synoptics, the Acts and some of the Epistles. Afterwards there was less occasion to mention it, partly because the event was known to have verified the prophecy, and especially because it was no longer necessary for the disciples to be on their guard against the danger of perishing in the general destruction, and moreover they needed not the assurance that they should obtain rest, by the prostration of the persecuting Jews.

The Synoptics contain a full account of Christ's prophetic spirit in his foretelling the destruction of Jerusalem, and of its celebrated Temple, with all its preceding signs and concomitant and subsequent circumstances. The signs which were to precede the destruction of Jerusalem are thus enumerated: the appearance of false Messiahs (Matt. xxiv. 4, 5, Mark xiii. 5, 6, Luke xxi. 8); wars and commotions (Matt. xxiv. 6, 7, Mark xiii. 7, 8, Luke xxi. 9, 10); famines, pestilences and earthquakes (Matt. xxiv. 7, Mark xiii. 8, Luke xxi. 10, 11); fearful sights and signs from heaven (Luke xxi. 11); the persecution of the Christians (Matt. xxix. 9, Mark xiii. 9, Luke xxi. 12); and the preaching of the Gospel throughout the known world (Mark xiii. 10). The circumstances of the destruction of Jerusalem are thus given: Jerusalem compassed by armies (Matt. xxiv. 15, Mark xiii. 14, Luke xxi. 20); when

the Christians were to escape from the city (Matt. xxiv. 16-18, Mark, xiii. 14-16, Luke xxi. 21); false Christs and false prophets during the siege (Matt. xxiv. 24, Mark xiii. 22); misery of the Jews (Matt. xxiv. 19, 21, Mark xiii. 17, 19, Luke xxi. 22-24); and the total destruction of the Temple and City (Matt. xxiii. 37, 38, xxiv. 2, Mark xiii. 2, Luke xiii. 34, 35, xix. 44, xxi. 6, 24). As these words fell from the lips of the Master, and upon a point vital to the Jewish nation, it would be most unaccountable that John should fail to record them, unless the event had passed some years previous to the date of his writing.

b. The SECOND COMING OF CHRIST, by the ablest commentators is recognized to have been in spirit and power; and that this took place at the destruction of Jerusalem, which resulted in the abolition of the Jewish dispensation, and the establishment of the kingdom of heaven in the earth. Of the fifty-seven passages referring to this event, seventeen are found in the Synoptics (Matt. x. 23, xvi. 27, 28, xxiv. 3, 29-35, 39, 44, xxv., xxvi. 64; Mark viii. 38, ix. 1, xiii. 3, 4, 28-31; Luke ix. 26, 27, xxi. 5-7, 27-32; xii. 40, xvii. 22-24), and none in the Gospel of John. The subject is an important one. Three chapters in Matthew (xxiv.-xxvi.) are devoted to this event, and the Epistles contain frequent allusions to it. The Apostles expected the event to occur in their day and so taught, as they had a right to, for Jesus had declared that their generation would not pass away till all was fulfilled. The teachings of Jesus on this subject must have been known to John, and his silence on a theme so frequently spoken of can only be accounted for from the fact that he recognized that the fulfilment had taken place prior to his composition of the Gospel.

There are seven passages, two of which occur in John's writings (xiv. 3, and 1 Jno. iii. 2), that are generally supposed to refer to Christ's final coming at the resurrection of the dead. The passage "If I will that he tarry till I come, what is that to thee?" (xxi. 22) is simply explanatory, belong-

ing to a saying that went abroad among the brethren that John should not die. It was equivalent to saying, If I will that he escape martyrdom and die in peace, what is that to thee? The early persecution against the Christians was almost wholly instituted by the Jews; and when their power was broken, by the fearful calamity which befell them (Matt. xxiv.), the disciples had rest for several years.

Although not connected with this question, yet it should probably be referred to, that, inasmuch as, it has been declared that "this same Jesus which is taken up from you into heaven, shall so come in *like manner* as ye have seen him go into heaven" (Acts i. 11), must mean the bodily coming of Christ at the end of time, because he did not come in *like manner* at the destruction of Jerusalem. It is only necessary to observe that $\delta\upsilon\text{-}\tau\acute{\rho}\omicron\pi\omicron\nu$, here rendered "like manner," occurs in the New Testament eight times. It is rendered *as* six times (Matt. xxiii. 37, Luke xiii. 34, Acts vii. 28, xv. 11, xxvii. 25, 2 Tim. iii. 8), and once *conversation* (Ileb. xiii. 5). In the first passage (Matt. xxiii. 37) it would hardly be affirmed that Jesus would gather "thy children together in *like manner* as a hen gathereth her chickens under wings."

c. The particularity with which this Evangelist EXPLAINS THE JEWISH NAMES AND CUSTOMS indicates that he wrote for the information of those, who, by distance of place and lapse of time, were unacquainted with them. Similar explanations occur in the Synoptics, but they are less frequent and particular. In John these explanations would be necessarily more marked because many more Gentiles, and of more distant countries, had embraced Christianity, which would require such explanations in order that the facts might be fully set forth. The feasts and other peculiarities of the Jews would be but little understood by the Gentiles of Asia Minor, thirty years after the destruction of Jerusalem.

Under the consideration of "Occasion and Date" Westcott has copiously set forth the reasons for ascribing a late

date to this Gospel. As it bears more or less on the interpretation of the Gospel, it is here transcribed in full.

d. "No one can read the Fourth Gospel carefully without feeling that the WRITER OCCUPIES A POSITION REMOTE from the events which he describes. However clear it is that he was an eye-witness of the Life of the Lord, it is no less clear that he looks back upon it from a distance. This is the impression which is conveyed by the notes which he adds from time to time in interpretation of words or facts (vii. 39, xii. 33, xviii. 9, 32, xix. 36, xxi. 19). These notes offer a remarkable contrast to those in which attention is called in the First Gospel to the present and immediate fulfilment of prophecy. One plain proof of this is found in the manner in which he records words which point to the spread of the Gospel beyond the limits of Judaism. This characteristic view is distinctly brought out in the interpretation which he gives of the judgment of Caiaphas: 'Now this he said not of himself, but being high-priest in that year, he prophesied that Jesus should die for the nation, and not for the nation only, but in order that he might gather together in one the children of God that were scattered abroad' (xi. 51, 52). It is beyond question that when the Evangelist wrote these words, he was reading the fulfilment of the unconscious prophecy of Caiaphas in the condition of the Christian Church about him.

"The same actual experience of the spread of the Gospel explains the prominent position which St. John assigns to those sayings of Christ in which he declared the universality of his mission: 'Other sheep I have which are not of this fold; them also must I lead . . . and they shall become one flock, one shepherd' (x. 16); 'I, if I be lifted up from the earth, will draw all men unto myself' (xii. 32); the Son has 'authority over all flesh' (xvii. 2); 'all that which the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out' (vi. 37); the knowledge of God and of Jesus Christ 'is eternal life' (xvii. 3); and this knowledge, the knowledge of the truth, conveys the freedom,

of which the freedom of the children of Abraham was only a type (viii. 31); the final form of worship is the worship of 'the Father,' in which all local and temporal worships, typified by Gerizim and Jerusalem, should pass away (iv. 21).

"This teaching receives its final seal in the answer of Pilate: 'Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice' (xviii. 37). The relation of the believer to Christ is thus shown to rest on a foundation which is of all most absolute. Christ, while he fulfilled 'the Law,' which was the heritage of the Jews, revealed and satisfied the Truth, which is the heritage of humanity.

"There are indeed traces of the announcement of this universalism of the Gospel in the Synoptic narratives, and especially in that of St. Luke. It is taught there that Christ came as 'the salvation prepared before the face of all the peoples, a light for revelation to Gentiles, and a glory to God's people Israel' (ii. 31, 32); 'repentance unto remission of sins' was to be preached 'in his name unto all the nations beginning from Jerusalem' (xxiv. 47). It may be possible also to see in the face of the Prodigal Son an image of the restoration of the brethren in their Father's home. But in these cases the truth is not traced back to its deepest foundation; nor does it occupy the same relative position as in St. John. The experience of an organized Christian society lies between the two records.

"This is plainly intimated by the language of the Evangelist himself. He speaks in his own person of the great crisis of the choice of Israel as over: 'He came to his own and his own people received him not' (i. 11); and so in some sense, the choice of the world was also decided, 'the light hath come into the world, and men loved the darkness rather than the light' (iii. 19). The message of the Gospel had already been proclaimed in such a way to Jew and Gentile that

a judgment could be pronounced upon the general character of its acceptance.

“This typical example serves to show how St. John brings into their true place in the completed edifice the facts of Christ’s teaching which were slowly realized in the course of the apostolic age. And while he does so, he recalls the words in which Christ dwelt upon that gradual apprehension of the meaning of his life and work, which characterized in fact the growth of the catholic Church. Throughout the last discourses of the Lord, the great change to the apostolate we seem to hear the warning addressed to St. Peter at the outset: ‘What I do thou knowest not now, but thou shalt come to know afterwards’ (xiii. 7). It is implied in the recital that the words of patient waiting had found their accomplishment by the mission of the new advocate: ‘I have yet many things to say unto you, but ye can not bear them now; howbeit when He is come, even the Spirit of Truth, He shall guide you into all the truth’ (xvi. 12; comp. xv. 26). Even if Christ had already ‘made known all things’ (xv. 15), there was need of the long teaching of time, that his disciples might master the lessons which they had implicitly received.

“The record of these appeals to a future growth of knowledge can admit of only one interpretation. In dwelling on such aspects of Christ’s teaching, it is clear that the Evangelist is measuring the interval between the first imperfect views of the Apostles as to the kingdom of God, and that just ideal which he had been allowed to shape, under the teaching of the Paraclete, through disappointments and disasters. Now at length, on the threshold of a new world, he can feel the divine force of much that was before hard and mysterious. He had waited till his Lord came; and he was enabled to recognize His Presence, as once before by the lake of Galilee, in the unexpected victories of faith.

“In the last quarter of the first century, the world relating to the Christian Church was a new world; and St. John presents in his view of the Work and Person of Christ (1)

THE ANSWERS WHICH HE HAD FOUND TO BE GIVEN IN HIM to the problems which were offered by the changed order. The overthrow of Jerusalem, carrying with it the destruction of the ancient service and the ancient people of God, the establishment of the Gentile congregations on the basis of St. Paul's interpretation of the Gospel, the rise of a Christian philosophy from the contact of the historic creed with Eastern and Western speculation, could not but lead one who had lived with Christ to go back once more to those days of a divine discipleship, that he might find in them, according to the promise, the anticipated replies to the questionings of a later age. This St. John has done; and it is impossible not to feel how in each of these cardinal directions he points his readers to words and facts which are still unexhausted in their applications.

“We have already touched upon the treatment of the Jewish people in the Fourth Gospel. They appear as the heirs of divine blessings who have Esau-like despised their birthright. The prerogatives of the people and their misuse of them are alike noted. But in this respect their is (2) ONE MOST STRIKING DIFFERENCE BETWEEN THE FOURTH GOSPEL AND THE OTHER THREE. The Synoptic Gospels are full of warnings of judgment. Pictures of speedy desolation are crowded into the record of the last days of the Lord's ministry (Matt. xxiv., Mark xiii., Luke xxi.) His coming to judgment is a central topic. In St. John all is changed. There are no prophecies of the seige of the Holy City; there is no reiterated promise of a return; the judgment had been wrought. Christ had come. There was no longer any need to dwell upon the outward aspects of teaching which had in this respect found its accomplishment. The task of the Evangelist was to unfold the essential causes of the catastrophe, which were significant for all time, and to show that even through apparent ruin and failure the will of God found fulfilment. Inexorable facts had revealed the rejection of the Jews. It remained to show that this rejection was not only foreseen, but that was also

morally inevitable, and that involved no fatal loss. This is the work of St. John. He traces step by step the progress of unbelief in the representatives of the people, and at the same time the correlative gathering of the children of God by Christ to Himself. There was a divine law of inward affinity to good or evil in the obedience and disobedience of those who heard: 'I am the good Shepherd; and I know mine own, and mine own know me, even as the Father knoweth me and I know the Father' (x. 14, 15); 'Ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me' (x. 26, 27); 'This is the judgment, that the light is come into the world, and men loved the darkness rather than the light, for their works were evil' (iii. 19).

"The Fourth Gospel reveals in these and similar passages the innermost cause of the rejection of the Jewish people. The fact underlies the record, and the Evangelist lays open the spiritual necessity of it. He reveals also the constitution of the Spiritual Church. The true people of God survived the ruin of the Jews: the ordinances of a new society replaced in a nobler shape the typical and transitory worship of Israel. When this Gospel was written, the Christian congregations, as we see from St. Paul's Epistles, were already organized, but the question could not but arise, how far this organization was fitted to realize the ideal of the kingdom which Christ preached. The Evangelist meets the inquiry. He shows from the Lord's words what are the laws of his service, and how they are fulfilled by the institutions in which they were embodied. The absolute worship was to be in 'spirit and truth' (iv. 23), as distinguished from letter and shadow; and the discourses with Nicodemus and at Capernaum set forth by anticipation how the sacraments satisfy this condition for each individual. On the other hand, the general ministerial commission, which is contained only in the Fourth Gospel (xx.), gives the foundation of the whole. In that lies the unfailing assurance of the permanence of the new society.

3. "So far the Fourth Gospel met difficulties which had

not been and could not be realized till after the fall of Jerusalem. In like manner it MET DIFFICULTIES which had not been and could not be felt till the preaching of St. Paul had moulded the Christian Society in accordance with the law of freedom. Then first the great problems as to the nature of the object of personal faith, as to the revelation of the Deity, as to the universality of the Gospel, were apprehended in their true vastness; and the Evangelist shows that these thoughts of a later age were not unregarded by Christ himself. The experience of the life of the Church—which is nothing less than the historic teaching of the Holy Spirit—made clear in due time what was necessarily veiled at first. Sayings became luminous which were riddles before their solution was given. Christ, in relation to humanity, was not characteristically the Prophet or the King, but the Savior of the world, the Son of Man, the Son of God. In this connection the fact of the Incarnation obtained its full significance. By the Incarnation alone the words which were partially interpreted through the crowning miracle of the Lord's ministry were brought home to all men: 'I am the Resurrection and the Life' (xi. 25).

“Thus by the record of the more mysterious teaching of the Lord, in connection with typical works, St. John has given a historical basis for the preaching of St. Paul. His narrative is at once the most spiritual and the most concrete. He shows how Faith can find a personal object. The words 'He that hath seen me hath seen the Father' (xiv. 9) mark an epoch in the development of religious thought. By them the idea of God receives an abiding embodiment, and the father is thereby brought forever within the reach of intelligent devotion. The revelation itself is complete (xvii. 6, 26), and yet the interpretation of the revelation is set forth as the work of the Holy Spirit through all ages (xiv. 26). God in Christ is placed in a living union with all creation (v. 17: comp. i. 3). The world, humanity and God are represented in the words and in the Person of Christ under new aspects of fellowship and unity.

“It will be evident how this teaching is connected with that of St. Paul. Two special points only may be noticed: the doctrine of the sovereignty of the divine will, and the doctrine of the union of the believer with Christ. The foundations of these two cardinal doctrines, which rise supreme in the Pauline Epistles, lie deep in the Fourth Gospel. The first, the doctrine of Providence, Predestination, however it be called, not only finds reiterated affirmation in the discourses of the Lord contained in the Fourth Gospel, but it is also implied as the rule of the progress of the Lord's life. His ‘hour’ determines the occurrence of events from man's point of view; and the Evangelist refers to it in connection with each crisis of the Gospel history, and especially with the Passion in which all crises were consummated (ii. 4, vii. 30, viii. 20, xii. 23, 27, xiii. 1, xvi. 4, xvii. 1; comp. vii. 6–8). So also the will or ‘the gift’ of the Father is the spring of the believer's power (iii. 27, vi. 37, 44, 65, xvii. 12); and Christ fulfils and applies that will to each one who comes to him (xv. 16, 5, v. 21).

“Faith again assumes a new aspect in the narrative of St. John. It is not merely the mediative energy in material deliverances, and the measure (so to speak) of material power; it is an energy of the whole nature, and active transference of the whole being into another life. Faith in a Person—in One revealed under a new ‘name’—is the ground of sonship (i. 12), of life (xi. 25), of power (xiv. 12), of illumination (xii. 36, 46). The key-words of two complementary views of truth are fully combined: ‘This is the work of God, that ye believe’—believe with a continuous ever-present faith—‘on him whom he sent’ (vi. 29; comp. viii. 30).

Once again; when the Fourth Gospel was written Christianity occupied a NEW INTELLECTUAL POSITION. In addition to social and doctrinal developments, there were also those still vaster questions which underlie all organization and all special dogma, as to the function and stability of knowledge,

as to the interpretation and significance of life, as to the connection of the seen and unseen. The new faith had made these questions more urgent than before, and the teaching of the Lord furnished such answers to them as man can apprehend. Knowledge was placed in its final position by the declaration 'I am the Truth. . . . The Truth shall make you free' (xiv. 6, viii. 31). Every thing real is thus made tributary to religious service. Again, the eternal is revealed as present, and life is laid open in all its possible nobility. The separation which men are inclined to make arbitrarily between 'here' and 'there' in spiritual things, is done away: 'This is life eternal' (xvii. 3); 'He that heareth my word hath life eternal' (v. 24). Once more, the essential unity and the actual divisions of the world are alike recognized: 'All things were made through him' [in the Word] (i. 3); . . . 'and the Light shineth in the darkness' (i. 5); and 'the Word became flesh.' Thus in Christ there is offered the historic reconciliation of the finite and the infinite, by which the oppositions of thought and experience are made capable of being reduced to harmony.

"These internal indications of date completely accord with the historical tradition, and lead to the conclusion that the composition of the Gospel must be placed late in the generation which followed the destruction of Jerusalem. The shock of that momentous revolution was over, and Christians had been enabled to interpret it. There is no evidence to determine the date exactly. St. John, according to Asiatic tradition recorded by Irenæus (ii. 22, 5; iii. 3, 4) lived 'till the times of Trajan' (A. D. 98-117), and the writing of the Gospel must be placed at the close of his life. It is probable therefore that it may be referred to the last decennium of the first century, and even to the close of it" (*Introd. to St. John's Gospel*).

IV. OBJECT OF THE GOSPEL.

The Gospel narratives, however different they may be in detail, must have the same object. There may be external

circumstances which might cause certain points to be brought more prominently forward, and the cause or origin may be discovered in a close study of the wording of the narrative and the spirit of the age that gave it birth. Much conjecture and criticism has resulted in the study of the object of John's Gospel, although the primal reason is clearly given.

a. THE PURPOSE OF THE GOSPEL is best given in the language of its author, who thus clearly expresses himself: "Many other signs did Jesus in the presence of his disciples which have not been written in this book; 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" (xx. 30, 31). The object then was not to write a life of Christ; for John certainly had stores of knowledge concerning him. No one was better equipped for that purpose, and his Gospel is far from being a biography. Out of his abundant personal recollections he made a careful selection with a view to producing a particular effect upon his readers, and thus open to them an inestimable treasure. He could have poured forth a stream of information which would have ardently been received. But he must impose upon himself the self-denying task of eliminating every thing that might obscure his argument; he therefore rigidly limits himself in order that the desired effect might be produced. As announced by the Evangelist his object was two-fold. First, to convince men that Jesus was the true Messiah; and for this purpose he urges the evidence of the miracles most earnestly, as well as the language of our Lord. Secondly, the ultimate object was to assist in imparting life to men through the influence of faith in the Son of God and in his truth (comp. iii. 15, 17, v. 24, xvii. 17.) This is the great design of the Gospel, to purify the hearts of men, through faith, to turn them from sinfulness, and lead them to the practice of holiness, and the enjoyment of God's grace.

The Evangelist would prove to the Jew that Jesus, the man who had been known to them personally or historically,

was the promised Messiah, for whom they had been looking, and in him all types and prophecies had been fulfilled, and to him all allegiance is due. The Evangelist would prove to the Gentiles that this Jesus, of whom the world was hearing so much, is the Son of God, and that his mission was co-extensive with the human race; and that both Jew and Gentile were to be partakers of the truths he uttered; and that there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all; all are one in Christ Jesus (comp. Col. iii. 11; Gal. iii. 28).

The object is not to be looked for beyond that expressed by the Evangelist himself, for it must be regarded as conclusive. Still there may have been influences which caused the Evangelist to write for the purpose of presenting the two points so clearly elucidated. While presenting the main object he could cover different special purposes, which possibly might have been minor motives in the work. Hence discussions have arisen on the polemical, supplemental, didactic and conciliatory character of the work. Whatever might be the truth in the matter a consideration of these points will assist in the interpretation of the character of the composition.

b. The Gospel is not SPECIFICALLY POLEMICAL, although strictly speaking it is doctrinal. The early Gospels are implicit dogmas, containing the fundamental facts and words which experience afterwards interpreted, while the Fourth Gospel reviews the facts in the light of their interpretation; the exactness of historical truth being paramount in both cases.

Some writers have shown much ingenuity in discovering references to Docetism, Ebionitism, and Sabianism. Designed polemical opposition to any of those errors does not lie in the contents of the Gospel; and yet it would be difficult to maintain that they were not unnoticed by John. In setting forth the faith he has introduced passages that confute

those erroneous tendencies. Irenæus gives the following account on this subject: "John being desirous to extirpate the errors sown in the minds of men by Cerinthus, and some time before by those called Nicolaitans, published his Gospel: in which he acquaints us that there is one God, who made all things by his word, and not, as they say, one who is the Creator of the world, and another who is the Father of the Lord: one the Son of the Creator, and another the Christ from the super-eclestial abodes, who descended upon Jesus the Son of the Creator, but remained impassible, and afterwards fled back to his own pleroma or fulness" (*Hæres.* B. iii. c. 11). This testimony of Irenæus has been opposed by quite an array of biblical critics, but the evidence confirms the view that Gnostic errors had crept into the Church before John wrote his Gospel. That there are passages in John's Gospel which are conclusive against Ebionitic and Docetic errors may be seen by referring to the same (comp. also I John ii. 22, iv. 2); but it does not follow that St. John's object was particularly to refute these false assumptions. If controversy had been his object, the First Epistle shows with what directness the Apostle could have dealt adversaries.

c. Cerinthus was an important personage in Ephesus during a portion of the time that St. John was there, and between them there was more or less antagonism. As it has been affirmed that the doctrines of Cerinthus had an indirect influence in calling out the Fourth Gospel, it is proper here to note that he was a Jew by birth, and had studied philosophy and literature at Alexandria. He attempted to create a new and singular system of doctrine and discipline, by a monstrous combination of the doctrines of Jesus Christ with the opinions and errors of the Jews and Gnostics. From the latter he borrowed their *pleroma* or fulness, their *Æons* or spirits, their *Demiurgus* or creator of the visible world, and so modified and tempered these fictions as to give them a semblance of Judaism, which considerably favored the progress of his teaching. He affirmed that the most high

God was utterly unknown before the appearance of Christ, and dwelt in a remote heaven called *Pleroma* with the chief spirits or *Æons*; that this Supreme God first generated an *only begotten son*, MONOTENEZ, who again begot the LOGOS, which was inferior to the first born; that Christ was a still lower æon, though far superior to some others; that there were two higher æons, distinct from Christ, one called ZOH, or LIFE, and the other PIOS, or the LIGHT; that from the æons again proceeded inferior orders of spirits, and particularly one *Demiurgus*, who created this visible world out of eternal matter; that this Demiurgus was ignorant of the supreme God, and much lower than the *Æons*, which were wholly invisible; that he was the peculiar God and protector of the Jews, and to them sent Moses, whose laws were to be perpetually observed; that Jesus was a mere man of the most illustrious sanctity and justice; that the *Æon* Christ descended upon him in the form of a dove when he was baptized, revealed to him the unknown father and empowered him to work miracles; that the *Æon*, Light, entered John the Baptist in the same manner, and therefore, in some respects, John was preferable to Christ; that Jesus, after his union with Christ, opposed himself with vigor to the God of the Jews, at whose instigation he was seized and crucified by the Hebrew priests, and that when Jesus suffered, Christ ascended on high, so that the man Jesus alone passed through an ignominious death; that some day Christ will return to the earth, and renewing his former union with the man Jesus, will reign in Palestine a thousand years. We possess three different authorities for the opinions of Cerinthus, to some extent inconsistent with each other,—Irenæus, Caius the Roman presbyter, and the name of the third is unknown.

d. That the Fourth Gospel is SUPPLEMENTAL to the Synoptics was early maintained in the Church, and that this record was to preserve what the others had omitted. Eusebius quoting from his predecessors says, "The Apostle John gave in his Gospel an account of the period which had been omitted by

the earlier Evangelists, and of the deeds done by the Savior during that period; that is, of those which were done before the imprisonment of the Baptist. . . . The Gospel according to John contains the first acts of Christ, while the others give an account of the latter part of his life. And the genealogy of our Savior, according to the flesh, John quite naturally omitted, because it had already been given by Matthew and Luke, and began with the doctrine of his divinity, which had, as it were, been reserved for him, as their superior, by the divine Spirit." (*Eccles. Hist.* B. iii. c. 24.) There is no question but John does supplement the other three Gospels to a large extent, especially as regards the ministry in Judæa. Where something not recorded by them would equally support his purpose he would naturally prefer it; but he does not hesitate to retell what had already been recorded by one or all three of them, if it is necessary for the object had in view. In the general chronology as well as in the detailed incidents of the Lord's life it is a supplement, only in the sense that it is the vital analysis of faith and unbelief. The gradual development of the popular views of Christ among the disciples is carefully traced; and the successive crises in the divine revelation which happened in Jerusalem, then the center of the religious activity of Jewish theocracy, are brought out in strong relief.

Although this Gospel, by high critical authority has been pronounced a supplementary one, yet those who hold to this theory in its extreme and exclusive form will find it difficult to account for the fact that St. John has many things in common with his predecessors; and those who reject the theory entirely will find it hard to account for his omissions, especially of such events as the Transfiguration, which he was admitted to see, and under any theory would have been within the scope of his history.

V. PLAN AND ANALYSIS OF THE GOSPEL.

The plan of the Fourth Gospel is more manifest than that

of the other three. The different scenes from the life of Jesus Christ which he puts before us, are not only carefully selected but well arranged, leading up step by step to the full view of the Messianic character and mission. To those who accept Jesus as the Messiah there is a development of faith and love, and on the other hand there is an unfolding of unbelief and hatred on the part of those who reject and persecute him.

Every part of the narrative is referred to one final truth, that "Jesus is the Christ, the Son of God." There is no promise to compose a life of Christ, or even give a general view of his teachings. The author works out his own plan, according to his expressed purpose of revealing the true nature of Christ. Having the complete composition, its analysis is a necessary point in its true interpretation. This should be considered at length and indicated in tabular form, that a minute survey should be portrayed.

a. The outline and plan may thus be given :

I.—Prologue or Introduction, i. 1-18.

The Logos as the Energy of God, i. 1-5.

The Logos revealed to men and rejected by them, i. 6-13.

The Logos becomes Incarnate and reveals the Father, i. 14-18.

II.—First main division. Christ's revelation of Himself to the World, i. 19-xii. 50.

i. The Testimony to Christ, i. 19-ii. 11.

a'. The testimony of the Baptist, i. 19-37.

to the deputation from Jerusalem. i. 19-28.

to the people, i. 29-34.

to Andrew and John, i. 35-37.

b'. The Testimony of Disciples, i. 38-51.

c'. The Testimony of the First Sign (water turned to wine), ii. 1-11.

ii. The Work of Christ, ii. 13-iv. 54.

a'. The work among Jews, ii. 13-iii. 36.

Cleansing of the Temple, ii. 13-22.

- Belief without devotion, ii. 23-25.
Discourse with Nicodemus, iii. 1-21.
The Baptism and final testimony of John, iii. 22-36.
b'. The Work among Samaritans, iv. 1-42.
c'. The Work among Galileans, iv. 43-54.
iii. The Conflict among mixed Multitudes, v.-xii.
a'. Christ the Source of Life, v.
The sign at the pool of Bethesda, v. 1-9.
The sequel of the sign, v. 10-16.
The discourse on the Son as the Source of Life, v. 17-47.
b'. Christ the Support of Life, vi.
The sign on the land: feeding the 5,000, vi. 1-15.
The sign on the lake: walking on the water, vi. 16-21.
The sequel of the two signs, vi. 22-25.
The discourse on the Son as the Support of Life, vi.
26-59.
Opposite results of the discourse, vi. 60-71.
c'. Christ Represents Truth and Light, vii.-ix.
The controversy with his brethren, vii. 1-9.
The discourse at the Feast of Tabernacles, vii. 10-39.
Opposite results of the discourse, vii. 40-52.
[The woman taken in adultery], vii. 53-viii. 11.
Christ's true witness to himself and against the Jews,
viii. 12-59.
Illustrates his doctrine by a sign, ix.
Prelude to the sign, ix. 1-5.
The sign (healing the blind man), ix. 6-12.
Opposite results of the sign, ix. 13-41.
d'. Christ the Representative of Love, x. xi.
Allegory of the Door of the Fold, x. 1-10.
Allegory of the Good Shepherd, x. 11-18.
Opposite results of the teaching, x. 19-21.
The Discourse at the Feast of the Dedication, x. 22-38.
Opposite results of the discourse, x. 39-42.
Illustrates his doctrine by a sign, xi.
The prelude to the sign, xi. 1-32.

The sign (raising of Lazarus), xi. 33-44.

Opposite results of the sign, xi. 45-57.

c'. The close of Christ's Public Ministry, xii.

The devotion of Mary, xii. 1-8.

The hostility of the priests, xii. 9-11.

The enthusiasm of the people, xii. 12-18.

The discomfiture of Pharisees, xii. 19.

The desire of the Gentiles, xii. 20-33.

The perplexity of the multitude, xii. 34-36.

The conclusion of the Evangelist, xii. 37-43.

The declaration of Christ, xii. 44-50.

III.—Second Main Division. Christ's Revelation of Himself to His Disciples, xiii.-xx.

i. The Last Ministry of Love, xiii.-xvii.

a'. The last acts of love, xiii. 1-30.

b'. The last discourses, xiii. 31-xvi. 33.

In the chamber, xiii. 31-xiv.

On the way, xv.

The allegory of the vine, xv. 1-11.

Their union with one another, xv. 12-17.

The hatred of the world, xv. 18-25.

c'. The Promise of the Paraclete, xvi.

The world and the Paraclete, xvi. 1-11.

The disciples and the Paraclete, xvi. 12-15.

The sorrow turned into joy, xvi. 16-24.

Summary and conclusion, xvi. 25-33.

d'. The Prayer of Christ, xvii.

The prayer for himself, xvii. 1-5.

for the disciples, xvii. 6-19.

for the whole Church, xvii. 20-26.

ii. Christ in His Passion, xviii.-xix.

a'. The Betrayal, xviii. 1-11.

b'. The Jewish or Ecclesiastical Trial, xviii. 12-27.

c'. The Roman or Civil Trial; xviii. 28-xix. 16.

d'. The Death and Burial, xix. 17-42.

The crucifixion and the title on the cross, xix. 17-22.

The four enemies and the four friends, xix. 23-27.

The last words ("I thirst." "It is finished"), xix. 28-30.

The hostile and the friendly petitions, xix. 31-42.

iii. The Resurrection and Manifestations of Christ, xx.

a'. The first Evidence of the Resurrection, xx. 1-10.

b'. The Manifestation to Mary of Magdala, xx. 11-18.

c'. The Manifestation to the Ten and others, xx. 19-23.

d'. The Manifestation to St. Thomas and others, xx. 24-29.

e'. The Conclusion and Purpose of the Gospel, xx. 30-31.

IV.—The Epilogue, xxi.

a'. Christ appears to the Seven and the Miraculous Draught of Fishes, xxi. 1-14.

b'. The Commission to St. Peter and Prediction as to his Death, xxi. 15-19.

c'. The Misunderstood saying as to the Evangelist, xxi. 20-23.

d'. Concluding Notes, xxi. 24, 25.

b. The data for fixing the CHRONOLOGY are very meager.

The following appears to be the best arrangements of the main events, which has yet been suggested:

Early Spring: the calling of the first disciples, i. 19-ii. 11.

First Passover (April), ii. 13-iii. 21; iii. 22-iv. 54.

The Feast of the New Year (September), v.

Second Passover (April), vi.

The Feast of Tabernacles (October), vii. viii.

The Feast of Dedication (December), ix. x.; xi. xii.

Third Passover (April), xiii.-xx.

VI. GENERAL REVIEW.

The Gospel having been written in Asia Minor, and among whom the term *Logos* was more familiarly used than any other to express the attributes of God viewed in relation to his creatures, John adopted the same term to convey his meaning, because from their associations with it, it was par-

ticularly fitted to impress and affect their minds; thus connecting the great truth which he taught with their former modes of thinking and speaking. Clearly and concisely he opens his theme, and with brevity sweeps to one side Philo's doctrine of an impersonal or quasi-impersonal Logos. Upon the idea primarily expressed by this term, he gives a new conception of the proper personality of those attributes, and invigorates the teachings of Christianity with a nomenclature which manifests God in his works. Hence in the very opening of the introduction St. John declares Christianity has the same divine origin as the universe itself. Under the name of "the Logos," he speaks of the attributes of God as displayed in the creation and government of the world.

Unfortunately the English language has no equivalent for the direct import of the term "the Logos," which it was intended to express. In all probability the term "Energy of God" represents the equivalent as nearly as it could be expressed. Lindsay, Lardner, Priestly, Wakefield and others prefer the term "Wisdom" instead of "Energy" as the rendering of *Logos*. "Energy" appears to express the meaning with more exactness, for *Wisdom* signifies right knowledge, or ability to know. *Logos* literally means "Word" but this may figuratively denote *Energy* as well as *Wisdom*. Adopting this mode of expression, it may be said that the "Energy of God" personified, is the subject of the introduction or prologue of this Gospel. First it is said to be God, and afterwards to have become a man. First it is regarded in its relation to God in whom it resides, and afterwards in its relation to Jesus through whom it was manifested. As thus viewed, whatever may be said of the "Energy of God" is true of God, for the terms become identical in their purport; and, whatever is said of the "Energy of God" is true of Christ, considered as the minister of God. His words were the words of God, and his miracles were performed by the power of God. The language is poetic, and when thus used, the leading term seldom preserves its significance throughout the de-

scription, for its meaning must vary when it assumes a new aspect. An attribute may be spoken of as personified, then simply as an attribute, and again as identified with the subject in which it resides.

St. John adopts the same mode of expression which Moses employed in the commencement of his history: "In the beginning" (Gen. i. 1). This coincidence was hardly accidental. Like Moses, he was about to speak of the creation of the world, and of the Divine Energy by which it was accomplished. The world was created by the direct Energy of God himself; and that Energy was subsequently manifested in the Lord Jesus Christ. "The Word was with God," or God's Energy had never been wanting; for it had always been present to him, as an inseparable attribute. So absolutely was this Energy identified with himself that it might appropriately be called God. Thus does the Apostle, in the strongest possible manner, affirm that the creation (i. 3) was accomplished by the Supreme God, not by a personal emanation from himself, but by his own indwelling Energy. The Energy which had always existed, which was with God and in God, had been with God from the beginning (v. 2.) It had never been separated from him, nor united to him anew. "In him was life; and the life was the light of men" (v. 4). This revelation made by the Energy of God through Christ, which is the Light of the moral world, is the source of blessedness for men. The same divine Energy, which created the world, also communicated that Spiritual Light which should purify and bless men; and in order that this Light might be communicated, the Logos became flesh. Here was either an intentional or unintentional side-thrust at the false-philosophy of that day, for according to its tenets, Life was one of the highest æons; Light was another of the same order, and darkness an antagonist being, or æon, to Light. John shows that Life and Light were not particular and separate spirits, but were inherent in the creative Word, in God, and were derived from him, and him alone to bless mankind. Light is

often put for truth, and darkness for ignorance in the Scriptures. When Jesus appeared to reveal the glory of divine truth, darkness covered the earth, and gross darkness the people. This moral and intellectual condition of the people had not materially changed when John wrote his Gospel. With striking propriety he declared that the Light shineth in the midst of darkness, but it was not comprehended (*v.* 5), or illuminated. That is, men were so profoundly ignorant of spiritual truth, and so completely under the dominion of error, that when the truth was revealed, it did not obtain ready access to their minds.

At the sixth verse the discourse is broken in order to introduce the Baptist. There was a heresy, current in the days of the Apostle, that affirmed that the æon Light descended upon the Baptist and endowed him with superior knowledge. Some indeed claimed that he was the promised Messiah. Even in the city of Ephesus there were disciples of John, who had kept themselves so entirely aloof from the disciples of Jesus, that they had "not so much as heard whether there be any Holy Spirit" (Acts xix. 1-3). It became necessary also to correct erroneous opinions concerning the Baptist. John at once proceeds to show that the Baptist was not the Light, or the medium through which it was communicated to men, which he confirms by the testimony of the Baptist himself. John was not the Light, but a witness to the Light; and at the very outset of the public life of Jesus, the Baptist declares that though the law was given by Moses, the gifts of divine grace and truth came through Jesus, and that He, being the only begotten Son in the bosom of the Father, has manifested the invisible God to men (*i.* 6-18). The baptism of Jesus by John is omitted; but John bears witness to the visible descent of the Spirit upon Jesus, adding that it "abode on Him" (*v.* 32), and affirms that his own baptism with water is but to prepare the way for Him who will baptize with the Holy Spirit: and that He on whom the Spirit thus descended

is the Son of God, "the Lamb of God, which taketh away the sin of the world" (v. 29).

The narrative of the calling of the disciples (vs. 38-51) implies that this Gospel will not follow the common tradition, nor will it be a complete record; for of the twelve it names only the calling of six, and one of these, Nathanael, is so far from being universally identified with one of the twelve that grave doubts have been entertained whether or not he should be excluded from the number.

The second chapter opens with a sign, of which the symbolism is reflected in the words, "Mine hour is not yet come" (v. 4), which seem to look forward to the hour when the "blood of the grape" should stream from the wounded side of Jesus. The water turned into wine may be said to typify the substitution of grace for the law. This was the first miracle of the Lord, of which we have any account; and it is worthy of record, that this as well as all which succeeded it, manifested a spirit of benevolence, and a desire to promote the happiness of men. He never exerted the divine power for the injury of any man; but uniformly exhibited in his works, the same benevolence which his words expressed.

The prediction he made (ii. 4) in Cana, was soon after followed by a similar prophecy; for not long after he went to Jerusalem to attend the Passover, and there he purified the Temple. Being asked of the Jews for a sign, he replied, "Destroy this temple, and in three days I will raise it up" (ii. 19). It is explained that he "spoke of the temple of his body (v. 21).

The whole of chapter three is devoted to purification by water and the Spirit. The learned but timid Nicodemus, a member of the Sanhedrim, exhibits the blindness of carnal learning as contrasted with the knowledge that belongs to those who are born of the Spirit. The figure of the serpent in the wilderness is introduced as a thought of faith and sight; perhaps called up from the fact that Nicodemus came by night, and further brought forth the statement of the differ-

ence between the children of light and the children of darkness (*vs.* 18–21). In the second section of this chapter the Baptist again takes up the subject of water-purification and contrasts his own inferior work with the higher purification of the Messiah, and declaring his own decrease, describing himself as “earthly,” whereas the Messiah is “from heaven” (*c.* 31). The Baptist impresses the idea of faith, and that the path of life is through faith in the Son of God (*c.* 36).

It is mentioned that “John was not yet cast into prison” (*v.* 24). The Synoptists give no account of the public appearance of Jesus till after the imprisonment of John. The public ministry of Jesus did not begin in Galilee until after the imprisonment of John. The events in Galilee already narrated (*ii.* 1–12) were preparatory to the manifestation in Jerusalem, which was the real commencement of the Messianic work. The other Evangelists commence with the Galilean ministry, while John records the first course and issue of Christ’s manifestation.

The discourse with Nicodemus is the first of the eleven discourses of our Lord which form the main portion and are among the leading characteristics of this Gospel. They have been relied on as one of the principal arguments for the rejection of its authenticity; because they are unlike the discourses in the Synoptics, are suspiciously like the First Epistle of St. John, and finally because this likeness to the First Epistle not only pervades the discourses of our Lord, but those of the Baptist also, as well as the writer’s own reflections throughout the Gospel. The inference of all which is that the Gospel is the ideal composition of its author. The doctrine and the discourses in the main can not be the writer’s, because they are principally out of his reach. Neither St. John nor any one else could invent such words. “Never man spake like this man” (*vii.* 46). Every one must write in his own style. In his own way St. John gives the Lord’s meaning. The discourses of the Lord, given by the Apostle, are longer, more reflective, and less popular. They are, however, for the most

part, addressed to the educated and learned, the Elders, Pharisees, and Rabbis: even the discourse on the Bread of Life, although spoken before a mixed multitude at Capernaum, was largely addressed to the educated portion (vi. 41, 52). In the Synoptics the discourses there recorded were addressed to the rude and simple-minded peasants of Galilee. The discourses in the four Gospels are translations from an Aramaic dialect. Two translations may differ very widely, and yet be faithful; each may bear the impress of the translator's style, and yet accurately represent the original. It must be remembered that an eventful life, covering not less than half a century, separates John from the time when he heard these discourses to the date when he committed them to writing. Although Christ had promised that the Holy Spirit "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (xiv. 26), we have no right to assume that in so doing it would override the ordinary laws of psychology. The material was stored up so long in the breast of the Apostle that it could not fail to be touched by the workings of his own mind. His words are sometimes a literal translation of the very words used, and sometimes only the substance of what had been said; but no hint given where one shades off into the other.

The following chapter (iv.) may be called the foreign section of the Gospel. The Lord changes the scene of his ministry that he may avoid a premature collision with the Pharisees, and again went to Galilee there to carry on his prophetic work. His route takes him through Samaria, and at Jacob's well he has the notable conversation with a woman of Samaria. Doubt has been cast on this conversation, and it has also been regarded as an allegory. The whole picture is in keeping with the facts and the teachings of our Lord. The Samaritans were looking for the Messiah. Though they rejected the Prophets, they held to the Pentateuch. The topography is well preserved; and the gradual

development of the woman's belief is psychologically true. In short, there are no just grounds for assuming that it is other than a faithful record of actual facts.

The notice of Christ's Galilean work consists of a general account of the welcome which he found (*vs.* 43-45) followed by the narrative of a second sign (*vs.* 46-54). The contents are peculiar to John. It has been questioned whether "the healing of the nobleman's son" is not identical with "the healing of the centurion's servant" (*Matt.* viii. 5, *Luke* vii. 2). Both miracles were wrought at Capernaum, and at a distance; but in all other respects, the incidents are characteristically unlike. In one case the king's man pleads for his son in person; is probably a Jew; the healing words spoken at Cana; the malady is a fever; the father wishes Jesus to come; Christ does not comply; the father has weak faith and is blamed. In the other case the centurion pleads for his servant; the Jewish elders plead for him; the centurion is a Gentile; the healing words spoken at Capernaum; the disease is paralysis; the centurion begs Jesus not to come; apparently Christ goes; the centurion has strong faith and is commended. There is no difficulty in supposing two somewhat similar miracles, for they were signs or vehicles for conveying the spiritual truths which Christ came to teach. It is almost certain that he repeated the same instructive sayings, and he doubtless repeated the same instructive acts.

Thus far in the narrative the Lord has offered himself to typical representatives of the whole Jewish race at Jerusalem in Judæa, in Samaria, and in Galilee, in such a way as to satisfy the elements of true faith. A conflict now begins which issues in the Passion. As Christ reveals himself more fully, the opposition between him and the ruling party becomes more intense; and the fuller revelation not only excites the hatred of his opponents but also serves to sift the disciples; some desert him and others have their faith strengthened. This part (*v.-xii.* 50) of the narrative falls into two divisions: The Prelude (*v.* vi.) and The Contro-

versy (vii. xii.). Two miracles form the introduction to two great discourses. The healing at Bethesda and the feeding of the five thousand lead to discourses in which Christ is set forth as the Source and the Support of Life (v. vi.). Then he is set forth as the Source of Truth and Light, which is illustrated by his giving physical and spiritual sight to the blind (vii.-ix.). Then he is set forth as Love under the figure of the Good Shepherd giving his Life for the Sheep; and this is illustrated by the raising of Lazarus, a work of love which cost him his life (x. xi.). And finally the account of the close of his public ministry (xii.). The idea of "Life" is quite prominent in this part of the narrative, for in chapters v. and vi. the word occurs eighteen times, and in the rest of the Gospel, the same number.

It may be also observed that hitherto the Gospel has treated of the Word as purifying and nourishing. The type has been water, wine, flesh, blood and bread. Jesus now becomes Light, which is another aspect of the doctrine of the Spirit, and the doctrine of Baptism gives way to the expanded form of this higher revelation. The idea of Light implies darkness, and the development of the doctrine of Light naturally belongs to the period of the conflict between the Word and the leaders of the Jews. The violent spirit manifested after the cure of the impotent man (v. 16, 18) breaks out again, and the Pharisees make a direct attempt to arrest Jesus (vii. 32), which is frustrated by the wonder of his words (vii. 46), and leads him to predict that he will soon pass away from them, and finally concludes by exclaiming in the last day of the feast: "He that believeth in me, as the Scriptures hath said, out of his belly shall flow rivers of living water (vii. 39)." The spiritual climax given to the doctrine of water is very striking. The well of living water, promised to the woman of Samaria, is not only to spring up in the believer (iv. 14), but is also to flow forth from Him to others, and thus preparing the way for the Spirit of fellowship which is the higher doctrine, spoken of by St. John in the next

verse: "But this he spoke of the Spirit, which they that believe on him should receive" (vii. 39). Then follows the dialogue between the people, which beautifully illustrates the dramatic character of the Gospel. The author does not stop to correct their errors, because he now addresses those who are in the Light, and able to see through them all.

The episode of the woman taken in adultery (vii. 53-viii. 11) by most critical editors of the New Testament is regarded as an interpolation. It is found in some MSS., but not in the most ancient. Some have represented it as having been transcribed from the apocryphal Gospel according to the Hebrews, and others have ascribed it to Papias. The evidence against its genuineness is overwhelming. Its tone and style are wholly unlike that of St. John's writings; and it breaks the narrative, which runs smoothly enough if this paragraph is omitted. On the other hand, it is not inconsistent with the teachings of Jesus, and may possibly be a fragment of apostolic times.

The doctrine of Light is elucidated in the following section. The mention of the Father and Son, as being two witnesses testifying to the Son, according to the saying of "the law," that "the testimony of two men is true" (viii. 12-17), brings out the divine nature of the teachings and the true origin. And the connection between the Light and the Truth, and between Truth and freedom, and the dialogue that follows upon the genuine children of Abraham, are in harmony with the Baptist's teaching about the children of Abraham (Matt. iii. 8, Luke, iii. 8); of Paul's teaching concerning the freedom of "Jerusalem which is above" (Gal. iv. 26). The teaching concerning Light terminates appropriately with the sign of the opening of the eyes of the blind man, who is sent to wash his eyes in the waters of the pool of Siloam (ix. 7). The section on Light concludes with an important doctrine: "For judgment I am come into this world; that they which see not might see, and that they which see might be made blind" (ix. 39); and the climax introduces the Pharisees

in a tone confidently suggesting the utter impossibility of their being in the darkness, "Are we blind also" (c. 41)? The answer of Jesus distinguishes two kinds of darkness in the soul:—the involuntary darkness arising from inexperience of the light, and the voluntary darkness which arises from experience and the rejection of the light. The Pharisees were in darkness, and like other men had received gleams from "the Light which lighteth every man," convicting them of their darkness, and leading them to say, "We see not," if they had been honest. They claimed "to see," and hence remained in their sin (ix. 41). These latter words furnish a suitable ending to Jesus' discourses on light, bringing prominently forward that "reproving" power of light which is one of the special attributes of that Holy Spirit which the Fourth Gospel, step by step, continually leads to.

The tenth chapter opens with a double affirmation peculiar to this Gospel, and which never begins a discourse, but is either a continuation, in order to introduce some important truth, or else a reply. The metaphor employed is drawn from facts and customs well known in the East, and is designed to show that as it is a distinguishing characteristic of the good shepherd that he should provide for the security and comfort of his flock, so the kindness of Jesus towards men, and his labors and sacrifices for their benefit gave sufficient evidence that he was the Great Shepherd of souls. The form of the discourse is remarkable in that it suggests an important difference between the Fourth Gospel and that of Matthew and Luke; for in the first there is an absence of all allegory and almost all parable. It is important to know why the author, after rejecting so many other parabolic subjects, should retain only this parable of the shepherd. It has been suggested that it is based upon the teachings of Philo, who distinguishes between mere indulgent "keepers of sheep" and "shepherds," somewhat in the same way in which the parable distinguishes between "hirelings" and shepherds; and adds that the Supreme Shepherd is God, who orders all his flock

of created things through the Logos, His first-born Son (*Platitio*, v. 11). A more reasonable view is that the parable was introduced at the conclusion of the doctrine of light, and before the narration of the death of Christ, so as to prepare the way for that death, by exhibiting the reason for it in a clear light. Jesus had previously predicted that he was to be "lifted up" (iii. 14, viii. 28) and slain (vii. 19, viii. 40); and now it needs to be distinctly mentioned that he will not only be slain, but voluntarily slain; hence, the motive needs to be expressed, and is given in the metaphor, "I am the Good Shepherd. The Good Shepherd giveth his life for the sheep" (v. 11). This is more emphatically stated in the declaration, "I lay down my life, that I might take it again" (v. 17).

Two points in this chapter (x.) remain to be considered. The words, "All that ever came before me are thieves and robbers" (v. 8), have naturally caused some difficulty in interpretation. Jesus surely did not refer to Moses and the prophets, nor John the Baptist, either collectively or singly. "Salvation is of the Jews" (iv. 22); "they are they which testify of me" (v. 39); "if ye believed Moses, ye would believe me" (v. 46); "John bare witness unto the truth" (v. 33): texts, like these, are conclusive against any such Gnostic interpretation. Nor is it probable that he referred to persons who had previously pretended to be the Messiah, for there is no evidence that any false Christ appeared before the true one, though such imposters afterwards sought to deceive the people. It is probable that he referred to the scribes and Pharisees, who pretended to be religious and spiritual guides; the same whom he elsewhere styles "blind leaders of the blind," and whose evil and corrupt dispositions, even when professedly engaged in their calling as spiritual teachers, he portrays in vivid colors (Matt. vii. 15, xv. 14, xxiii. 4, 14, 15, 23).

The second point is of more importance. There is a charge of blasphemy, and a defence of a special teaching of Christ (cs. 30-36). Jesus declares, "I and my Father are one," (v. 30), and for this the Jews took up stones, and

charged him with blasphemy, because, "being a man, makest thyself God" (*v.* 33). It has been boldly asserted that Jesus teaches (*v.* 30) that he and the Father are but "one substance," and if this be not true, then Jesus should have corrected the mistake of the Jews as implied in the declaration that thou "makest thyself God" (*v.* 33); and further the word "One" is neuter in the Greek, and hence refers to "Substance." If this position is tenable, then Christ prays that his disciples "may be one" (*xvii.* 11) in "Substance," for the word "One" is here also in the neuter in the Greek. The only consistent construction is that the Father and Son were united in desire and purpose in regard to the great work in which Jesus was engaged. It is possible, and even probable, that the Jews understood that Christ made himself God: but however that may be, it was immediately pointed out to them the impropriety of such an interpretation of the language used, inasmuch as they themselves were accustomed to even stronger expressions of a similar kind, which they did not account blasphemous, or indicative of equality with God. In the answer their attention is called to their own scriptures, in which they professed confidence, and showed them that he had by no means transgressed the authorized forms of speech. The magistrates or judges, as was Moses, were called gods, on account of their dignity and authority (*Ex.* iv. 16, vii. 1; *xxii.* 28; *Ps.* lxxxii. 1, 6, cxxxviii. 1). The point could readily be appreciated by a Jewish audience. It was such an answer that only one thoroughly conversant with Jewish thought could have dreamed of using. When carefully considered the verses under discussion are sufficient to discredit the theory that this Gospel is the work of a Greek Gnostic of the second century.

The narrative continues by an account of the raising of Lazarus, the last of the pre-resurrection "signs" of Jesus. This was the culminating point of the miraculous acting of our Lord, and its significance important. The act is far deeper and greater than the revivification of the brother of

Mary and Martha. The Scriptures recognize the two natures of man,—one the “living soul,” or fleshly animal nature, and the other the “quickenings or life-giving spirit” (1 Cor. xv. 45); the former is the first Adam and the latter the second Adam. In the “sign” or miracle, the second Adam raises the first Adam from spiritual death, by imparting to him His own life. Before describing how the Savior laid down his life, the author gives the best possible proof of the spontaneousness of the action by showing that he was the source of life to others. As a preparation for his resurrection on the third day what better action than that he should raise from the dead one who had been four days lying in the grave? Moreover, if a preparation was needed for the doctrine of the Spirit, which is soon to come before us, then the resurrection of Lazarus would also serve this purpose. It is in keeping with the doctrine of the Light of the world which was preceded by the miracle of giving light to the blind. Thus the doctrine of the quickening Spirit should be preceded by some miracle of quickening the dead.

It has been a matter of controversy why the Synoptics do not mention a miracle of such an extraordinary character, and especially so because St. John tells us that it was the proximate cause of Christ's arrest and condemnation. It must be remembered, in the consideration of this question, that the province of the Synoptics is the ministry in Galilee, and that they omit almost all events in or about Jerusalem, until they reach the last Passover. It is possible that Lazarus was still living when the Synoptics were written, and that a reference to his case was omitted, lest the rage of the Jews should have been excited anew, and he subjected to persecution and perhaps a violent death. According to tradition Lazarus died about thirty years after his restoration to life. When John's Gospel was written there was no longer any reason to suppress the proclamation, for all his enemies were dead.

The feast at Bethany (xii.) is attended by the act of anointing Jesus, which was symbolic of consecration to a di-

vine work. Mary felt that an important service had been rendered. Freely she poured the precious ointment on his feet. So large a quantity of a substance so costly is evidence of her overflowing love. Jesus regarded the anointing as an act symbolical of the preparation for his burial. The day following the feast witnesses the triumphal entry into Jerusalem.

The close of Christ's ministry presents us with a series of discourses (xii. 23, xvii. 26) relating to the doctrine of the Spirit, being the highest and most esoteric doctrine of all, and revealed to the inner circle of his disciples. The battle between light and darkness, between Jesus and the Pharisees, ends with a recapitulation and conclusion of the doctrine of light. The Gentile world, in the person of certain Greeks, seeks the Messiah (*v.* 20); a voice from heaven attests his glory (*v.* 28); the Son of God pronounces the fall of evil (*v.* 31), and at once announces the victorious ending of his mission (*v.* 32); the people are exhorted to walk in the light (*v.* 35); followed by the Evangelist pronouncing against the rebellious nation the sentence of condemnation, because the people had "blinded their eyes and hardened their heart" (*v.* 40). For the last time the voice of Jesus is heard warning those he has left in darkness that in rejecting him they rejected the Father also (*vs.* 37-56).

Jesus teaches his disciples humility by washing their feet. (xiii. 1-17). It is a parable of action, and is aimed at two classes of heretics—those who reject the washing of Jesus, to whom he replies: "If I wash thee not, thou hast no part with me" (*v.* 8); and those who laid stress on repeated baptisms and purifications, "He that is washed needeth not save to wash his feet" (*v.* 10).

The scene shifts rapidly. When it was night, Judas, a child of darkness, went forth from the chamber (*v.* 30). Yet in the hour of darkness the hour of glorification is hailed by Jesus; and seizes the opportunity to impart to the disciples a new commandment, "That ye love one another" (*v.* 34);

and this shall be a sign that "ye are my disciples." After his death, the memory of his love, enhanced by his absence, would spring up as an entirely new power within their hearts, and thus "love" would assume a new meaning and a fervent power in the promulgation of divine truth. The doctrine of the Spirit can reveal no higher manifestation than that of Love; and the Spirit itself is a Spirit of love, which finds its home only in the hearts of those that love.

The solemn scenes and freighted words of betrayal troubled the hearts of the disciples (xiv. 1), which introduces us to the last great discourse, which may be considered under these heads: (1) the departure and the return, (2) the Paraclete, (3) the vine and its branches, (4) the disciples and the world. While Jesus comforts the disciples with promises of his return and that he will be with them, yet his presence is not to be regarded as material, but as spiritual. He gives them the assurance that they will do greater works than he has done (*r.* 12). Christ's future presence is to be in the hearts of his disciples, which is variously described in different passages. He describes the functions of the Paraclete (xiv. 16, 17, 25, 26, xv. 26, xvi. 8-15, 23-25), and the relation of the Church and the world (xiv. 22-24, xv. 18-25, xvi. 1-3). The work of the Paraclete is described as a consequence of the departure of the Son to the Father. Then the discourse touches upon the enmity which the disciples must be prepared to meet, and enforces the necessity of unity through love. In this there are two points which appear to suggest the influence of Philo, and in both of which Philo is corrected rather than followed. This Gospel emphasizes the work of the Spirit in "convicting" the world of sin, and is careful to say that the gift of the Spirit shall be permanent, "not as the world giveth give I unto you" (xiv. 27); and that the disciples are to remain in Jesus, nevertheless they be not taken out of the world (xvii. 15). The Savior is no more in the world, and the disciples are in the world (*r.* 11). The discourse concludes with the prayer that all future believers may

be knit together into one great body, which shall be in the Father and the Son, while at the same time the Father and the Son are in it (*vs.* 21, 23); and the last words of all recur in the plain expression of His presence, and "I in them" (*v.* 23), reminding one of the promise given in the First Gospel, "I am with you always" (*Matt.* xxviii. 20).

Doubtless there is a purpose in the accumulation of statements of the local relations between the Father, the Son, the Spirit, and the Church: "I am in the Father, and the Father in me;" "Ye in me, and I in you;" "I go unto the Father;" "The Holy Spirit whom the Father will send in my name;" "The Comforter whom I will send unto you from the Father;" "I came forth from the Father, and am come into the world." The object is obviously to form spiritual conceptions and that there is agreement between the Father and the Son in the mission of the latter.

St. John having given the inner glorification of Christ in his last discourses (xiii.-xvii), next proceeds to set forth his outer glorification in his passion and death (xviii., xix.). This may be divided into the following heads: (1) the betrayal (xviii. 1-11), (2) the Jewish trial (12-17), (3) the Roman trial (xviii. 28-xix. 16), (4) the death and burial (17-42). In this and the remaining portions of the Gospel the narrative style preponderates, with evident marks that the writer was an eye-witness, who clearly sets forth the voluntariness of Christ's sufferings (xviii. 4, 8, 11, 36, xix. 28, 30); the fulfilment of a divine plan in Christ's sufferings (xviii. 4, 9, 11, xix. 11, 24, 28, 36, 37); the majesty which shines through Christ's sufferings (xviii. 6, 20-23, 37, xix. 11, 26, 27, 30). Thus the narrative becomes explanatory of earlier words which point to the end (x. 17, 18, xiii. 1, 31).

The Evangelist, preserving the character of the Gospel to the end, gives the record of resurrection and threefold manifestation of Christ (xx.). The chapter naturally divides itself into (1) the first evidences of the resurrection (1-10), (2) the manifestation to Mary of Magdala (11-18), (3) the

manifestation to the ten and others (19-23), (4) the manifestation to Thomas and others (24-29), the conclusion and purpose of the Gospel (30, 31). The account of the resurrection is not intended to be complete, but embodies a series of typical scenes selected to represent spiritual truth; yet true to the narrative, with undivided characters marked by singular distinctness. The traits which distinguish Peter, John, Thomas, and Mary of Magdala are not only clear in themselves, but are in harmony with what is told of the four elsewhere.

The Epilogue (xxi.) is peculiar to John's Gospel. It falls into the following parts: (1) the manifestation to the seven and the miraculous draught of fishes (1-14), (2) the commission to Peter and prediction as to his death (15-19), (3) the misunderstood saying respecting the Evangelist (20-23) and (4) the concluding note (24, 25). It has been affirmed that when John had written chapter xx., he had no intention of narrating any more "signs," but afterwards added the remaining chapter (xxi.) in order to give an exact and full account of Christ's words respecting himself, about which there had been serious misunderstanding. That this might be made clear the Apostle gives in detail the circumstances which led to what was spoken.

VII. IMPORTANT FEATURES.

The composition of the Fourth Gospel brings out many important features which should here receive attention, and may be thus noted:

a. *The Truth and the Witness.* Christianity not only claims to be "the Truth," but Christ declares himself as "the Truth" (xiv. 6). The message of the Gospel is "the Truth." This title is not found in the Synoptics, the Acts or the Apocalypse, but occurs in the Catholic Epistles (James v. 19, 1 Peter i. 22, 2 Peter ii. 2) and in the Epistles of St. Paul (2 Thess. ii. 12, 2 Cor. xiii. 8, Eph. i. 13, etc.). It is especially characteristic of the Gospel and Epistles of St. John. According to the teachings of St. John, Christ is the revelation of the Father, and

the perfect pattern of life, expressing not only in word but also in act the absolute law of love (xiii. 34). In the presence of Pilate he revealed the object of his coming to be a "witness to the truth" (xviii. 32) and this was a permanent fact. "The Truth" was among men but unrecognized, but in him it was made manifest. There were some "who were of the Truth," drawing, in some sense, their power of life from it. Christ maintains this "Truth" and makes known its fulness. The "Truth came through him" (i. 17); his teaching was "the Truth" (viii. 40); he is himself "the Truth" (xiv. 6). This work is carried on by the Spirit (xvi. 13) which is sent by the Father (xiv. 26). Under this aspect the Spirit, like Christ, is the Truth which he makes known (1 Jno. v. 6). The Spirit, as the Spirit of Truth, brings "the Truth" into direct communication with man's spirit (xiv. 17, xv. 26, xvi. 13), and "the Truth" becomes an inward power in the believer (1 Jno. i. 8). The reception of the Truth brings freedom (viii. 32), because Truth is related to the laws of our being. By the Truth we are sanctified (xvii. 17). It would then appear to be a direct argument that the apostolic conceptions of Christianity, or the divine truth, are in nowise antagonistic to the highest responsive chord of the human soul. Truth is the light and the human aspirations are to be kept in unison with it.

The message conveyed by St. John in his Gospel is "the Truth" which, by various forms of witness, is commended to men. The witnesses to Christ are manifold, and in due succession are set forth as, 1, the witness of the father, 2, the witness of Christ himself, 3, the witness of works, 4, the witness of Scripture, 5, the witness of the Baptist, 6, the witness of the disciples, and, 7, the witness of the Spirit.

1. The witness of the Father must be the highest and most conclusive of all, for He is the source of all things. Christ appeals to the Father as the proper witness of himself: "I receive not testimony from man. . . . The Father himself which hath sent me, hath borne witness of me" (v.

34, 37); "If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true" (*vs.* 31, 32); "The Father that sent me beareth witness of me" (viii. 18.) The witness of the Father is continuous, present and abiding, and reposes upon the conception of God as the Father, thus standing in the paternal relation to all men. The Son expresses the Fatherhood of God absolutely. As such man can recognize the witness as supremely authoritative.

2. The witness of Christ reposes on a conscious fellowship with God: "I and the Father are one" (x. 30); on an absolute knowledge of divine things (iii. 11, 32); on a divine mission seen in its totality (viii. 14). The power of Christ as a witness is derived from his character and the nature of his teachings. To this must be added man's affinity to truth which is found perfectly exhibited in Christ, illustrated in the familiar image that his sheep "know his voice" (x. 4). The end of all which is, "He that believeth on the Son of God hath the witness in himself" (1 Jno. v. 10).

3. The witness of works is addressed to man's moral consciousness, and consequently becomes special and limited in its form. Thus Christ said, "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" (v. 36). In his works men could see the tokens of his real nature and authority, for they bore witness concerning him (x. 25). John does not draw the line between such "works" as were natural and those belonging to the supernatural. All these works, whether of power or of love, wrought on the body or on the spirit, had the same office and end. The works were "signs" (vi. 26), but secondary to his teachings (xiv. 11, xv. 22).

4. Christ necessarily bore a direct relation to the past. The Hebrew prophets had foreshadowed his coming, and the Jewish people looked for a Messiah. "Search the Scriptures; for in them ye think ye have eternal life: and they are they

which testify of me. And ye will not come to me, that ye might have life" (v. 39, 40). According to the writings of Moses and the prophets he was the goal and fulfilment of immemorial hopes. Without him the Old Testament is a riddle; but with him a strong and intelligent witness.

5. In John the Baptist the Old Testament found a final expression for the latest of the prophets. His position was unique. He "came for a witness, to bear witness of the Light, that all men through him might believe" (i. 7). His witness was such as to attract and arrest (v. 35), and served to prepare the way for that which should follow. The witness was an accommodation to the moral condition of those who came under his influence. It was the attestation of a personal conviction based upon specific proof. "Ye sent unto John, and he bare witness unto the truth" (c. 33). The Baptist recognized his own character and mission (i. 23), and by the sign (c. 32) made known unto him understood who was the Christ. He lived in the severest form of Judaism, but knew the universality of that in which Judaism should be crowned.

6. The witness of the disciples was in various degrees that of intercourse with Christ, and consequently a testimony to facts. "Ye also shall bear witness, because ye have been with me from the beginning" (xv. 27). "He that saw it bare record" (xix. 35). "This is the disciple which testifieth of these things, and wrote these things" (xxi. 24). The witness of the disciples is that of actual hearers and observers.

7. The mission and person of Christ were not understood so long as he dwelt among his disciples. It was necessary that he should be withdrawn from their immediate presence that they might be able to receive the full revelation and contemplate his nature. The Spirit becomes an interpreter as well as a witness. "When the Paraclete is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me" (xv. 26). This is the witness that continually unfolds the significance of Christ and his mission, and keeps alive the

yearning for a better life. The Spirit takes of that which is Christ's and declares it (xvi. 14). As St. John says, "It is the Spirit that beareth witness, because the Spirit is truth" (1 Jno. v. 6).

On surveying the subject, to which the Apostle appeals in his Gospel, it will be seen that these various types of witnesses cover the whole range of religious truth, both internal and external. The witness of the Father and Christ is internal and rests upon that correspondence of the Gospel which exists with the absolute idea of the divine which reposes in man. The witness of works and of Scripture is external and historical, and draws its force from signs and such predictions which had not previously been fulfilled. The witness of the Baptist and the disciples was personal, and found in the declaration of what men know the Gospel to be. While the witness of the Spirit is internal, yet it is to the believer the crown of assurance and the pledge of the triumph of Truth.

b. *Light and Glory.* The words Light and Glory, which also characterize John's Gospel, to a certain extent, correspond with the Witness and the Truth. The Witness becomes effective through Light, and the Truth is revealed in Glory. The Word as Light visited men (ix. 5) before the Incarnation (i. 9); at the Incarnation (viii. 12, xii. 46, iii. 19-21), and he still comes (xiv. 21); even as the Spirit who still interprets His name (xiv. 26, xvi. 13).

St. John regards revelation in nature, in conscience and in history as but parts of one harmonious plan, and the understanding of revelation depends upon the abiding of the divine word within (v. 37). The condition of illumination is Love (xiv. 22-24); and the object, or end of Christ's coming, was that believers should move in a new realm of life (xii. 46), and become sons of light (v. 36), and as the last issue of faith, "have the light of life" (viii. 12).

Christ, as "the Light of the world," is seen to be the manifested glory of God. This truth the Apostle gives at

the outset: "The Word was made flesh and dwelt among us, and we beheld his glory as the glory of the only begotten of the Father" (i. 14). The very beginning of Christ's signs was a manifestation of his glory (ii. 11). The glory of the Son was not of his own seeking (viii. 50), but wholly the expression of the Father's will (v. 54). And Christ, by conforming to the will of the Father, glorified the Father upon earth (xvii. 4), wherein he was also glorified himself (v. 10). The glory of Christ, in a true sense, was also the glory of God. "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby" (xi. 4). And so the revivification of Lazarus was a vision of "the glory of God" (v. 40), as producing faith in Christ (v. 42). The historic work of Christ was the glorification of "the name" of the Father (xii. 28). When the crisis was past, "Jesus said, Now is the Son of man glorified, and God is glorified in him" (xiii. 31).

The thought of Christ's glory must be extended beyond his Incarnation, for he had glory with the Father "before the world was" (xvii. 5); and when the prophet Isaiah looked upon "the Lord sitting upon a throne, high and lifted up" (Isa. vi. 1), he saw the glory of Christ (xii. 41).

As the glory of the Son is extended backward, so also is it to be realized by men in future ages. His kingdom is the rule or reign of righteous in the human heart. The believer is invited to petition the Father in his name (xiv. 13); and their fruitfulness, already regarded as attained, is a source of this glory (xv. 8). Also, one of the chief offices of the Spirit is to glorify Christ (xvi. 14).

c. Judgment and Life. Judgment is used as a contrast of salvation, or "Life." "He that believeth on him is not condemned" (iii. 18). He has "passed from death unto life" (v. 24). Christ has life (i. 4, v. 26), and his words are life (vi. 53). He gives life to men (iii. 15, v. 40, vi. 40, x. 10, 28, xvii. 2). He is "the Life" (xi. 25, xiv. 6) and the "bread

of life " (vi. 33, 35, 48, 51). Eternal life is the knowledge of the Father and the Son (xvii. 3), and he that is united with Christ hath "eternal" life as a present possession (iii. 36, v. 24, vi. 47, 54); otherwise he can not have life (vi. 53.) We live with the Father is living by Christ (v. 57). "Because I live, ye shall live also" (xiv. 19). The true believer sustains a vital connection with the Father and the Son, and, therefore, he has passed beyond judgment or condemnation. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (iii. 19); and by contrast the unbeliever is convicted from within: He "hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (xii. 48). "God sent not his son into the world to condemn the world; but that the world through him might be saved" (iii. 17). "I came not to judge the world, but to save the world" (xii. 47).

While judgment is realized as fulfilled in the actual circumstances of life, as is fully taught in the above quotations, yet there is a sense in which judgment belongs to Christ, and he satisfies its utmost ideal, because it reposes upon adequate knowledge. Hence it is recorded, the Father "hath committed all judgment unto the Son" (v. 22); "For judgment I am come into this world" (ix. 39); "I judge no man. And yet if I judge, my judgment is true" (viii. 15, 16); "As I hear, I judge: and my judgment is just" (v. 30).

There is a striking contrast between these passages, and their harmony must be visible. Spiritual judgment is involved in the rejection of Christ's revelation. The will of the Savior was to unite men to himself, in order that they might enjoy spiritual life, and thus be near to the Father. When they rejected and stood away from him, he judged them, which was a condemnation. His teachings developed both belief and unbelief, according to the character of his hearers. Whatever might be the result the message must be de-

livered: "He that sent me is true; and I speak to the world those things which I have heard from Him" (viii. 26).

Judgment, in one sense, like the gift of life, is immediate. It belongs to an actual relation (iii. 18) and with it carries its final consequences, which is regarded as continuing into the future. Meanwhile the process of redemption is going on, "for as the Father hath life in himself, so hath he given to the Son to have life in himself" (v. 26). The Lord has ample authority to accomplish his mission effectually. The Father hath imparted to him power to quicken the spiritually dead to newness of life (v. 21); and to impose on unbelievers the just penalty for their unbelief (vs. 22, 27). The result of faith in the Gospel is spiritual life; as a necessary consequence men must remain in death so long as they remain in unbelief; yet the kingdom of God was now instituted, under which all the spiritually dead should be aroused to spiritual life (vs. 24, 25, 28, 29). All of this Jesus should accomplish in the name and by the authority of the Father. Therefore he was entitled to be honored as the Father's representative (vs. 19, 20, 23, 30). In the divine dispensation Christ does not seek to assert and vindicate his supremacy; for "there is One that seeketh and judgeth" (viii. 50).

The idea of Divine action is never lost sight of in the Scriptures. The eternal necessity of judgment is set forth, and its historical execution is recognized as belonging to the Son, inasmuch as it was committed by virtue of his mission. "The Father judgeth no man, but hath committed all judgment unto the Son" (v. 22). The Father "hath given him authority to execute judgment, because he is the Son of Man" (v. 27). His judgment thus becomes essentially united with his complete sympathy with human nature. This sympathy finds expression always and every-where.

The question of faith and unbelief forms a very important part of St. John's Gospel. Faith in Christ is made the condition of eternal life (i. 12, vi. 40). To produce this faith

was the object in writing the Gospel (xx. 31), and the narrative marks in typical crises its progress and development.

VIII. THE STYLE.

The style of the Gospel and of St. John's First Epistle are unique. Any reader can not help but notice it; but the ablest critic can not give it a satisfactory analysis. Ever since Dionysius of Alexandria (A. D. 250) wrote his masterly criticism of the differences between the Fourth Gospel and the Apocalypse (Eusebius' *Ecccl. Hist.* vii. xxv.), it has, for the most part, been assumed that the Gospel was written in very pure Greek, consequently free from all barbarous, irregular, or uncouth expressions. The term "very pure Greek" as applied to the Gospel is misleading. It is in pure Greek only in the sense of its simplicity.

Elegant, idiomatic, classical Greek it is not. It is free from blemishes because it avoids idioms and intricate constructions. The grammar is the same as that which is common to almost all languages. It is strong in its very simplicity; for the characteristic marks of its separate sentences are directness, circumstantiality, repetition and personality. Its thoughts and sentences are grouped together in a corresponding manner. The sequence of its reasoning is not always wrought out, but left for sympathetic interpretation.

In pointing out the peculiarities of the style recourse will be had to its presentation by divisions. The first, *a*, idea being its *extreme simplicity*. The clauses and sentences are not made to depend one upon the other, but are joined by simple conjunctions, as, "In him was life, and the life was the light of men" (i. 4). Even where a strong contrast is indicated a simple "and" is preferred to "nevertheless" or "notwithstanding;" "He came unto his own, and his own received him not" (v. 11). In passages of great solemnity the sentences are placed side by side without even a conjunction; "Jesus answered . . . Pilate answered . . . Jesus answered" (xvii. 34-36). The words of others are given di-

rect and not by oblique oration. This characteristic may be illustrated in any of the detailed incidents of the narrative: "This is the record of John, when the Jews sent . . . to ask him, Who art thou? And he confessed . . . I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not" (i. 19-21). Again, "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, this is the Christ. But some said, Shall Christ come out of Galilee? (vii. 40, 41). This directness of construction is so universal in the Gospel that only one example of an oblique sentence has been noted (iv. 51), where it should read, "His servants met him, saying, that his son lived" (as in the "New Revision"), and not "met him and told him, saying, Thy Son liveth" (as in the Authorized). On the other hand the common oblique reading "that he should ask who it should be of whom he spake" (xiii. 24) must give way for "and saith unto him, Tell us who it is," the reading now preferred.

Belonging to the same method, we find the illustrative details added parenthetically or as distinct statements, and not wrought into the texture of the narrative (iv. 6, vi. 10, x. 22, xiii. 30, xviii. 40).

b. The simple co-ordination of sentences and avoidance of relatives and dependent clauses involves *frequent repetition*: and even where a repetition is not necessary it is employed for the sake of close connection and emphasis. Repetitions are singularly marked in the record of dialogues, in which the persons are constantly brought into prominence. Sentence after sentence begins with "Jesus said," "the Jews said," and similar ones, so that, in sharp contrast, the characters are kept clearly present to the mind (ii. 18, iv. 7, viii. 48, x. 23). This usage exhibits the personality of John's narrative; and is further illustrated by the frequency with which he introduces a demonstrative pronoun in order to call back the subject, when a clause has intervened between the subject and the verb. Sometimes the pronoun of present reference

is employed: "He that abideth in me, and I in him, the same bringeth forth much fruit" (xv. 5). Sometimes, which is the more characteristic usage, he employs the pronoun of remote, isolated reference: "He that entereth not by the door . . . the same is a thief and a robber" (x. 1).

The frequency with which St. John uses the personal pronouns, and especially of the pronoun of the first person, is a feature of the same kind. The Lord's teachings depend, in his discourses, upon a careful recognition of the emphatic reference to his undivided personality. "If I judge, my judgment is true; for I am not alone, but I and the Father that sent me" (viii. 16).

c. St. John frequently *points out a sequence* in fact or in thought, although he connects his sentences so simply, and sometimes merely places them side by side without conjunctions. His two most characteristic particles are "therefore" and "in order that." The Greek word (*οὖν*) translated "therefore" occurs two hundred and two times and in the Authorized version is translated "therefore" sixty-four times, and as thus used is found almost exclusively in narrative, and points out that one fact is a consequence of another, sometimes in cases where this would not have been obvious; "Jesus came again into Cana of Galilee" (iv. 46), because of the reception he had previously received there. The frequent use of "therefore" points to the conviction that nothing happens without a cause, consequently the frequent use of "in order that" points to the belief that nothing happens without a purpose. The Greek particle (*ἵνα*) occurs in John's Gospel one hundred and forty-five times, and is used not only where some other construction would have been suitable, but also where some other construction would appear to be more desirable; "I am not worthy *to* unloose" (i. 27), "My meat is *to* do the will" (iv. 34), "This is the work of God *that* ye believe" (vi. 29), "Who did sin, this man, or his parents, *that* he was born blind" (ix. 2), "It is expedient for you *that* I go away" (xvi. 7). This is a favorite construction of St. John,

who uses it to point out the working of the Divine purpose and also of the fulfilment of prophecy (xviii. 9, xix. 24, 28, 29). The elliptical expression "but that" is not uncommon; "Neither hath this man sinned, nor his parents; but that" etc. (ix. 3).

This multiplication of simple elements produces in the end an effect of imposing grandeur; and thus whole sections of the work are marked by this method of directness and simplicity.

d. In some cases the repetition leads to a perfect poetic *parallelism*. John was full of the spirit of Hebrew poetry, and its essentials run through the whole record, both in its general structure and in the structure of its parts. Each incident and discourse presupposes what has gone before and adds to the result something new. "The servant is not greater than his lord; neither he that is sent greater than he that sent him" (xiii. 16); "Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid" (xiv. 27.) Sometimes the parallelism is antithetic, and the second clause denies the opposite of the first; "He confessed, and denied not" (i. 20); "I give unto them eternal life: and they shall never perish" (x. 28).

e. *Minuteness of detail* is another peculiarity, which also is of Hebrew origin. St. John uses two or three words in stating the details of an action instead of summing the whole action in one word: "They asked him and said" (i. 25); "John bare record, saying" (v. 32); "Then cried Jesus in the temple as he taught, saying" (vii. 28). The phrase "answered and said" occurs in this Gospel thirty-four times, and only two or three times in the Synoptics, where it is "having answered said," or "answered saying."

f. St. John's favorite *words and phrases* also bear special mention. "Abide" especially in the phrases expressing abiding on one another; "believe on" a person; "true" as opposed to lying, and "true" as opposed to spurious, "truly" and "truth;" "witness" and "bear witness;" "the darkness"

of moral darkness; "the light," of spiritual light; "life;" "love;" "eternal life;" "in frankness" or "openly;" "keep my word;" "manifest;" "the Jews," of the opponents of Christ; "the world," of those alienated from Christ. The following words and phrases are used only by St. John: "the Paraclete" or the "Advocate," of the Holy Spirit; "the Word," of the Son; "only-begotten," of the Son; "come out from God," of the Son; "lay down my life," of Jesus Christ; "Verily, verily;" "the ruler of this world;" "the last day." This apparent sameness of phraseology produces throughout an impressive emphasis. It is probable that as the Evangelist made this record when old, he has given the utterance of others in his own language, at least in part, though scarcely when giving (xviii. 38) the answer of Pilate.

This part of the discussion is further illustrated in the appended comparison. The left hand column gives the language of the Evangelist, the right gives that of others as reported by him. The latter is the reported language of Jesus, except where the name of another is subjoined.

g. Table.]

I. USES OF THE WORD "TRUTH."

To DO THE TRUTH.

Evangelist John.

Epistle I.

- i. 6. We . . . do not the truth.

TRUTH AS A DESIGNATION OF CHRISTIANITY, CHRISTIAN TEACHING, CHRISTIAN SPIRIT, RELIGIOUS DISPOSITION, ETC.

- i. 8. *The truth* is not in us.

- ii. 4. In this man *the truth* is not.

- 21. Because ye do not know *the truth*.

- 21. No falsehood is of *the truth*.

- iii. 19. By this we know that we are of *the truth*.

- iv. 6. Whoever knows God hears us, he who is not of God does not hear us. By this we know the spirit of the(?) *truth* and the spirit of error.

- v. 6. The spirit is *the truth*.

Epistle II.

- 1. Whom I love in [the?] *truth*.

- 1. Who have known *the truth*.

- 2. On account of *the truth*.

- 4. Walking in (the) *truth*.

Jesus and Others.

Gospel.

- iii. 21. Whoever *does the truth*.

TRUTH AS A DESIGNATION OF CHRISTIANITY, CHRISTIAN TEACHING, CHRISTIAN SPIRIT, RELIGIOUS DISPOSITION, ETC.

- iv. 23. The true worshippers shall worship the

Father in spirit and in *truth*.

- 24. They . . . must worship him in spirit and in *truth*.

- viii. 32. You shall know *the truth*.

- 32. *The truth* shall make you free.

- 40. Who have spoken to you *the truth*.

- 44. He doth not stand fast in *the truth* because *truth* is not in him.

- 45. Because I speak *the truth*.

- xiv. 6. I am the way and *the truth* and the life.

- 17. The spirit of *the truth*, which the world can not receive.

- xv. 26. When the Paraclete shall come . . . the Spirit of *the truth* . . . he will bear witness.

Epistle III.

1. Whom I love in [the ?] *truth*.
3. Bearing testimony to thy *truth*.
3. That you walk in [the] *truth*.
4. That I may hear of my children walking in (the) *truth*.
8. That they may be fellow-laborers for the *truth*.
12. Demetrius has testimony from all and from the *truth* itself.

Gospel.

- i. 14. Full of favor and of *truth*.
17. Favor and the *truth* came by Jesus Christ.

II. COMBINATIONS OF THE WORD "OF" (ἐκ).

OF THE TRUTH.

Epistle I.

- ii. 21. No lie is of the *truth*.
- iii. 8. He that committed sin is of the *devil*.
- iii. 10. Whosoever doeth not righteousness is not of *God*.
- iv. 1. Try the spirits whether they are of *God*.

Gospel.

- xviii. 37. Whoever is of the *truth* hears my voice.
- viii. 44. You are of your father the *devil*.
- OF GOD.
- vii. 17. He shall know of my teaching whether it be of *God*.

xvi. 13. When the Spirit of the(?) *truth* shall come, he will lead you into all the(?) *truth*.

xvii. 17. Sanctify them through thy *truth*.

17. Thy word is *truth*.

19. That they may be sanctified by *truth*.

xviii. 37. That I might bear witness to the *truth*.

37. Whoever is of the *truth* hears my voice.

38. What is [this] *truth*?—PILATE.

6. We are of God . . . whoever is not
of God. viii. 47. Whoever is of God . . . you are not
of God.

OF THE WORLD.

iv. 5. They are of the world.

5. Therefore speak they of the world.

viii. 23. You are of this world, I am not of this
world.

iii. 31. He that is of the earth . . . speak-
eth of the earth.

III. WALK IN DARKNESS.

Epistle I.

Gospel.

i. 6. If we . . . walk in darkness.

ii. 11. He that hateth his brother . . . walk-
eth in darkness.

viii. 12. He who followeth me, will not walk
in darkness.

xii. 35. He who walks in darkness.

IV. ABIDE IN (μένειν ἐν) GOD OR CHRIST.

ESPECIALLY WITH RECIPROCAL EXPRESSION OF GOD OR CHRIST ABIDING IN MAN.

Epistle I.

Gospel.

ii. 6. He that saith he abideth in him.

24. You shall abide in the Son and in the Fa-
ther.

27. You shall abide in him.

28. Abide in him.

iii. 6. Whoso abideth in him.

vi. 56. Whoso eateth my flesh and drinketh
my blood abideth in me and I in him.

xiv. 10. The Father who abideth in me.

xv. 4. Abide in me and I in you.

4. Neither can you bear fruit except you
abide in me.

24. He that keepeth his commandments *abideth* in him and he in him.
eth in him and he in him.
 24. Hereby we know that he *abideth* in us.
 12. If we love one another, God *abideth* in us.
 13. We *abide* in him and he in us.
 15. God *abides* in him and he in God.
 16. He *abides* in God and God in him.

V. OTHER USES OF "ABIDE IN."

Epistle I.

- ii. 10. He . . . *abideth* in the light.
 14. The word of God *abideth* in you.
 24. Let that *abide* in you which you have heard from the beginning.
 27. The anointing . . . *abideth* in you.
 iii. 9. His seed *abideth* in him.
 14. *Abides* in death.
 15. No murderer hath eternal life *abiding* in him.
 17. How *abideth* the love of God in him.
 iv. 16. Whosoever *abideth* in love.
 Epistle II.
 2. The truth that *abides* in us.

Gospel.

- v. 38. Have not his word *abiding* in you.
 viii. 31. If you *abide* in my word.
 xii. 46. That whosoever believeth on me should not *abide* in darkness.
 xv. 4. As the branch can not bear fruit except it *abide* in the vine.
 9. *Abide* in my love.
 10. You shall *abide* in my love.
 10. I . . . *abide* in his love.
 11. That my joy might *abide* in you.

- 9. Whatsoever abideth not in the teaching of Christ.
- 9. Whosoever abideth in the teaching of Christ.

VI. TO KNOW GOD, TO KNOW CHRIST.

Epistle I.

- ii. 3. Hereby do we know that we know him.
- 4. He that saith, I know him.
- 13. Fathers, because you have known him.
- 13. Because you have known him.
- iv. 6. He that knoweth God.
- 7. Every one that loveth . . . knoweth God.
- 8. He that loveth not, knoweth not God.
- v. 20. That we may know him that is true.

Gospel.

- viii. 55. You have not known him, but I know him, and if I should say I know him not.
- x. 15. As the Father knoweth me, even so know I the Father.
- 9. Hast thou not known me.
- xvi. 3. Because they have not known the Father.
- xvii. 3. That they may know thee . . . and Jesus Christ.
- 25. The world hath not known thee, but I have known thee.

VII. TO SEE GOD, TO SEE CHRIST.

Gospel.

- i. 18. No one hath ever seen God.

Epistle I.

- iv. 20. God, whom he hath not seen.

Gospel.

- vi. 46. Not that any one has seen the Father except he who is from God; he has seen the Father.

iii. 6. Whosoever sinneth hath not *seen him* xiv. 9. He who has *seen me* has *seen the Father*,
 (Christ); (*i. e.*, hath not been conver-
 sant with his spirit).

Epistle III.

11. He that doeth evil hath not *seen God*.

VIII. LAY DOWN LIFE (*παρατίθημι τὸ βίωτον*).

Gospel.

Epistle I.

iii. 16. He *laid down his life*.

x. 11. The good shepherd *lays down his life*.

17. Because I *lay down my life*.

18. I *lay it down* . . . I have authority
 to *lay it down*.

xv. 13. That any one should *lay down his life*.

IX. COMBINATIONS OF "HAVE."

TO HAVE LIFE, OR ETERNAL LIFE.

Gospel.

Epistle I.

iii. 15. No murderer *hath eternal life* abiding in
 him.

iii. 15. Should not perish, but have *eternal life*.

16. Should not perish, but *have eternal life*.

v. 12. He that *hath* the Son *hath life*.

12. He that *hath* not the Son *hath not life*.

36. He that believeth on the Son *hath eter-*
nal life.—JOHN THE BAPTIST.

13. That you may know that you *have eternal*
life. v. 24. He that heareth my word . . . *hath*
eternal life.

30. In them you think you *have eternal life*.
 40. That you might *have life*.
 vi. 40. That every one who seeth the Son . . .
 . . . may *have eternal life*.
 47. He that believeth on me *hath eternal life*.
 54. Whoso eateth my flesh . . . *hath*
 eternal life.
 x. 10. I am come that they might *have life*.

TO HAVE SIN.

Gospel.

- ix. 41. You would *have no sin*.
 v. 22. They *had not had sin*.
 24. They *had not had sin*.
 xix. 11. He that delivered me unto thee *hath the*
 greater sin.

TO HAVE THE FATHER, TO HAVE GOD, TO HAVE THE SON, ETC.

Epistle I.

- v. 12. He that *hath the Son*, etc.

12. He that *hath not the Son of God*.

Epistle II.

9. Whosoever transgresseth . . . *hath*
 not God.

9. He that abideth in the doctrine . . .
hath both *the Father* and *the Son*.

X. OVERCOME (νικάω) THE WORLD, THE WICKED ONE.

Epistle I.

v. 4. Whatsoever is born of God *overcometh the world*. xvi. 33. I have *overcome the world*.

5. Who is he that *overcometh the world*.

ii. 13. You have *overcome the wicked one*.

14. You have *overcome the wicked one*.

iv. 4. You . . . have *overcome* them.

XI. LIGHT (φῶς).

AS A DESIGNATION OF CHRIST, CHRISTIANITY, OR OF ANY MANIFESTATION OF GOD, ETC.

Epistle I.

ii. 5. God is *light*, and in him is no darkness at all.

ii. 8. The darkness is part; and the true *light* now shineth.

9. He that saith he is in the *light*, and hateth his brother, is in darkness even until now.

10. He that loveth his brother abideth in the *light*.

iii. 19. *Light* is come into the world, and men loved darkness rather than *light*.

20. For every one that doeth evil hateth the *light*, neither cometh to the *light*.
21. But he that doeth truth cometh to the *light*.

viii. 12. I am the *light* of the world: he that followeth me shall not walk in darkness, but shall have the *light* of life.

Gospel

- i. 4. The life was the *light* of men.
- 5. And the *light* shineth in darkness.
- 7. To bear witness of the *light*.
- 8. He was not that *light*, but was sent to bear witness of that *light*.
- 9. That was the true *light*, which lighteth every man that cometh into the world.

- ix. 5. I am the *light* of the world.
- xi. 9. If any man walk in the day . . . 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.
- xii. 35. Yet a little while is the *light* with you. Walk while you have the *light*.
- 36. While you have *light*, believe in the *light*, that you may be the children of *light*.
- 46. I am come a *light* into the world, that whosoever believeth on me should not abide in darkness.

XII. AFFIRMATION AND NEGATION.

Epistle I.

- i. 5. God is light and in him is no darkness at all.
- 6. We lie and do not the truth.
- 8. We deceive ourselves, and the truth is not in us.
- ii. 4. He . . . is a liar, and the truth is not in him.

Gospel.

- iii. 20. Every one that doeth evil hateth the *light*, neither cometh to the *light*.
- v. 24. He . . . hath eternal life, and shall not come into condemnation.
- vii. 18. The same is true, and no unrighteousness is in him.

10. He . . . abideth in the light, and there is none occasion of stumbling in him.
27. The same anointing . . . is truth and is no lie.
28. We may have confidence and not be ashamed.

Gospel.

- i. 3. All things came into being through it, and without it not one thing came into being.
20. He confessed and denied not.

XIII. ANTITHESIS: NOT, BUT (*ὅτι ἀλλὰ*).

Epistle I.

- ii. 2. *Not* for ours only, *but* also, etc.
7. I write *not* a new commandment . . . *but* an old one.
21. I have *not* written unto you because ye know *not* the truth, *but* because ye know it.
- iii. 18. Let us *not* love in word, neither in tongue, *but* in deed and in truth.
- iv. 1. Believe *not* every spirit, *but* try the spirits.
- xvi. 20. Now speakest thou plainly and speakest no proverb.—DISCIPLES.
30. Now are we sure that thou knowest all things and needest not that any man should ask thee.—DISCIPLES.
- Gospel.
- iii. 17. God sent *not* his son into the world to condemn the world, *but* that, etc.
28. That I said I am *not* the Christ, *but* that I am sent before him.—JOHN THE BAPTIST.
- iv. 14. Whosoever drinks of the water that I shall give him, shall *not* thirst forever, *but*, etc.

10. *Not* that we loved God, *but* that he loved us.
18. There is *not* fear in love, but perfect love casteth out fear.
- v. 6. *Not* by water only, *but* by water and blood.
18. Whosoever is born of God sinneth *not*, *but* he that is begotten of God keepeth himself.
- Gospel.
- i. 8. He was *not* that light, *but* was sent to bear witness of that light.

- v. 22. The Father judgeth *no* man, *but* hath committed, etc.
30. I seek *not* mine own will, *but*, etc.
34. I receive *not* testimony from man, *but*, etc.
- vi. 32. Moses gave you *not* that bread from heaven, *but*, etc.
38. *Not* to do mine own will, *but* the will of him that sent me.

It should be observed that the expression "abide in," sometimes translated "remain, continue, or dwell in," is not uncommon as the designation of physical residence in a place. Moreover, its figurative use is not entirely peculiar to St. John, for there are four passages in St. Paul's writings, *i. e.*, 1 Cor. vii, 20, 24, abide in the calling; 1 Tim. ii. 15, if they *continue (abide) in* faith, charity and holiness; 2 Tim. iii. 14, abide in the things which thou hast learned—which are analogous to some, though not to all of the above expressions. The frequency, however, and some forms of the figurative use, are peculiar to St. John. And in his Gospel alone do we find it in the reported language of the Savior. In the Synoptics there is but one instance of its use by the Savior, and that in the physical sense: Luke x. 7, "in the same house remain (*abide*)."

The characteristics which have been above treated, combined in St. John's Gospel, stand alone in Christian literature, as its author must always stand alone among Christian teachers. The book was the work of one who for three score years and ten labored most efficiently as an Apostle. When a lad he was called to follow the Baptist, and by him was soon transferred to the Christ, and in all probability was the first who from his youth up was a Christian. No man could have been found better able to grasp and state in their true proportions and with fitting impressiveness the great truths of the Christian faith. His manner of life and environments were eminently calculated to fit him for such a wonderful production. Commencing at an early stage of his existence the Gospel found an unobstructed path, and consequently experienced no sudden wrench from deep-seated prejudices. Nor had he the trying excitement of wandering abroad over the face of the earth, like most of the Twelve. He remained at his post in Ephesus, directing, teaching, meditating; until at last, when fully ripe, the fruit was given to the Church in the fulness of its power and beauty, and is preserved for the generations to profit by its lessons.

IX. HISTORICAL EXACTNESS.

It has been demonstrated, in previous sections, that the Fourth Gospel was intended to and does fulfill a profound, and beneficent purpose. It has been wrought with singular symmetry, and by careful examination it may be shown to reveal the presence of an informing idea throughout its details. From beginning to its close it is true to the one conception that formed it. It is not, nor does it pretend to be, a complete exposition of the incidents in the life of Christ. Some features of his work which were very prominent are not preserved; nor from it can there be put together a complete picture of Jesus of Nazareth as he went about teaching and healing. So far as this Gospel is a biographical sketch, it must be regarded as confined to certain limited aspects of Christ's person, life and works. Whilst these facts must be conceded, yet, on the other hand it is correct to affirm that the literal accuracy of the contents of the Gospel is not in any way prejudiced by the existence of the particular purpose which the Evangelist had in mind. The entire composition is the Apostle's true conception, and his historical illustrations are no less historical because they are illustrations. The writer fulfills his work, in his own language, and according to his own expressed purpose. As has been previously noted the Apostle writes in the hope of creating in others the faith which he holds himself (xix. 35, xx. 31).

St. John's faith, as given in the Gospel, was a special interpretation of all history drawn from a spiritual conception of Jesus Christ. Nor does this idea forfeit his claim to be a truthful historian, because, whilst giving the facts, his eye is turned towards the great central truth, the being of Christ and the object of his mission. This must be sought in the conditions of the historian's work. These conditions include choice of words, combinations and compression. Every record of fact is limited to the record of representative details concerning it. The truthfulness of the historian lies in his

power of selecting such details as best convey to others the true idea of the subject sought to be set forth. To give true impressions is the leading and accurate motive. The literal accuracy of a number of details is no guarantee of the truth of a narrative, only in so far as such details are concerned. The question must be regarded as a whole. It is therefore no disparagement of the strict historical character of the Fourth Gospel that the writer has fulfilled his design of recording such "signs" out of the whole number of Christ's works as he considered the most likely to produce a specific effect.

a. The representative incidents of a narrative must be of *historic exactitude*; not that literal words or phrases must be reproduced of the entire discourse, but the power of the historian must enter into the spirit and give an outline sketch without swerving from the right idea. The thought of the speaker is more important than his words. It is true that the style of the speaker enters largely into his teaching, but is always governed by the drift of his exposition. At times, in order to catch the full meaning, the keen saying or the vivid illustration must be preserved exactly, or the character will be lost.

It is undeniable that the discourses of the Lord, which are peculiar to St. John, for the most part are very brief summaries of elaborate discourses and expositions relating to central topics of faith. From the necessities of the case the writer has condensed his narrative. In this we must trust to the insight and power of the narrator. As a simple example of how a conversation is compressed take that found in xii. 34. Here the question of the Jews turns upon the title "Son of Man," which has not been recorded in the context. The Evangelist has noticed only the fundamental facts. There is another and more complicated example of the compression of an argument (viii. 34). Only the extreme forms are recorded; and the course of words which followed can be determined only by careful thought. In other cases the answers

of the Lord evidently point to detailed expression of feeling or opinion with which the writer was familiar, and which yet he has not detailed (xii. 23, 35). Without any connection of place or time the Apostle gives a general summary of the Lord's judgment on his hearers (xii. 44-50). Apparently this passage is a compendious record and not a literal transcription of a single speech.

These considerations are supplemented by the fact that most of the discourses recorded in this Gospel were spoken in Aramaic. A large and miscellaneous crowd had gathered at Jerusalem, and all were able to understand what was spoken to them "in the Hebrew tongue" (Acts xxi. 40), and by it the favor of the multitude was conciliated. St. Peter must have spoken in an Aramaic dialect in the court of the high priest, and the bystanders not only understood him but noticed his provincialism (Matt. xxvi. 73). In Acts (i. 19) it is said that Aramaic was the proper language of "the dwellers in Jerusalem." The title, Rabboni (Jno. xx. 16), with which Mary addressed the risen Lord was "Hebrew." These indications lead to the conclusion that in intercourse with the inner circle of the disciples Christ used the vernacular Aramaic dialect. Then it would necessarily follow that St. John not only presents a summary of what was said, but also that summary was a translation.

The question might be raised whether or no St. John was capable of summarizing the teachings of the Lord. No one's experience and life could have been more fitted for such a labor. Long experience and contemplation would lead him to correct any misapprehensions. His intellectual ability was certainly great, and his name stands pre-eminently above all others who are favored by the same appellation. There is no valid reason for doubting his ability to choose the best possible method of reproducing the substance.

b. St. John writes with the evident purpose of revealing the *Person of the Lord*, and shows him to be "the Christ," and "the Son of God." Naturally he would record those dis-

courses that have a bearing on his theme. He desired others to see Christ as he had found him to be. This record does not appear to represent examples of the Lord's popular teachings. There is nothing in it which corresponds with the circumstances under which the Sermon on the Mount, or the great group of parables were spoken. On the other hand the private discussions with Nicodemus and the woman of Samaria find no parallels in the Synoptics, and yet they answer to conditions which must have arisen. The other discourses (except those in chapter vi.), which offer some peculiar features were all held at Jerusalem. They were distinctively festival discourses, and addressed to men whose religious emotions and opinions were moved to a greater or less degree by their environments. The festivals commemorated the crises of Jewish history; and the discourses had an intimate connection with the ideas which the festivals represented. So long as the Jewish system remained, this teaching would be unnoticed, or unintelligible. When the Hebrew polity was swept away, then it was possible to apprehend the full significance of the Master's words.

c. St. John presents a clear *advance* and historical *development* in the self-revelation of Christ. The discourses, for the most part, grew out of the circumstances by which they were occasioned. The idea of the Passover (vi.), the Feast of Tabernacles (vii., viii.), the Dedication (x.), represented in the festival discourses, bear the color of the seasons. Also there is a psychological harmony between the words and the hearers for the time being. This is illustrated in the scene by the well of Sychar (iv. 4-42); and the discourse after the healing at Bethesda (v. 19-47).

The progress of the self-revelation of the Lord as recorded by the Evangelist may be given in an illustration which shows the inner harmony of the testimony. Without reckoning the exceptional personal revelations to the woman of Samaria (iv. 26), and to the man born blind (ix. 37), the Lord reveals himself seven times with the formula "I am,"

five times in his public ministry, and twice in the last discourses. The titles will here be only enumerated, for their general connection is obvious.

I am the Bread of life (vi. 35).

I am the Light of the world (viii. 12).

I am the Door of the sheep (x. 7).

I am the good Shepherd (x. 11).

I am the Resurrection and the Life (xi. 25).

I am the Way, and the Truth, and the Life (xiv. 6).

I am the true Vine (xv. 1).

d. The *language* which St. John attributes to different speakers is *distinguishable*, notwithstanding the admitted style of the composition of the Gospel and the compressed form of the utterances as given by the Evangelist. While he deals with one aspect of the truth and uses the same general forms of speech to present the different aspects of the narrative, yet beneath this resemblance there are preserved the characteristic traits of each speaker. The words of the Baptist keep strictly within the limits suggested by the Old Testament. What he says spontaneously of Christ is summed up in the two figures of the "Lamb" and "the Bridegroom." He gives the specific testimony that Jesus "is the Son of God" (i. 34). The language ascribed to the Baptist has its peculiarities. The short answers, "I am not;" "No;" "I am not the Christ" (i. 20), are unlike any thing else in the Gospel, no less than the answer in the words of prophecy (v. 23).

X. THE LAST DISCOURSES.

The last discourses of the Savior offer a unique problem. They belong to an occasion which has no parallel, and delivered under such circumstances as forbid the disciples from understanding their significance at the time. The sayings would be retained because, in that age, the power of the memory was depended on, and sayings of importance were not always reduced to writing. The discourses taken as a whole offer several peculiarities. Three topics are specially

conspicuous: the mission of the Paraclete, the departure and the coming of Christ, the Church and the world. A marked stress is also laid on the moral aspects of Faith.

It was eminently proper that such topics should be the object of instruction at such a time. It is scarcely conceivable that Jesus should not have prepared them by this kind of teaching before his departure. It is also to be observed that the ideas are not made definite by exact limitations. The teachings gain their full meaning from the later history, though they have not been modified by the facts of that history. The promises and warnings remain in their typical forms. When the fall of Jerusalem placed them in their proper light, then they were recorded.

The moral impress of the last discourses is clear throughout. They complete the Sermon on the Mount. Out of Christ's self-sacrifice springs the doctrine of Love (xv. 13, xiii. 34). Christian love is at once the pattern and the foundation of the true relation of man to man. The time had now come when it could be grasped under the influence of the events which were to follow. The three following passages indicate the successive forms under which the principle of Love is inculcated: "If ye love me, ye will keep my commandments" (xiv. 15). "He that hath my commandments, and keepeth them, he it 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" (v. 21). "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" (xv. 10). What appears in these texts as a repetition is a vital movement. There is the advance from obedience resting on love to progressive knowledge, and then to a divine certainty of life.

A similar progress is noticed in the four passages which describe the work of the Paraclete: "I will pray the Father, and he shall give you another Paraclete, that he may be with you for ever, even the Spirit of truth; whom the world can

not receive (xiv. 16, 17). "The Paraclete, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (v. 26). "When the Paraclete is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me" (xv. 26). "If I go not away, the Paraclete will not come unto you; but if I go, I will send him unto you. And he when he is come, will convict the world. . . . When he, the Spirit of truth, is come, he shall guide you into all truth" (xvi. 7-13). Step by step the Paraclete is presented: (1) I will ask, another Paraclete; (2) the Father will send in my name; (3) I will send; (4) if I go I will send him. The work is also defined more and more: (1) be with you forever; (2) teach all things . . . that I said unto you; (3) bear witness of me; (4) convict the world, guide into all truth. This subtle correspondence belongs to the fulness of life.

The teaching on the relation of the Church to the world moves forward no less plainly. It is shown that the world is destitute of that sympathy with the divine Spirit which is the necessary condition for a divine revelation (xiv. 17, 22). Afterwards it is foretold that the hatred of the world is natural (xv. 18); and then the hatred is followed out to its consequences (xvi. 1). On the other hand it is promised that the Spirit shall convict the world; and further, Christ declares that he himself has already conquered the world (*vs.* 16, 22).

These examples demonstrate the existence of a real coherence and development of thought in the discourses; although it is difficult to follow the same in detail. A brief outline of the general course which the addresses take, may be useful, in addition to the analysis of the Gospel, previously given, under another section. These discourses form two groups, the discourses in the chamber (xiii. 31, xiv.) and on the way (xv., xvi). The principal thoughts of the first are those of separation from Christ: in the second, of realized union with Christ, and of victory after conflict.

a. *The Discourses in the Chamber (xiii. 31, xiv.)*

1. *Separation, its necessity and issue.* (xiii. 31-38.)
 - a'. Victory, departure, the new Society (31-35).
 - b'. The discipline of separation (St. Peter) (36-38).
2. *Christ and the Father* (xiv. 1-11).
 - a'. The goal and purpose of departure (1-4).
 - b'. The way to the divine (St. Thomas) (5-7).
 - c'. The knowledge of the Father (St. Philip) (8-11).
3. *Christ and the disciples* (xiv. 12-21).
 - a'. The disciples continue Christ's work (12-14).
 - b'. He still works for them (15-17).
 - c'. He comes to them himself (18-21).
4. *The law and the progress of revelation* (22-31).
 - a'. The conditions of revelation (St. Jude) 22-24).
 - b'. The mode of revelation (25-27).
 - c'. Christ's work perfected by his return (28-31).

b. *The Discourses on the Way (xv., xvi.)*

1. *The living union* (xv. 1-10).
 - a'. The fact of union (1, 2).
 - b'. The conditions of union (3-6).
 - c'. The blessings of union (7-10).
2. *The issues of union: the disciple and Christ* (11-16).
 - a'. Christ's joy comes from sacrifice (12-13).
 - b'. The disciples' connection with Christ is by love (14, 15).
 - c'. It is stable as resting on his choice (16).
3. *The issues of union; the disciples and the world* (17-27).
 - a'. Love of Christ calls out hatred of the world (17-21).
 - b'. With this hatred the disciples must contend (22-27).
4. *The world and the Paraclete* (xvi. 1-11).
 - a'. The last issues of hatred, (1-4).
 - b'. The necessity of separation (4-7).
 - c'. The conviction of the world (8-11).
5. *The Paraclete and the disciples* (12-15).
 - a'. He completes Christ's work (12, 13),
 - b'. and glorifies Christ (14, 15).

6. *Sorrow turned to joy* (16-24).
 - a'. A new relation 61-17).
 - b'. Sorrow the condition of joy (19-22).
 - c'. Joy fulfilled (23, 24).
7. *Victory at last* (25-33).
 - a'. A summary (25-28).
 - b'. A confession of faith (29, 30).
 - c'. Warning and assurance (31-33).

The form of the discourse is changed. The Lord uninterruptedly reveals the new truths till the close, when the disciples no longer speak separately, but, as it were, with a general voice. Under the lines there runs a spiritual connection. The words befit the occasion; and might easily have been preserved by the disciple who was in closest sympathy with the Lord.

CHAPTER IV.

THE CHARACTERISTICS OF THE GOSPEL.

The characteristics of the Fourth Gospel have been either indirectly considered or else important features pointed out in the sections already treated. However, the subject is of such importance as to demand special attention, even at the risk of repetition. There are special leading points which are distinctive features of the Gospel.

I. A SPIRITUAL GOSPEL.

From the time of Clement of Alexandria (A. D. 190) this Gospel has been distinguished as a "Spiritual Gospel" (Eusebius B. VI. c. xiv. 7), because it presents glimpses of the inner life and spirit of the Son of God, while the Synoptics contain the external acts. The narrative of the latter is chiefly composed of Christ's manifold and ceaseless dealings with

men ; in the former we have rather his tranquil and unbroken union with the Father. John's Gospel continually breathes a heavenly atmosphere. In harmony with this characteristic it is natural that it should contain a much larger portion of Christ's words than may be found in the Synoptics. His discourses form the principal part, especially the latter half of the Gospel. The discourses recorded by St. John give more of the spirit of Christ than can be obtained from the Sermon on the Mount. And what is true of Christ, as the central figure, is also true of the numerous characters which give such life and definiteness to St. John's narrative. The principal feature of this consists more in what they say than in what they do. This suggests the following characteristic :

II. THE LIFELIKE GROUPS.

No genius has ever arisen who has been able to create such typical and thoroughly real and lifelike groups and individuals as those represented in the Fourth Gospel. The various individuals are made to sketch themselves with a vividness and precision which has never been equaled, and the same could only have been recorded by one who was an eyewitness and a close observer of men.

Among these groups are *the disciples* who have the constitutional faculty of misapprehending Christ (iv. 33, xi. 12) yet firmly believing on him (xvi. 30) ; his own *brethren* rejecting him seek to dictate a policy for him (vii. 3-5) ; *John's disciples*, with their care and jealousy for the honor of their master (iii. 26) ; *the Samaritans*, who refused the testimony of a woman, but proud to believe from their own experience (iv. 42) ; the fluctuating and divided opinion of the *multitude* (vii. 20, 26, 41) ; *the Jews* claiming to be Abraham's seed, yet seeking to kill the Messiah (viii. 33, 37, 40) ; *the Pharisees* haughtily demanding, "Have any of the rulers or of the Pharisees believed on him?" (viii. 48), and are sneeringly asking, "Are we blind also?" (ix. 40) ; *the chief priests* affirming that Christ's

success would be fatal to the national existence (xi. 48), and declaring to Pilate, "We have no king but Cæsar" (xix. 15).

The sketching of these groups displays a master mind; and the depicting of the conflict and fluctuations between belief and unbelief among the multitude and "the Jews" is indicative of a contemporaneous observer. When the types of individual character are considered the more varied will be the picture. Individuals exemplify both sides in the great conflict, as well as those who wavered between the two. Unfailing in their allegiance are the mother of the Lord (ii. 3-5, xix. 25-27), the beloved disciple on his former master the Baptist (i. 6-37, iii. 23-36), Andrew and Mary of Bethany; Peter believing, falling, yet rising to deeper love (xviii. 27, xxi. 17); Philip passing from eager to firmer faith (xiv. 8.); Thomas willing to die with the Lord (xi. 16), then doubting (xx. 25), but returns to implicit faith (v. 28). The sober but uninformed faith of Martha (xi. 21, 24, 27) is earnest, and the passionate affection of Mary of Magdala (xx. 1-18) is given with a master-stroke. Among conversions is the instantaneous conviction of Nathanael (i. 49), the courageous and enthusiastic belief of the woman of Samaria (iv. 19), the uninstructed man born blind (ix. 30, 31), and the timid, hesitating confessions of Nicodemus, the learned Rabbi (iii. 1, vii. 50, xix. 39). On the other hand we have the cowardly wavering of Pilate (xviii. 38, 39, xix. 1-4, 8, 12, 16), the unscrupulous resoluteness of Caiaphas (xi. 49, 50), and the dark treachery of Judas (xiii. 27, xviii. 2-5). Among the minor characters there may be given the "ruler of the feast" (ii. 9, 10), the "nobleman" (iv. 49), the man healed at Bethesda (v. 7, 11, 14, 15).

III. SYMBOLISM.

From typical characters we pass to typical or symbolical events. St. John is careful to explain that all which he saw when he wrote his Gospel was not clear to the disciples at first: "What I do thou knowest not now; but thou shalt know hereafter" (xiii. 7). To this advance in knowledge the Res-

urrection was the first great help (ii. 22, xii. 16); and the meaning of the Resurrection itself was extended when Christ raised a new Temple and established his Church.

The Gospel not only contains the three great allegories of the Sheep-fold, the Good Shepherd, and the Vine, from which Christian art has drawn its symbolism from the earliest times, but also, from end to end, it is permeated with the spirit of symbolical representation. This is apparent in the eight miracles which the apostle has selected for his instructive illustrations of his method. To St. John they are not so much miracles as "signs." They are "signs" so far as they lead men to look beneath the surface for some deeper revelation. They are also "works" (v. 20) in so far as they take their place among the ordinary phenomena of life, differing from them not because they involve any more real manifestation of divine energy, but because they are suited to arrest attention. As "signs" they make men feel the mysteries which underlie the visible order of things. As "works" they make them feel that this spiritual value is the attribute of all life.

The Evangelist has recorded in detail eight miracles wrought by Christ which are as follows :

The water turned to wine (ii. 1-11).

The nobleman's son healed (iv. 46-54).

The paralytic at Bethesda (v. 1-15).

The feeding of the five thousand (vi. 1-15).

The walking on the sea (vi. 16-21).

The restoration of the man born blind (ix. 1-12).

The raising of Lazarus (xi. 17-44).

The miraculous draught of fishes (xxi. 1-12).

The first two are introductory, and as such seem to be pointed out by St. John. They are given without any comment save the record of their effects. There are two brief notes (ii. 11, iv. 53) which give the clue to the interpretation of the "signs." They show from the beginning that Christianity is the ennobling of all life. The turning of the water into wine exhibits the Messiah's sovereign power over in-

animate matter, and the healing of the nobleman's son his power over all living bodies. From them it may be learned that Christ's presence hallows the commonest events and turns any element into the richest; also the way to win blessings is to trust the One who bestows them. The third sign, healing the paralytic, shows the Messiah as the great Restorer, repairing the physical as well as the spiritual ravages of sin (v. 14.). In the feeding of the five thousand the teaching is carried a step further. Christ appears as the support of life; thus revealing himself as sufficient to supply every craving of man. The walking on the sea exhibits Christ as the Guardian and Guide of his followers. He will bring them through the difficult passes. The giving of sight to the man born blind shows that man needs enlightenment. In order to go forward man must be able to see. In a sense he is "blind from his birth." Christ opens his spiritual vision. Before the blind man gained his sight at Siloam, Christ said, "As long as I am in the world, I am the light of the world" (ix. 5). The sign conflicted with the prejudices of the Pharisees, and they refused to read it rightly. And he then added: "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind" (ix. 39). So far as any single fact offered to the senses can confirm the truth, the raising of Lazarus shows that there is a Life sovereign over physical life, a Life victorious over death. The last sign, wrought by the risen Savior, sums up and concludes the whole series. Man, restored, fed, guided, enlightened, delivered from death, passes to the everlasting shore of peace.

In Nicodemus coming by night, in Judas going out into the night, in the dividing of Christ's garments, and the blood and water from his side, we find instances of the same love of symbolism. As to the source of this mode of teaching, there can be no doubt about the answer: it is the form in

which almost all the lessons of the Old Testament are conveyed.

IV. RELATION TO THE OLD TESTAMENT.

Though written in Greek, the Fourth Gospel is in thought and tone, and sometimes in the form of expression also, thoroughly Hebrew, and based on the Hebrew Scriptures. The Gospel sets forth in tragic contrast that the Jewish Scriptures in endless ways, by commands, types, and prophecies, pointed and led to Christ; and that precisely the people who possessed these Scriptures, and studied them most diligently, failed to recognize the Christ or refused to believe on him. In this aspect the Gospel is a long comment on the mournful text, "Ye search the Scriptures; because in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye may have life" (v. 39, 40). Therefore to show the way out of their superstitious reverence for the letter of the law and a scornful rejection of its true meaning this Gospel is given. To his fellow-countrymen the Evangelist points out that they are right in taking the Scriptures for their guide, but ruinously wrong in the use they make of them. When rightly interpreted, Abraham, Moses and the prophets, will lead them to adore that One whom they crucified. This is done in general statements, in detail, by allusions, and by direct references.

However it must be regarded as a significant fact that only three of the old saints, Abraham, Moses and Isaiah, are mentioned by the Lord or the Apostle in connection with the Messiah. These three represent the three successive periods of the training of the people. Christ claimed for himself testimonies from the patriarchal, the theocratic and the monarchical stages of the life of Israel. "Your father Abraham rejoiced to see my day: and he saw it and was glad" (viii. 56). The point of the reference lies in the first typical example of faith reaching forward to a distant fulfilment. The references to Moses show that just as Christ was the object to whom the patriarch looked in the future and in the present,

so he was the object to whom all the discipline of the law was shaped: "Had ye believed Moses, ye would have believed me: for he wrote of me" (v. 46). Jesus said to Nicodemus: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (iii. 14). The Jews said: "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then said Jesus 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. . . . I am the bread of life" (vi. 31-35). Here Christ placed in direct connection the most significant deliverance from the effects of sin, and the most striking gift of Divine Providence recorded in the Pentateuch.

Of the same character is the Apostle's dealings with the later teachings of the prophets. He deals specially with the inner life of prophecy, and represents Christ as being at once the Temple (ii. 19), and the King (xii. 13). He preserves the words in which the Lord gives the prophetic description of the Messianic times: "They shall all be taught of God" (vi. 45); and those again in which he gathers up the whole doctrine of Scripture on this head: "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water" (vii. 37, 38); and those in which he shows that the conception of the union of God and man was not foreign to the Old Testament, even when it was said of unjust judges, "Ye are Gods" (x. 34), because the Word of God, in which was a divine energy came to them.

On the other hand the Apostle has recorded how the Lord recognized the hostile unbelief of the Jews in the spirit of their fathers: "They hated me without a cause" (xv. 25), and the treachery of Judas had its counterpart in that of Ahithophel: "He that eateth my bread lifted up his heel against me" (xiii. 18).

There is a recognition of a spiritual undercurrent in common life in the references to the later books of Scripture.

It is related how the disciples were enabled to see fulfilled in the Lord the words of the suffering prophet, "The zeal of thine house shall eat me up" (ii. 17). At the close of Christ's public ministry it was pointed out how the unbelief of the Jews had been foreshadowed of old: "These things said Isaiah, because he saw his glory; and he spake of him" (xii. 41).

These passages, and others that might be cited, suggest that the writer of the Fourth Gospel penetrated the spirit of the Old Testament. He brings them into connection with Christ, and enforces an application which accords naturally with the true harmony of interpretation. Taking the Old Testament as a basis the Fourth Gospel becomes more than a poem: it is a continuous life-giving revelation.

V. THE UNFOLDING OF THE MESSIANIC IDEA.

It has been sufficiently noticed that the primary object of the Fourth Gospel was to convince men that "Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (xx. 31). To present his argument clearly and convincingly the Apostle gradually unfolds the Messianic idea. Its true conception was in direct conflict with popular expectation. The opening chapter reveals the contrasted elements of expectation as called into activity by the preaching of the Baptist (i. 19); although his words and testimonies (i. 29, 33, 36) were eminently fitted to check the popular zeal, yet so chosen as to quicken the faith of those who were prepared to receive that greater One who should follow, according to the divine promise (*vs.* 29, 36). In Jesus some immediately found the fulfilment of the old promises (*vs.* 35-42), who attached themselves to the new Teacher and acknowledged him to be the Messiah, the Son of God, and King of Israel (*v.* 49). The personal faith of these first followers was confirmed by a "sign" (ii. 11); although the evidence had not yet been given as to the manner in which the titles were to be realized. The clearing of the temple was a decisive test. The Messiah offered himself in the Father's house and

to his own people, but they misunderstood that sign which he gave them. But he "did not trust himself unto them, for that he knew all men; and . . . what was in man" (ii. 23-25). The origin of this unbelief is shown in the imperfect confession of Nicodemus (iii. 2), and in the complaint of the Baptist's disciples (iii. 26.) On the other hand the testimony of Christ and the Baptist set the real issue before men, as is shown by the comments of the Apostle.

The state of opinion in Samaria was such as permitted Jesus openly to confess that he was the Christ, inasmuch as the claim was better understood (iv. 25), in consequence of which the Samaritans sought for more knowledge, and showed that they were far from resting in any temporal or exclusive hopes (*v.* 42).

During the next visit to Jerusalem (*v.*) there was given the fundamental exposition of the nature and work of the Lord and of the manifold witnesses to him. Side by side with this is an analysis of the causes of Jewish unbelief.

There came a time when there was a decisive division among the followers of Christ, which occurred in Galilee. The "multitude," governed by its own ideas, desired to precipitate matters (*vi.* 14). In order to thwart this attempt Christ presented the most startling imagery from things outward, and foreshadowed his own violent death. His discourse drove many from him (*vi.* 60), but brought out a more complete confession from the twelve (*v.* 69).

The issue was more slowly brought out at Jerusalem, where divisions were created among the multitude (*vii.* 30-43). Some thought Jesus was the Christ from his works (*v.* 31), and from his teachings (*vs.* 26, 37, 46), and even questioned whether or not their leaders had reached the same conclusion (*v.* 26). But to them he did not satisfy the prophetic tests which they applied to the Messiah (*vs.* 27, 42, 52). In the midst of this uncertainty the rulers openly declared themselves (*vs.* 32-48); and under their influence the masses fell away when Christ set aside their peculiar claims and purposes

(viii. 33, 58). Unmoved by this disaffection Christ continued his teachings and revealed himself as the Son of man (ix. 35): Other divisions took place (ix. 16, x. 19); and at last the question is clearly put, "If thou art the Christ, tell us plainly" (x. 24). The result of the answer was a more bitter hostility (v. 39), and an increase in believers (v. 42).

The raising of Lazarus precipitated the crisis. No reason now existed why Christ should shrink from receiving the homage of the believers. Openly he accepted the title of King when he entered the Holy City to die there (xiii. 13); and the public ministry now closed with the questioning of the people as "to the Son of man" (v. 34).

The history carries with it its own verification. In one continuous progress it moves along. Scene follows scene without repetition and without anticipation. Thoughts are revealed, met, and defined from point to point, and the characters change under intelligible influences as the narrative goes forward. All this is exhibited in the narrowest limits and in a writing of transcendent simplicity.

The characteristics recorded in the Gospel of St. John form a book which stands alone in literature. It is the production of one who for threescore years and ten labored as an Apostle; and of whom, it may be said, he stands alone as a Christian teacher,—not that he teaches different doctrines from the other Apostles, but in the presentation realizing an experience of them.

CHAPTER V.

RELATION OF THE GOSPEL TO OTHER APOSTOLIC WRITINGS.

As a Christian document and the work of an Apostle the Fourth Gospel can not be taken independent of the other sacred writings; for in the nature of things it must sustain a direct relation to the rest of the New Testament, and especially to the Synoptics. It must be regarded with grave

doubts that the four Gospels are designed to supplement one another. It is more reasonable to assume that each of the Gospels completes in its own way the subject it introduces; although the whole set forth the fulness of the life of Christ. So far as the effect is concerned the Fourth Gospel might be regarded as supplemental to the Synoptics; but its fulness forbids that it was so designed. The independent original character of the work is every-where noted; and to it we owe not only some of the most weighty facts in the life of the Lord, as well as some of his most important discourses, but also the exhibition of his ministry from the very beginning, the extended account of his labors in Judea, as well as an accurate chronological sequence of events. And of still greater importance is the communication of the deepest and highest self-revelations of the Lord, and the exhibition of the whole life of Jesus in the most exalted light of an ideal apostolic intuition.

I. THE FOURTH GOSPEL AND THE SYNOPTICS.

Every one who has carefully read the four Gospels must have been impressed that there is a general difference between the Fourth and the Synoptics that reaches throughout their whole composition. There is an impression that the two convey a difference in the duration, the scene, the form, and the substance of Christ's teachings, and also in regard to the circumstances under which they were composed. The latter difference furnishes the explanation of the former. The study of the New Testament brings to the student a discussion of such things as belong to all the Gospels. In the early Church no teacher found the Fourth Gospel at variance with the other three. The consideration involves the fact that all the narratives are partial, and recognize a large area with which they do not deal. It becomes necessary to point out the fragmentary character of the documents which must here be compared.

a. *Limited range of the Fourth Gospel.*

So far as the purpose of the Fourth Gospel is concerned, it forms a complete whole; but taken as an external history it is obviously very incomplete. It is not a Biography, but decidedly a Gospel, based upon facts which have a permanent bearing upon the salvation of the world. Its fragmentary character is seen in the notice of periods of teaching of undefined length, narrating no more than the occurrence: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized (iii. 22), . . . making and baptizing more disciples than John" (iv. 1-3. See also iv. 54, vii. 1, x. 40-42, xi. 54). In the last passage (xi. 54) Jesus appears to have retired for a period, but in the others imply action and continuous labor in Judea, Galilee, and Perea, of which the Apostle has preserved no details.

There are frequent general notices of "signs" and "works" which find no special recital: "Many believed on his name, beholding his signs which he did" (ii. 23. See also iii. 2, vi. 2, vii. 3, 31, x. 32, xi. 47, xii. 37, xx. 30, xxi. 25). These passages open glimpses of a variety and energy of action on the part of the Savior. Of all that the Lord did at Jerusalem St John has only noticed the cleansing of the temple. Of the healings of the sick in Galilee, he records but one. He tells us nothing of "the disciples in Judea" (vii. 3) who might desire to see works such as Christ wrought in other places. A fair appreciation of these things will leave no doubt that the Apostle omitted far more events than he related out of those which he knew. He expressly declares: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book" (xx. 30). It is even probable that it was understood among St. John's disciples that the greatest "signs" were not recorded for fear that "the world could not contain" or believe them, as seems to be implied by the certificate at the close of the Gospel (xxi. 25).

The abrupt breaks in the narrative prove that the Apostle was guided by something entirely different from a purely historic performance. The simple phrase, "after these things" (iii. 22, v. 1, vi. 1) is used to mark an interval in time and place.

b. *Limited range of the Synoptics.*

The Synoptics not only leave room for, but point to earlier works than the Galilean ministry: "Now when he heard that John was delivered up, he withdrew into Galilee" (Matt. iv. 12); "Now after that John was delivered up, Jesus came into Galilee preaching the Gospel of God" (Mark i. 14). These words have force only on the supposition that there was an earlier ministry in Judea which is deliberately passed over (comp. Jno. ii., iii.). The Sermon on the Mount implies some previous teaching in Judea in which the character of the Scribes and Pharisees has been revealed. It is improbable that their "righteousness" would have been denounced (Matt. v. 20) unless the Lord had met and proved them in the seat of their power. More instructive is the great episode in Luke (ix. 51-xviii. 14) which shows how much material was at hand.

c. *The differences between the Synoptics and St. John.*

The differences between the Fourth Gospel and the Synoptics is marked; but not so great as exaggeration has described them to be. The differences may be conveniently grouped under two heads: the first relating to the scene and extent of Christ's ministry; and the second to the view given of his Person.

1. With regard to the *scene and extent of Christ's ministry* it has been urged that the Synoptists represent the Lord's ministry as lasting for one year only, and includes but one Passover and one visit to Jerusalem, while St. John describes the ministry as extending over three years, and includes three Passovers and several visits to Jerusalem. In taking these things into consideration it must be borne in mind, in the

first place, that the four Gospels are incomplete and fragmentary, as has already been noted. There are gaps in the Synoptic narratives, and in them is plenty of room for all that is peculiar to St. John. So also, in the spaces left by St. John, between his carefully arranged scenes, there is plenty of room for all that is peculiar in the Synoptics. Even if all be pieced together there still remain large interstices which could have been pre-occupied. It would then be reasonable to assume that there is no difficulty in that there is much of the Fourth Gospel having no parallel in the other three. Regarding the uncertainty of the date and duration of the Lord's public ministry there exists no contradiction. In the Synoptics it is nowhere recorded that the ministry lasted only for one year. The three Passovers of St. John compel the admission of over two years to the ministry of Christ. But nowhere does St. John declare or imply that he has mentioned all the Passovers within the period. That the four Gospels do not limit the ministry to a definite period is not only evident from their own testimony, but also from the impressions of the early Christian Fathers. Irenæus testifies that our Lord fulfilled the office of a Teacher until he was over forty years old, "even as the Gospel and all the elders bear witness, who consorted with John the disciple of the Lord in Asia, that John had handed this down to them" (*Hæc.* B. ii. c. xxii. 5). According to Irenæus Christ's ministry commenced when he was thirty years of age (Luke iii. 23); so that he gives it a duration of about ten years on what might be affirmed as very high authority. It may be affirmed with certainty that the ministry did not begin earlier than A. D. 28 (the earlier alternative for the fifteenth year of Tiberius; Luke iii. 1), and ended not later than A. D. 37, when Pilate was recalled by Tiberius shortly before his death. Indeed Pilate found that Tiberius was dead when he reached Rome; the recall probably having taken place in A. D. 36; and the Passover of A. D. 36 is the latest possible date for the Crucifixion. Chronology is not given with precision by any of the

Evangelists, for this was a minor consideration with them. The fact that St. John spreads his narrative over a longer period than is found in the Synoptics will cause a difficulty only to those who have mistaken the direct purpose of the Gospels.

2. The second difficulty urged is in regard to the *Person* of Christ. It is claimed that in the Synoptics Jesus is represented as a great Teacher and Reformer, with the power and authority of a prophet, who exasperates his countrymen by denouncing their immoral traditions, while the Fourth Gospel instead gives a mysterious Personage invested with Divine attributes, who infuriates the hierarchy by the extraordinary claims he puts forth. A careful reading of the Synoptics shows them to be simple, direct, and easily understood, and that they inculcate high moral principles, which are enforced and illustrated by parables and proverbs. The Fourth Gospel contains many and intricate discourses, inculcating deep and spiritual truths, which are enforced by constant reiteration, but devoid of illustrations by parables properly so called. These differences are to be discussed with a careful view to the peculiarities of St. John's own temperament, and the circumstances under which he wrote.

The main features of St. John's character have been treated in a former chapter. His temperament would affect his choice of incidents, discourses, and the mode of narrating them. Although the Holy Spirit should bring to his remembrance all that had been said to the disciples (xiv. 26), yet such guidance would work with, rather than against, the mental endowments of the person operated upon. The intensity of St. John, both in thought and language, both in devotion and sternness, is in the Gospel. The circumstances under which he wrote were very different from that governing the Synoptists. Christianity had rapidly grown from infancy to manhood. Bold speculations had been mingled with Christianity, and efforts had been made to subvert the true faith. Between the Jew and the Christian the great gulf had

been further widened, and an extreme hostility had arisen. Other troubles rapidly came to the fore; and a Gospel was needed which could meet the changed condition of society, both in its external and internal relations, and one obviously very different from those which had suited the infancy of the Church. The reverent mind will trace the hand of Providence in that the "beloved disciple," the Apostle John, was preserved to meet the crisis. The careful student of the history of the second century of the Christian Church has observed that St. John fully and completely met all the requirements.

d. *The coincidences of the Fourth Gospel with the Synoptics.*

The correspondences between the Fourth Gospel and the Synoptics are important. The similarity in most cases is too subtle for the picture in the Fourth Gospel to have been drawn from that of the Synoptic account. The common incidents with which they deal are the following:

1. *The Baptism of John* (St. John adds the mention of "the Levites," i. 19; the questions, v. 20; the place, Bethany, v. 28; the abiding of the spirit on Christ, v. 32; the after testimony to Christ, v. 26).

2. *The feeding of the five thousand* (St. John notices the time, "the Passover was near" vi. 4; the persons *Philip* and *Andrew*, vs. 5, 8; the command to collect the fragments, v. 12; the issue of the miracle and the retirement of Jesus, v. 14).

3. *The walking on the sea* (St. John mentions the distance, vi. 19; the feeling of the disciple, v. 21; the result).

4. *The anointing at Bethany* (St. John mentions the time, xii. 1, *six days before the Passover*; the persons, *Mary*, v. 3—comp. Matt. xxvi. 7, Mark xiv. 3—and *Judas*, vs. 4, 6; the full details of the action, v. 3).

5. *The Triumphal Entry* (St. John mentions the time, *on the next day*, xii. 12; the reference to Lazarus, v. 18; the judgment of the Pharisees, v. 19).

6. *The Last Supper* (St. John records the feet-washing,

xiii. 2; the question of St. John, *v.* 23; the ignorance of the Apostles, *v.* 28; the discourses in the chamber and on the way).

7. *The Betrayal* (xviii).

8. *The Trial* (xviii).

9. *The Crucifixion* (xix).

10. *The Burial* (St. John notices the action of Nicodemus, *xix.* 39; the Garden, *v.* 41).

11. *The Resurrection* (xx).

In each case of the parallels St. John adds such details which appear to mark his personal knowledge; nor in the Synoptics do they appear to have been drawn from a foreign source.

12. *Implied acquaintance.* The passages in which St. John implies an acquaintance with incidents in the Synoptics are numerous.

i. 19. The general effect of John's preaching (Matt. iii. 5).

— 32. The circumstances of the Lord's Baptism (Matt. iii. 16).

— 40. Simon Peter is well known.

— 46. Nazareth the early home of Christ (Matt. ii. 23).

ii. 12. Capernaum the later residence of Christ.

— — The family of Christ (comp. vi. 42, vii. 3, xix. 25).

— 19. The false accusation (Matt. xxvi. 61).

iii. 24. The date of John's imprisonment (Matt. iv. 12; comp. John iv. 43).

vi. 3. Retirement to "the mountain."

— 62. The Ascension.

— 67. "The twelve" (comp. *vs.* 13, 70, xx. 24).

xi. 1, 2. Mary and Martha are well known.

xviii. 33. The title "the King of the Jews."

— 40. Barabbas suddenly introduced.

xix. 25. The ministering women (Matt. xxvii. 55).

There are also several coincidences in the use of imagery between the Fourth Gospel and the Synoptics, and many sayings of which the substance is common to them.

Common Imagery.

- iii. 29. The Bride and the Bridegroom (Matt. ix. 15).
- iv. 35. The harvest (Matt. ix. 37).
- xiii. 4. Serving (Matt. x. 24, Luke xii. 37, xxii. 27).
- xv. 1. The vine (Matt. xxi. 33).
- 2. The unfruitful tree (Matt. vii. 19).

Common Sayings.

- iv. 44. Comp. Matt. xiii. 57, Mark vi. 4, Luke iv. 24.
- vi. 69. Comp. Matt. xvi. 16 and parallels.
- xii. 25. Comp. Matt. x. 39, xvi. 25, Luke xvii. 33.
- xiii. 16. Comp. Luke vi. 40, Matt. x. 24.
- 20. Comp. Matt. x. 40 (xxv. 40), Luke x. 16).
- xiv. 2. Comp. Matt. xxiv. 10.

Some of the parallels contain verbal coincidences :

- i. 23. "I am the voice of one crying in the wilderness, Make straight the way of the Lord."
- 26. "I baptize with water. . . . He that cometh after me, the latchet of whose shoe I am not worthy to unloose."
- 32. "Descending as a dove."
- 43. "Follow me" (Matt. viii. 22).
- iii. 5. "Enter into the kingdom of God."
- v. 8. "Arise, take up thy bed, and walk" (Mark ii. 9).
- vi. 20. "It is I; be not afraid."
- viii. 52. "Taste of death" (Mark ix. 1).
- xii. 5. "To be sold for three hundred pence and given to the poor" (Mark xiv. 5).
- 13. "Hosanna, blessed is he that cometh in the name of the Lord."
- xiii. 21. "One of you shall betray me."
- 38. "The cock shall not crow till thou shalt deny me thrice."
- xix. 3. "Hail, King of the Jews."
- xx. 19. "He saith unto them, Peace be with you."

13. More or less striking coincidences will be found in the following passages:

i. 18.	Matt. xi. 27.	xiii. 20.	Matt. x. 40.
— 33.	— iii. 11.	— 21.	Mark xiv. 18–21.
iii. 18.	Mark xvi. 16.	xiv. 18.	Matt. xxviii. 20.
iv. 44.	— vi. 4.	— 28.	Mark xiii. 32.
v. 22.	Matt. vii. 22.	xv. 8.	Matt. v. 16.
vi. 7, 10.	Mark vi. 37–39.	— 14.	— xii. 49.
— 35.	Matt. v. 6.	— 20.	— x. 25.
— 37.	— xi. 28.	— 21.	— x. 22.
— 39.	— xviii. 14.	xvi. 1.	— x. 17, xiii. 21.
— 46.	— xi. 27.	xvii. 2.	— xxviii. 20.
— 70.	Luke vi. 13.	xviii. 11.	— xxvi. 42, 52.
vii. 45.	Matt. vii. 28.	— 15, 18, 22.	Mark xiv. 64.
ix. 16.	— xii. 2.	— 20.	Matt. xxvi. 55.
x. 15.	— xi. 27.	— 39.	Mark xv. 6.
xi. 25.	— x. 39.	xix. 1–3, 17.	— xvi. 16, 19, 22.
xii. 8.	— xxvi. 11.	— 6.	Luke xxiii. 21.
— 13.	Mark xi. 9.	[— 19.	— xxiii. 38, an inter- polation in Luke.]
— 44.	Luke ix. 48.	xx. 14.	Mark xvi. 9.
xiii. 1.	Mark xiv. 41.	— 23.	Matt. xvi. 19.
— 3.	Matt. xi. 26.		
— 16.	— x. 24.		

The connection between St. John and St. Luke is of special interest. On account of the relation of St. Luke to St. Paul it would naturally be expected that the peculiarities of his Gospel would furnish indications of the transition to the form of the Gospel which St. John has preserved.

14. The following coincidences in thought and language may be added:

i. 19.	Luke iii. 15.	xiii. 37.	Luke xxii. 33.
vi. 42.	— iv. 22.	xiv. 30.	— iv. 13.
x. 27.	— xii. 32.	xvi. 7.	— xxiv. 49.
xiii. 1, xiv. 30.	— ix. 51, xxii. 53.	xviii. 36.	— xvii. 20.
— 4.	— xxii. 27.	— 38.	— xxiii. 4.

— 17.	— xi. 28.	xx. 3, 6.	— xxiv. 12 (the
— 22.	— xxii. 23.		reading is doubtful).
— 27.	— xxii. 3.	— 19.	— xxiv. 36.

These connections prove nothing as to the direct literary relation of the two Gospels, nor do the few significant words which are common to both; but they clearly show the currency of a form of the Apostolic Gospel with characteristic features approximating those in St. John.

II. THE FOURTH GOSPEL AND THE FIRST EPISTLE OF ST. JOHN.

The correspondences between the Fourth Gospel and the First Epistle of St. John are so marked that it would be more difficult to believe that both were written by two persons than to believe in one authorship. While the resemblances in form and thought are very striking there are sufficient characteristic differences between the two that would show something of a change in the style; but no more than would naturally occur when written at different periods. If the date of the Epistle is A. D. 68, and that of the Gospel A. D. 80 or even later, a period of a dozen or more years, especially in such a nature as that of St. John, would make changes more or less striking. The Gospel teaches both the humanity and the divine glory of Jesus, with the latter predominating, and the former is a special feature of the Epistle. The Epistle urges the doctrine that "the Christ is Jesus," and the writer presses his argument from the divine to the human, from the spiritual and the ideal to the human. On the other hand the burden of the Gospel is "Jesus is the Christ," and the argument is from the human to the divine, from the historical to the spiritual and the ideal. While this may be only different modes of expressing the same truth, yet that mode may be necessary from the documents themselves. The Epistle in its true character is a treatise, and its method must be governed not only for its object, but also for the class for whom it was intended. One belongs to the expounder, the other to the historian.

The difference in the foretelling of certain events belong to the fundamental principles governing the two, and the changed circumstances under which they were written. In the Gospel the "coming" of the Lord (xxi. 22) and "of the last day" (vi. 40, 44) and of a judgment (v. 24-29) are touched upon generally in order to preserve the force of the teachings; while in the Epistle "the manifestation of Christ" (ii. 28) and his "presence" stand out as clear facts of history. They were to know it was now "the last time" because anti-christs had come (1 Jno. ii. 18, 19). Evidently reference is here had to the predictions of the Lord as given in the Synoptics (see Matt. xxiv., etc.). The difference and the difficulty consist only in a misapprehension of the facts in the case.

There are Christian doctrines specially taught in the Epistle which are more clearly brought out. Among these may be noted that of propitiation (1 Jno. ii. 2, iv. 10); the confession of sins (i. 9), and the office of the Lord as Advocate (Paraclete) (ii. 7). It must also be noted that no use is made in the Epistle of the language of the discourses in John iii. and vi. However the "Unction" (1 Jno. ii. 20, 27), is given as an interpretation of the gift of the spirit which Christ had promised.

By comparing the closest parallels it will be found, generally speaking, that the Apostle's own words are more formal in expression than the words of Christ which he records. In the Epistle the words of the Lord have been moulded into aphorisms, thus breaking their historic connection; although its language, in the main, is direct, abstract, and unfigurative. The contrast may be illustrated by two examples:

"I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John viii. 12).—"This then is the message we have heard of him, and declare unto you, that God is light, and in him is no

darkness at all. . . . If we walk in the light as he is in the light, we have fellowship one with another" (1 John i. 5, 7).

"He that hateth me hateth my father also" (John xv. 23).—"Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also" (1 Jno. ii. 23).

The difference consists in the atmosphere of the two books. In the Gospel St. John once more lives in the veritable presence of Christ and of his immediate enemies, yet bringing out the significance of the events not fully understood at the time he wrote. In the Epistle the Apostle treats freely the truths of the Gospel in direct conflict with the characteristic perils of his own time.

III. THE RELATION OF THE FOURTH GOSPEL TO THE APOCALYPSE.

Almost every one regards the year A. D. 64, as the *terminus a quo* of the composition of the Apocalypse, inasmuch as the bloody persecution of the Christians in Rome (Rev. xiii. 7, xvii. 6, xviii. 20-24), is presupposed in the narrative. Many critics have claimed that the difference between the Fourth Gospel and the Apocalypse is so great, that if St. John wrote the one, he could not have written the other. A close examination of the text proves that these differences are more superficial than real. The latter was written in the midst of the horrors of the first persecution, when St. John was comparatively young, and all the passionate fire of his nature was thrown into this ecstatic vision. The Gospel was written much later; and both for purposes occasioned by circumstances radically different. Even Baur himself, the very front of the Tübingen school of destructive critics, finds points of contact between the two writings, though he thinks the writer of the Gospel purposely imitated the Apocalypse (*Das Christenthum*). "It can not be denied," says Baur, "that the evangelist wished to give his book the authority of the Apostle who wrote the Apocalypse, and so assumed the same intellectual position. There is not merely an outward

support in the name of the highly revered apostle, but there are not wanting many internal resemblances between the Gospel and the Apocalypse. In fact, one must admire the deep genial sympathy and the delicate skill which the writer has shown in the Apocalypse elements, which could be developed into the loftier and larger views of the evangelist. He has thus spiritualized the Book of Revelation into a Gospel." The coincidences and relation of parts between the two productions are even much greater than Baur and his school are willing to admit. We are not obliged to choose between the Apocalypse and the Gospel.

a. *Internal Proofs of St. John's Authorship of the Apocalypse.*

The Gospel and Epistles of St. John, in general, are didactic, tender, persuasive, and in them no one would conclude that he was a *Boanerges*. He was moved powerfully by the teachings of Jesus. The Apocalypse is representative of the writing of one in the full possession of his vigor; indeed, of one who was truly a *Boanerges*. Notwithstanding the so-called outward discrepancies, there are strong resemblances in the compositions, which may be summed up under the headings of Diction and Metaphors.

1. The first consideration is that of *Diction*. The use of the word "Logos" to denote a person is peculiar to St. John (John i. 1, 14). No other New Testament writer uses it. The same phraseology is employed in the Apocalypse; for in speaking of Jesus, the revelator says: "His name is called the Word of God" (xix. 13.) The favorite expression of the Gospel, *bearing witness*, for declaring of the Gospel, and *witness, record*, or *testimony*, for the truth declared, is very common in the style of John (i. 7, iii. 11, 32, 33, v. 31-36, viii. 13, 14, xviii. 37, xxi. 24, 1 Jno. v. 7-11). Turning to the Apocalypse we find that the same phraseology prevails. The Revelator "bears record of the word of God, and the testimony of Christ" (i. 2); he was banished to Patmos for the word of God and the testimony of Christ (v. 9); the souls under the

altar were slain for the word of God and the testimony which they held (vi. 9); and the saints overcame the accuser "by the word of their testimony" (xii. 11, 17. See also xix. 10, xx. 4, xxii. 18, 20). The Gospel closes with the words, "This is the disciple who testifieth of these things" (xxi. 24); and in closing the Apocalypse he said, "He who testifieth these things saith" (xxii. 20). It was very common for St. John to use *hour* for time, or season, as "Mine hour is not yet come" (ii. 4); "The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth" (iv. 23. See also v. 25, 28, vii. 30, xvi. 32). This is also a prevailing idiom in the Apocalypse (iii. 3, 10, xiv. 7). The use of the words *overcome* and *overcometh*, for successful perseverance in the Christian duties in the midst of trials and dangers, is another peculiarity of the Apocalypse. For instance: "To him that overcometh will I grant to sit with me in my throne, even as also overcame, and am set down with my Father in his throne" (iii. 21. See also ii. 11, 17, 26, iii. 5, 12, xxi. 7). This manner of speech appears strikingly in the First Epistle (ii. 13, 14, iv. 4, v. 4, 5). There is one fact in regard to the crucifixion that John only has recorded, viz., the piercing of the Savior's side with a spear (xix. 34-37), to which he applies the prediction of Zechariah: "They shall look on him whom they have pierced" (xii. 10). There is no other instance in the New Testament where this fact is mentioned save once in the Apocalypse (i. 7). While in itself this may be only an unconscious coincidence, yet when taken with similar instances it strongly bears the impress of one hand. There seems to be not only the recognition of the fact of the piercing of Jesus' side in both cases, but that they that pierced him should look on him. Passing over this phase of the argument we come to the following consideration:

2. The second argument is the characteristic resemblance in *Metaphors*. As previously noted, Jesus represents himself and his truth under the figure of Light. This was impressed upon the mind of St. John during the whole of his life. He

incorporated it into the metaphors of the Apocalypse. Of the New Jerusalem he said: "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof: and the nations of them which are saved shall walk in the light of it" (xxi. 23, 24. See also, John i. 4, 5, 7, 8, 9, iii. 19, 20, 21, viii. 12, ix. 5, xi. 9, 10, xii. 35, 36, 46, 1 Jno. i. 7, ii. 8, 9, 10, Rev. xxii. 5). The use of the phrase "Sons of God" is an important feature: "But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name" (John i. 12); "Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God" (1 Jno. iii. 1). In the Apocalypse we read, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (xxi. 7).

The prevailing character in which Christ appears in the Apocalypse is that of a Lamb (v. 6, 8, 12, 13, vi. 1, 16, vii. 9, 10, 14, 17, xii. 11, xiii. 8, 11, xiv. 1, 4, 10, etc.). This figure occurs in the Gospel: "Behold the Lamb of God which taketh away the sin of the world" (i. 29, 36. If it be objected that the same Greek word is not used in both books, it is replied that the idea is the same). There are but two instances in the other books of the New Testament in which Christ is represented by the word Lamb (Acts viii. 32, 1 Peter i, 19). Turning from this point, we find that the Revelator represents the Church as the Bride and Jesus as the Bridegroom. "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a *bride* adorned for her husband" (xxi. 2); "Come hither, I will show thee the *bride* adorned for her husband" (v. 9. See also xxii. 17). This metaphor occurs in no other place in the New Testament except in the Gospel of John. It came originally from the Baptist: "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him: he that hath the *bride* is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, be-

cause of the bridegroom's voice : this my joy therefore is fulfilled" (John iii. 28, 29). Here unquestionably, Christ was the bridegroom ; and the Baptist was the bridegroom's friend, who rejoiced to hear his voice. John is the only one of the Evangelists who recorded this, and it has a direct tendency to fortify the one authorship of the two writings.

Among the most beautiful metaphors of the Apocalypse is that of *water*, used to represent truth and its influences. The following description of the felicity of the redeemed is both beautiful and striking: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (vii. 17). Again: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (xxii. 17). This same doctrine is strikingly represented in the Gospel of St. John by "living water," of which if the thirsty drank, they should thirst no more (iv. 10-14. See also vii. 37, 38). John is the only one of the New Testament writers who has given the metaphor *water* a great significance as a representation of the truth of Jesus.

With the exception of Hebrews ix. 4, where the pot of manna that was kept in the temple is referred to, manna is mentioned in no part of the New Testament except in St. John's Gospel and the Apocalypse (see John's Gospel, vi. 31, 49, 58, Rev. ii. 17). St. John is the only New Testament writer who has preserved the metaphor *food* as a figure of the Gospel. "He gave them bread out of heaven to eat" (John vi. 32); "The bread of God is that which cometh down out of heaven" (v. 33); "I am the living bread" (v. 51). The same figure occurs in the Apocalypse: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (ii. 7). The "tree of life in the paradise of God" is but another metaphor for the heavenly bread.

Of all the New Testament writers, St. John has given the

most prominence to the metaphor of *blood* to represent the cleansing power of divine truth. In this sense there is scarcely any mention of blood by any other writer. It is the purifying power of the truth to which John refers when he says: "And there are three that bear witness in earth, the spirit, and the water, and the blood; and these things agree in one" (1 Jno. v. 8); "The blood of Jesus Christ his Son cleanseth us from all sin" (i. 7). The metaphor is continued in the Apocalypse: "Unto him that loved us, and washed us from our sins in his own blood" (i. 5); "Thou art worthy to take the book . . . and hast redeemed us to God by thy blood" (v. 9); "Have washed their robes, and made them white in the blood of the Lamb" (vii. 14). Being "born of water and the Spirit" (John iii. 5) was being cleansed by divine truth. With one exception (Matt. v. 6) St. John is the only evangelist who uses *hunger* and *thirst* as metaphors to represent the need which the human soul hath for the truth of Christ. "Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John vi. 35). To this agrees the metaphor in the Apocalypse: "They shall hunger no more, neither thirst any more" (vii. 16). There may be many other strong points omitted, but these will amply illustrate the striking peculiarities of the two. Comparisons in points of doctrine have been purposely omitted, because the books of the New Testament essentially agree with each other in this respect. However a comparison of the manner in which the doctrine of *judgment* is stated in the Apocalypse, with the manner in which it is stated in the Gospel of St. John, will confirm the opinion that the Apocalypse and the Gospel were the product of one hand.

b. *Contrasts of the Apocalypse with the Gospel.*

Side by side with the coincidences of thought and expression may be found important contrasts in their subject-matter and their modes of dealing with common topics. In

the Apocalypse the conflict between good and evil is portrayed under several distinct forms as a conflict of Christ with false Judaism, with idolatry, with the Roman empire allied with false prophecy: in the Gospel it is conceived in its essence as a continuous conflict between light and darkness. The Apocalypse gives a view of the action of God in regard to men, in a life full of sorrow, and of partial defeats, and cries for vengeance. The Gospel gives a view of the action of God with regard to Christ who establishes in the heart of the believer a Presence of completed joy. In regard to Judaism the contrast assumes a special form. In the Apocalypse, under the image of Judaism, the triumph of Christianity is described. The Church is the embodied fulfilment of Old Testament prophecy. The outlines are drawn of the universal, ideal, Israel (vii. 4), the ideal Jerusalem (iii. 12, xxi. 2, 10), and the ideal worship (xx. 6, xxii. 3), yet so that there is no longer any temple (xxi. 22). In the Gospel Christianity is proclaimed as the absolute truth. But these contrasts, however much they may be multiplied, are drawn forth by certain environments,—one previous to and the other subsequent to the overthrow of the Hebrew polity. The Apocalypse was addressed to seven churches in the most Judaizing fraction of Asia Minor, all of them within eighty miles of Ephesus. The phraseology of the book is largely borrowed from the Old Testament, and in its treatment is the most characteristically Hebraic of any of the New Testament writings. It is less developed in thought and style than the Gospel. The crisis of the Fall of Jerusalem explains the relation of the Apocalypse to the Gospel. In the Apocalypse that “coming” of Christ was expected, and painted in figures, and in the Gospel the “coming” is interpreted.

CHAPTER VI.

HISTORY OF THE FOURTH GOSPEL.

The Revised Version of the Bible of A. D. 1884, owing to some of the startling changes in the text, has aroused much attention relating to the history of the documents which have been preserved. This is a healthy state of affairs. The attention of every one should be quickened on every question relating to the Book of Books. Inquiry should be aroused, because no one can investigate without learning something, and the result will be the laying aside of unreasonable prejudices, and clear perceptions of the truths revealed will be received.

I. THE TEXT.

The materials for determining the text of the Gospel of St. John are, as in the case of the other Gospels, and of the books of the New Testament generally, ample and varied. It will be sufficient to notice the most important authorities in which the Gospel of St. John is preserved. These are in MANUSCRIPTS, the *copies* of the Scriptures in the original Greek, over fifteen hundred of which are in existence. The oldest copies of the Bible in the world are named respectively the Vatican, Sinaitic, and Alexandrian Manuscripts; and curiously enough in the possession of the three great branches of the Christian Church. The VATICAN (*Codex B*) is in the Vatican Library at Rome; the *Sinaitic* (*Codex. S*), a treasure of the Greek Church at St. Petersburg; and the ALEXANDRIAN (*Codex A*) belongs to Protestant England, and is kept in the manuscript room of the British Museum.

a. *Codex Vaticanus* (B) belongs to the 4th century. It consists of over seven hundred leaves of the finest vellum, about a foot square, bound together in book form. Although fifteen hundred years have elapsed since it was written, it is

still perfectly clear and legible. It contains the entire Gospel of St. John.

b. *Codex Sinaiticus*. (S) belongs to the 4th century. It was discovered by Tischendorf in 1859, at the monastery of St. Catherine on Mount Sinai. It is written with four columns to a page. Its characteristics are probably of Palestinian origin. It contains the entire Gospel of St. John.

c. *Codex Alexandrinus* (A) belongs to the 5th century. It was presented to Charles I. of England, by Cyril Lucar, Patriarch of Constantinople, A. D. 1628, and therefore arrived in England seventeen years too late to be used in the Authorized Version of 1611. It is written two columns on a page. It contains the whole of St. John's Gospel.

d. Besides these there are *Codex Ephræmi* (C) of the 5th century in possession of the Royal Library at Paris. As to the Gospel fragmentary.

Codex Bezae (D) of the 6th or 7th century, given in 1581, by Beza to the University Library at Cambridge. Contains all of St. John's Gospel except i. 16-iii. 26; and xviii. 13-xx. 13 has been supplied by a later hand. *Codex Regius Parisiensis* (L) belongs to the 8th or 9th century. It is kept at Tours. It contains the whole of the Fourth Gospel except xxi. 15 to the end. Among the ancient versions we have the *Old Syriac* (Curetonian) 2nd century, four fragments of the Gospel. *Vulgate Syriac* (Peschito) 3rd century. The whole Gospel. *Harclean Syriac* (a revision of the Philoxenian Syriac; 5th or 6th century) 7th century. The whole Gospel. *Old Latin* (Vetus Latina). The whole Gospel in several distinct forms. *Vulgate Latin* (mainly a revision of the *Old Latin* by Jerome, A. D. 383-5) 4th century. The whole Gospel. *Memphitic* (Coptic, in the dialect of Lower Egypt). 3rd century. The whole Gospel. *Thebaic* (Sahidic, in the dialect of Upper Egypt), fragments of which have been published.

Among the English versions the most noted are Wiclif, 1380; Tyndall, 1534; Cranmer, 1539; Geneva, 1557; Anglo-Rhemish, 1582; Authorized, 1611; Revised, 1884.

II. INTERPOLATIONS.

The remarkable narrative of the woman taken in adultery (the whole text from vii. 53 to viii. 11) is now generally conceded to be an interpolation. The external evidence may be thus briefly summed up: It is omitted by all the oldest Greek MSS. with one exception, and by a considerable number of the later MSS. which generally give a very ancient text. In many MSS. which contain it the passage is marked by asterisks or obeli. Euthymius Zygadenus (A. D. 1118), the earliest Greek commentator who writes upon it, observes that it is not found in "the accurate copies," or is obelized in them, and that therefore it is not to be counted genuine. In one MS. it is inserted at the end of the Gospel, and in ten others at other places. It is omitted by important Latin copies, by the Egyptian versions, the Old Syriac, the Gothic, the best MSS. of the Peshito, and of the Armenian versions. It was not read as a part of the Gospel by Tertullian, Origen, Theodore of Mopsuesta, Chrysostom, Cyril of Alexandria, nor is there any evidence that it was known to Cyprian or Hilary. The earliest Greek text (that in D) differs considerably from the common text. In short, it is omitted by the oldest representatives of every kind of evidence (MSS., versions, fathers); and the critical character of the text is such as to distinguish it from the rest of the book with which it is connected.

On the other hand it is found in *Codex D* and in the mass of the later uncial and cursive texts; Jerome says it was found in his time in many Greek and Latin MSS.; in the Gospel according to St. John; in most Latin copies of the Vulgate; in the Jerusalem Syriac; in the Ethiopic; used as a part of the Gospel by Augustine and Ambrose, and read in the service at Rome in the time of Gregory the Great. Here it should be observed that *Codex D* is conspicuous for additions similar in character to this narrative, though less in extent, and some of which obtained wide currency; Jerome did not speak on crit-

ical questions after a very large examination of authorities; the early Latin copies are just those which admitted interpolations most freely; the Jerusalem Syriac is a lectionary, and is not earlier than the 11th century.

The internal evidence shows that the language of the narrative is different from that of St. John both in vocabulary and structure. The tone of the narrative is alien from St. John, and akin to that used in the Synoptics. It is true there was a narrative similar to this preserved by Papias, and was also found in the "Gospel according to the Hebrews." Papias collected traditions illustrative of "the oracles of the Lord." Sometimes interpolations were first written on the margins, and afterwards incorporated into the text.

The genuineness of the xxi. chapter has been called in question. The words of John xx. 30 have been supposed to form the evident close of the Gospel; and the remainder to bear traces of spuriousness. A careful estimate of the total structure of the Gospel leads to a plan which constitutionally includes the 21st chapter. In this view we distinguish the Prologue, the Historical Gospel, and the Epilogue. The style and general character of the language of the last chapter lead to the conclusion that it was written by the author of the Gospel. There is no evidence to show that the Gospel was given out before the concluding part was added.

The concluding part of the xxi. chapter (*vs.* 24, 25) has already been referred to. The Gospel closes with the words "This is the disciple which testifieth of these things, and wrote these things" (*v.* 24). The remaining words were probably added by the Ephesian elders, to whom the preceding narrative had been given both orally and in writing.

III. THE LITERATURE OF THE GOSPEL.

The works relating to St. John and his writings are very numerous. It would be out of the question to mention all of them in this place, or even to give an outline sketch of the most important ones. For the most part, at-

tion will be called to those of easy access to the English readers.

The first commentary on St. John, of which any distinct record has been preserved, is that written by Heraclion who flourished about A. D. 125. The portions of his commentary on St. John have been brought together by Grabe in the second volume of his *Spicilegium*. The manner in which he treats the book shows that he regarded it as of divine authority in the minutest details.

The Commentary of Origen was written at the instigation of his friend Ambrosius. The work was begun and the first five books written at Alexandria, A. D. 225. Eusebius (*Ecl. Hist.* vi. 24) says: "Of his work on the entire Gospel (John's) only twenty-two volumes have come down to us." At present there remain nine books, and fragments of two others.

Of the Greek commentators of the fourth century, Theodore of Heracla and Didymus of Alexandria, very little has come down to us. The eighty-eight *Homilies* on the Gospel, by Chrysostom, have been translated in the Oxford "Library of the Fathers." Augustine's one hundred and twenty-four *Lectures* on St. John have been translated by Gibb. The *Commentary* of Cyril of Alexandria has been translated by Pusey. With Cyril the line of great patristic interpreters of St. John ends.

Coming to modern times the following foreign commentaries have been published in English: Bengel, Godet, Luthardt, Meyer, Olshausen, Tholuck, Lange. Of these probably Lange, Meyer and Godet rank the highest. Among original English commentaries the most noted are Alford, Dunwell, McClellan, Watkins, Wadsworth, the Speakers, and the Cambridge. Other books have been of very valuable assistance, such as Ellicott's "Historical Lectures on the Life of our Lord," Liddon's "Bampton Lectures," 1866, Sanday's "Authorship and Historical Character of the Fourth Gospel," and "The Gospels in the Second Century," Westcott's "Introduction to the

Study of the Gospels," and "An Introduction" to the "Speakers Commentary on St. John," Norton's "Genuineness of the Gospels," Abbott's "External Evidences of the Authorship of the Fourth Gospel," Fisher's "Essays on the Supernatural Origin of Christianity," etc.

CHAPTER VII.

THE INTERLINEAR LITERAL TRANSLATION

Whether a student has a thorough knowledge of the Greek or not, he certainly should be equipped with a good interlinear literal translation of the New Testament. It brings to view certain points of interest that no other translation has ever pretended to give. As an illustration take the word "master," which is used in the Authorized Version to translate *six* different Greek words, all bearing different shades of meaning; the word "judgment" stands for *eight* different Greek words in the original; of particles "but" represents *twelve*, "by" *eleven*, "for" *eighteen*, "in" *fifteen*, "of" *thirteen*, "on" *nine*; and so of many others.

The Greek text of the Fourth Gospel is given with an interlinear translation as literal as may be in order to be useful; and in the margin the Authorized Version, divided into paragraphs to correspond to the Greek text. In the notes are given not only the various readings of six different editors of the Greek Testament, but also these variations in English whenever the sense is affected thereby, but without attempting in every case to give all the minute shades of meaning which a Greek scholar might attach to them. Many of these variations may be thought to be of no great importance, descending even to the different spelling of the same word; but from this they rise to variations of the greatest importance. All

are of interest because they concern the word of divine revelation.

I. THE GREEK TEXT.

The Greek text here followed is that of Stephens, 1550, which is the one commonly followed; but as the edition of Elzevir, 1624, is the one often called the Received Text, although later than the Authorized Version, its readings are given in the notes, and marked E. In the main both are the same, and either of them may be called the *Textus Receptus*.

Of each of the editors referred to in the notes the following remarks may be of use:

a. GRIESBACH.—This scholar brought out his last completed edition in 1805. In critical labors he excelled by far any who preceded him. He used the materials others had gathered. He classified the MSS. into three families and then dealt with each family as a witness. These were the Alexandrine, the Western and the Byzantine. In the first he placed the ancient copies A B, C; L of the Gospels; the Egyptians and some lesser versions. The second he represented by D of the Gospels and Acts, by those that contained a Latin as well as Greek text; the Old Latin and the Vulgate, and quotations in the Latin Fathers. The Byzantine recension embraced the great mass of other MSS., the Versions and the Greek Fathers. He attached the most importance to the first two. Where two of these families agreed in a writing, that settled the text in his judgment, although the rule was not always rigidly carried out. In his larger editions Greisbach encumbered his text with different readings, making them as more or less probable. In 1805 he published a smaller edition which represented his final judgment on all points, devoid of these gradations in his text. It is from this edition the readings in the notes are taken.

b. LACHMANN.—This editor started with the theory of *ancient* evidence only, thus sweeping away many copies and much evidence, because they dated below his fixed period. He did not seek to discover the "original" text *in name* so

much as to recover the text as it was in the *fourth* century. He did not actually restrict himself to evidence of or before the fourth century, or he would have had but little in any shape. As it was he often had but four Greek copies, in some places three, and in some two, and in parts of the Revelation but one. To his scanty stock of evidence he added old Latin copies and Fathers. His smaller edition of the New Testament appeared in 1831, and the larger, in two volumes, in 1842-50. At first he was misunderstood and severely criticised, but since his work has been better understood, he has always held a place among the principal editors of the Greek Testament.

c. TISCHENDORF.—For a long series of years this critic industriously worked at the New Testament, deciphering and collating MSS. Four main recensions of his text may be distinguished, dating respectively from his editions of 1841, 1849, 1859, 1869-72. From the mass of critical material used the edition of 1849 may be regarded as historically the most important; that of 1859 is distinguished from Tischendorf's other editions by coming nearer to the received text; in the eighth edition the testimony of the Sinaitic MS. received great weight. The readings of the Vatican MS. were given with more exactness and certainty than had been possible in the earlier editions. The final edition of his labors will not be soon superseded, for it sums up a vast series of most important services to Biblical study.

d. TREGELLES.—This critic for thirty years industriously worked at his New Testament and in collecting MSS. for it. The great edition of Tregelles appeared in 1857-72, and rests exclusively on the most ancient authority, resembling Lachmann's work in conception, though using much more copious materials.

e. ALFORD.—This scholar's Greek Testament was completed in 1861, and occupies the first rank among English editions. "The text which I have adopted," says this editor, "has been constructed by following, in all ordinary cases, the

united or preponderating evidence of the most ancient authorities; in cases where the most ancient authorities do not agree nor preponderate, taking into account later evidence; and in cases where the weight of diplomatic testimony is interfered with by adventitious circumstances (such as parallelism or the like) applying those principles of criticism which appear to furnish sound criteria of a spurious or genuine reading. The object of course is, in each case, *where evidence is divided*, to mount up, if possible, to the *original reading from which all the variations sprung*: in other words, to discover some word or some arrangement which shall account for the variations, but for which none of the variations will account" (vol. i., c. vi., sec. i. 18). As there have been several editions of his work, the date is given of each volume from which the collation has been taken.

b. WORDSWORTH.—In his Preface to the New Testament (vol. i., p. xiii.), bishop Wordsworth says: "The text of the present edition is not a reprint of that received in any impression of the New Testament. The editor has endeavored to avail himself of the collations of manuscripts which have been supplied by others, and to offer to the reader the result at which he has arrived after an examination of those collations. . . . He feels it his duty to state, that he has not deviated so far from the text commonly received, as has been done in some recent editions."

From the foregoing summary it will be seen that each of the editors took up more or less a different line. Lachmann was the first to cast aside wholly the received text, and Wordsworth has taken it up again. Though the editors had each his own plan, in some places, all came to one conclusion, pointing out that the common Greek text ought to be abandoned for the one they give. In such a case the reader would be justified in taking their united verdict. The *date* at which the editors did their work should be remembered; for since the time of Lachmann the *Codex Sinaiticus* (a very important

factor) has been discovered. If Lachmann and Griesbach had possessed the same evidence as Tischendorf, Tregelles, Alford, and Wordsworth, their readings possibly would have coincided more frequently with those of later editors.

II. THE INTERLINEAR TRANSLATION.

In the plan adopted the Greek words have invariably been kept in their right order, and where the interlinear English would not make sense in the same order, the words have been numbered to show how they must read. To prevent this numbering, and transposition, being increased unnecessarily, a few words are often made into a phrase. This has been done at the commencement of each sentence, where needed, two or more words being joined with a *low* hyphen. Where a Greek word occurs which the English idiom requires should *not* be translated, the word stands alone with no English under it. In some places, on account of the double negative used in the Greek, a double translation is given, where they do not immediately follow one another.

III. MARGINAL REFERENCES.

The references to the notes are marked in the text, showing how far the variation extends. In a few instances a note occurs *within* a note. If words are to be omitted or transposed by some editors but not by others, these latter may want to alter a word in the sentence. In such cases *one tick* shows the termination of the *inner* note. This mark — stands for *omit*; and + for *add*; but in some places all the editors do *not* actually omit, some putting the word in brackets as *doubtful*. In that case it is put thus, “— ἀποῶ [L] TTr”; which means that Lachmann marks the word as *doubtful*, and Tischendorf and Tregelles *omit* it. In some cases, *all* mark a word as doubtful, and it is thus put, [ὄς] LTr. The mark [] *applied to the Greek or the editors* in the notes always refers to readings which the editors point out as doubtful. They must not be confounded with the same marks *in the English* text

and notes, which always point out that there is *no* corresponding word in the Greek. In some places where a word is added by the editors, another English word is added in the note to show the *connection* of the new word.

IV. LIST OF SIGNS AND EDITIONS USED.

E Elzevir, 1624.

G Griesbach, 1805.

L Lachmann, 1842-1850.

T Tischendorf, Eighth Edition, 1865-1872.

Tr Tregelles, 1857-1872.

A Alford, vol. i. 1868, vol. ii. 1871, vol. iii. 1865, vol. iv. 1862, 1870.

W Wordsworth, 1870.

+ signifies an *addition*.

— signifies an *omission*.

[] signifies in the interlinear translation, that there is *no Greek word* corresponding to the English.

[] signifies in the notes that an editor marks the reading as *doubtful*.

[] signifies how far the variation in the Greek text extends.

Text. Rec. refers to *both* Stephens 1550 and E.

The title of the Gospel is no part of the book itself, although found in very different forms in ancient authorities. The simplest form is given by the earliest authorities: *According to John*. The word *Gospel* which is implied in this title is supplied by the mass of MSS. Many of the later MSS. add the definite article. A few MSS. have: "Of the Gospel according to John." The printed texts of the Peshito give: "The Holy Gospel of the Preaching of John the Preacher." The English versions also give a variety of titles.

THE GOSPEL ACCORDING TO
ST. JOHN.

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.¹
THE *ACCORDING *TO *JOHN *HOLY *GLAD *TIDINGS.

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. 3 All things were made by him; and without him was not anything made that was made. 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.

ἘΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 3 Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ θεὸν. ἅπαντα ἐγένετο οὐδὲ ἓν ὃ γέγονεν. 4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

6 There was a man sent from God, whose name was John. 7 The same came for a witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light, which lighteth every man that cometh into the world. 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. 12 But as many as received him, to them gave he power

Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. 7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. 8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 9 ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα τὸν ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 12 ὅσοι δὲ ἔλαβον αὐτὸν ἔδωκεν αὐτοῖς ἐξουσίαν

α — ἔξω [L]ITR[A]. b πρὸς LITR[A]. c — καὶ ἀνεφέρτε εἰς τὸν οὐρανόν T. d — προσκυνήσαυτες αὐτόν T. e διὰ παντός LA. f [αἰνούτες καὶ] εὐλογούτες TR[A]; — καὶ εὐλογούτες T. g — Ἀμήν G[L]ITR[A]. h Κατὰ Δουκάν TR[A]; — Τὸ κατὰ Δουκάν εὐαγγέλιον EGLTW. i — ἅγιον E; Εὐαγγέλιον κατὰ Ἰωάννην (Ἰωάννην T.) GLTRAW; κατὰ Ἰωάννην T. k ἐν ὃ γέγονεν ἐν (read one [thing]). That which was in him was life) LTR. l ἐστίν IS LTR. m Ἰωάννης Tr. n ἐλαβαν Tr.

τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα
 children of God to be, to those that believe on ^{name}
 αὐτοῦ· 13 οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ
 this; who not of bloods nor of will of flesh nor
 ἐκ θελήματος ἀνδρός ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.
 of will of man but of God were born.

14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν,
 And the Word flesh became, and tabernacled among us,
 καὶ ἰθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ
 [and we discerned his glory, a glory as of an only-begotten with
 πατρός, πλήρης χάριτος καὶ ἀληθείας. 15 Ὁ Ἰωάννης⁹ μαρτυρεῖ
 a father, full of grace and truth. 15 John witnesses
 περὶ αὐτοῦ, καὶ κέκραγεν, λέγων, Οὗτος ἦν ὃν εἶπον,
 concerning him, and cried, saying, This was he of whom I said,
 Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν¹⁰ ὅτι
 He who after me comes, ἐmprecedence of me has, for
 πρῶτός μου ἦν. 16 Ἐκ¹¹ τοῦ πληρώματος αὐτοῦ ἡμεῖς
 before me he was. And of his fulness we

πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· 17 ὅτι ὁ νόμος
 all received, and grace upon grace. 17 For the law
 διὰ Μωσέως¹² ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ
 through Moses was given; the grace and the truth through Jesus
 χριστοῦ ἐγένετο. 18 θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ¹³ μονο-
 Christ came. God no one has seen a fany time; the only-
 γενῆς υἱός,¹⁴ ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξη-
 begotten Son, who is in the bosom of the Father, he de-
 γλώρησεν. 19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου,
 clared [him]. And this is the witness of John,
 ὅτε ἀπέστειλαν¹⁵ οἱ Ἰουδαῖοι ἐξ Ἱερουσαλὴμ ἱερεῖς καὶ
 when sent the Jews from Jerusalem priests and
 Λευίτας,¹⁶ ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; 20 Καὶ
 Levites, that they might ask him, Thou who art thou? And
 ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν, Ὅτι οὐκ εἰμί
 he confessed and denied not, and confessed, Not am I

ἐγὼ ὁ χριστός. 21 Καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἠλίας
 I the Christ. And they asked him, What then? Elias
 εἶ σὺ;¹⁷ Καὶ¹⁸ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σὺ; Καὶ
 art thou? And he says, I ain not. The prophet art thou? And
 ἀπεκρίθη, Οὐ. 22 Ἐἶπον¹⁹ οὖν αὐτῷ, Τίς εἶ; ἵνα ἀπό-
 he answered, No. They said therefore to him, Who art thou? that
 κρισην δώμεν τοῖς πέμψασιν ἡμᾶς τί λέγεις περὶ
 answer we may give to those who sent us: what sayest thou about
 σεαυτοῦ. 23 Ἐφῆ, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
 thyself? He said, I [am] a voice crying in the wilderness,

εὐθύνατε τὴν ὁδὸν κυρίου· καθὼς εἶπεν Ἡσαίας ὁ προ-
 Make straight the way of [the] Lord, as said Esaias the pro-
 φήτης. 24 Καὶ οἱ²⁰ ἀπέσταλμένοι ἦσαν ἐκ τῶν Φαρι-
 phet. And those who had been sent were from among the Phari-
 σαίων. 25 Καὶ ἠρώτησαν αὐτόν καὶ εἶπον²¹ αὐτῷ, Τί οὖν
 sees. And they asked him and said to him, Why then
 βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ χριστός, οὐτε²² Ἠλίας,²³ οὐτε²⁴
 baptizest thou, if thou art not the Christ, nor Elias, nor

to become the sons of God, even to them that believe 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.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and 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. 16 And of his fulness have all we received, and grace for grace. 17 For the law was given by 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 him. 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but 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. 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? 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. 24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither that prophet?

⁹ Ἰωάννης Tr. ¹⁰ ὅτι for GLTTA. ¹¹ Ἐκ Mωυσεως LITTA. ¹² — ὁ (read [the]) Tr. ¹³ θεός God Tr. ¹⁴ Ἰωάννου Tr. ¹⁵ + πρὸς αὐτόν to him LTA. ¹⁶ Λευίτας TTA. ¹⁷ ἐγὼ οὐκ εἰμί LITTA. ¹⁸ τί οὖν; Ἠλείας εἶ; T: τί οὖν; σὺ Ἠλίας εἶ; Tr: σὺ οὖν τί; Ἠλίας εἶ; A. ¹⁹ — καὶ T. ²⁰ εἶπαν LITTA. ²¹ — οὖν L. ²² — οὐτε (read [those who]) TTA. ²³ εἶπαν LITTA. ²⁴ οὐδὲ LITTA. ²⁵ Ἠλείας T.

20 John answered them, saying, I baptize with water: but there standeth one among you, 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. 28 These things were done in Bethabara beyond Jordan, where John was baptizing.

ὁ προφήτης; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ the prophet? 26 Answerd them John saying, I baptizw ἐν ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν ὃν ὑμεῖς baptize with water; but in [the] midst of you stands [one] whom ye οὐκ οἴδατε· 27 αὐτός ἐστιν ὃς ὀπίσω μου ἐρχόμενος, ὃς know not; he it is who after me comes, who ἐμπροσθέν μου γέγονεν οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα 2 precedence of me has, of whom I not am worthy that λίσω αὐτοῦ τὸν ἱμᾶντα τοῦ ὑποδήματος. 28 Ταῦτα ἐν I should loose of him the thong of the sandal. These things in Βηθαβαρᾶ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάν- Bethabara took place across the Jordan, where was John νης βαπτίζων. baptizing.

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. 30 This is he of whom I said, After me cometh a man which is preferred before me: for 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. 32 And John bare record, saying, I saw the Spirit descending 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. 34 And I saw, and bare record that this is the Son of God.

29 Τῇ ἐπαύριον βλέπει Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον On the morrow sees John Jesus coming πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ, ὁ αἴρων to him; and says, Behold the Lamb of God, who takes away τὴν ἁμαρτίαν τοῦ κόσμου. 30 οὗτός ἐστιν περὶ οὗ ἐγὼ the sin of the world. He it is concerning whom I εἶπον, Ὅπισω μου ἔρχεται ἄνθρωπος, ὃς ἐμπροσθέν μου γέγονεν, said, After me comes a man, who precedence of me has, ὅτι πρῶτός μου ἦν. 31 κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα because before me he was. And I knew not him; but that φανερωθῆ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ he might be manifested to Israel, therefore came I with ὕδατι βαπτίζων. 32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων, Ὅτι water baptizing. And bore witness John saying, Ὅτι τεθεῖμαι τὸ πνεῦμα καταβαίνον ὡσεὶ περιστερὰν ἐξ οὐ- I have beheld the Spirit descending as a dove out of hea- ρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. 33 κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ven, and it abode upon him. And I knew not him; but ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ' he who sent me to baptize with water, he to me said, Upon ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαίνον καὶ μένον ἐπ' whom thou shalt see the Spirit descending and abiding on αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. him, he it is who baptizes with [the] Spirit Holy. 34 κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς And I have seen, and have borne witness that this is the Son τοῦ θεοῦ. of God.

35 Again the next day after John stood, and two of his disciples: 36 and looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Je-

35 Τῇ ἐπαύριον πάλιν εἰστήκει Ἰωάννης, καὶ ἐκ On the morrow again was standing John, and of τῶν μαθητῶν αὐτοῦ δύο. 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπα- his disciples two. And looking at Jesus walk- τούντι, λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. 37 Καὶ ἤκουσαν τῶν two disciples, he says, Behold the Lamb of God! And heard αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ him the two disciples speaking, followed.

Ἰωάννης Tr. h — δὲ but Tr. A. i στήκει Tr. A. k — αὐτός ἐστιν G[L] Tr. A. l [ὁ] Tr. A. m — ὃς ἐμπροσθέν μου γέγονεν G[L] Tr. A. n — ἐγὼ [L] Tr. A. o + ἐγὼ I [Tr] A. p Βη- θαβαρᾶ E; Βηθανιά Bethany G[L] Tr. A. q + ὁ LTT[A]. r Ἰωάννης Tr. s — ὁ Ἰωάννης (read he sees) G[L] Tr. A. t ὑπὲρ LTTA. u — τῷ LTT[A]. v — ὡς G[L] Tr. A. w — ὁ LTTA. x + [ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου] who takes away the sin of the world L. y — καὶ T. z — οἱ δύο μαθηταὶ αὐτοῦ T.

Ἰησοῦ. 38 στραφείς ἔδῃ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς
 Jesus. Having*turned but, Jesus, and beheld them
 ἀκολουθοῦντας, λέγει αὐτοῖς, 39 Τί ζητεῖτε; Οἱ δὲ εἶπον
 following, says, to them, What seek ye? And they said
 αὐτῷ, ῥαββί, ἢ λέγεται ἑρμηνευόμενον διδάσκαλε, ποῦ
 to him, Rabbi, which is to say being interpreted Teacher, where
 μένεις; 40 Λέγει αὐτοῖς, Ἐρχεσθε καὶ εἶδετε. ἢ ἠθροῦν
 abidesst-thou? He says to them, Come, and see. They went
 καὶ ἐεῖδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν
 and saw where he abides; and with him they abode
 ἐκεῖνην ὥρα ἰδέῃ ἦν ὡς δεκάτη. 41 Ἦν Ἄνδρέας
 that, [The] hour now was about [the] tenth. Was Andrew
 ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων
 the brother of Simon Peter one of the two who heard
 παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ. 42 εὐρίσκει
 [this] from John, and followed him. Finds
 οὗτος ὁ πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει
 the first τὸν brother his own Σίμωνα, καὶ λέγει
 αὐτῷ, Εὐρήκαμεν τὸν μεσσίαν, ὃ ἐστὶν μεθερμηνευόμενον
 to him, We have found the Messias, which is being interpreted
 ῥῶν χριστός. 43 καὶ ἠγάγεον αὐτὸν πρὸς τὸν Ἰησοῦν.
 the Christ. And he led him, to Jesus.
 ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς
 And looking at him Jesus said, Thou art Simon the son
 Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος.
 of Jonas; thou shalt be called Cephas, which is interpreted Stone.
 44 Τῷ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελεῖν εἰς τὴν
 On the morrow desired Jesus to go forth into
 Γαλιλαίαν· καὶ εὐρίσκει Φίλιππον καὶ λέγει αὐτῷ, Ἀκολουθεῖ
 Galilee, and he finds Philip and says to him, Follow
 μοι. 45 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως
 me. Now was Philip from Bethsaida, of the city
 Ἀνδρέου καὶ Πέτρου. 46 εὐρίσκει Φίλιππος τὸν Ναθαναὴλ
 of Andrew and Peter. Finds Philip Nathanael
 καὶ λέγει αὐτῷ, Ὃν ἔγραψεν Μωσῆς ἐν τῇ νόμῳ καὶ
 and says to him, [Him] whom wrote of Moses in the law and
 οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν
 the prophets, we have found, Jesus the son of Joseph who
 ἀπὸ Ναζαρέτ. 47 καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ
 [is] from Nazareth. And said to him Nathanael, Out of
 Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος,
 Nazareth can any good thing be? Says to him Philip,
 Ἔρχου καὶ ἴδε. 48 εἶδεν δὲ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον
 Come and see. Saw Jesus Nathanael coming
 πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραὴλ
 to him, and says concerning him, Behold truly an Israel-
 ἴτης· ἐν ᾧ ὁ λόγος οὐκ ἐστίν. 49 λέγει αὐτῷ Ναθαναὴλ,
 ite, in whom guile is not. Says to him Nathanael,
 Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ,
 Whence me knowest thou? Answered Jesus and said to him,

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, Teacher, where dwellest 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 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. 42 And he brought him to Jesus: And when Jesus beheld him, he said, Thou art Simon the son of Jonas; thou shalt be called Cephas, which is by interpretation, A stone. 43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, did write, the son of Joseph. 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto 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 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that

c. — δὲ τ. d εἶπαν LTTA. c ῥαββεί τ. f μεθερμηνευόμενον LTA. z ὄψεσθε γὰρ shall see TTA. h ἦλθαν TTA. i + οὖν therefore [L] TTA. k εἶδαν LTTA. l — δὲ GLTTA.W. m + [δὲ] and L. n Ἰωάνου Tr. o πρῶτον LTA. p — ὁ GLTTA.W. q — καὶ [L] TTA. r — δὲ and GTTAW. s Ἰωάνου of John LTr; Ἰωάννου TA. t — ὁ Ἰησοῦς (read he desired) GLTTA.W. v + ὁ Ἰησοῦς Jesus (finds) LTTA.W. w Μανουῆς LTTA.W. x — τὸν L[Tr]. y Ναζαρέθ EGW. z — καὶ τ. a + ὁ LTA. b — ὁ LTTA.W. ca Ἰσραηλιτῆς TTr. da — ὁ GLTTA.W. *

τίθειον· και δταν μεθυσῶσιν τότε¹ τὸν ἐλάσσον·
sets on, and when they may have drunk freely then the inferior;
σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. 11 Ταύτην ἐποίησεν²
thou hast kept the good wine until now. This did

Ἰησοῦν ἀρχὴν τῶν σημείων ὃ Ἰησοῦς ἐν Κανᾷ³ τῆς Γαλιλαίας,
¹'beginning' of the signs Jesus in Cana of Galilee,

και ἐφανέρωσεν τὴν δόξαν αὐτοῦ· και ἐπίστευσαν εἰς αὐτὸν
and manifested his glory; and believed on him

οἱ μαθηταὶ αὐτοῦ.
¹his disciples.

12 Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ,⁴ αὐτὸς και ἡ
After this he went down to Capernaum, he and

μήτηρ αὐτοῦ και οἱ ἀδελφοὶ αὐτοῦ⁵ και οἱ μαθηταὶ αὐτοῦ, και
his mother and brethren his and his disciples, and

ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. 13 Καὶ ἐγγὺς ἦν τὸ πάσχα
there they abode not many days. And near was the passover

τῶν Ἰουδαίων; και ἀνέβη εἰς Ἱεροσόλυμα ὃ Ἰησοῦς. 14 και
of the Jews, and went up to Jerusalem Jesus. And

εὗθεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας και πρόβατα και
he found in the temple those who sold oxen and sheep and

περιστερὰς, και τοὺς κερματιστάς καθήμενους· 15 και ποιή-
doves, and the money-changers sitting; and having

σας φράγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ
made a scourge of cords all he drove out from the

ἱεροῦ, τά τε πρόβατα και τοὺς βόας. και τῶν κολληβιστῶν
temple, both the sheep and the oxen; and of the money-changers

ἐξέχεεν τὸ κέρμα⁶ και τὰς τραπέζας ἀνίστρεψεν. 16 και
he poured out the coin and the tables overthrew. And

τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα
to those who the doves sold he said, Take these things

ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμ-
hence; make not the house of my father a house of mer-
πορίου. 17 Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ ὅτι γε-
chandise. And remembered his disciples that writ-

γραμμένον ἐστίν, Ὁ ζῆλος τοῦ οἴκου σου κατέφαγεν⁷ με.
ten is it, The zeal of thine house has eaten up me.

18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι και εἶπον αὐτῷ, Τί
Answered therefore the Jews and said to him, What

σημεῖον δεῖκνύεις ἡμῖν ὅτι ταῦτα ποιεῖς; 19 Ἀπεκρίθη
sign shewest thou to us that these things thou doest? Answered

ἡ δὲ Ἰησοῦς και εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, και ἐν
¹Jesus and said to them, Destroy this temple, and in

τρὶσιν ἡμέραις ἐγερῶ αὐτόν. 20 εἶπον οὖν οἱ Ἰουδαῖοι,
three days I will raise up it. Said therefore the Jews,

Ἡ Τεσσαράκοντα και ἕξ ἔτεσιν ἠψόδομήθη⁸ ὁ ναὸς οὗτος, και
Forty and six years was building this temple, and

σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; 21 Ἐκεῖνός δὲ ἐλεγεν
thou in three days will raise up it? But he spoke

περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. 22 ὅτε οὖν ἠγέρ-
concerning the temple of his body. When therefore he was

θῆ ἐκ νεκρῶν ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι
raised up from among the dead remembered his disciples that

raised up from among [the] dead remembered his disciples that

have well drunk, then that which is worse: but thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth 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 disciples: and they continued there not many days. 13 And the Jews' passover was at hand, 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: 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; 16 and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath catch me up. 18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto 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? 21 But he spake of the temple of his body. 22 Wherefore he was risen from the dead, his disciples remembered that he

¹ — τότε [L]ITTA.

² — τὴν LTTA.

³ Κανᾷ ELTTT.

⁴ Καπερναοὺμ LTTAAW.

⁵ — αὐτοῦ [L]ITTA.

⁶ τὰ κέρματα the coins TTA.

⁷ — δὲ and [L]ITTA.

⁸ — ἐν [L]ITTA.

⁹ καταφάγεται will eat up OLTAAW.

¹⁰ εἶπεν LTTCA.

¹¹ ἢ — ὁ LTTAAW.

¹² Τεσσαράκοντα TTA.

¹³ οἰκοδομήθη T.

had said this unto them; and they believed the scripture, and the word which Jesus had said.

τοῦτο ἔλεγεν αὐτοῖς, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ ἔειπεν ὁ Ἰησοῦς. word which ²had ³spoken ¹Jesus.

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. 24 But Jesus did not commit himself unto them, because he knew all men, 25 and needed not that any should testify of man: for he knew what was in man.

23 Ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ πασχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. 24 αὐτὸς δὲ ὧσ' Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντα, 25 καὶ ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντα, 25 καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ. for he knew what was in man.

III. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 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. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, 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? 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. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 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. 9 Nicodemus answered

3 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. 2 οὗτος ἦλθεν πρὸς τὸν Ἰησοῦν ἡσυχίας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς ἐάν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ. 3 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐάν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. 4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων; μὴ δύναται εἰς τὴν κοιλίαν τοῦ μητρὸς αὐτοῦ δευτέρον εἰσελθεῖν καὶ γεννηθῆναι; 5 Ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐάν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. 6 τὸ βεγενημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν· καὶ τὸ βεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. 7 μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. 9 Ἀπε-

ἢ — αὐτοῖς GLTtAW. ἢ ὁμ LITtA. ° + τοῖς GLTtA. P [ἐν] LIT. 9 — ὁ LITtA. ἑ αὐτὸν LITtA. ° — τοῦ L. ἑ αὐτὸν him GLTtAW. v ῥαββί t. w δύναται ταῦτα τὰ σημεῖα LITtA. x — ὁ LITtAW. y — ὁ Tr. z — ὁ GL [TtA]W. a τῶν ὀρανῶν ὁf the heavens. T. b γεγεννημένον E. c ἀλλὰ Tr. d ἢ OF L.

κρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι; 10 Ἀπεκρίθη ἐδ' Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ σθαι; 10 Ἀπεκρίθη ἐδ' Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ δὲ δάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; 11 Ἄμην λέγω σοι, ὅτι ὁ οὐδαμὲν λαλοῦμεν, καὶ ὁ ἐωρά-καρην μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. 12 εἰ τὰ ἐπίγια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς ἂν εἴπω ἡμῖν τὰ ἐπουράνια πιστεύσετε; 13 καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. 14 καὶ καθὼς Ἰησοῦς ἔψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ἔψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου. 15 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον. 16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν αὐτοῦ τὸν μονο-γενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σώθῃ ὁ κόσμος δι' αὐτοῦ. 18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ μὲν δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. 19 αὐτὴ δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ ποιηρα αὐτῶν τὰ ἔργα. 20 πᾶς γὰρ ὁ φαῦλα πράσσει μισεὶ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. 21 ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν γαλιλαίαν. After these things came Jesus and his disciples into Galilee.

ε — ὁ GLTFAW. ἰ Μωυσῆς LITFAW. ε ἐπ' αὐτὸν L; ἐν αὐτῷ in him TTA. ἡ — μὴ ἀπόληται ἀλλ' [L]ITTA. ἰ — αὐτοῦ (read the Son) T. ἰ ἀλλά Tr. ἰ — αὐτοῦ (read the Son) T[TA]. ἡ — δὲ but [L]T[TA]. ἡ αὐτῶν ποιηρα LITTA.

and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou a master of Israel, and these things knowest not? 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. 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 that whosoever believeth in him should 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. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth not is condemned already; because he hath not believed in 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. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should 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.

22 After these things came Jesus and his disciples into Galilee.

of Judæa; and there he tarried with them, and baptized. 23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 Then there arose a question between some of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it be 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. 29 He that hath the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 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. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to 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. 35 The Father loveth the Son, and hath given unto him all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not

τὴν Ἰουδαίαν γῆν. καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτισεν τὴν γῆν τῆς Ἰουδαίας· καὶ ἐκεῖ ἐπέτριβεν μετ' αὐτῶν καὶ ἐβάπτισεν. 23 ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγύς τῆς Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. 24 οὐπω γὰρ ἦν βεβλήμενος εἰς τὴν φυλακὴν τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. 24 οὐπω γὰρ ἦν βεβλήμενος εἰς τὴν φυλακὴν τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. 25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν τοῦ Ἰωάννη, καὶ τῶν Ἰουδαίων περὶ καθαρισμοῦ. 26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, ῥαββί, ὃς ἦν μετὰ σοῦ περὶ τῆς Ἰουδαίας, καὶ ἐκεῖ διέτριβεν μετ' αὐτοῦ, καὶ ἐκεῖ ἐπέτριβεν μετ' αὐτοῦ καὶ ἐβάπτισεν, καὶ πάντες ἔρχονται πρὸς αὐτόν. 27 Ἀπεκρίθη ὁ Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἐκ τῶν οὐρανῶν, ἢ ἂν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. 28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, Ὁκ εἰμι ἐγὼ ὁ χριστός, ἀλλ' ὅτι ἀπέσταλμένος εἰμι ἔμπροσθεν ἐκείνου. 29 ὃ ἔχων τὴν νύμφην φωνῆ, νυμφίος ἐστίν· ὃ δὲ φίλος τοῦ νυμφίου, ὃ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου· αὐτὸν οὖν ἡ χαρὰ ἢ ἐμὴ πεπληρωταί. 30 ἐκείνου δεῖ αὐξάνειν, ἐμὲ δὲ ἔλαττωσθαι. 31 ὃ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. ὃ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν, καὶ ἐκ τῆς γῆς λαλεῖ· ὃ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν. 32 καὶ ὃ ἑώρακεν καὶ ἤκουσεν αὐτοῦ μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. 33 ὃ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν. 34 ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα. 35 ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 ὃ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὃ δὲ

ο Ἰωάννης Τρ. Ρ — ὁ Τ [ΤρΑ]. ρ Ἰωάνου Τρ. ρ Ἰουδαίου a Jew GLTFAW. ρ ἦλθον Τρ. ἰ Ἰωάνη Τρ. ἰ ἔπιαν ΤρΑ. ἰ ῥαββεί Τρ. ἰ Ἐγὼ οὐκ εἰμι ἰ. ἰ — ἐπάνω πάντων ἐστίν Τ. ἰ — καὶ [L] ΤρΑ. α — τοῦ Τ. β — ὁ θεὸς (read he gives) [L] Τ. JA. c — δὲ and Τ.

ἀπειθῶν τῷ νόῳ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ
 is not subject to the Son shall not see life, but the wrath of God
 μένει ἐπ' αὐτόν
 abides on him.

see life; but the wrath
 of God abideth on him,

4 Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι,
 When therefore knew the Lord that heard the Phari-ees,

ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάν-
 that Jesus more disciples makes and baptizes than John

νης ὡς καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβαπτίζεν, ἀλλ' οἱ
 (although indeed Jesus himself was not baptizing but,

μαθηταὶ αὐτοῦ· 3 ἀφῆκεν τὴν Ἰουδαίαν, καὶ ἀπῆλθεν πάλιν
 his disciples), he left Judaea, and went away again

εἰς τὴν Γαλιλαίαν. 4 Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς
 into Galilee. And it was necessary for him to pass through

Σαμαρείας· 5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγο-
 Samaria. He cometh therefore to a city of Samaria call-

μένην Συχαρ. πλησίον τοῦ χωρίου ἃ ἔδωκεν Ἰακώβ
 ed Sychar, near the land which gave Jacob

Ἰωσήφ τῷ υἱῷ αὐτοῦ. 6 Ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ.
 to Joseph his son. Now was there fountain Jacob's;

ὁ οὖν Ἰησοῦς κεκοπιακὸς ἐκ τῆς ὁδοπορίας ἐκαθίζετο αὐτῷ
 Jesus therefore, being wearied from the journey, sat thus

ἐπὶ τῇ πηγῇ. ὥρα ἦν ἕξαι ἕκτη. 7 Ἐρχεται γυνή
 at the fountain. [The] hour, was about [the] sixth. Comes a woman

ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς,
 out of Samaria to draw water. Says to her Jesus,

Δός μοι πιεῖν· 8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς
 Give me to drink; for his disciples had gone away into

τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν. 9 λέγει ὁ υἱὸς αὐτῷ
 the city, that provisions they might buy. Says therefore to him

ἡ γυνὴ ἢ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ
 the woman ὢ Samaritan, How thou a Jew being from me

πιεῖν αἰτεῖς, οὐσὺς γυναικὸς Σαμαρεῖτιδος; Ροῦ γὰρ
 to drink dost ask, being a woman Samaritan? For no

συχρῶνται Ἰουδαῖοι Σαμαρεῖταις. 10 Ἀπεκρίθη Ἰησοῦς
 have intercourse Jews with Samaritans. Answered Jesus

καὶ εἶπεν αὐτῇ, Εἰ ἤδειξες τὴν δωρεάν τοῦ θεοῦ, καὶ τίς
 and said to her, If thou hadst known the gift of God, and who

ἐστιν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἀνῆτησας
 it is that says to thee, Give me to drink, thou wouldst have asked

αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. 11 λέγει αὐτῷ ἡ
 him, and he would have given to thee water living. Says to him the

γυνή, Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶν
 woman, Sir, nothing to draw with thou hast, and the well is

βαθύ· πότεν ὁ υἱὸς ἔχεις τὸ ὕδωρ τὸ ζῶν; 12 μὴ σὺ μείζων εἶ
 deep; whence then hast thou the water living? Art thou greater

τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς
 than our father Jacob, who gave us the well, and himself

ἔξ αὐτοῦ ἐπιεν, καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρῆμματά αὐτοῦ;
 of it drank, and his sons and his cattle?

13 Ἀπεκρίθη τῷ Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ
 Answered Jesus and said to her, Everyone that drinks of

IV. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (though Jesus himself baptized not, but his disciples,) 3 he left Judaea, and departed again into Galilee. 4 And he must needs 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. 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. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat.) 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the 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. 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? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water

d Ἰησοῦς JESUS T. e Ἰωάνης Tr. f Σαμαρίας T. g Συχαρ E. h οὐ GL. i ὧς
 LITTAU. k πείν TT. l — οὐν T. m Σαμαρεῖτις T. n πίν L; πείν TTa. o γυναικὸς
 Σαμαρεῖτιδος (Σαμαρεῖτιδος T) οὐσὺς LITTAU. p — οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις T.
 q [ἡ γυνή] A. r — ὁ GLITTAU.

shall 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. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 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. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in 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. 26 Jesus saith unto her, I that speak unto thee am he. 27 And upon this

τοῦ ὕδατος τούτου διψήσει πάλιν 14 ὅς δ' ἂν πίνῃ ἐκ τοῦ
this water writ thirst again; but whosoever may drink of the
ὑδατος οὗ ἐγὼ δώσω αὐτῷ ὅτι οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα
water which I will give him in no wise shall thirst for ever,
ἀλλὰ τὸ ὕδωρ ὃ ἔδωσα αὐτῷ γενήσεται ἐν αὐτῷ πηγή
but the water which I will give to him shall become in him a fountain
ὑδατος ἀλλομένου εἰς ζωὴν αἰωνίου. 15 Λέγει πρὸς αὐτὸν
of water springing up into life eternal. 15 Says to him
ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ
the woman, Sir, give me this water, that I may not thirst
μηδὲ ἔρχομαι ἔνθαδε ἀντλεῖν. 16 Λέγει αὐτῇ ὁ Ἰησοῦς,
nor come here to draw. 16 Says to her Jesus,
Ἱπάγε, φώνησον τὸν ἄνδρα σου καὶ ἔλθε ἔνθαδε. 17 Ἀπε-
Go, call thy husband and come here. 17 An-
κρίθη ἡ γυνή καὶ εἶπεν, Ὁὐκ ἔχω ἄνδρα. 18 Λέγει αὐτῇ ὁ
swered the woman and said, I have not a husband. 18 Says to her
Ἰησοῦς, Καλῶς εἶπας, Ὅτι ἄνδρα οὐκ ἔχω 18 πέντε
Jesus, Well didst thou say, A husband I have not; 18 πέντε
γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου
for husbands thou hast had, and now he whom thou hast is not thy
ἄνδρ· τοῦτο ἀληθὲς εἶρηκας. 19 Λέγει αὐτῇ ἡ γυνή,
husband; this truly thou hast spoken. 19 Says to her the woman,
Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. 20 οἱ πατέρες ἡμῶν ἐν
Sir, I perceive that a prophet art thou. Our fathers in
τοῦτῳ τῷ ὄρει προσεκύνησαν καὶ ἡμεῖς λέγετε ὅτι ἐν Ἱε-
this mountain worshipped, and ye say that in Je-
ροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. 21 Λέγει
rusalem is the place where it is necessary to worship. 21 Says
αὐτῇ ὁ Ἰησοῦς, Ἡγύναι, πιστευσόν μοι, ὅτι ἔρχεται ὥρα ὅτε
to her Jesus, Woman, believe me, that is coming an hour when
οὔτε ἐν τῷ ὄρει τοῦτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε
neither in this mountain, nor in Jerusalem shall ye worship
τῷ πατρὶ. 22 ἡμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε ἡμεῖς προσ-
the Father. Ye worship what ye know not: we wor-
κυνοῦμεν ὃ οἴδαμεν ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.
what we know; for salvation of the Jews is.
23 Ἰάλλ' ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσ-
But is coming an hour and now is, when the true wor-
κυνῆται προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ·
shippers will worship the Father in spirit and truth;
καὶ γὰρ ὁ πατὴρ τοιοῦτος ζητεῖ τοὺς προσκυνούντας αὐτόν.
for also the Father seeketh those who worship him.
24 Πνεῦμα ὁ θεός· καὶ τοὺς προσκυνούντας αὐτόν ἐν
A spirit God [is], and they that worship him, in
πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. 25 Λέγει αὐτῇ ἡ
spirit and truth must worship. 25 Says to her the
γυνή, Οἶδ' ὅτι μεσσίας ἔρχεται, ὃ λέγόμενος χριστός· ὅταν
woman, I know that Messiah is coming, who is called Christ; when
ἔλθῃ ἐκεῖνος ἀναγγελεῖ ἡμῖν πάντα. 26 Λέγει αὐτῇ ὁ Ἰη-
comes he he will tell us all things. 26 Says to her Jesus,
σοῦς, Ἐγὼ εἰμι, ὃ λαλῶ σοι. 27 Καὶ ἐπὶ τοῦτο
sus, I am [I]ho, who am speaking to thee. And upon this

ἵνα μὴ διψήσῃ... ὃ δώσω αὐτῷ] L διψήσῃ I TTA. x + ἐγὼ I T. ἔρχομαι Tr; εἰρῆκας I A. — ὃ LI [Tr] A. — Ἰησοῦς (read he says) [L] [Tr] A. σου τὸν ἄνδρα A. e + αὐτῷ (to him) [L] A. ἄνδρα οὐκ ἔχω T. e εἶπες T. τῷ ὄρει τοῦτῳ GLT Tr A V. ε προσκυνεῖν δεῖ I T Tr A W. Ἡγύναι, πιστεῦέ μοι L; Πιστεῦέ μοι; γύναι T Tr A. ἰάλλ' ἀλλὰ I T Tr A W. k — αὐτοῦ T. ἡ προσκυνεῖν δεῖ T. ἅπαντα T Tr A.

ἤλθον¹ οἱ μαθηταὶ αὐτοῦ, καὶ ἰθαύμασαν² ὅτι μετὰ γυναικὸς
 came his disciples, and wondered that with a woman.
 ἔλαλει³ οὐδὲς μέντοι εἶπεν, Τί ζητεῖς; ἢ Τί λα-
 he was speaking; no one however said, What seekest thou? or Why speakest
 λῆς μετ' αὐτῆς;
 thou with her?

28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἢ γυνὴ καὶ ἀπῆλθεν εἰς
 Left then her waterpot the woman and went away into
 τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, 29 Δεῦτε, ἴδετε ἀνθρώ-
 the city, and says to the men, Come, see a man
 πον ὃς εἶπέν μοι πάντα ῥῶσα ἔποιησα ἡμίτη οὗτός ἐστιν
 who told me all things whatsoever I did: perchance this is
 ὁ χριστός; 30 Ἐξῆλθον οὖν⁴ ἐκ τῆς πόλεως, καὶ ἦρ-
 the Christ! They went forth therefore out of the city, and came
 χοντο⁵ πρὸς αὐτόν
 unto him.

31 Ἐν δὲ τῷ μεταξύ ἠρώτων αὐτὸν οἱ μαθηταί, λέ-
 But in the meantime were asking him the disciples, say-
 γοντες, Ῥαββί, φάγε. 32 Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρωσίν
 ing, Rabbi, eat. 32 But he said to them, I eat
 ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἴδατε. 33 Ἐλεγον οὖν⁶ οἱ μαθη-
 have, to eat which ye know not. 33 Said therefore the disci-
 ται πρὸς ἀλλήλους, Μὴ τις ἤνεγκεν αὐτῷ φαγεῖν;
 ples to one another, Anyone did bring him [anything] to eat?
 34 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρωμά ἐστιν ἵνα ποιῶ τὸ
 Says to them ὁ Ἰησοῦς, My meat is that I should do the
 θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.
 will of him who sent me, and should finish his work.

35 οὐχ ὑμεῖς λέγετε, ὅτι ἐτι τετραμήνον⁷ ἐστιν καὶ ὁ θερισμὸς
 Now ye say, that yet four months it is and the harvest
 ἔρχεται; ἰδοὺ, λέγω ὑμῖν, Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ
 comes? Behold, I say to you, Lift up your eyes and
 θεασάσθε τὰς χώρας, ὅτι λευκαὶ εἰσιν πρὸς θερισμὸν ἤδη.
 see the fields, for white they are to harvest already.

36 καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν
 And he that reaps a reward receives, and gathers fruit
 εἰς ζωὴν αἰώνιον ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ
 unto life eternal, that, both he that sows together may rejoice
 καὶ ὁ θερίζων. 37 ἐν γὰρ τούτῳ ὁ λόγος ἐστίν ὅ ἄλη-
 and he that reaps. For in this the saying is true,
 θινός, ὅτι ἄλλος ἐστίν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.
 That one it is who sows, and another who reaps.

38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε⁸
 sent you to reap on which not ye have laboured;
 ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύ-
 others have laboured, and ye into their labour have en-
 θησατε.
 tered.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτόν
 But out of that city many believed on him
 γῶν Ἑσσημαριτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρ-
 of the Samaritans, because of the word of the woman tes-

his disciples, and mar-
 velled that he talked
 with the woman; yet
 no man said, What
 seekest thou? or, Why
 talkest thou with her?

28 The woman then
 left her waterpot, and
 went her way 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?
 30 Then they went out
 of the city, and came
 unto him.

31 In the mean while
 his disciples prayed
 him, saying, Master,
 eat. 32 But he said
 unto them, I have meat
 to eat that ye know
 not of. 33 Therefore
 said the disciples one
 to another, Hath any
 man brought him ought
 to eat? 34 Jesus saith
 unto them, My meat is
 to do the will of him
 that sent me, and to
 finish his work. 35 Say
 not ye, There are yet
 four months, and then
 cometh harvest? be-
 hold, I say unto you,
 Lift up your eyes, and
 look on the fields; for
 they are white already
 to harvest. 36 And he
 that reaps receiveth
 wages, and gathereth
 fruit unto life eternal:
 both he that soweth
 and he that reapeth
 may rejoice to-
 gether. 37 And herein
 is that saying true, One
 soweth, and another
 reapeth. 38 I sent you
 to reap that whereon
 ye bestowed no labour:
 other men laboured,
 and ye are entered into
 their labours.

39 And many of the
 Samaritans of that
 city believed on him
 for the saying of the
 woman, which testi-

¹ ἤλθον TTR. ² ἰθαύμασαν were wondering GLTTRAW. ³ Ῥαββί which T. ⁴ οὖν + [καὶ] and L.
⁵ οὖν GLTTRAW. ⁶ δὲ but [L]TTR. ⁷ Ῥαββεί T. ⁸ οὖν W. ⁹ ποιῶσω LTR.
¹⁰ τετραμήνος GLTTRAW. ¹¹ ἤδη (read already he that reaps) T. ¹² καὶ G[L]TTR.
¹³ καὶ L[α]. ¹⁴ οὖν TTR[A]. ¹⁵ ἀπέστειλα have sent T. ¹⁶ Ἑσσημαριτῶν T.

sted, He told me all that ever I 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. 41 And many more believed because of his own word: 42 and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 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.

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. 47 When he heard that Jesus was come out of Judaea 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. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere 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. 51 And as he was now going down, his servants met him, and

τυρούσης, "Οτι εἶπέν μοι πάντα ἃ ἔσασα" ἐποίησα. 40 Ὡς τιθίσγων, He told me all things whatsoever I did. When therefore came to him the Samaritans, they asked him to abide with them, and he abode there two days. And πολλοὶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ. 42 τῆ τε many more believed because of his word; and to the γυναίκι ἔλεγον, ἡ Ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστοῦμεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ χριστός."

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν ἰς τὴν Γαλιλαίαν. 44 αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμῆν οὐκ ἔχει. 45 Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἔποίησεν ἐν Ἱερουσαλὴμ ἰσὺς ἐν τῇ ἐορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἐορτήν.

46 Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανά τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικός, οὗ ὁ υἱὸς ἠσθένει ἐν Καπερναοῦμ. 47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθεν πρὸς αὐτόν, καὶ ἠρώτα αὐτόν ἵνα καταβῆ καὶ ἰασθῆται αὐτοῦ τὸν υἱόν· ἡμελλεν γὰρ ἀποθνήσκειν. 48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐάν μὴ σημεῖα καὶ τέρατα ἴδῃτε οὐ μὴ πιστεύσητε. 49 λέγει πρὸς αὐτόν ὁ βασιλικός, Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. 50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου ζῆ. καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο. 51 ἦδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ

ἃ — which TTFA. ε Σαμαριταια Τ. ἡ [ὅτι] L. i — ὁ χριστός LTTFA. k — καὶ ἀπῆλθεν [L]TTFA. l — ὁ GLTTFAW. m ὡς T. n ὅσα whatsoever LTTFA. o — ὁ Ἰησοῦς (read he came GLTTFAW. p + ὁ Ἰησοῦς Jesus W. q ἦν δέ T. r Καπερναοῦμ LTTFAW. s — αὐτόν [L]TTFA. t — καὶ [L]TTFA. u ὄν LTTFA. v + ὁ LTTFAW. w — αὐτοῦ (read the bondmen) T.

τοῦ¹ ἀπήνησαν² αὐτῷ, καὶ ἀπήγγειλαν³ λέγοντες⁴. Ὅτι
 not him, and reported, saying,
 ὁ παῖς⁵ σου ζῆ. 52 Ἐπόθετο οὖν ἐπαρ' αὐτῶν τὴν ὥραν⁶
 Thy child lives. He inquired therefore from them the hour
 ἐν ᾗ κομψότερον ἔσχευ. καὶ εἶπον⁷ αὐτῷ, Ὅτι ἔχθες⁸
 in which better he got. And they said to him, Yesterday
 ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. 53 Ἔγνων⁹
 [at the] hour seventh left him the fever. 53 Knew
 οὖν ὁ πατήρ ὅτι ἐγὼ ἔκεινῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν¹⁰
 therefore the father that [it was] at that hour in which said
 αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἔστι σου ζῆ. Καὶ ἐπίστευεν αὐτὸς¹¹
 to him Jesus, Thy son lives. And he believed himself
 καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 τοῦτο ἄλλο δὲ δεύτερον σημεῖον¹²
 and his house whole. This again a second sign
 ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γα-
 Jesus, having come out of Judea into Ga-
 λιλαιαν.
 Illec.

5 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ¹³
 After these things was a feast of the Jews, and went up
 Ἰησοῦς εἰς Ἱερουσόλυμα. 2 ἔστιν δὲ ἐν τοῖς Ἱερουσαλήμιν¹⁴
 Jesus to Jerusalem. And there is in Jerusalem
 ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἣν ἐπιλεγόμεν¹⁵ Ἐβραϊστί
 at the sheepgate a pool, which [is] called in Hebrew
 Βηθθesda, πέντε στοᾶς ἔχουσα. 3 ἐν ταύταις κατέκειτο
 Bethesda, five porches having. In these were lying
 πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν,
 a multitude great of those who were sick, blind, lame,
 ξηρῶν, ὁκδεχομένων τὴν τοῦ ὕδατος κίνησιν. 4 ἄγγελος
 withered, awaiting the of the water moving. An angel
 γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρα, καὶ ἐτά-
 for from time to time descended in the pool, and agi-
 ρασσεν τὸ ὕδωρ. ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν
 tated the water. He who therefore first entered after the agitation
 τοῦ ὕδατος, ὕγιος γίνετο, ἠὲ δὴ ποτε κατείχετο νοσήματι.¹⁶
 of the water, well became, whatever he was held by disease.
 5 Ἦν δὲ τις ἀνθρώπος ἐκεῖ τριακοταοκτὼ ἔτη ἔχων ἐν
 But was a certain man there thirty eight years being in
 τῇ ἀσθενείᾳ. 6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ
 infirmity. Him seeing Jesus lying, and
 γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις
 knowing that along already time he has been, says to him, Desirest thou
 ὕγιος γενέσθαι; 7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἀν-
 well to become? Answered him the infirm man, Sir,
 θρωπὸν οὐκ ἔχω, ἵνα ὅταν ταραχῇ τὸ ὕδωρ βάλω.¹⁷
 man I have not, when has been agitated the water he may put
 με εἰς τὴν κολυμβήθραν. ἐν ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρό-
 me into the pool; but while I am coming I another before
 ἐμοῦ καταβαίνει. 8 λέγει αὐτῷ ὁ Ἰησοῦς, Ἔγειραι, ἄρον
 me descends. Says to him Jesus, Arise, take up

told him, saying, Thy son liveth. 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. 53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

V. After this there was a feast of the Jews: and Jesus went up to Jerusalem. 2 Now there is in Jerusalem by the sheep market a pool, which is called in the Hebrew tongue 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: 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. 5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 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 stepeth down before me. 8 Jesus saith unto him, Rise, take up thy bed,

1 ὑπήνησαν LITTA. 2 καὶ ἠγγειλαν T; [καὶ ἀπήγγειλαν] TR. 3 ἔστιν δὲ ἐν τοῖς Ἱερουσαλήμιν LITTA. 4 τὴν ὥραν παρ' αὐτῶν LITTA. 5 ὁ παῖς σου ζῆ LITTA. 6 ἐπὶ τῇ προβατικῇ κολυμβήθρα LITTA. 7 ἐν τῇ TR. 8 ὅτι LITTA. 9 ἔγνων TR. 10 εἶπεν οὖν there. 11 καὶ ἡ οἰκία σου ζῆ LITTA. 12 ἄλλο δὲ δεύτερον σημεῖον LITTA. 13 ἀνέβη TR. 14 Ἱερουσαλήμιν LITTA. 15 ἐπιλεγόμεν LITTA. 16 κατείχετο νοσήματι LITTA. 17 βάλω LITTA. 18 ἄρον LITTA. 19 ἔγειραι LITTA. 20 ἄρον LITTA. 21 ἄρον LITTA. 22 ἄρον LITTA. 23 ἄρον LITTA. 24 ἄρον LITTA. 25 ἄρον LITTA. 26 ἄρον LITTA. 27 ἄρον LITTA. 28 ἄρον LITTA. 29 ἄρον LITTA. 30 ἄρον LITTA. 31 ἄρον LITTA. 32 ἄρον LITTA. 33 ἄρον LITTA. 34 ἄρον LITTA. 35 ἄρον LITTA. 36 ἄρον LITTA. 37 ἄρον LITTA. 38 ἄρον LITTA. 39 ἄρον LITTA. 40 ἄρον LITTA. 41 ἄρον LITTA. 42 ἄρον LITTA. 43 ἄρον LITTA. 44 ἄρον LITTA. 45 ἄρον LITTA. 46 ἄρον LITTA. 47 ἄρον LITTA. 48 ἄρον LITTA. 49 ἄρον LITTA. 50 ἄρον LITTA. 51 ἄρον LITTA. 52 ἄρον LITTA. 53 ἄρον LITTA. 54 ἄρον LITTA. 55 ἄρον LITTA. 56 ἄρον LITTA. 57 ἄρον LITTA. 58 ἄρον LITTA. 59 ἄρον LITTA. 60 ἄρον LITTA. 61 ἄρον LITTA. 62 ἄρον LITTA. 63 ἄρον LITTA. 64 ἄρον LITTA. 65 ἄρον LITTA. 66 ἄρον LITTA. 67 ἄρον LITTA. 68 ἄρον LITTA. 69 ἄρον LITTA. 70 ἄρον LITTA. 71 ἄρον LITTA. 72 ἄρον LITTA. 73 ἄρον LITTA. 74 ἄρον LITTA. 75 ἄρον LITTA. 76 ἄρον LITTA. 77 ἄρον LITTA. 78 ἄρον LITTA. 79 ἄρον LITTA. 80 ἄρον LITTA. 81 ἄρον LITTA. 82 ἄρον LITTA. 83 ἄρον LITTA. 84 ἄρον LITTA. 85 ἄρον LITTA. 86 ἄρον LITTA. 87 ἄρον LITTA. 88 ἄρον LITTA. 89 ἄρον LITTA. 90 ἄρον LITTA. 91 ἄρον LITTA. 92 ἄρον LITTA. 93 ἄρον LITTA. 94 ἄρον LITTA. 95 ἄρον LITTA. 96 ἄρον LITTA. 97 ἄρον LITTA. 98 ἄρον LITTA. 99 ἄρον LITTA. 100 ἄρον LITTA.

a — λέγοντες T. b εἶπον οὖν there. c ἡ + δε nov (this). d Βηθθαθά Beth-zatha T. e + ἡ the (feast) T. f — ὁ LITTA. g — ὅτι LITTA. h — λέγοντες T. i — λέγοντες T. j — λέγοντες T. k — λέγοντες T. l — λέγοντες T. m — λέγοντες T. n — λέγοντες T. o — λέγοντες T. p + [κuriou] of [the] Lord L. q αἰσθητοῦ L. r τριακοτα καὶ (— καὶ [LIT]) ὀκτώ GLITTA. s + αὐτοῦ his (infirmity) [LITTA]. t βάλω GLITTA. v ἔγειραι LITTA. w + [καὶ] and L.

and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. 10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. 11 He answered them, He that made me whole, the same said unto 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? 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that 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. 15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, 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. 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. 20 For the Father loveth the Son, and

τὸν κράβατον σου, καὶ περιπάτει. 9 Καὶ γὰρ ἐθέως ἔγενετο
thy bed, and walk And immediately became
ὁ ἄνθρωπος, καὶ ἤρεν τὸν κράβατον αὐτοῦ, καὶ
well the man, and took up his bed, and
περιπάτει ἤν. δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. 10 Ἐλεγον
walked; and it was sabbath on that day. Said
οὖν οἱ Ἰουδαῖοι τῷ θεραπευμένῳ, Σάββατον ἐστὶν
therefore the Jews to him who had been healed, Sabbath it is,
οὐκ ἔξεστιν σοι ἄραι τὸν κράβατον. 11 Ἀπεκρίθη
it is not lawful for thee to take up the bed. He answered
αὐτοῖς ὁ ποιήσας με ὑγιῆ, ἐκείνός μοι εἶπεν, Ἄρον τὸν
them, He who made me well, he to me said, Take up
κράβατον σου καὶ περιπάτει. 12 Ἠρώτησαν οὖν αὐτόν,
thy bed and walk. They asked therefore him,
Τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράβατόν;
Who is the man who said to thee, Take up
σου καὶ περιπάτει; 13 Ὁ δὲ ἰσθίς οὐκ ᾔδει τις ἴσταν
thy and walk? But he who had been healed knew not who it is,
ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ. 14 Μετὰ
for Jesus had moved away, a crowd being in the place. After
ταῦτα εὕρισκε αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ,
these things finds him Jesus in the temple, and said to him,
Ἴδε ὄγιος γέγονας ἡμέτεροι οὐκ ᾔδει τις ἴσταν
Behold, well thou hast become: we no more sin, that not worse
τί σοι γίνηται. 15 Ἀπήλθεν ὁ ἄνθρωπος καὶ ἀνήγγει
something to thee happens. Went away the man, and told
λεῖν τῆς Ἰουδαίους ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτόν
the Jews that Jesus it is who made him
ὄγιον. 16 Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι,
well. And because of this persecuted Jesus the Jews,
καὶ ἐζήτουν αὐτόν ἀποκτείνειν, ὅτι ταῦτα ἐποίησεν ἐν σαβ-
and sought him to kill, because these things he did on a sab-
βάτῳ. 17 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου
bath. But Jesus answered them, My Father
ἔως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. 18 Διὰ τοῦτο οὖν
until now works, and I work. Because of this therefore
μᾶλλον ἐζήτουν αὐτόν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον
the more sought him the Jews to kill, because not only
ἔλυνεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγον τὸν
did he break the sabbath, but also Father his own called
θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. 19 ἀπεκρίνατο οὖν ὁ
God, equal himself making to God. Answered therefore
Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται
Jesus and said to them, Verily verily I say to you, is able
ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ὅτι οὐ μὴ τι βλέπῃ
the Son to do from himself nothing, unless anything he may see
τὸν πατέρα ποιῶντα ἄ γὰρ ἅν ἐκεῖνος ποιῇ, ταῦτα καὶ
the Father doing: for whatever he does, these things also
ὁ υἱὸς ὁμοίως ποιεῖ. 20 Ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν, καὶ
the Son in like manner does. For the Father loves the Son, and

κράβατον LITRAV. γ — εὐθέως T.

* + καὶ and [L]ITRA.

δ + σου (read thy

bed) L. b + ὅς δὲ who however LITRA.

ε — οὖν [L]ITRA.

δ — τὸν κράβατον

σου [L]ITRA. ε κράβατον [L]ITRA

ἰσθίτων was impotent LITRA.

ε σοι τι GLITRAV.

b + [καὶ] and L.

εἰπὲν T.

κ οἱ Ἰουδαῖοι τὸν Ἰησοῦν LITRA.

1 — καὶ ἐζήτουν αὐτόν

ἀποκτείνειν οἱ [L]ITRA.

ε — Ἰησοῦς (read he answered) T.

α — οὖν T.

ε ἔλεγον T.

ρ ἄν T.

q [ἀν] T.

τ ποιεῖ ὁμοίως T.

πάντα δεικνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε." 21 Ὅσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ. 22 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ, 23 ἵνα πάντες τιμῶσιν τὸν υἱὸν καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. 24 Ἀμὴν ὁ ἄσων 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. 25 Ἀμὴν ἄμην λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται." 26 Ὅσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκεν καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ. 27 καὶ ἔξουσίαν ἔδωκεν αὐτῷ ἵνα κρίσιν ποιῇν, ὅτι υἱὸς ἀνθρώπου ἐστίν. 28 μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ἣ ἅπαντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ; 29 καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως. 30 οὐ δύναμαι ἐγὼ ποιεῖν ἄπ' ἑμαυτοῦ οὐδέν, καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός. 31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστίν ἀληθής. 32 ἄλλος ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθὴς ἐστίν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. 33 Ὑμεῖς ἀπεστάλθητε πρὸς Ἰωάννην, καὶ μαρτύρηκεν τῇ ἀληθείᾳ. 34 ἐγὼ

sheweth him all things that himself doeth and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 22 For the Father judgeth no man, but hath committed all judgment unto the Son: 23 that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath 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. 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. 26 For as the Father hath life in himself; so hath he given 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. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 and shall come forth; those that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 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. 31 If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye sent unto John, and he bare witness unto the truth.

• θαυμάζετε wonder T. ἀκούσονται Ttc. ζήσονται LTTA. * καὶ τῷ υἱῷ ἔδωκεν TTA. — καὶ LTTA. † — δε and [L]T[TA]. ‡ — πατρός (read of him who sent me) OLTTAW. § οἶδατε ye know T. ὁ Ἰωάννην T.

6 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης

After these things ^{went} away ^{Jesus} over the sea

τῆς Γαλιλαίας τῆς Τιβεριάδος, 2 ^{καὶ ἠκολούθει} αὐτῷ ὄχλος

of Galilee (of Tiberias), and ^{followed} ^{him} a crowd

πολύς, ὅτι ἑώραν ^{αὐτοῦ} τὰ σημεῖα, ἃ ἔποιε ἐπὶ

great, because they saw of him the signs which he wrought upon

τῶν ἀσθενούντων. 3 ἀνῆλθεν δὲ εἰς τὸ ὄρος ^ὃ Ἰησοῦς,

those who were sick. And ^{went} up ^{into} the ^{mountain} ^{Jesus},

καὶ ἐκεῖ ^{ἔκαθιστο} μετὰ τῶν μαθητῶν αὐτοῦ 4 ἦν δὲ ἐγγύς

and there sat with his disciples; and ^{was} near

τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων. 5 ἐπάρας οὖν ^ὃ Ἰη-

the passover, the feast of the Jews. ^{Having} lifted up ^{thence} ^{Je-}

σοῦς ^{τοὺς ὀφθαλμοῦς}, καὶ θεασάμενος ὅτι πολλὸς ὄχλος

saw a great multitude fol-

ἔρχεται πρὸς αὐτόν, λέγει πρὸς τὸν Φίλιππον, Πόθεν

is coming to him, he says to Philip, Whence

ἂγοράσομεν ἄρτους ἵνα φάγωσιν οὗτοι; 6 Τοῦτο δὲ ἔλεγεν

shall we buy loaves that ^{many} eat ^{these}? But this he said

πειράζων αὐτόν ^{αὐτὸς γὰρ} ἴδει τί ἐμελλεν ποιεῖν. 7 ἀπε-

trying him, for he knew what he was about to do. An-

κρίθη αὐτῷ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ

served him Philip, For two hundred denarii loaves not

ἄρκοῦσιν αὐτοῖς ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ.

are sufficient for them that each of them some little may receive.

8 Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς

Says to him one of his disciples, Andrew the brother

Σίμωνος Πέτρου, 9 Ἔστιν παιδάριον ἐν ᾧδε, ἢ ἔχει πέντε

of Simon Peter, Is little boy here, who has five

ἄρτους κριθίνων καὶ δύο ὀψαρίαι; Ἐλλὰ ταῦτα τί ἔσται εἰς

loaves barley and two small fishes; but these what are for

τοσοῦτους; 10 Ἐπεὶ δὲ ὁ Ἰησοῦς, Ποίησατε τοὺς ἀνθρώπους

so many? And said Jesus, Make the men

ἀναπεσεῖν. ἦν δὲ χόρτος πολλὸς ἐν τῷ τόπῳ. Ἐάνεπεσον

to recline. Now was grass much in the place; reclined

οὖν οἱ ἄνδρες τὸν ἀριθμὸν ἑξήκοντα πεντακισχίλιοι. 11 Ἐλαβεν

therefore the men the number about five thousand, and

VI. After these things Jesus went

over the sea of Galilee, which is the sea of

Tiberias. 2 And a great multitude fol-

lowed him, because they saw his miracles

which he did on them that were diseased.

3 And Jesus went up into a mountain, and

there he sat with his disciples. 4 And the

passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up his eyes, and

saw a great company come unto him, he saith unto Philip,

Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do. 7 Philip

answered him, Two hundred pennyworth

of bread is not sufficient for them, that

every one of them may take a little. 8 One of his disciples, Andrew,

Simon Peter's brother, saith unto him, 9 There is a lad here, which

hath five barley loaves, and two small fishes;

but what are they among 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. 11 And Jesus took the loaves; and when he had given

thanks, he distributed to the disciples, and to the

disciples to them that were set down; and likewise of the fishes as much as they

would. 12 When they were filled, he said unto his disciples, Gather up the fragments

that remain, that nothing be lost. 13 There-

fore they gathered them together, and filled twelve baskets with the fragments of the

five barley loaves, which remained over and above unto them that had eaten. 14 Then

¹ ἠκολούθει δὲ LITTA.

² ἐώραν LITTA.

³ αὐτῷ GLITTA.W.

⁴ ὃ LITTA.

⁵ ἔκαθίζετο T.

⁶ τοὺς ὀφθαλμοῦς ὁ Ἰησοῦς LITTA.W.

⁷ ὃ τὸν LITTA.

⁸ ἀγοράσομεν

should we buy LITTA.W.

⁹ ἀποκρίνεται answers T.

¹⁰ δ + ὃ T.

¹¹ αὐτῶν LITTA.W.

¹² — τι (read a little) [LITTA].

¹³ ἐ — ἐν (read παῖδ. a little boy) [LITTA].

¹⁴ ὃς LITTA.W.

¹⁵ — δε and [LITTA].

¹⁶ ἀνέπεσαν LITTA.

¹⁷ ὡς TTA.

¹⁸ οὖν therefore (took) LITTA.

¹⁹ εὐχαρίστησεν καὶ ἔδωκεν gave thanks and distributed T.

²⁰ οὖν therefore (took) LITTA.

²¹ ταῖς LITTA.

²² ἐπέρισσεύσαν LITTA.

²³ οὖν therefore (took) LITTA.

²⁴ οὖν therefore (took) LITTA.

²⁵ οὖν therefore (took) LITTA.

²⁶ οὖν therefore (took) LITTA.

²⁷ οὖν therefore (took) LITTA.

²⁸ οὖν therefore (took) LITTA.

²⁹ οὖν therefore (took) LITTA.

³⁰ οὖν therefore (took) LITTA.

³¹ οὖν therefore (took) LITTA.

³² οὖν therefore (took) LITTA.

κουμ^u ζητούντες τὸν Ἰησοῦν. 25 καὶ εὑρόντες αὐτὸν
 τᾶνμαν sucking Jesus. And having found him
 πέραν τῆς θαλάσσης, εἶπον αὐτῷ, "Ραββί," πότε ὤδε
 the other side of the sea, they said to him, Rabbi, when here
 γέγονας; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἄμην
 hast thou come? 26 Answered them Jesus and said, Verily
 ἄμην λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ'
 verily I say unto you, Ye seek me, not because ye saw signs, but
 ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. 27 ἐργάζεσθε
 because ye eat of the loaves and were satisfied. 27 Work
 μὴ τὴν βρωσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσιν
 not [for] the food which perishes, but [for] the food which endureth unto
 τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου
 which abides unto life eternal, which the Son of man
 ἔμειν δώσει." τοῦτον γὰρ ὁ πατήρ ἐσφράγισεν ὁ θεός.
 to you will give; for him the Father sealed, [even] God.
 28 Εἶπον οὖν πρὸς αὐτόν, Τί ποιοῦμεν, ἵνα ἐργαζώμεθα
 They said therefore to him, What do we, that we may work
 τὰ ἔργα τοῦ θεοῦ; 29 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς,
 the works of God? 29 Answered Jesus and said to them,
 Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὃν
 This is the work of God, that ye should believe on him whom
 ἀπέστειλεν ἐκείνος. 30 Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς
 sent him. 30 They said therefore to him, What then doest
 σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεῦσωμέν σοι; τί ἐργάζη;
 thou sign, that we may see and may believe thee? what dost thou work?
 31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς
 Our fathers the manna ate in the wilderness, as
 ἔστιν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς
 it is written, Bread out of the heaven he gave them
 φαγεῖν. 32 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἄμην ἀμην λέγω
 to eat. 32 Said therefore to them Jesus, Verily verily I say
 ὑμῖν, Οὐ Μωσῆς ἔδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρα-
 to you, Not Moses has given you the bread out of the hea-
 νοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐ-
 ven; but my Father gives you the bread out of the hea-
 ρανοῦ τὸν ἀληθινόν. 33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστίν ὁ
 ven true. For the bread of God is he who
 καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν δίδους τῷ κόσμῳ.
 comes down out of the heaven, and life gives to the world.
 34 Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δός ἡμῖν τὸν
 They said therefore to him, Lord, always give to us
 ἄρτον τοῦτον. 35 Εἶπεν ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ
 this bread. 35 Said and to them Jesus, I am the
 ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ
 bread of life: he that comes to me in no wise may hunger,
 καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε. 36 ἀλλ'
 and he that believes on me in no wise may thirst at any time. But
 εἶπον ὑμῖν ὅτι καὶ ἐώρακάτε με καὶ οὐ πιστεύετε. 37 πᾶν
 I said to you that also ye have seen me and believe not. All
 ὁ δίδωσιν μοι ὁ πατήρ πρὸς ἐμὲ ἔξει· καὶ τὸν ἐρχό-
 that gives me the Father πρὸς me shall come, and him that comes

for Jesus. 25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when comest thou 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. 27 Labour 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. 28 Then said they unto him, What shall we do, that we might 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. 30 They said therefore unto him, What sign shewest thou then, 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. 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. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36 But I said unto you, That ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh

9 Ραββεί τ. 1 δίδωσιν ὑμῖν gives to you τ. 2 ποίωμεν should we do EGLTFAW.
 t - ὁ τ. 3 πιστεύετε LTA. 4 Μωσῆς LTA. 5 ἔδωκεν gave LTA. 6 + ὁ τ.
 7 οὖν therefore T; - δέ [L]TA. 8 ἐμὲ TTA. 9 πεινάσει shall hunger L. 10 διψήσει
 shall thirst LTA. 11 - με [L]T.

to me I will in no wise cast out. 38 For I came down from heaven, not to 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. 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. 41 The Jews then murmured at him, because he said, I am the bread which 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? 43 Jesus therefore answered and said unto them, Murmur not among yourselves. 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. 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. 46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47 Verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life. 49 Your Fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may

μενον πρὸς ἐμεῖ οὐ μὴ ἐκβάλω ἐξ ἐμοῦ. 38 ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ἑποιοῦ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. 39 τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με ἡπατρός, ἵνα πᾶν ὃ ὀδωκέεν ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ἑποιοῦ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. 40 οὗτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὃ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτόν, ἔχη ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτόν ἐν τῇ ἑσχάτῃ ἡμέρᾳ. 41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ. 42 καὶ ἔλεγον, Ὁὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, ὃν ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; 43 Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε πρὸς ἐμεῖ. 44 οὐδεὶς δύναται εἰσεῖν πρὸς ἐμεῖ ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ ἐγὼ ἀναστήσω αὐτόν ἐν τῇ ἑσχάτῃ ἡμέρᾳ. 45 Ἐστὶν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἐσονται πάντες διδασκῶτες τοῦ θεοῦ. Πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, ἐρχεται πρὸς ἐμεῖ. 46 οὐχ ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ υἱὸς παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα. 47 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμεῖ ἔχει ζωὴν αἰώνιον. 48 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. 49 οἱ πατέρες ἡμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον. 50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ

ὁ ἐμὲ τ. ἰ ἀπὸ from LITTA. ἑ ποιήσω τ. ἡ — πατρός (read of him who sent) GLTTAW — ἐν (read at the) TRA. ἰ γὰρ for (this) GLTTAW. ἰ τοῦ πατρὸς μου of my father LITTA. ἡ (ἐγὼ) L. ἡ ἔν in (the) LT. ὁ Οὐχὶ Tr. P οὖν POW TTA. q — οὗτος (read λέγει says he) [L]TAA. r — οὖν G[L]TTAW. s — ὁ TTR. ἰ μετὰ Tr. ἡ ἐμὲ TRA. ἡ κἀγὼ LITTA. ἰ + ἐν in (the) GLTTAW. γ — τοῦ GLTTAW. ἰ — οὖν GLTTA. ἡ ἐμὲ TTRW ἡ ἑώρακεν τις LITTAW. c θεόν God T. d — εἰς ἐμὲ T[TA]. ὁ ἐν τῇ ἐρήμῳ τὸ μάννα LITTA.

φάγη καὶ μὴ ἀποθάνῃ. 51 ἐγώ, εἰμι ὁ ἄρτος ὁ ζῶν, ὁ
 may eat and not die. I am the bread living, which
 ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγη ἔκ τούτου
 out of the heaven came down: if anyone shall have eaten of this
 τοῦ ἄρτου ζήσεται¹ εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ
 bread he shall live for ever, and the bread also which I
 δώσω, ἢ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ
 will give, my flesh is, which I will give for the of the
 κόσμου ζωῆς. 52 Ἐμάχοντο οὖν ἑαυτοῖς ἀλλήλους οἱ Ἰου-
 world life. Were contending therefore with one another the Jews
 δαῖτοι, λέγοντες, Πῶς δύναται ὁ τοῦτος ἡμῖν δοῦναι τὴν
 saying, How is able he us to give
 σάρκα φαγεῖν; 53 Ἐἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν
 flesh eat? 53 Said therefore to them Jesus, Verily
 ἀμὴν λέγω ὑμῖν, ἐάν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ
 verily I say to you, Unless ye shall have eaten the flesh of the Son
 τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν
 of man and shall have drunk his blood, ye have not life
 ἐν ἑαυτοῖς. 54 ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου
 in yourselves. He that eats my flesh, and drinks my
 τὸ αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ
 blood, has life eternal, and I will raise up him in the
 ἐσχάτῃ ἡμέρᾳ. 55 ἡ γὰρ σὰρξ μου ἀληθῶς ἐστίν βρωσίς, καὶ
 last day; for my flesh truly is food, and
 τὸ αἷμά μου ἀληθῶς ἐστίν πόσις. 56 ὁ τρώγων μου τὴν
 my blood truly is drink. He that eats my
 σάρκα καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.
 flesh and drinks my blood, in me abides, and I in him.
 57 καθὼς ἀπέστειλεν με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ
 As sent me the living Father, and I live because of
 τὸν πατέρα· καὶ ὁ τρώγων με, κακεῖνος ζήσεται δι'
 the Father, also he that eats me, he also shall live because of
 ἐμέ. 58 οὗτος ἐστίν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς·
 me. This is the bread which out of the heaven came down.
 οὐ καθὼς ἔφαγον οἱ πατέρες τὴν μάννα, καὶ ἀπέθανον·
 not as ate the fathers of you the manna, and died:
 νουν ὁ τρώγων τούτου τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα.
 he that eats this bread shall live for ever.
 59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναοῦμ.
 These things he said in [the] synagogue teaching in Capernaum.
 60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον,
 Many therefore having heard of his disciples said,
 Σκληρὸς ἐστίν οὗτος ὁ λόγος ὃς τίς δύναται αὐτοῦ ἀκοῦσαι;
 Hard is this word; who is able it to hear?
 61 Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ
 Knowing but Jesus in himself that murmur concerning
 τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδα-
 this his disciples said to them, This you does of-
 λίζει; 62 ἐάν οὖν θεωρήτε τὸν υἱὸν τοῦ ἀνθρώπου ἀνα-
 fend? If then ye should see the Son of man ascend-
 βαίνοντα ὅπου ἦν τὸ πρότερον; 63 τὸ πνεῦμά ἐστιν τὸ
 ing up where he was before? The Spirit it is which

¹ ἐκ τοῦ ἐμοῦ ἄρτου, ζήσει of my bread, he shall live τ. Ἐπὲρ τῆς τοῦ κόσμου ζωῆς, ἡ
 σὰρξ μου ἐστίν τ. ὁ — ἢ ἐγὼ δώσω LTTA. οἱ οἱ Ἰουδαῖοι πρὸς ἀλλήλους L. ἡμῖν
 οὗτος τ. ἡ αὐτοῦ his L. καὶ ἐγὼ LTTA. + [ἐν] L. ἀληθῆς (18) true LTSA.
 P ζήσει LTTA. ἔξω out of LTTA. ἡμῶν LTTA. — τὸ μάννα GTTA. ζήσεται
 TTA. ὁ Καπερναοῦμ LTTA.W. ὁ λόγος οὗτος LETA.

quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they 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. 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. 66 From that time many of his disciples went back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter 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. 70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

ζωοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ
quickens, the flesh profits nothing; the words which I
ἔλαλῶ ὑμῖν, πνεῦμά ἐστιν καὶ ζωὴ ἐστιν. 64 ἄλλ' εἰσὶν
speak to you, spirit are and life are; but there are
ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν· ᾗδει γὰρ ἐξ ἀρχῆς
of you some who believe not. For knew from [the] beginning
ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ
Jesus who they are who believe not, and who is he who
παραδώσω αὐτόν. 65 καὶ ἔλεγεν, Διὰ τοῦτο εἶρηκα ὑμῖν,
shall deliver up him. And he said, Therefore have I said to you,
ὅτι οὐδεὶς δύναται εἰσεῖν πρὸς με ἢ ἐὰν μὴ ᾗ δεδομένος
that no one is able to come to me unless it be given
αὐτῷ ἐκ τοῦ πατρὸς μου. 66 Ἐκ τούτου πολλοὶ
to him from my Father. From that [time] many
ἀπήλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὄπισθον, καὶ οὐκ εἶ μετ'
went away of his disciples back, and no more with
αὐτοῦ περιεπάτου. 67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα,
him walked. Said therefore Jesus to the twelve,
Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; 68 Ἀπεκρίθη αὐτῷ
Also ye are wishing to go away? Answered therefore him
Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς
Simon Peter, Lord, to whom shall we go? words of life
αἰωνίου ἔχεις. 69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνωκάμεν
eternal thou hast; and we have believed and have known
ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. 70 Ἀπε-
that thou art the Christ the Son of God the living. An-
κριθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελέξαμην,
swered them Jesus, Not I you the twelve did choose,
καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν; 71 Ἐλεγεν δὲ τὸν Ἰούδα
and of you one a devil is? But he spoke of Judas
Σίμωνος Ἰσκαριώτην ὅτιος γὰρ ἡμελλεν αὐτόν παρα-
Simon's [son], Iscariote, for he was about him to de-
διδόναι, εἰς ὧν ἐκ τῶν δώδεκα.

VII. After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him. 2 Now the Jews' feast of tabernacles was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that 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 thy-

7 καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλι-
And was walking Jesus after these things in Gali-
λαίᾳ· οὐ γὰρ ᾗθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι
lee, not for he did desire in Judaea to walk, because
ἐζήτουν αὐτόν οἱ Ἰουδαῖοι ἀποκτεῖναι. 2 Ἦν δὲ ἐγγὺς ἡ
were seeking him the Jews to kill. Now was near the
ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. 3 εἶπον οὖν πρὸς αὐτόν
feast of the Jews, the tabernacles. Said therefore to him
οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὑπάγε εἰς τὴν Ἰου-
his brethren, Remove hence, and go into Ju-
δαίαν, ἵνα καὶ οἱ μαθηταὶ σου ὀθεωρήσων· ἢ τὰ ἔργα σου ἃ
dae, that also thy disciples may see thy works which
ποιεῖς· 4 οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ
thou doest; for no one in secret anything does, and seeks
αὐτοῦς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον
himself in public to be. If these things thou doest, manifest

ἢ λαλάηκα have spoken LIT. & W. ἢ ἀλλὰ Tr. W. ἢ ἐμὲ T. ἢ — μου (read the Father) LIT. & A. ἢ + οὖν therefore T. ἢ + ἐκ [L] Tr. [A]. ἢ τῶν μαθητῶν αὐτοῦ ἀπήλθον LIT. & A. ἢ — οὖν GLIT. & A. ἢ ὁ ἅγιος the holy [one] GLIT. & A. ἢ — τοῦ ζώντος GLIT. & A. ἢ Ἰσκαριώτου (read son of Simon Iscariote) LIT. & A. ἢ ἐμελλεν LIT. & A. ἢ παραδιδόναι αὐτόν LIT. & A. ἢ — ὧν LIT. & A. ἢ — καὶ T. ἢ μετὰ ταῦτα περιεπάτει οἱ (ὁ) Tr. ἢ Ἰησοῦς LIT. & W. ὁ θεωρήσων shall see Tr. & A. ἢ σου τὰ ἔργα L. ἢ τι ἐν κρυπτῷ LIT. & A. ἢ αὐτὸ ἢ L.

σεαυτὸν τῷ κόσμῳ. 5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον
 thyself to the world. For neither his brethren believed
 εἰς αὐτόν. 6 Λέγει ὁὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς
 on him. Says ὁὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς
 οὐπω παρέστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἔτοιμος.
 not yet is come, but time your always is ready.
 7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐγὼ δὲ μισεῖ, ὅτι ἐγὼ
 Is unable the world to hate you, but me it hates, because I
 μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν.
 bear witness concerning it, that the works of it evil are.
 8 ὅμως ἀνάβητε εἰς τὴν ἑορτήν ταύτην· ἐγὼ οὐπω ἀνα-
 Ye, go ye up, to this feast. I not yet am
 βαίνω εἰς τὴν ἑορτήν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω
 going up to: this feast, for time my not yet
 πεπληρώται. 9 Ταῦτα δὲ εἶπὼν αὐτοῖς ἔμεινεν ἐν τῇ
 has been fulfilled. And these things having said to them he abode in τῇ
 Γαλιλαίᾳ. 10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ ἔτρετο καὶ
 Galilee. But when were gone up his brethren then also
 αὐτὸς ἀνέβη εἰς τὴν ἑορτήν, οὐ φανερῶς, ἀλλ' ὡς ἐν
 he went up to the feast, not openly, but as in
 κρυπτῷ. 11 Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ,
 secret. The therefore Jews were seeking him at the feast,
 καὶ ἔλεγόν, Πού ἐστὶν ἐκεῖνος; 12 Καὶ γογγυσμὸς πολλὸς
 and said, Where is he? And murmuring much
 περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον,
 concerning him there was among the crowds. Some said,
 Ὅτι ἀγαθὸς ἐστὶν ἄλλοι· δὲ ἔλεγον, Οὐ· ἀλλὰ πλανᾷ τὸν
 Good he is; but others said, No; but he deceives the
 ὄχλον. 13 Οὐδεὶς μὲντοι παρήρσια ἐλάλει περὶ αὐτοῦ,
 crowd. No one however publicly spoke concerning him,
 διὰ τὸν φόβον τῶν Ἰουδαίων.
 because of the fear of the Jews
 14 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη ὁ Ἰησοῦς
 But now of the feast [4th] being the middle went up Jesus
 εἰς τὸ ἱερόν, καὶ ἐδίδασκεν. 15 Ἐκαὶ θαύμαζον οἱ Ἰουδαῖοι
 into the temple, and was teaching: and were wondering the Jews
 λέγοντες, Πῶς οὗτος γράμματα οἶδεν, μὴ μεμαθημένος;
 saying, How this one letters knows, not having learned?
 16 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδασχὴ οὐκ
 Answered them Ἰησοῦς and said, My teaching not
 ἐστὶν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με· 17 ἂν τις θέλῃ τὸ
 is mine, but his who sent me. If anyone desire
 θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδασχῆς πότερον
 his will to practise, he shall know concerning the teaching whether
 ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. 18 ὁ ἀπ'
 from God it is, or I from myself speak. He that from
 ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν
 himself speaks, his own glory seeks; but he that seeks the
 δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ἐστίν, καὶ
 glory of him that sent him, he true is, and
 ἀδικία ἐν αὐτῷ οὐκ ἐστίν. 19 ὁ Μωσῆς ἐδόδωκεν
 unrighteousness in him is not. Not Moses has given

self to the world. 5 For neither did his brethren believe in him. 6 Then Jesus said unto them, My time is not yet come; but your time is always ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not yet up unto this feast; for my time is not yet full come. 9 When he had said these words unto them he abode still in Galilee. 10 But when his brethren were gone up unto the feast, not openly, but as it were in secret. 11 Then the Jews sought him at 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. 13 However no man spake openly of him for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught. 15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus 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. 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. 19 Did not Moses give you the

* — οὖν τ. † — ταύτην (read the feast) LITAW. ‡ οὐκ not GTR. § ἐμὸς καιρὸς LITFA. † — δὲ and GTR. ‡ — αὐτὸς he (abode) T. § εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη LITFA. † — ὡς T. ‡ περὶ αὐτοῦ ἦν πολὺς LITFA; ἦμ περὶ αὐτοῦ πολὺς T. † τῷ ὄχλῳ the crowd T. ‡ — δὲ and GTW. † — ὁ LITFA. ‡ ἐθαύμαζον οὖν were wondering therefore LITFAW. † + οὖν therefore LITFAW. ‡ — ὁ TIT. † — τὸν T. ‡ — ἐδόδωκεν LITFAW. † — ἐδωκεν gave LITFA.

ἔποίησεν^h; 32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος
did? ^hHeard ^{the} Pharisees of the crowd murmuring

περὶ αὐτοῦ ταῦτα^h καὶ ἀπέστειλαν^h ἄνδρες^h Φαρισαῖοι καὶ
^hconcerning ^{him} ^{these} things, and ^{sent} ^{the} Pharisees ^{and}
οἱ ἀρχιερεῖς ὑπηρέτας,^h ἵνα πιάσωσιν αὐτόν. 33 εἶπεν
^{the} chief priests officers, that they might take him: ³³ Said

οὐν αὐτοῖς^h ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον^h μεθ' ὑμῶν
^{therefore} ^{to} ^{them} ^{Jesus}, Yet a little time with you
εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 34 Ζητήσέτε με καὶ
I am, and I go to him who sent me. ³⁴ ^hSeek ye me and
οὐχ εὐρήσετε^h καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε εἰσελθεῖν.
shall not find [me], and where ^{am} I ye are unable to come,

35 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος
³⁵ Said ^{therefore} ^{the} Jews among themselves, Where ^{he}
μέλλει^h πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς
^{is} about to go that we shall not find him? to

τὴν διασποράν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ
^{the} dispersion among the ^h Greeks is he about to go, and
διδάσκει τοὺς Ἕλληνας; 36 τίς ἐστὶν οὗτος ὁ λόγος^h ὃν
teach the Greeks? What is this word which

εἶπεν, Ζητήσέτε με, καὶ οὐχ εὐρήσετε^h καὶ ὅπου εἰμι ἐγὼ
hesaid, Ye will seek me, and shall not find [me]; as I Where ^{am} I
ὑμεῖς οὐ δύνασθε εἰσελθεῖν;
ye are unable to come?

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει
And in the last ^{day} ^{the} great of the feast stood

ὁ Ἰησοῦς, καὶ ἔκραζεν^h λέγων, Ἐάν τις διψᾷ, ἐρχέσθω
Jesus, and ^h cried, saying, If anyone thirst, let him come

πρὸς με^h καὶ πινέτω. 38 ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν
to me and drink: ³⁸ He that believes on me, as said

ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος
the scripture, rivers out of his belly shall flow of water
ζώντος. 39 Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἐμέλλει
^{living}. But this he said concerning the Spirit which ^{was} were

λαμβάνειν οἱ πιστεύοντες^h εἰς αὐτόν^h οὐ γὰρ ἦν
^{about} ^{to} ^{receive} ^{those} ^{believing} ^{on} ^{him}; for not yet was
πνεῦμα ἁγίου^h, ὅτι ὁ Ἰησοῦς οὐδέπω ἔδοξασθη.
[the] Spirit ^h Holy, because Jesus not yet was glorified.

40 πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον^h
Many therefore out of the crowd having heard the word

ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. 41 Ἄλλοι ἔλεγον,
said, This is truly the prophet. Others said,

Οὗτός ἐστιν ὁ χριστός. Ἄλλοι δὲ ἔλεγον, Μὴ γὰρ ἐκ
This is the Christ. Others ^{and} said, ^{Then} out of

τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; 42 οὐχὶ ἡ γραφή εἶπεν,
^{Galilee} ^{the} Christ comes? ^{Not} ^{the} scripture said,

ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλέεμ τῆς κώμης
that out of the seed of David, and from Bethlehem the village
ὅπου ἦν Δαβὶδ, ὁ χριστὸς ἔρχεται; 43 Σχίσμα οὖν ἐγένετο
where ^{was} ^{David}, the Christ comes? A division therefore in

ἵ ποιεῖ does T. ^h οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας LITAW; ὑπηρέτας οἱ ῥηγεῖς καὶ οἱ Φαρισαῖοι T. ^h — αὐτοῖς GLITAW. ^h χρόνον μικρὸν LITAW. ^k + με ἰού LA. ^h μέλλει οὗτος T. ^m — ἡμεῖς (veul eury, we shall find) T. ^h ὁ λόγος οὗτος LITAW. ^h ἔκραζεν T. ^v — πρὸς με T. ^h ἡμελλόν T. ^h πιστεύσαντες having believed LITAW. ^h ἁγιον LITAW. ^h + δεδομένοι given L. ^v — ὁ LITAW. ^h οὕτω LITAW. ^h ἐκ τοῦ ὄχλου οὖν [some] out of the crowd therefore LITAW. ^h τῶν λόγων τούτων these words (— τούτων W) LITAW. ^h + [ὅτι] A. ^h + [δὲ] and L. ^h οἱ they LITAW. ^h — δε T. ^h οὐχ LITAW. ^h Δαβὶδ ἄw; Dausid LITAW. ^h ἐρχεται ὁ χριστός LITAW. ^h ἐγένετο ἐν τῷ ὄχλῳ LITAW.

hath done? 32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him: 33 Then said Jesus unto them, Let a little while am I with you, and then I go unto him that sent me. 34 Ye shall seek me, and shall not find me; and where I am, thither ye cannot come. 35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? 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?

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. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 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.) 40 Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet. 41 Others said, This is the Christ. But some said, Shall 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? 43 So there was a division among

the people because of him. 44 And some of them would have taken him; but no man 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? 46 The officers answered, Never man spake like this man. 47 Then answered them the Pharisees, Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed. 50 Nicodemus saith unto him, (he that came to Jesus by night, being one of them.) 51 Doth our law judge any man, before it hear 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. 53 And every man went unto his own house.

τῷ ὄχλῳ ἐγένετο^h δι' αὐτόν. 44 τινες δὲ ἠθέλον ἐξ αὐτῶν τὴν πιάσαι αὐτόν, ἀλλ' οὐδεὶς^h ἐπέβαλενⁱ ἐπ' αὐτόν τὰς χεῖρας. 45 ἦλθον οὖν οἱ ὑπηρεῖται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους^h, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Ἰδιαι^h οὐκ ἠγάγετε αὐτόν; 46 οἱ ὑπηρεῖται ἀπεκρίθησαν αὐτοῖς, οὐδέποτε^h κούτως ἐλάλησεν^h ἄνθρωπος ὡς οὗτος^m ὁ ἄνθρωπος. 47 Ἀπεκρίθησαν οὖνⁿ αὐτοῖς^h οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε; 48 ἡ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; 49 Πᾶλλ' ὁ ὄχλος οὗτος ὁ μὴ-γινώσκων τὸν νόμον^h ἐπικατάρτοι^h εἰσιν. 50 Λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν^h νυκτὸς^h πρὸς αὐτόν, ἢ εἷς ὃν ἐξ αὐτῶν, 51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ^h παρ' αὐτοῦ πρότερον^h, καὶ γινῶ τί ποιῶ; 52 Ἀπεκρίθησαν καὶ εἶπον^h αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἔρευνησον^h καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας^h οὐκ ἐγήγερται. 53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

VIII. Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 they say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned; but what sayest thou? 6 This they said, tempting him, that they might have to accuse him.

8 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. 2 ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν^h καὶ καθίσας ἐδίδασκεν αὐτούς. 3 ἄγουσιν δὲ αὐτὴν γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν γυναῖκα ἐν μοιχείᾳ κατελιμμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ, 4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατελιβήθη ἐπαποσφύρω^h μοιχομένη. 5 ἐν δὲ τῷ νόμῳ^h Μωσῆς^h ἡμῖν ἐνετείλατο τὰς τοιαύτας^h λιθοβολεῖσθαι^h σὺ οὖν τί λέγεις^h; 6 Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν ἵνα ἔχουσιν κατηγορεῖν αὐτόν.

^h ἐβαλεν LTTA.

ⁱ Διὰ τί LTAW.

^k ἐλάλησεν οὕτως LTTA. ^l — ὡς οὗτος ὁ ἄνθρωπος LTTA.

^m + λέγει LTTA.

ⁿ — οὖν TA.

^o [αὐτοῖς] Tr. ^p πᾶλλὰ LTTAW.

^q ἐπικατάρτοι LTTA.

^r — ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν T.

^s — νυκτὸς LTTA. ^t + πρότερον formerly LTTA.

^u πρώτων παρ' αὐτοῦ LTTA.

^v εἶπαν LTTA.

^w ἐραύνησον TTA.

^x ἐκ τῆς Γαλιλαίας προφήτης LT.

^y οὐκ ἐγείρεται does not arise LTTA.

^z — καὶ ἐπορεύθη ... ἀμάρτανε (viii. 11) [G] LTTA.

^{aa} ἐπ' αὐτοσφύρω W. ^{ab} Μωυσῆς W. ^{ac} λιθάζειν τὸ stone W.

^{ad} + περι αὐτῆς concerning her W.

γορεύει αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας, - τῷ δακτύλῳ
cuse¹ him. But Jesus having stooped down, with [his] finger
ἔγραφε εἰς τὴν γῆν. 7. Ὡς δὲ ἐπέμεινον ἐρωτῶντες αὐτὸν,
wrote on the ground. But as they continued asking him,

ἀνακύψας εἶπεν πρὸς αὐτούς, Ὁ ἀναμάρτητος ἔ-
having lifted up himself he said to them, The sinless one among
μῶν πρῶτος τὸν λίθον ἐπ' αὐτῆ βαλέτω. 8 καὶ πάλιν
you² first³ the⁴ stone⁵ at⁶ her⁷ let⁸ him⁹ cast. And again

κάτω κύψας ἔγραφε εἰς τὴν γῆν. 9 οἱ δὲ ἀκούσαντες,
having stooped down he wrote on the ground. But they having heard,
καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἷς,
and by the conscience being convicted, went out one by one,

ἀρχάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων¹ καὶ
beginning from the elder ones until the last; and
κατελείβθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἑστῶσα.²
was left³ alone⁴ Jesus, and the woman in [the] midst standing.

10 ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ ἑώρακεν ἑαυτὴν
And¹ having² lifted³ up⁴ himself⁵ Jesus, and⁶ no⁷ one⁸ seeing⁹
πλὴν τῆς γυναίκος, εἶπεν αὐτῇ, Ἡ γυνὴ, ποῦ εἰσιν ἐκεῖνοι
but the woman, said to her, Woman, where are those

οἱ κατήγοροί σου, οὐδεὶς σε κατέκρινεν; 11 Ἡ δὲ εἶπεν,
those accusers, no¹ one² thee³ did⁴ condemn⁵? And she said,
Οὐδεὶς, κύριε. Εἶπεν δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατα-
No one, Sir. And¹ said² to³ her⁴ Jesus, Neither⁵ I⁶ thee⁷ do⁸

κρίνω¹ πορεύου καὶ μηκέτι ἁμάρτανε.²
condemn¹ go, and no more² sin.

12 Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησεν, λέγων, Ἐγὼ
Again therefore Jesus, to them spoke, saying, I
εἰμι τὸ φῶς τοῦ κόσμου¹ ὁ ἀκολουθῶν ἔμοι² οὐ μὴ
am the light of the world; he that follows me in no wise

ἔξει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.
shall walk in the darkness, but shall have the light of the life.
13 Εἶπεν οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ
Said¹ therefore² to³ him⁴ the⁵ Pharisees, Thou concerning thyself

μαρτυρεῖς¹ ἡ μαρτυρία σου οὐκ ἐστὶν ἀληθής. 14 Ἀπεκρίθη
bearest witness; thy witness is not true. A² answer³
Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,
Jesus said said to them, Even if I bear witness concerning myself,

ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ
true is my witness, because I know whence I came and
ποῦ ὑπάγω¹ ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι καὶ ποῦ
whither I go: but ye know not whence I come and whither

ὑπάγω. 15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε ἐγὼ οὐ κρίνω
I go. Ye according to the flesh judge, I judge
οὐδένα. 16 καὶ ἐν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής¹ ὅτι
no one. And if I judge also I, judgment my true

ἐστίν¹ ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πα-
is, because alone I am not, but I and the² who³ sent⁴ me⁵ Fa-
τήρ.⁶ 17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι
ther. And in¹ law² also³ your⁴ it has been written, that

δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστίν. 18 ἐγὼ εἰμι ὁ
two men the witness true is. I am [one] who

But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 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. 8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the oldest, even unto 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 art those that accuse thee? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto 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. 13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record 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: ye cannot tell whence I come, and whither I go. 15 Ye judge after the flesh; I judge no man. 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 17 It is also written in your law, that the testimony of two men is true. 18 I am one that bear witness of

¹ οὐσα being w.

² — Ἡ γυνὴ w.

³ αὐτοῖς ἐλάλησεν ὁ [ὁ] τῷ Ἰησοῦς ἸΤΤΑ.

⁴ μοι ἸΤΤ.

⁵ περιπατήσῃ should walk ἸΤΤΑ w.

⁶ — δὲ but τ.

⁷ ἢ ὁ πατήρ.

⁸ ἀληθὴς ἸΤΤΑ.

⁹ — πατήρ (read he who sent me) τ.

¹⁰ γέγραμμένον ἐστίν it is written τ.

written τ.

myself, and the Father that sent me beareth witness 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. 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.

μαρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ bears witness concerning myself, and bears witness concerning me the πέμψας με πατῆρ. 19 Ἐλεγον οὖν αὐτῶρ, Ποῦ ἐστὶν ὁ who sent me Father. They said therefore to him, Where is πατήρ σου; Ἀπεκρίθη ὁ Ἰησοῦς, Οὔτε ἐμὲ οἶδατε οὔτε τὸν thy Father? Answered Jesus, Neither me ye know nor πατέρα μου* εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε. ἄν. my Father. If me ye had known, also my Father ye would have known.

20 Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ θησαυρῷ, καὶ οὐδεὶς ἐπίσασεν αὐτόν, ὅτι οὐπω teaching in the temple; and no one took him, for not yet ἐληλύθει ἡ ὥρα αὐτοῦ, bad come his hour.

21 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς. Ἐγὼ ἵπαγω, Said therefore again to them Jesus, I go away.

καὶ ζητήσετέ με, καὶ ἐν τῷ ἁμαρτίαι ὑμῶν ἀποθανεῖσθε* ὅπου and ye will seek me, and in your sin ye will die; where ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. 22 Ἐλεγον οὖν οἱ I go ye are unable to come. Said therefore the

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. 22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot 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. 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω Jews, Will he kill himself, that he says, Where I go ὑμεῖς οὐ δύνασθε ἐλθεῖν; 23 Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐκ ye are unable to come? And he said to them, Ye from τῶν ἑσθῆτων ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ ὑμεῖς ἐκ τοῦ κόσμου beneath are, I from above am; ye of the κόσμου τούτου* ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. 24 εἶπον this are, I am not of this world: I said

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. 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. 27 They understood not that he spake to them of the Father. 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do

οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν ἂν γὰρ therefore to you that ye will die in your sins; for if ἡ πεπιστεύσητε ὅτι ἐγὼ εἰμὶ, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ye believe not that I am [he], ye will die in sins

ὑμῶν. 25 Ἐλεγον οὖν αὐτῶρ, Σὺ τίς εἶ; Καὶ εἶπεν They said therefore to him, Thou who art? And said αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν. to them Jesus, Altogether that which also I say to you.

26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν ἄλλ' ὁ Many things I have concerning you to say and to judge; but he who πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἡ ἠκούσα παρ' αὐτοῦ, ταῦτα sent me true is, and I what I heard from him, these things

ἔλεγον εἰς τὸν κόσμον. 27 Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς I say to the world. They know not that the Father to them ἔλεγεν. 28 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν ἐψά- he spoke of. Said therefore to them Jesus, When ye shall have σιγητὴ τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμὶ lifted up the Son of man, then ye shall know that I am [he], καὶ ἂν ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ and from myself I do nothing, but as taught me

πατῆρ μου, ταῦτα λαλῶ. 29 καὶ ὁ πέμψας με, μετ' my Father, these things I speak. And he who sent me, with ἐμοῦ ἐστίν οὐκ ἄφηκέν με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ me is; left not me alone the Father, because I the things

9 — ὁ GLTTAW. 10 — ὁ Ἰησοῦς (read he spoke) GLTTAW.
 11 — ὁ Ἰησοῦς (read he said) LTTAW. 12 — ἔλεγεν LTTAW. 13 — τούτου τοῦ κόσμου LTTAW.
 14 — καὶ LTTAW. 15 [ὁ] Tr. 16 — λαλῶ LTTAW. 17 — αὐτοῖς LTTAW. 18 — μου (read the Father) LTTAW. 19 — ὁ πατήρ (read he left not) LTTAW.

do ye not understand my speech? even because ye cannot hear my word. 44 Ye are of your 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 of his own; for he is a liar, and the father of it. 45 And because I tell you 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? 47 He that is of God heareth God's words: ye therefore hear them 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? 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. 50 And I seek not mine own 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. 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. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: 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: 55 yet ye have not known him; but I know him: and if I

καλιὰν τὴν ἐμὴν οὐ γινώσχετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν. 44 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκείνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. 45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. 46 τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, ὁδίατί ὑμεῖς οὐ πιστεύετε μοι; 47 ὁ ὧν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. 48 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Ἰουδαίος εἶσθε καὶ σαμαριτῆς καὶ εἰσὶν ἑστέ; 49 Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. 50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἐστὶν ὁ ζητῶν καὶ κρίνων. 51 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. 52 εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνωσκόμεν ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα. 53 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν τοῦ ποιῆς; 54 Ἀπεκρίθη Ἰησοῦς, Ἐάν ἐγὼ δοξάζω ἑμαυτόν, ἡ δόξα μου οὐδὲν ἐστίν· ἐστὶν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι θεὸς ὑμῶν ἐστίν, 55 καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα

⁹ + τοῦ θεοῦ GLTTA.

⁹ οὐκ T.

⁹ + [ὑμῖν] to thee L.

⁹ — δὲ but GLTTA.

⁹ διὰ τί LTTA.

⁹ — οὖν GLTTA.

⁹ εἶπαν LTTA.

⁹ Σαμαριτῆς T.

⁹ ἐμὸν λόγον LTTA.

⁹ εἶπαν T.

⁹ — οὖν LTTA.

⁹ γεύσεται should he taste GLTTA.

⁹ — σὺ (read

ποιεῖς maketh thou) GLTTA.

⁹ δοξάσω shall glorify LTTA.

⁹ ἡμῶν OUR TTTAW.

αὐτόν, ἢ καὶ ἴαν" εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος
 | him; and if I say that I know not him, I shall be like
 ὄμωσ", ψεύστης" ὁ ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ
 | you, a liar. But I know him, and his word
 τηρῶ. 56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλίασάτο ἵνα ἴῃ"
 I keep. Abraham your Father exulted in that he should see
 τὴν ἡμέραν τὴν ἐμὴν" καὶ εἶδεν καὶ ἐχάρη. 57 Ἐἶπον" οὖν
 ὁἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὐπὼ ἔχεις,
 the Jews to him, Fifty years [old] not yet art thou,
 καὶ Ἀβραὰμ ἔώρακας; 58 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν
 καὶ Ἀβραὰμ ἔωρακας; 58 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν
 ἰσχυρῶς λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι. 59 Ἦσαν
 verily I say to you, Before Abraham was I am. They took up
 ὄν λίθους ἵνα βάλωσιν ἐπ' αὐτόν. Ἰησοῦς δὲ ἐκρύβη,
 therefore stones that they might cast at him; but Jesus hid himself,
 καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν,
 and went forth out of the temple, going through the midst of them,
 καὶ παρήγεν ἡπίτωσ".
 and passed on thus.

9 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς 2 καὶ
 And passing on he saw a man blind from birth. And
 ἠρώτησεν αὐτόν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ῥαββί, τίς
 asked him his disciples saying, Rabbi, who
 ἤμωπεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆ;
 sinned, this [man] or his parents, that blind he should be born?
 3 Ἀπεκρίθη ὁ Ἰησοῦς, Οὐτε οὗτος ἡμαρτεν οὐτε οἱ γονεῖς
 Answered the Jesus, Neither this [man] sinned nor parents
 αὐτοῦ ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.
 his; but that should be manifested the works of God in him.
 4 Ἐγὼ μὲν δὲ ἔργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με"
 Me it becometh to work the works of him who sent me
 ἕως ἡμέρας ἐστίν ἔχειται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι.
 while day it is; comes night, when no one is able to work.
 5 Ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου. 6 Ταῦ-
 When in the world I may be, [the] light I am of the world. These
 τα εἰπὼν, ἔπτυσεν χαμαί, καὶ ἐποίησεν πηλὸν ἐκ
 things having said, he spat on [the] ground, and made clay of
 τοῦ πύσματος, καὶ ἐπέχρισεν τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς
 the spittle, and applied the clay to the eyes
 τοῦ τυφλοῦ. 7 Καὶ εἶπεν αὐτῷ, Ὑπάγε, ἰνίψαι" εἰς τὴν
 of the blind [man]. And he said to him, Go, wash in the
 κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται, ἀπσταλμένος.
 pool of Siloam, which is interpreted, Sent.
 ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων. 8 Οἱ οὖν
 He went therefore and washed, and came seeing. The therefore
 γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς"
 neighbours and those who saw him before that blind
 ἦν. Ἐλεγον, Οὐχ οὗτος ἐστὶν ὁ καθήμενος καὶ προσαιτῶν;
 he was, said, Not this is he who was sitting and begging?
 9 Ἄλλοι ἔλεγον, Ὅτι οὗτος ἐστὶν ἄλλοι δὲ ἄλλοι ὅμοιοι
 Some said, He it is; but others, Like
 should say, I know him not, I shall be like him not, I shall be a liar like unto you; but I know him, and keep his saying. 56 Your father Abraham rejoiced to see my day; and he saw it, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Verily, I say unto 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.

ἢ καὶ ἴαν LIT. ἢ ἴμιν LIT. ὁ ἀλλὰ LIT. ἄω. P εἶδη T. ἠ εἶπαν T. ἴ — ὁ TIT. ἢ — διελθὼν
 ... οὕτως GLIT. Ῥαββί T. ἢ — ὁ GLIT. ἄω. P ἡμᾶς US TIT. ἢ ἡμᾶς US T.
 + αὐτοῦ on him LIT. ἄ — τοῦ τυφλοῦ [LIT. ἄ. ἢ ἰνίψαι] L. ἢ προσαιτῶν a beggar
 GLIT. ἄω. ὁ — δε but [LIT. ἄ. ἢ] ἔλεγον, Οὐχί, ἀλλ' (ἀλλὰ τὶ) said, No, but TIT.;
 ἔλεγον [Οὐχί, ἀλλ'] L.

βλέπει οὐκ οἶδαμεν, ἢ τις ἦνοιξεν αὐτοῦ τοὺς ὀφθαλμούς
 he sees we know not, or who opened, his eyes
 ἡμεῖς οὐκ οἶδαμεν, αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε,¹
 we know not; he is of age, him ask,
 αὐτὸς περὶ αὐτοῦ² λαλήσει. 22 Ταῦτα εἶπον οἱ γονεῖς
 he concerning himself shall speak. These things said parents
 αὐτοῦ, ὅτι φοβοῦντο τοὺς Ἰουδαίους ἤδη γὰρ συνε-
 this, because they feared the Jews; for already had agreed
 τίθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ
 together the Jews, that if anyone him should confess [to be the]
 χριστὸν, ἀποσινάγωγος γίνηται. 23 διὰ τοῦτο οἱ γονεῖς
 Christ, put out of the synagogue he should be. Because of this parents
 αὐτοῦ εἶπον,¹ Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.² 24 Ἐφώ-
 this said, He is of age, him ask. They
 ῖησαν. οὖν ἠέ δευτέρου τὸν ἄνθρωπον³ ὃς ἦν τυφλός, καὶ
 called therefore a second time the man who was blind, and
 εἶπον⁴ αὐτῷ, Δός δόξαν τῷ θεῷ ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρω-
 said to him, Give glory to God; we know that man
 πος οὗτος ἁμαρτωλὸς ἐστίν. 25 Ἀπεκρίθη οὖν ἐκεῖνος
 this a sinner is. Answered therefore he
 καὶ εἶπεν,⁵ Εἰ ἁμαρτωλὸς ἐστίν οὐκ οἶδα ἐν οἶδα, ὅτι
 and said, If a sinner he is. I know not. One [thing] I know, that
 τυφλὸς ὦν ἄρτι βλέπω. 26 Εἶπον⁶ αὐτῷ πάλιν,⁷ Τί
 blind being, now I see. And they said to him again, What
 ἐποίησέν σοι; πῶς ἦνοιξέν σου τοὺς ὀφθαλμούς; 27 Ἀπε-
 did he to thee? how opened he thine eyes?
 κρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε. τί πάλιν
 answered them, I told you already, and ye did not hear: why again
 θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;
 do ye wish to hear? also do ye wish his disciples to become?
 28 Ἐλοιδόρησαν οὖν αὐτόν, καὶ εἶπαν,⁸ Σὺ εἶ μαθητῆς⁹
 They talked at therefore him, and said, Thou art disciple
 ἐκεῖνον ἡμεῖς δὲ τοῦ Μωϋσέως¹⁰ ἐσμὲν μαθηταί. 29 ἡμεῖς οἶδα
 this but we of Moses are disciples. We know
 μὲν ὅτι Μωϋσῆ¹¹ λελάληκεν ὁ θεός· τοῦτον δὲ οὐκ οἶδαμεν
 that to Moses has spoken God; but this [man] we know not
 πόθεν ἐστίν. 30 Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν
 whence he is. Answered the man, and said to them, In
 γὰρ τούτῳ¹² θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν
 indeed this a wonderful thing is, that ye know not whence
 ἐστίν, καὶ ἀνέφξεν¹³ μου τοὺς ὀφθαλμούς. 31 οἶδαμεν. δὲ ὅτι
 he is, and he opened mine eyes. But we know that
 ἁμαρτωλῶν ὁ θεός¹⁴ οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβῆς ᾖ,
 sinners God does not hear; but if anyone God-fearing be,
 καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. 32 ἐκ τοῦ αἰῶνος
 and the will of him do, him he hears. Ever
 οὐκ ἠκούσθη, ὅτι ἠνοιξέν¹⁵ τις ὀφθαλμούς τυφλοῦ
 it was not heard that opened anyone [the] eyes of [one] blind
 γεγεννημένου. 33 εἰ μὴ ἦν οὗτος παρά θεοῦ οὐκ ἦ-
 having been born. If not were this [man] from God he
 δύνατο ποιεῖν οὕδεν. 34 Ἀπεκρίθησαν καὶ εἶπον¹⁶ αὐτῷ, Ἐν
 could do nothing. They answered and said to him, In

sceth we know not; or who hath opened his eyes, we know not; he is of age; ask him; he shall speak for himself. 22 These words spake his parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, 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. 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. 26 Then said they to him again, What did he to thee? how opened he thine eyes? 27 He answered them, and said, They reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: as for this fellow, we know not from 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 yet he hath opened mine 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. 32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do no such thing. 34 They answered and said unto him, Thou wast alto-

¹ αὐτὸν ἐρωτήσατε, αὐτὸς. (— αὐτὸς ΤΤΛ) ἡλικίαν ἔχει LTTA. ² ἐάν τις LTTA. ³ εἶπεν LTTA. ⁴ εἰπερὶωτήσατε T. ⁵ τὸν ἄνθρωπον ἐκ δευτέρου LTTA. ⁶ οὗτος ὁ ἄνθρωπος L. — καὶ εἶπεν LTTAW. ⁷ οὖν therefore (they said) LTTA. ⁸ — πάλιν LTTA. ⁹ + οἱ δὲ (read) But they failed) T. — οὖν GLTTAW. ¹⁰ εἶπαν T. ¹¹ μαθητῆς εἰ LTTA. ¹² Μωϋσέως LTTAW. ¹³ Μωϋσῆ LTTA; Μωϋσῆ W. ¹⁴ τούτω γὰρ TTAA. ¹⁵ + τὸ θεο (wonderful thing) TT. ¹⁶ ἠνοιξέν LTTA. — δὲ but LTTA. ¹⁷ ὁ θεὸς ἁμαρτωλῶν LTTA. ¹⁸ ἠνωξέν T. ¹⁹ εἶπαν LTTA.

gother 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? 36 He answered and said, Who is he, Lord, that I might believe on him? 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38 And he said, Lord, I believe. And he worshipped him. 39 And Jesus said, For judgment I am come into this world, that they which see not might see, and that they which see might be made blind. 40 And some of the Pharisees which were with him heard these words, and said unto 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.

ἀμαρτίας σὺ ἐγενήθης ὄλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἐξώ. 35 Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἐξώ, καὶ εὑρών αὐτὸν εἶπεν αὐτῷ. Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; 36 Ἀπεκρίθη ἐκείνος· καὶ εἶπεν, Τίς ἐστὶν ὁ Θεὸς, ἃν πιστεύσω εἰς αὐτόν; 37 Εἶπεν ἔτι αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκείνους ἐστίν. 38 Ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. 39 καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν, καὶ οἱ βλέποντες τυφλοὶ γίνωνται. 40 Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ἰταῦτα· οἱ ὕντες μετ' αὐτοῦ, καὶ εἶπον· αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἴσμεν; 41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν ἵν' ἐλεήσετε. Ὅτι βλέπομεν ἡ μὴ ἁμαρτία ὑμῶν μένει.

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. 2 But he that entereth 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. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for 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.

10 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν ἀλήνην τῶν προβάτων, ἀλλὰ ἀναβαίνειν ἀλλοθίθεν, ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής. 2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων. 3 τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά. 4 καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. 5 ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν τῶν ἄλλοτρίων τὴν φωνήν. 6 Ταῦτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς, ἐκείνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἢ ἐλάλει αὐτοῖς.

ἃ — ὁ τ[Α]. ἄ — αὐτῷ τ[Α]. ἄ — ἀνθρώπου of man T. ὁ — καὶ εἶπεν [A].
 ἄ + καὶ and GTTAW. ἄ — δε and LTTA. ἄ — καὶ TTA. ἄ — ταῦτα T. ἄ — μετ'
 αὐτοῦ ὄντες LTTAW. ἄ — εἶπαν T. ἄ — οὐκ [L]TTA. ἄ — φωνῆ he calls LTTA. ἄ — κα'
 TTA. ἄ πάντα all (his own) LTTA. ἄ ἀκολουθήσωσιν will they follow LTTAW. ἄ ἢ
 it might be dr.

7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔγώ εἰμι ἡ θύρα τῶν προβάτων. 8 Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον κλέπτει εἰσὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. 9 ἔγώ εἰμι ἡ θύρα· δι' ἐμοῦ εἰς εἰσελθὼν σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει. 10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύρῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωῶν ἔχωσιν, καὶ περισσοὺν ἔχωσιν. 11 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. 12 ὁ μισθωτὸς ὅδε, καὶ οὐκ ὄν ποιμὴν, οὗ οὐκ εἰσὶν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει τὰ πρόβατα. 13 ὁ δὲ μισθωτὸς φεύγει ὅτι μισθωτὸς ἐστίν, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. 14 ἔγώ εἰμι ὁ ποιμὴν ὁ καλὸς· καὶ γινώσκω τὰ ἐμά, καὶ γινώσκονται ὑπὸ τῶν ἐμῶν. 15 καθὼς γινώσκει με ὁ πατήρ, καθὼς γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. 16 καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αἰλλῆς ταύτης· ἀλλ' ἐγὼ εἰσάγω αὐτὰ καὶ ἐξουσίαν ἔχω ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολήν ἔλαβον παρὰ τοῦ πατρὸς μου. 19 Σχίσμα δ' οὐκ ἔστιν ἐν τῷ

7 Then said Jesus unto them again, Verily, verily, I say unto 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. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and 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 it more abundantly. 11 I am the good shepherd: the good shepherd giveth 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. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I 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, and one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might 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. 19 There was a division therefore again among the Jews for these

ἰ αὐτοῖς πάλιν J.; — πάλιν αὐτοῖς T.; — αὐτοῖς A.
 ἐμοῦ αLTTA.; — πρὸ ἐμοῦ T. W. — δε but T[Tr].
 [τὰ πρόβατα] A) ὁ δὲ μισθωτὸς φεύγει [L]TTA.
 I know me ITTA. ἰ δεῖ με LTTA.

ἰ — ὅτι [L]T[Tr]A.]

ἰ ἦλθον πρὸ

ἰ ἐστίν LTTA.

ἰ — τὰ πρόβατα.

ἰ γινώσκουσιν με τὰ ἐμά those that [are]

ἰ γενήσονται TTA.

ἰ με ὁ πατήρ LTTA.

ἰ — οὖν LTTA.

sayings. 20 And many of them said, He hath a devil, 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?

Ἰουδαίους διὰ τοὺς λόγους τούτους. 20 ἔλεγον ἐξ ἑ¹¹ Jews on account of these words; ²said, ³but πολλοὶ ἐξ αὐτῶν, Δαίμονιον ἔχει καὶ μαίνεται· τί αὐτοῦ many of them, A demon he has and, is mad; why him ἀκούετε; 21 Ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἐστὶν do ye hear? Others said, These sayings are not [those]

δαμονιζομένου· μὴ δαίμονιον δύναται τυφλῶν of one possessed by a demon. ²A ³demon ⁴is able of [the] blind [the] ὀφθαλμοὺς ἀνοίγειν¹: eyes to open?

122, Ἐγένετο δὲ τὰ ἐγκαίνια· ἐν ἑ¹¹ τοῖς Ἱεροσολύμοις, And took place the feast of dedication at Jerusalem, ²καὶ ἰ¹¹ χειμῶν ἦν· 23 καὶ περιεπάτει ἑ¹¹ Ἰησοῦς ἐν τῷ ἐρεῷ and winter it was. And ²was ³walking ⁴Jesus ἐν τῷ ἐρεῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος. 24 ἐκύκλωσαν οὖν αὐτὸν in the porch of Solomon. ²Encircled ³therefore ⁴him

22 And it was at Jerusalem the feast of the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be 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. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 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 man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good we

οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν the Jews, and said to him, Until when our soul

εἶ σὺ εἶ ὁ χριστός· μείψ¹¹ ἡμῖν παρ- holdest thou in suspense? If thou art the Christ, . . . tell us plain- ῥήσια. 25 Ἀπεκρίθη αὐτοῖς ἑ¹¹ Ἰησοῦς, Εἶπον ὑμῖν, καὶ ly. ²Answered ³them ⁴Jesus, I told you, and

οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς ye believe not. The works which I do in the name of ²Father μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ· 26 ἀλλ' ὑμεῖς οὐ ²my, these bear witness concerning me: ³but ye ⁴not πιστεύετε· οὐ γάρ· ἴστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς believe, ²for ye are not of ³sheep ⁴my, ⁵is

εἶπον ὑμῖν. 27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, I said to you ²Sheep ³my ⁴my voice ⁵hear,

καθὼν γινώσκω αὐτὰ καὶ ἀκολουθοῦσιν μοι, 28 καθὼς ἐζώη and I know them, and they follow me; and I life

αἰώνων· δίδωμι αὐτοῖς καὶ οὐ μὴ ἀπολωνταί εἰς τὸν eternal give them; and in no wise shall they perish for

αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. 29 ὁ over, and shall ²not ³seize ⁴anyone them out of ⁵my hand.

πατὴρ μου ὅς δέδωκέν μοι μείζων πάντων ἐστίν· καὶ My Father who has given [them] to me greater than all is, and

οὐδεὶς δύνάται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς μου. no one is able to seize out of the hand of my Father.

30 ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν. 31 Ἐβάστασαν οὖν πάλιν I and the Father one are. ²Took ³up ⁴therefore ⁵again

λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτὸν. 32 ἀπεκρίθη stones the Jews that they might stone him. ²Answered

αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλά ἔργα ἔδειξα ὑμῖν ἐκ τοῦ them. ²Jesus, Many good works I shewed you from

πατρός μου διὰ ποῖον αὐτῶν ἔργων βλάθετέ με; my Father; because of which ²of ³them ⁴work do ye stone me?

33 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· λέγοντες, Περὶ καθρῶ ²Answered ³him the ⁴Jews, ⁵saying, For a good

¹ οὖν then T. ² ἀνοίξει to have opened TTA. ³ ἐγκαίνια T. ⁴ ἐν τοῖς T. ⁵ καὶ TTA. ⁶ [ὁ] T. ⁷ Σολομῶνος GLTAW. ⁸ τοῦ Σολομῶνος T. ⁹ εἶπόν T. ¹⁰ ἀκούουσιν [are] hearing TTA. ¹¹ ὅτι οὐκ T. ¹² καθὼς εἶπον ὑμῖν [T]TA. [A]. ¹³ ἀκούουσιν [are] hearing TTA. ¹⁴ δίδωμι αὐτοῖς ζωὴν αἰώνιον TTA. ¹⁵ μου [read The Father] T. ¹⁶ ὅ what [he has given] TTA: ¹⁷ πάντων μείζων TTA. ¹⁸ μου [read the Father] T [T]TA. ¹⁹ οὖν T [T]. ²⁰ ἔργα καλά LT. ²¹ μου [read the Father] [L] [T] A. ²² ἐμὲ λιθάσετε TTA. ²³ λέγοντες LITTAW.

ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι
 work we do not stone thee, but for blasphemy, and because
 σὺ ἄνθρωπος ὢν ποιεῖ σεαυτὸν θεόν. 34 Ἀπεκρίθη αὐτοῖς
 thou ²a man ⁴being makest thyself God. ²Answered ²them
 ὁ Ἰησοῦς, Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ἡμῶν, ἔγωγε
¹Jesus, Is it not ¹written in ¹your law,

εἶπα, θεοὶ ἐστε; 35 Εἰ ἐκείνους εἶπεν θεοὺς, πρὸς οὓς ὁ
 said, ²gods ²ye ²are? If ¹them he called gods, to whom the
 λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή.
 word of God came, (and ²cannot ⁴be ²broken ¹the ²scripture,)

36 ὃν ὁ πατήρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον,
 [of him] whom the Father sanctified and sent into the world,
 ἡμεῖς λέγετε, Ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς ἑτοῦ θεοῦ
 do ye say, Thou blasphemest, because I said, Son of God

εἰμι; 37 εἰ οὐ ποῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε
 I am? If I do not the works of my Father, believe not

μοι; 38 εἰ δὲ ποῶ, κὰν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις
 me; but if I do, even if me ye believe not, the works
 πιστεύετε, ἵνα γινώτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ
 believe, that ye may perceive and may believe that in me [is]

ὁ πατήρ, κὰν ἐν αὐτῷ. 39 Ἐζήτουν οὖν ὁ πάλιν
 the Father, and I in him. They sought therefore again

αὐτὸν πιάσαι καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. 40 Καὶ
 him to take, and he went forth out of their hand; and

ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν
 departed again beyond the Jordan, to the place where was

Ἰωάννης τοῦ πρώτου βαπτίζου καὶ ἐμίμειν ἐκεῖ. 41 καὶ
 John first baptizing; and he abode there. And

πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον, Ὅτι Ἰωάννης μὲν
 many came to him, and said, John indeed

σημίον ἐποίησεν οὐδὲν πάντα δὲ ὅσα εἶπεν Ἰωάννης
 sign ¹did, ²no; but all whatsoever ²said ¹John

περὶ τούτου, ἀληθῆ ἦν. 42 Καὶ ἐπίστευσαν πολλοὶ
 concerning this [man], true were. And ²believed ¹many

ἐκεῖ εἰς αὐτόν. ὁ
 there on him.

11 Ἦν δὲ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας,
 Now there was a certain [man] sick, Lazarus of Bethany,

ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 Ἦν
 of the village of Mary and Martha her sister ²It was

δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρω καὶ ἐκμάασα
 and Mary who anointed the Lord with ointment and wiped

τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος
 his feet with her hair, whose brother Lazarus

ἦσθεν. 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγου-
 was sick. ³Sent therefore the sisters to him, say-

σαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. 4 Ἀκούσας δὲ ὁ Ἰησοῦς
 ing, Lord, lo, he whom thou lovest is sick. But ²having ³heard ¹Jesus

εἶπεν, Αὐτῇ ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον, ἀλλ' ὑπὲρ
 said, This sickness is not unto death, but for

τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι'
 the glory of God, that may be glorified the Son of God by

stone thee not; but for blasphemy; and because that thou being a man, makest thyself God. 34 Jesus answered them, Is it not 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; 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? 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 is in me, and I in him. 39 Therefore they sought again to take him; but he escaped out of their hand, 40 and went away again beyond Jordan into the place where John at first baptized; and there he abode. 41 And many resorted unto him, and said, John did no miracle, but all things that John spake of this man were true. 42 And many believed on him there.

XI. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was that Mary which 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. 4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified

¹ d [ὁ] Tr. ² + ὅτι that LITTA.

¹ εἶπον L.

² ἐγένετο τοῦ θεοῦ T.

^h — τοῦ T.

ⁱ πιστεύετε T.

^k πιστεύετε LITR.

¹ γινώσκατε may know LITTA.

^m τῷ πατρὶ (the

Father) LITTA.

^o [οὖν] TrA.

^o — πάλιν T.

^p Ἰωάννης Tr.

^q ἐμίμειν L.

^r πολλοῦ.

ἐπίστευσαν εἰς αὐτόν ἐκεῖ LITTA.

^s + τῆς T.

^t Μαρίας Tr.

thereby. 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. 7 Then after that saith he to his disciples, Let us go into Judæa again. 8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou 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. 10 But if a man walk in the night, he stumbleth, because there is no light 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. 12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is dead. 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. 16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: 19 and many of the Jews came to Martha and Mary, to comfort them concerning their

αὐτῆς. 5 Ἦγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. 6 ὡς ὅν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὴν εμεῖνεν ἐν ᾧ ἦν τόπος δύο ἡμέρας. 7 Ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἔγωμεν εἰς τὴν Ἰουδαίαν πάλιν. 8 Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐζητοῦν σε λίθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; 9 Ἰησοῦς, Οὐχὶ δώδεκα ἔσιν ὧραι τῆς ἡμέρας; ἴάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπεται, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. 10 Ἐάν τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπεται, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. 11 Ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. 12 Εἶπεν οὖν οἱ μαθηταί αὐτοῦ, Κύριε, εἰ κεκοίμηται σωθήσεται. 13 Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως αὐτοῦ ἔλεγεν. 14 Τότε αὐτῷ εἶπεν αὐτοῖς ὁ Ἰησοῦς παρήρσια, Λάζαρος ἀπέθανεν. 15 Καὶ χαίρει, δι' ἡμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλ' ἔγωμεν πρὸς αὐτόν. 16 Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς ἑσσυμαθηταῖς, Ἔγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ. 17 Ἐλθὼν οὖν ὁ Ἰησοῦς εἶρεν αὐτὸν τέσσαρας ἡμέρας ἢ ἔχοντα ἐν τῷ μνημείῳ. 18 Ἦν δὲ ἡ Βηθανία ἐγγυθὺ τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε. 19 Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περιε Μάρθαν καὶ Μαρῖαν, ἵνα παραμυθῶσιν αὐτὰς περὶ αὐτοῦ.

17 Ἐλθὼν οὖν ὁ Ἰησοῦς εἶρεν αὐτὸν τέσσαρας ἡμέρας ἢ ἔχοντα ἐν τῷ μνημείῳ. 18 Ἦν δὲ ἡ Βηθανία ἐγγυθὺ τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε. 19 Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περιε Μάρθαν καὶ Μαρῖαν, ἵνα παραμυθῶσιν αὐτὰς περὶ αὐτοῦ.

α + [αὐτοῦ] (read his disciples) L. β Ῥαββεί T. γ — ὁ GLTTAW. δ ὧραι εἰσιν LTTAW. ε + αὐτῷ to him LT. ζ [οἱ μαθηταί] Δ. η — αὐτοῦ (read the disciples) LT. θ αὐτῷ to him TrA. ι [οὖν] L. κ ἀλλὰ LTTA. λ συμμαθηταῖς T. μ ἤθεον came L. ν + καὶ and L. ξ ἡδὴ ἡμέρας TrA; — ἡδὴ T. ς — ἡ T. ζ πολλοὶ δὲ LTTA. η τὴν (read had come to Martha) LTTA. θ Μαρῖαν LTTA.

τοῦ ἀδελφοῦ· ἀντιῶν·¹ 20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι πῶς²
 their brother, Martha therefore when she heard that
 Ἰησοῦς ἔρχεται, ὑπὸ κήρυξεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἔκα-
 Jesus is coming, met him; but Mary in the house was
 ἕσπετο. 21 εἶπεν οὖν ἡ³ Μάρθα πρὸς τὸν⁴ Ἰησοῦν, Κύριε, εἰ
 awaiting. Then said Martha to Jesus, Lord, if
 ἦς ὦδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει·⁵ 22 ἀλλὰ⁶
 thou hadst been here, my brother had not died; but
 καὶ νῦν οἶδα ὅτι ὅσα ἀναιτήσῃ τὸν θεόν, δώσει
 even now I know that whatsoever thou mayest ask of God, will give
 σοὶ ὁ θεός. 23 λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός
 thee God. Says to her Jesus, Will rise again brother
 σου. 24 λέγει αὐτῷ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ
 thy. Says to him Martha, I know that he will rise again in the
 ἀναστάσει ἐν τῇ ἑσχάτῃ ἡμέρᾳ. 25 εἶπεν αὐτῇ ὁ Ἰησοῦς,
 resurrection in the last day. Said to her Jesus,
 Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. ὁ πιστεύων εἰς ἐμέ,
 I am the resurrection and the life: he that believeth on me, though
 κἂν ἀποθάνῃ ζήσει· 26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων
 though he die he shall live; and everyone who lives and believeth
 εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;
 on me, in no wise shall die for ever. Believest thou this?
 27 λέγει αὐτῷ, Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ
 She says to him, Yea, Lord; I have believed that thou art the
 χριστός, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.
 Christ, the Son of God, who into the world comes.
 28 Καὶ ταῦτα⁷ εἶποῦσα ἀπῆλθεν, καὶ ἐφώνησεν Μαρίαν⁸
 And these things having said she went away, and called Mary
 τὴν ἀδελφὴν αὐτῆς ἑκρυπτοῦσα,⁹ 29 Ὁ διδασκαλὸς πάρ-
 her sister secretly, saying, The teacher is
 εστιν καὶ φωνεῖ σε. 29 Ἐκείνη ὡς ἤκουσεν βεγέριται¹⁰ ταχὺ
 come and calls thee. She when she heard rises up quickly
 καὶ ἔρχεται¹¹ πρὸς αὐτόν. 30 οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς
 and comes to him. Now not yet had come Jesus
 εἰς τὴν κώμην, ἀλλ' ἦν¹² ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ
 into the village, but was in the place where met him
 ἡ Μάρθα. 31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ
 Martha. The Jews therefore who were with her in the house
 καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν¹³ ὅτι ταχέως
 and consoling her, having seen Mary that quickly
 ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες, Ὅτι
 she rose up and went out, followed her, saying, That
 ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. 32 Ἡ οὖν Μαρία¹⁴
 She is going to the tomb that she may weep there. Mary therefore
 ὡς ἦλθεν ὅπου ἦν ἡ¹⁵ Ἰησοῦς, ἰδοῦσα αὐτὸν ἔπεσεν εἰς
 when she came where was Jesus, seeing him, fell at
 τοῦς πόδας αὐτοῦ,¹⁶ λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὦδε
 his feet, saying to him, Lord, if thou hadst been here
 οὐκ ἂν ἀπέθανέν μου¹⁷ ὁ ἀδελφός. 33 Ἰησοῦς οὖν ὡς εἶδεν
 had not died my brother. Jesus therefore when he saw

brother. 20 Then Mar-
 tha, as soon as she
 heard that Jesus was
 coming, went and met
 him; but Mary sat
 still in the house.
 21 Then said Martha
 unto Jesus, Lord, if
 thou hadst been here,
 my brother had not
 died. 22 But I know,
 that even now, what-
 soever thou wilt ask
 of God, God will give
 it thee. 23 Jesus saith
 unto her, Thy brother
 shall rise again.
 24 Martha saith unto
 him, I know that he
 shall rise again in the
 resurrection at the
 last day. 25 Jesus
 saith unto her, I am
 the resurrection, and
 the life: he that be-
 lieveth in me, though
 he weredead, yet shall
 he live: 26 and who-
 soever liveth and believ-
 eth in me shall never
 die. 27 Jesus saith
 unto her, 27 She saith
 unto him, Yea, Lord: I
 believe that thou art
 the Christ, the Son of
 God, which should
 come into the world.
 28 And when she had
 so said, she went her
 way, and called Mary
 her sister secretly, say-
 ing, The Master is
 come, and calleth for
 thee. 29 As soon as
 she heard that, she
 arose quickly, and
 came unto him. 30 Now
 Jesus was not yet
 come into the town,
 but was in that place
 where Martha met
 him. 31 The Jews
 then which were with
 her in the house, and
 comforted her, when
 they saw Mary, that
 she rose up hastily and
 went out, followed her,
 saying, She goeth un-
 to the grave to weep
 there. 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.
 33 When Jesus there-
 fore saw her weeping,

α — ἀντιῶν (read [their] brother) TTA. P — ὁ GLTFAW. q — ἡ GL. r — τὸν T[Te].
 α οὐκ ἂν ἀπέθανεν (εἰτεθνήκει A) ὁ ἀδελφός μου LTTA. s — ἀλλὰ [E]TTA. v + ἡ LTTA.
 w τούτου τῆς TTA. x Μαρίαμ LTTA. y λάθρα L. z εἶπασα Tt. a + δὲ and (she) Tt[A].
 b ἠγέρθη rise up LTA. c ηρχετο came TtA. d + εἶτι yet LTT[A]. e Μαρίαμ LTTA.
 f ὄξαντες thinking TTA. g Μαρίαμ TTA. h — ὁ LTTA. i αὐτοῦ εἰς (πρὸς TTA).
 τοῦς πόδας GTTAW. k μου ἀπέθανεν TTA.

and the Jews also weeping, which came with her, he groaned in the spirit, and was troubled, 34 and said, Where have ye laid him? They said unto him, Lord, come and see. 35 Jesus wept. 36 Then said the Jews, Behold how he loved him! 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? 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone, Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God? 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto 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. 46 But some of them went their ways to the Pharisees, and told

αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας. ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτόν, 34 καὶ εἶπεν, Πού τέθεικα αὐτόν; Λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε. 35 Ἐδάκρυσεν ὁ Ἰησοῦς. 36 Ἐλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐτόν. 37 Τινὲς δὲ ἐξ αὐτῶν εἶπον, Οὐκ ἠγνόουντο ὅτι οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθῆνῃ; 38 Ἰησοῦς οὖν πάλιν ἐμβριμούμενος ἐν ἑαυτῷ ἐρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. 39 λέγει ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος, Μάρθα, Κύριε, ἦδη ὄζει ἡ σῆψις, ὅτι ἔστιν τετραπταῖος γὰρ ἔστιν. 40 λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ θεοῦ; 41 Ἦραν οὖν τὸν λίθον ὁ θεὸς ἦν ὁ τεθνηκώς κείμενος. 42 Ἦν οὖν Ἰησοῦς ἤσεν τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. 42 ἐγὼ δὲ ᾔδειν ὅτι thou, I thank thee, that thou hearest me; and I knew that πάντοτε μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιπαύσασθαι εἶπον ἵνα πιστεύσωσιν ὅτι σὺ με ἀπέστειλας. 43 Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκράυγασεν, λέγων, Δεῦρο ἔξω. 44 καὶ ἐξῆλθεν ὁ τεθνηκώς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, λύσατε αὐτὸν καὶ ἄφετε ὑπάγειν. 45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν. 46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους.

1 εδύνατο LITTA. 2 ἐμβριμούμενος T. 3 — ὁ I[Tr]. 4 τετραπληκτότος LITTA.V.
 5 ὄψην thou shouldst see LITTA.W. 6 — οὗ ἦν ὁ τεθνηκώς κείμενος GLITTA. 7 — καὶ
 GLITTA. 8 + αὐτόν him T[Tr].A. 9 Μαρίας LITTA. 10 ὁ TTA. 11 — ὁ Ἰησοῦς
 (read he did) GLITTA.W.

σαίους και ἔειπον αὐτοῖς ἃ ἔποίησεν ὁ Ἰησοῦς. 47 συνήγα-

γον οὖν οἱ ἀρχιερεῖς και οἱ Φαρισαῖοι συνέδριον, και ἔλεγον,

Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.

48 ἂν ἀώμεν αὐτὸν οὕτως, πάντες πιστεύουσιν εἰς αὐτόν.

καὶ ἔλεουσιν τοὶ Ῥωμαῖοι και ἀρούσιν ἡμῶν και τὸν τόπον

και τὸ ἔθνος. 49 Ἐξ δέ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς

ἦν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπε αὐτοῖς, Ὑμεῖς οὐκ οἴδατε

οὐδέν, 50 οὐδὲ διαλογίζεσθε ὅτι συμφέρει ἡμῖν ἵνα εἷς

ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, και μὴ ὅλον τὸ ἔθνος

ἀπόληται. 51 Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχ-

ιερεὺς ἦν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἐμελλεν

ἵνα Ἰησοῦς ἀποθνήσκῃ ὑπὲρ τοῦ ἔθνους, 52 και οὐχ ὑπὲρ

τοῦ ἔθνους μόνον, ἀλλ' ἵνα και τὰ τέκνα τοῦ θεοῦ τὰ διεσκορη-

πισμῆνα συναγάγῃ εἰς ἓν. 53 ἀπ' ἐκείνης οὖν

τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

54 Ἰησοῦς οὖν οὐκ ἔτι παρήρησια περιπάτει ἐν τοῖς

Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγύς τῆς

ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεῖ διέτριβεν

μετὰ τῶν μαθητῶν αὐτοῦ.

55 Ἦν δὲ ἐγγύς τὸ πάσχα τῶν Ἰουδαίων, και ἀνέβησαν

πολλοὶ εἰς Ἱερουσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα

ἀγίσωσιν ἑαυτούς. 56 ἰζήτουν οὖν τὸν Ἰησοῦν, και

ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, Τί δοκεῖ

ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; 57 Δεδώκεισαν δὲ

και οἱ ἀρχιερεῖς και οἱ Φαρισαῖοι ἐντολήν, ἵνα ἂν τις

γνῷ ποῦ ἐστὶν μνῆσις, ὅπως πιάσωσιν αὐτόν.

them what things Je-

sus had done. 47 They

gathered the chief

priests and the Phari-

sees a council, and said,

What do we? for this

man doeth many mi-

racles. 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 na-

tion. 49 And one of

them, named Caiaphas,

being the high priest

that same year, said

unto them, Ye know

nothing at all. 50 Nor

consider that it is ex-

pedient for us, that one

man should die for the

people, and that the

whole nation perish

not. 51 And this spake

he not of himself; but

being high priest that

year, he prophesied that

Jesus should die for

ἔειπεν T. ὁ δὲ L. — ὁ LTTA. ὁ ποιεῖ σημεῖα LTTA.W. λογίζεσθε LTTA.W.
 ἔμενεν T.
 ἐβουλεύσαντο they took counsel LTT. ὁ οὖν Ἰησοῦς T.A. οὐκέτι GLTTA.
 ἐμῆνεν T.A. — αὐτοῦ (read the disciples) TTA. ἔλεγον T. — και LTTA.W.
 ἐντολάς commands TTA.

XII. Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. 2 There they made him a supper; and Martha served; but Lazarus was one of them that eat at the table with him. 3 Then took Mary a pound of ointment of spike-nard, 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. 4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 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. 7 Then said Jesus, Let her alone, against the day of my burying hath she kept this. 8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore know 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. 10 But the chief priests consulted that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took branches of palm trees, and went forth to meet him, and

12 Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. 2 Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διακόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν συνανακειμένων αὐτῷ. 3 Ἡ οὖν Μαρία λαβούσα λίτραν μύρου γάρδου πιστικῆς πολυτίμου, ἠλειψεν τοὺς πόδας αὐτοῦ τοῦ Ἰησοῦ, καὶ ἐξέμαξεν αἰς θρίξιν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. 4 λέγει ὅτι ἓς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, 5 Διατί τὸ τοῦτο οὐκ ἐπράθη τριακῶσιον δηναρίων, καὶ ἐδόθη πτωχοῖς; 6 εἶπεν δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἐμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχεν, καὶ τὰ βαλλόμενα ἐβάσταζεν. 7 εἶπεν οὖν ὁ Ἰησοῦς, Ἀφῆς αὐτὴν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου βετηρηκεν αὐτό. 8 τοῦς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

9 Ἐγνων οὖν ὁ ὄχλος πῶλος ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἔστιν, καὶ ἦλθον, οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. 10 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, 11 ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

12 Τῇ ἐπαύριον ὄχλος πῶλος ὁ ἐλθὼν εἰς τὴν εὐρτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱερουσόλιμα, 13 ἔλαβον τὰ βῆαι τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, branches of the palms and went out to meet him,

P — ὁ τεθνηκώς [L]ITRA. q + ὁ (— ὁ τ) Ἰησοῦς Jesus (raised) LITRAW. r + ἐκ ὅ (those) TA. s ἀνακειμένων συν GLITRAW. t Μαρία Tr. v [τῷ] Tr. w δὲ but (says) T. x Ἰούδας ὁ Ἰσκαριώτης εἷς ἐκ (— ἐκ Tr) τῶν μαθητῶν αὐτοῦ TTA. y Διατί Tr. z ἔχων having TTA. a + ἵνα thRT LITRAW. b τηρήσῃ she may keep LITRAW. c + ὁ the (crowd) T. d.— ὁ GLITRAW. e αὐτῶν them w.

καὶ ἔκραζον, ἡ Ὁσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν
 and were crying, Hosanna, blessed [is] he who comes in [the]
 ὀνόματι κυρίου, ἡ ὁ βασιλεὺς τοῦ Ἰσραὴλ. 14 Εὐρῶν δὲ
 name of [the] Lord, the king of Israel. 14 Having found and
 ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶν γεγραμ-
 Jesus a young ass sat upon it, as it is writ-
 μενον, 15. Μὴ φοβοῦ, θυγάτηρ Ἰσὼν ἰδοῦ, ὁ βασιλεὺς σου
 tan, Fear not, daughter of Sion: behold, thy king
 ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου. 16 ταῦτα. ἡ δὲ οὐκ
 comes, sitting on a colt of an ass. 16 These things now not
 ἔγνωσαν ἰοὶ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη
 his disciples at the first, but when was glorified
 ὁ Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ
 Jesus then they remembered that these things were of him
 γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. 17 ἐμαρτύρει οὖν
 written, and these things they did to him. Bore witness therefore
 ὁ ὄχλος ὁ ὦν μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ
 the crowd that was with him, when Lazarus he called out of
 τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 διὰ
 the tomb, and raised him from among [the] dead. On account of
 τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ῥήκουσαι τούτου
 this also met him the crowd, because it heard this
 αὐτὸν πεποιθημένα τὸ σημεῖον. 19 οἱ οὖν Φαρισαῖοι εἶπον
 of his having done sign. The therefore Pharisees said
 πρὸς ἑαυτοὺς, θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε, ὁ κόσμος
 among themselves, Do ye see that ye gain nothing? lo, the world
 ὀπίσω αὐτοῦ ἀπήλθεν.
 after him is gone.

20 Ἦσαν δὲ Ἕλληνας ἐκ τῶν ἀναβαινόντων ἵνα
 And there were certain Greeks among those coming up that
 προσκυνήσωσιν ἐν τῇ ἑορτῇ. 21 οὗτοι οὖν προσῆλθον
 they might worship in the feast; these therefore came
 Φίλιππον, τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων
 to Philip, who was from Bethsaida of Galilee, and they asked
 αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. 22 Ἐρχε-
 him saying, Sir, we desire Jesus to see. 22 Comes
 ται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ, καὶ πάλιν Ἀνδρέας
 Philip and tells Andrew, and again Andrew
 καὶ Φίλιππος λέγουσιν τῷ Ἰησοῦ. 23 ὁ δὲ Ἰησοῦς ἀπε-
 and Philip tell Jesus. But Jesus an-
 κρίνατο· αὐτῶν λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ
 swared them saying, Has come the hour that should be glorified
 ὁ υἱὸς τοῦ ἀνθρώπου. 24 ἄμην ἄμην λέγω ὑμῖν, ἐάν μὴ ὁ
 the Son of man. Verily verily I say to you, Unless the
 κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος
 grain of wheat falling into the ground should die, it alone
 μένει· ἐάν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. 25 ὁ φιλῶν
 abides; but if it should die, much fruit it bears. He that loves
 τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν, καὶ ὁ μισῶν τὴν
 his life shall lose it, and he that hates
 ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει
 life his in this world to life eternal shall keep

cried, Hosanna: Bless-
 ed is the King of Israel
 that cometh in the
 name of the Lord
 14 And Jesus, when he
 had found a young
 ass, sat thereon; as it
 is written, 15 Fear not,
 daughter of Sion: be-
 hold, thy King cometh,
 sitting on an ass's colt.
 16 These things under-
 stood 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.
 17 The people therefore
 that was with him
 when he called Laza-
 rus out of his grave,
 and raised him from
 the dead, bare record.
 18 For this cause the
 people also met him,
 for that they heard
 that he had done this
 miracle. 19 The Phari-
 sees therefore said a-
 mong themselves, Per-
 ceivest thou how ye pre-
 vail nothing? behold,
 the world is gone after
 him.

20 And there were
 certain Greeks among
 them that came up to
 worship at the feast:
 21 the same came
 therefore to Philip,
 which was of Bethsaida
 of Galilee, and desired
 him, saying, Sir, we
 would see Jesus.
 22 Philip cometh and
 telleth Andrew; and
 again Andrew and Phi-
 lip tell Jesus. 23 And
 Jesus answered them,
 saying, The hour is
 come, that the Son of
 man should be glori-
 fied. 24 Verily, verily,
 I say unto you, Except
 a corn of wheat fall in-
 to the ground and die,
 it abideth alone; but
 if it die, it bringeth
 forth 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. 26 If

ἡ ἐκράυαζον LITTA. ἡ + λέγοντες] saying L. ἡ + και and TTA. ἡ θυγάτηρ LITTAW.
 k - δὲ [L] ITTA. ἡ αὐτοῖσι μαθηταὶ T. m - ὁ TTAW. ἡ ὅτι because EGLTW.
 o - και T. ῥήκουσαι they heard OLTTRAW. ἡ εἶπαν TT. ἡ Ἕλληνας τινες LITTA.
 ἡ προσκυνήσωσιν they shall worship LTRA. ἡ + ὁ TTA. ἡ ἔρχεται (Andrew) comes LITTA.
 ἡ + και and LTTA. ἡ ἀποκρίνεται answers TT. ἡ ἀπολλύει loses TT.

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.

αὐτήν. 26 ἂν ἐμοὶ ᾑτιακονῆ τις, ἔμοι ἀκολουθεῖτω· καὶ ἵ. It ἔme ᾑserve ᾑ, anyone, me let him follow; and where ἔam ἑ there also ᾑservant ᾑmy shall be. And if τις ἐμοὶ διακονῆ, τιμήσει αὐτὸν ὁ πατήρ. anyone me serve, ᾑwill ᾑhonour ᾑhim ᾑthe ᾑFather.

27 Νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω; Πάτερ, Now my soul has been troubled, and what shall I say? Father, αἰσῶσόν με ἐκ τῆς ὥρας ταύτης. ὁ δὲ διὰ τοῦτο ἦλθον save me from this hour. But on account of this I came

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both

glorified it, and will glorify it again. 29 The

people therefore, that stood by, and heard it, said that it thundered.

Others said, An angel spake to him. 30 Jesus answered and said, This voice came not because of me, but for your sakes. 31 Now is

the judgment of this world: now shall the

prince of this world be cast out. 32 And I, if I

be lifted up from the earth, will draw all men unto me. 33 This he said, signifying

what death he should 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? 35 Then Jesus said unto them, 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. 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. 37 But though

he had done so many miracles before them, yet they believed not on him: 38 that the saying of Esaias the prophet might be ful-

filled. 28 Πάτερ, δόξασόν σου τὸ ὄνομα. Father, glorify thy name.

Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, καὶ ἰδοῦσα καὶ πάλιν Thence came a voice out of heaven, ᾑBoth ᾑglorified and again

δόξασον. 29 Ὁ οὖν ὄχλος ὁ ἑστῶς καὶ ἀκούσας will glorify [it]. Therefore the crowd which stood [there] and heard

ἔλεγον βροντῆν γεγονέναι. ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ said, Thunder there has been: others said, An angel to him

λελάληκεν. 30 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν, Οὐ δὲ ἐμὲ has spoken. ᾑAnswered ᾑJesus and said, Not because of me

ἡ αὐτῆ ἡ φωνὴ ἔγενονεν, ἀλλὰ δι' ὑμᾶς. 31 νῦν κρίσις this voice has come, but because of you. Now judgment

ἔστιν τοῦ κόσμου τούτου· νῦν ὁ ἀρχὼν τοῦ κόσμου τούτου is of this world; now the prince of this world

ἐκβληθήσεται ἔξω. 32 καὶ ἔγωγε ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάν- shall be cast out: and I if I be lifted up from the earth, all

τας ἐλκύσω πρὸς ἑμαυτόν. 33 Τοῦτο δὲ ἔλεγον, σημαίνων ᾑwill ᾑdraw to myself. But this he said, signifying

ποῖον θανάτῳ ἤμελλον ἀποθνήσκειν. 34 ἀπεκρίθη ἡ αὐτῷ by what death he was about to die. ᾑAnswered ᾑhim

ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς ᾑheard out of the law that the Christ

μένει εἰς τὸν αἰῶνα, καὶ πῶς ἰσθ' λέγεις, Ὅτι δεῖ ὑψωθῆναι abides for ever, and how sayest thou, that must be lifted up:

τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; the Son of man? Who is this Son of man?

35 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον τὸ ᾑSaid ᾑtherefore to them. Jesus, Yet a little while the

φῶς ἔμεθ' ὑμῶν ἔστιν. περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα light with you is. Walk while the light ye have, that

μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ not darkness you may overtake. And he who walks in the

σκοτία οὐκ οἶδεν ποῦ ὑπάγει. 36 ἕως τὸ φῶς ἔχετε, πισ- darkness knows not where he goes. While the light ye have, be-

τεῦτε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἔλεγον ἐν τῷ φῶσι, ἵνα υἱοὶ φωτὸς γένησθε. These things

ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν. spoke Jesus, and going away was hid from them.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἐμπροσθεν αὐτῶν But [though] so many he signs had done before them:

οὐκ ἐπίστευον εἰς αὐτόν, 38 ἵνα ὁ λόγος Ἡσαίου τοῦ προ- they believed not on him, that the word of Esaias the pro-

^a τις διακονῆ LITÆAW.

— καὶ GLTTA.

^b ταύτης; (continue the question to the word

hour) GLTR.

^c [οὖν] LTR.

^d ἐστηκώς L.

^e — καὶ T.

^f — ὁ TTA.

^g ἡ φωνὴ αὐτῆ

LITÆAW.

^h + οὖν therefore TA.

ⁱ λέγεις σύ TTA.

^k ἐν οὖν among you GLTTA.

^l ὡς LITÆA.

^m — ὁ LITÆA.

φήτου πληρωθῆ, ὃν εἶπεν, Κύριε, τίς ἐπιστευσεν τῇ
phet might be fulfilled, which he said, Lord, who believed'
ἀκοῆς ἡμῶν; καὶ ὁ βραχίον ἰσχύος κυρίου τίνι ἀπεκαλύφθη;
our report? and the arm of [the] Lord to whom was it revealed?

39 Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦναι, ὅτι πάλιν εἶπεν
On this account they could not believe, because again said

Ἡσαίας, 40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἔκλεισε
Esaias, He has blinded their eyes and has

πάρωκεν αὐτῶν τὴν καρδίαν ἵνα μὴ ἴδωσιν τῶν ὀφθαλμῶν
hardened their heart, that they should not see with their

καὶ οὐκ ἔγνωσαν τὴν καρδίαν αὐτῶν, καὶ οὐκ ἔβουλησαν
and understand with the heart and be converted, and

ἰσχύσει αὐτοὺς. 41 Ταῦτα εἶπεν Ἡσαίας, ὅτε εἶδεν
I should heal them. These things said Esaias, when he saw

τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ. 42 Ὅμοιος μὲντοι
his glory, and spoke concerning him. Although indeed

καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν
even from among the rulers many believed on him,

ἀλλὰ διὰ τὸν φόβον τῶν Φαρισαίων οὐκ ὠμολόγησαν, ἵνα μὴ
but on account of the Pharisees they confessed not, that they

ἐκπορεύσονται ἐκ τῆς συναγωγῆς ταύτης. 43 ἠγάπησαν γὰρ τὴν δόξαν
put out of the synagogue they might be; for they loved the glory

τῶν ἀνθρώπων μᾶλλον ἢ τὴν δόξαν τοῦ θεοῦ. 44 Ἰησοῦς
of men more than the glory of God. Jesus

δὲ ἔκραζεν καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς
But cried and said, He that believes on me, believes not on

ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με. 45 καὶ ὁ θεωρῶν ἐμέ,
me, but on him who sent me; and he that beholds me,

θεωρεῖ τὸν πέμψαντά με. 46 ἐγὼ φῶς εἰς τὸν κόσμον
beholds him who sent me. I, a light into the world

ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ ἐν τῇ σκοτίᾳ μὴ
I have come, that everyone that believes on me in the darkness not

μεῖνη. 47 καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ
may abide. And if anyone of me hear the words and not

πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω
believe, I do not judge him, for I came not that I might judge

τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. 48 ὁ ἀθετῶν
the world, but that I might save the world. He that rejects

ἐμέ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα
me and does not receive my words, has him who judges

αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτόν ἐν τῇ
him: the word which I spoke, that shall judge him in the

ἑσχάτῃ ἡμέρᾳ. 49 ὅτι ἐγὼ ἐξ ἑμαυτοῦ οὐκ ἐλάλησα, ἀλλ'
last day; for I from myself spoke not, but

ὁ πέμψας με πατήρ, αὐτὸς μοι ἐντολήν ἔδωκεν. τί
the who sent me, Father, himself me commandment gave what

εἶπω καὶ τί λαλήσω. 50 καὶ οἶδα ὅτι ἡ ἐντολήν αὐτοῦ
I should say and what I should speak; and I know that his commandment

ζωὴ αἰώνιος ἐστίν· ἃ οὖν ἔλαλῶ ἐγὼ, καθὼς εἶρηκέν μοι
life eternal is. What therefore I speak, as has said to me

ὁ πατήρ, οὕτως λαλῶ.
the Father, so I speak.

13 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι
Now before the feast of the passover, knowing Jesus that

filled, which he spake, Lord, who hath be-
lieved our report? and to whom hath the arm
of the Lord been revealed? 39 Therefore
they could not believe; because that Esaias
said again, 40 He hath blinded their eyes, and
hardened their heart; that they should not
see with their eyes, nor understand with their
heart, and be converted,
and I should heal them. 41 These things
said Esaias, when he saw his glory, and
spoke of him. 42 Nevertheless among the chief
rulers also many believed on him; but be-
cause of the Pharisees they did not confess
him, lest they should be put out of the syna-
gogue: 43 for they loved the praise of men
more than the praise of God. 44 Jesus cried and
said, He that believeth on me, believeth not on
me, but on him that sent me, and he that
seeth me, and believeth on me, should not
abide in darkness. 45 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. 46 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. 47
For I have not spoken of myself; but the
Father which sent me, he gave me a commandment,
what I should say, and what I should speak.
48 And I know that his commandment is
life everlasting: whatsoever I speak there-
fore, even as the Father said unto me, so I
speak.

XIII. Now before the
feast of the passover, when Jesus knew that

ἠ ἐπάρωκεν hardened LITFA.

ὁ στραφῶσιν LITFA.

ἰσχύσει I shall heal LITFA.

ἡ ὅτι because GLITFA.

ἡ ἀλλὰ LITFA.

ἡ φυλάξῃ keep [them] LITFAW.

ἡ ἔδωκεν has

ἡ εἶπεν LITFAW.

ἡ ἐγὼ λαλῶ LITFA.

Satan entered into him. Then said Jesus unto him, That thou dost, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some of them thought, because Judas had said unto him, Buy those things that we have need of against 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.

τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὅ ποιεῖς, ποίησον τάχιστα. 28 Τοῦτο· δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τι εἶπεν αὐτῷ. 29 τινὲς γάρ εἶδόν· κεν· ἵκε· τὸ γλωσσόκομον εἶχεν ὁ Ἰουδᾶς, ὅτι λέγει αὐτῷ ῥῶ Ἰησοῦς, Ἀγοράσον ὧν χρειᾶν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς· ἵνα τι δῶν. 30 λαθὼν οὖν τὸ ψωμίον ἐκείνος ἀεὶθῶς ἐξῆλθεν· ἦν δὲ νύξ.

31 Ὅτε ἔξῆλθεν λέγει ὁ Ἰησοῦς, Νῦν ἰδοὺ ἁγιασθήσεται ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς δοξασθήσεται ἐν αὐτῷ. 32 Ἢ ἡμεῖς δοξάσασθαι αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν. 33 Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι· ζητήσατέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, Ὅτι ὅπου ἐγὼ ἔγω, ὑμεῖς οὐ δύνασθε εἰσελθεῖν, καὶ ὑμῖν λέγω ἄρτι. 34 ἐντολήν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. 35 ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. 36 λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὅπου ὑπάγω· οὐ δύνασαι μοι νῦν ἀκολουθῆσαι· ὑστερον δὲ ἀκολουθήσεις μοι. 37 λέγει αὐτῷ Πέτρος, Κύριε, διὰ τί οὐ δύναμαι σοὶ ἀκολουθῆσαι; ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω. 38 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν· ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ· ἕως οὗ ἄπαρνήσῃ με τρίς.

31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway 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. 34 A new commandment I give unto you, That ye love one another; as I have 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. 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 afterwards. 37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. 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.

When he was gone out, Jesus, Now has been glorified the Son of man, and God has been glorified in him. If God has been glorified in him, also God shall glorify him in himself, and immediately shall glorify him. Little children, yet a little while with you I am. Ye will seek me; and, as I said to the Jews, That where I go, ye are not able to come, also to you I say now. A commandment new I give to you, that ye should love one another; according as I loved you, that also ye should love one another. By this shall know all that to me disciples ye are, if love ye have among one another. Says unto him Simon Peter, Lord, wherest thou? Answered him Jesus, Where I go, thou art not able now to follow, but afterwards thou shalt follow me. Says to him Peter, Lord, why am I not able thee to follow now? I will lay down my life for thee I will lay down. Answered him Jesus, Thy life for me thou wilt lay down! Verily verily I say to thee, in no wise [the] cock will crow until thou wilt deny me thrice.

ο — ὁ ΤΓΑ. ο — ὁ ΛΓΓΑ. Ρ — ὁ ΤΓΑ. ἡ ἐξῆλθεν εὐθὺς LTΓΑ. † + οὖν therefore ELTΓΑ. * — ὁ ΤΓΑ. † [εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ] LTΓΑ. † αὐτῷ TT. † ἐγὼ ὑπάγω GLTTΓΑ. † αὐτῷ ὁ LTΓΑ. † + ἐγὼ I (go) T. † ἀκολουθήσεις δὲ ὑστερον LTΓΑ. † — ὁ GLTTΓΑ. † διὰ τί LTΓΑ. † ἀκολουθεῖν T. † ἀποκρίνεται answers LTΓΑ. † φωνήσῃ LTΓΑ. † ἀρνήσῃ LTΓΑ.

14 Μη παρασείσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν Θεόν,
 Let not be troubled your heart; ye believe on God,
 καὶ εἰς ἐμὲ πιστεύετε. 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοιαί
 also on me believe. In the house of my Father
 πολλάι εἰσὶν εἰδὲ μὴ, εἶπον ἂν ὑμῖν· 8 πορεύομαι εἰς
 many there are; otherwise I would have told you; I go
 ῥάσασθαι τόπον ὑμῖν. 3 καὶ ἐὰν πορευθῶ ἡκαὶ εἰτοιμῶ ὑμῖν
 pare a place for you; and if I go and prepare for you
 τόπον, ἢ πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμὰν
 a place, again I am coming and will receive you to my-
 τὸν ἵνα ὅπου εἰμι ἐγώ, καὶ ὑμεῖς ἴητε. 4 καὶ ὅπου ἔγω
 self, that where I am, ye also may be. And where I
 ὑπάγω, οἴδατε τὴν ὁδόν· οἴδατε. 5 λέγει αὐτῷ Θωμᾶς,
 go ye know and the way ye know Says to him Thomas,
 Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις, ὅκαι πῶς ὀδυνάμεθα τὴν
 Lord, we know not where thou goest, and how can we the
 ὁδὸν εἰδέναι; 6 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς
 way know? Says to him Jesus, I am the way
 καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα
 and the truth and the life. No one comes to the Father
 εἰ μὴ δι' ἐμοῦ. 7 εἰ ἔγνωκετέ με, καὶ τὸν πατέρα μου
 but by me. If ye had known me, also my Father
 ἔγνωκετέ ἂν· καὶ ἂπ' αὐτοῦ γινώσκετε αὐτόν, καὶ ἑωρά-
 ye would have known; and henceforth ye know him, and have
 κατε ἑαυτόν. 8 λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν
 seen him. Says to him Philip, Lord, shew us
 τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. 9 λέγει αὐτῷ ὁ Ἰησοῦς,
 the Father, and it suffices us. Says to him Jesus,
 Ὅσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με,
 So long a time with you am I, and thou hast not known me,
 Φίλιππε; ὁ ἑωράκων ἐμὲ, ἑώρακεν τὸν πατέρα· καὶ πῶς
 Philip? He that has seen me, has seen the Father; and how
 σὺ λέγεις, δεῖξον ἡμῖν τὸν πατέρα; 10 οὐ πιστεύεις ὅτι
 thou sayest, Shew us the Father? Believest thou not that
 ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστίν; τὰ ῥήματα
 I [am] in the Father, and the Father in me; is? The words
 ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ
 which I speak to you, from myself I speak not; but the Father
 ὁ ἐν ἐμοὶ μένων ἀαυτὸς ποιεῖ τὰ ἔργα. 11 πιστεύετε μοι
 who in me abides he does the works. Believe me
 ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ· εἰ δὲ μὴ,
 that I [am] in the Father, and the Father in me; but if not,
 διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. 12 Ἀμὴν ἀμὴν λέγω
 because of the works themselves believe me. Verily verily I say
 ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κάκεινος
 to you, He that believes on me, the works which I do, also he
 ποιῶσι, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν
 shall do; and greater than these he shall do, because I to
 πατέρα μου πορεύομαι. 13 καὶ ὅτι ἂν αἰτήσητε ἐν τῷ
 my Father go. And whatsoever ye may ask in

XIV. Let not your heart be troubled; ye believe in God, believe also in me. 2 In my Father's house are many mansions: if I were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but 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. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth 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 then, Shew 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. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 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. 13 And whatsoever ye shall ask in

ε + ῥη for LITAEW. h — και L. i τόπον ὑμῖν TTR. j παραλήψομαι LITRA.
 i [ἐγώ] L. m — και [L]ITRA. a — οἴδατε [L]ITRA. o — και LTR. p οἶδαμεν τὴν ὁδὸν
 know we the way LITRA. q — ὁ T. r ἐγνωκατε ἐμὲ ye have known me T.
 s — αν ἤδετε
 TRA; γνώσεσθε ye will know T. t — και [L]ITRA. u ἀπ' αὐτοῦ T.
 w [αὐτόν] LITRA.
 x ποσούτω χρόνον LT. y — και [L]ITRA. z λέγω TTR. a [ὁ] LITRA. b ποιῖ τὰ ἔργα
 αὐτοῦ does his works TTR. c + [αὐτοῦ] read his works L. d + ἐστίν is E.
 e — μοι [ITR]. f — μου read the father LITRA.

my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it. 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; 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. 18 I will not leave you comfortless: I will come 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. 20 At that day shall 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 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. 22 Judas saith unto him; not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto 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. 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. 25 These things have I spoken unto you, being yet present 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,

ὄνοματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ
 my name, this will I do, that may be glorified the Father in the
 υἱῷ. 14 εἰάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.
 Sop. If anything ye ask in my name, I will do [it].
 15 εἰάν ἀγαπήτε με, τὰς ἐντολάς τὰς μᾶς τηρήσατε.
 If ye love me, my commandments my keep.
 16 καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον
 And I will ask the Father, and another Paraclete
 ὄψει ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα. 17 τὸ
 he will give you, that he may remain with you for ever, the
 πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι
 Spirit of truth, whom the world cannot receive, because
 οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό. ὑμεῖς δὲ γινώσκετε
 It does not see him, nor know him; but ye know
 αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. 18 οὐκ ἀφήσω
 him, for with you he abides, and in you shall be. I will not leave
 ὑμᾶς ὄρφανους· ἔρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρὸν. καὶ ὁ
 you orphans, I am coming to you. Yet a little while and the
 κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ
 world me no longer sees, but ye see me: because I
 ζῶ, καὶ ὑμεῖς ἔξεσθε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γινώσθε
 live, also ye shall live. In that day shall know
 ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν μοί, καὶ ἐν
 ye that I [am] in my Father, and ye in me, and I
 ἐν ὑμῖν. 21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς,
 in you. He that has my commandments and keeps them,
 ἐκεῖνος ἐστὶν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθῆσεται
 he it is that loves me; but he that loves me, shall be loved
 τὰ ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ
 by my Father; and I will love him, and
 ἐμφανίσω αὐτῷ ἑμαυτόν. 22 Λέγει αὐτῷ Ἰούδας, οὐχ
 will manifest to him myself. 22 Says to him Judas, (not
 ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις
 the Iscariote,) Lord, what has occurred that to us thou art about
 ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; 23 Ἀπεκρίθη ὁ
 to manifest thyself, and not to the world? 23 Answered
 Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου
 Jesus and said to him, If anyone love me, my word
 τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν
 he will keep, and my Father will love him, and to him
 ἐλεύσόμεθα, καὶ μονήν παρ' αὐτῷ ποιήσομεν. 24 ὁ μὴ
 we will come, and an abode with him will make. He that not
 ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν
 loves me, my words does not keep; and the word which
 ἀκούετε οὐκ ἐστὶν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρὸς.
 ye hear is not mine, but of the who sent me Father.
 25 Ταῦτα λέλαλθα ὑμῖν παρ' ὑμῖν μένων· 26 ὁ δὲ παρά-
 These things I have said to you, with you abiding· but the Para-
 κλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ
 clete, the Spirit the Holy, whom will send the Father in
 ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπο-
 my name, he will teach all things, and will bring to re-

· ε. + με με [L]T. ἡ τηρήσετε ye will keep TT. ἰ κάγω LITTA. κ μεθ' ὑμῶν εἰς τὸν αἰῶνα ἢ he may be with you for ever L; μεθ' ὑμῶν ἦ εἰς τὸν αἰῶνα T; ἢ μεθ' ὑμῶν εἰς τὸν αἰῶνα ΓA. ἰ αὐτόν T. μ — δὲ βε [L]T[IT]A. ν — ἐστὶν IS LTRA. ο οὐκέτι GLT. P ζήσετε TTAA. ρ ὑμεῖς ([ὑμεῖς] L) γνώσθεσθε LTRA. ρ κάγω LITTA.W. + καὶ TIEN CT[A]W. τ — ὁ GLITTA.W. υ ποιησόμεθα LITTA.

μήσει υμᾶς πάντα ἃ εἶπον ὑμῖν. 27 εἰρήνην ἀφήμι
 in remembrance, you all things which I said to you. Peace I leave
 ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος
 with you; peace my I give to you; not as the world
 δίδωσιν, ἐγὼ δίδωμι ὑμῖν· μὴ ταρασσέσθω ὑμῶν ἡ καρδιά, μηδὲ
 gives, I give to you. Let not be troubled your heart, nor
 δειλιάτω. 28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ἵπάγω καὶ
 let it fear. Ye heard that I said to you, I am going away and
 ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν ὅτι
 I am coming to you. If ye loved me, ye would have rejoiced that
 εἶπον, ἢ Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου ἢ
 I said, I am going to the Father, for my Father
 μείζων μου ἐστίν. 29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέ-
 greater than I is. And now I have told you before it comes to
 σθαι, ἵνα ὅταν γένηται πιστεύσητε. 30 Ἰούκ ἔτι ἢ
 pass, that when it shall have come to pass ye may believe. No longer
 πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου
 much I will speak with you, for comes the of world
 τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· 31 ἄλλ' ἵνα
 this ruler, and in me he has nothing; but that
 γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, ἢ καὶ ὡς
 may know the world that I love the Father, and as
 ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ· ἐγείρεσθε, ἀγμεν
 commanded me the Father, thus I do. Rise up, let us go
 ἐντείθεν.
 hence.

15 Ἐγὼ εἰμι ἡ ἀμπέλος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ
 I am the vine true, and my Father the
 γεωργός ἐστιν. 2 πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν,
 husbandman is. Every branch in me not bearing fruit,
 αἶρει ἀπὸ· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό
 he takes away it; and everyone that fruit bears, he cleanses it
 ἵνα ἡ πλείονα καρπὸν φέρῃ. 3 ἢ ἤδη ὑμεῖς καθαροὶ ἐστε
 that more fruit it may bear. Already ye clean are
 διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. 4 μέναιτε ἐν ἐμοί,
 by reason of the word which I have spoken to you. Abide in me,
 καὶ ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἀφ'
 and I in you. As the branch is not able fruit to bear of
 ἑαυτοῦ ἂν, μὴ ἐμείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς
 itself unless it abide in the vine, so neither [can] ye
 ἂν μὴ ἐν ἐμοὶ μέναιτε. 5 ἐγὼ εἰμι ἡ ἀμπέλος, ὑμεῖς τὰ
 unless in me ye abide. I am the vine, ye [are] the
 κλήματα. ὁ μένων ἐν ἐμοί, καὶ ἐν αὐτῷ, οὗτος φέρει
 branches. He that abides in me, and I in him, he bears
 καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
 fruit much; for apart from me ye are able to do nothing.
 6 ἂν μὴ τις ἐμείνῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα, καὶ
 Unless anyone abide in me, he is cast out as the branch, and
 ξηρᾶνθη, καὶ συναγοῦσιν αὐτὰ καὶ εἰς ἕνα πῦρ βάλλουσιν, καὶ
 is dried up, and they gather them and into a fire cast, and
 καίεται. 7 ἐὰν μέναιτε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν
 it is burned. If ye abide in me, and my words abide in you,

whatsoever I have said
 unto 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. 28 Ye have
 heard how I said unto
 you, I go away, and
 come again unto you.
 If ye loved me, ye
 would rejoice, because
 I said, I go unto the
 Father: for my Father
 is greater than I.
 29 And now I have
 told you before it comes
 to pass, that, when it
 comes to pass, ye might
 believe. 30 Hereafter I
 will not talk much
 with you: for the
 prince of this world
 cometh, and hath no-
 thing in me. 31 But
 that the world may
 know that I love the
 Father; and as the Fa-
 ther gave me com-
 mandment, even so I
 do. Arise, let us go
 hence.

XV. I am the true
 vine, and my Father is
 the husbandman.
 2 Every branch in me
 that beareth not fruit
 he taketh away; and
 every branch that
 beareth fruit, he purgeth
 it, that it may
 bring forth more fruit.
 3 Now ye are clean
 through the word
 which I have spoken
 unto you. 4 Abide in
 me, and I in you. As
 the branch cannot bear
 fruit of itself, except it
 abide in the vine; no
 more can ye, except ye
 abide in me. 5 I am
 the vine, ye are the
 branches: he that ab-
 ideth in me, and I in
 him, the same bringeth
 forth much fruit: for
 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.
 7 If ye abide in me, and
 my words abide in you,

w — εἶπον GLTFAW. z — μου (read the Father) [L]ITTA. y ουκετ GLT. * ὑμῖν w.
 a — τούτου (read of the world) GLTFAW. b [καὶ] L. c ἐντολὴν ἔδωκέν γατο (mc) com-
 mandment Ltr. d καρπὸν πλείονα LITTA. e μείνη T. f μέναιτε LITTA. g μείνη LITTA.
 h αὐτὸ it T. i τῷ τὸ the (the) ITFAW.

τὸν λόγον μου ἔτηρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. 21 ἀλλὰ
 my word they kept, also yours they will keep. But

ταῦτα πάντα ποιήσουσιν ὑμῖν¹, διὰ τὸ ὄνομα μου,
 these things all they will do to you on account of my name,

ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. 22 εἰ μὴ ἦλθον καὶ
 because they know not him who sent me. If I had not come and
 εἰλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχον²· νῦν δὲ πρόφασιν
 spoken to them, sin they had not had; but now a pretext

οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν. 23 ὁ ἐμὲ μίσῶν, καὶ
 they have not for their sin. He that me hates, also

τον πατέρα μου μισεῖ. 24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν
 my Father hates. If the works I had not done among

αὐτοῖς ἢ οὐδεις ἄλλος ἔπεποιήκεν, ἀμαρτίαν οὐκ εἶχον³.
 them which no other one has done, sin they had not had;

νῦν δὲ καὶ ἐώρακασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα
 but now both they have seen and have hated both me and Father

μου. 25 ἀλλ' ἵνα πληροθῇ ὁ λόγος ὁ γεγραμμένος ἐν
 my. But that might be fulfilled the word that has been written in

τῷ νόμῳ αὐτῶν, "Ὅτι ἐμίσησάν με δωρεάν. 26 Ὁταν εἰδῇ"
 their law. They hated me without cause. But when

ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός,
 is come the Paraclete, whom I will send to you from the Father,

τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται,
 the Spirit of truth, who from the Father goes forth,

ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. 27 καὶ ὑμεῖς δὲ μαρ-
 he will bear witness concerning me; also ye and bear

τυρεῖτέ, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἴστε.
 witness, because from [the] beginning with me ye are.

16 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. 2 ἀπο-
 These things I have spoken to you that ye may not be offended: Out of

συναγωγῆς ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πάντες
 the synagogues they will put you; but is coming an hour that everyone

ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.
 who kills you will think service to render to God;

3 καὶ ταῦτα ποιήσουσιν ὑμῖν⁴ ὅτι οὐκ ἔγνωσαν τὸν πα-
 and these things they will do to you because they know not the Fa-

τέρα οὐδὲ ἐμὲ. 4 ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν
 ther nor me. But these things I have said to you, that when

ἔλθῃ ἡ ὥρα⁵ μνημονεύητε αὐτῶν⁶ ὅτι ἐγὼ εἶποι
 may have come the hour ye may remember them that I said [them]

ὑμῖν ταῦτα· δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι
 to you. But these things to you from [the] beginning I did not say, because

μεθ' ὑμῶν ἦμην. 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με,
 with you I was. But now I go to him who sent me,

καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; 6 ἀλλ' ὅτι
 and none of you asks me, Where goest thou? But because

ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν
 these things I have said to you grief has filled your

καρδίαν. 7 ἀλλ' ἐγὼ τὴν ἀληθειαν λέγω ὑμῖν, συμφέροι
 heart. But I the truth say to you, it is profitable

ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐάν γὰρ μὴ ἀπέλθω ὁ παράκλη-
 for you that I should go away; for if I go not away the Paraclete

τος οὐκ ἐλεύσεται⁷ πρὸς ὑμᾶς· ἐάν δὲ πορευθῶ, πέμψω
 will not come to you; but if I go, I will send

have kept my saying, 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. 22 If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. 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. 25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. 26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 and ye also shall bear witness, because ye have been with me from the beginning.

XVI. These things have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 And these things will they do unto you, because they have not known 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. 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have said these things unto 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

¹ εἰς ὑμᾶς to you LITTA. ² εἶχονσαν LITTA. ³ ἐποίησεν did LITTA. ⁴ εἶχονσαν LITTA. ⁵ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος LITTA. ⁶ — δὲ τ[ITRA]. ⁷ — ὑμῖν GLITTA.W. ⁸ + αὐτῶν (read their hour) LITTA. ⁹ [αὐτῶν] Tr. ¹⁰ + ἐγὼ L[A]W. ¹¹ οὐ μὴ ἐλθῃ in no wise should come Tr.

ὑμεῖς·^α δὲ^β λυπηθήσεσθε, ^α ἀλλ' ἡλύπη·^γ ὑμῶν εἰς χαρὰν γενή-
 but ye will be grieved, but your grief to joy shall be-
 σεται. 21 ἡ γυνὴ ὅταν τικτῇ, λύπην·^δ ἔχει, ὅτι ἤλθεν
 come. The woman when she gives birth, grief has, because is come
 ἡ ὥρα αὐτῆς· ὅταν δὲ γεννησῇ τὸ παιδίον, οὐκ ἔτι^ε
 her hour; but when she brings forth the child, no longer
 μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη
 she remembers the tribulation, on account of the joy that has been born
 ἀνθρώπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς οὖν ἑλύπη·^ζ μὲν
 a man into the world. And ye therefore grief indeed
 νῦν^η ἔχετε·^θ πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν
 now have; but again I will see you, and shall rejoice your
 ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς εἰραίει^ι ἀφ' ὑμῶν. 23 καὶ
 heart, and your joy no one takes from you. And
 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν
 in that day of me ye shall ask nothing. Verily verily
 λέγω ὑμῖν, ὅτι^κ εἴσα·^λ ἀν αἰτήσητε τὸν πατέρα ἢ ἐν τῷ
 I say to you, That whatsoever ye may ask the Father in
 ὀνόματι μου δώσει ὑμῖν.^μ 24 ἕως ἄρτι οὐκ ᾔτησατε οὐδέν
 my name he will give you. Hitherto ye asked nothing
 ἐν τῷ ὀνόματι μου· αἰτέτε, καὶ ἴληψετε,^ν ἵνα ἡ·^ξ χαρὰ ὑμῶν
 in my name: ask, and ye shall receive, that your joy
 ᾗ πεπληρωμένη. 25 ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν·
 may be full. These things in allegories I have spoken to you;
 ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι^ο ἐν παροιμίαις λαλήσω
 but is coming an hour when no longer in allegories I will speak
 ὑμῖν, ἀλλὰ παρῆρσία περὶ τοῦ πατρὸς ἡ ἀνγγεῶν^π ὑμῖν.
 to you, but plainly concerning the Father I will announce to you.
 26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματι μου αἰτήσεσθε· καὶ οὐ
 In that day in my name ye shall ask; and not
 λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· 27 αὐ-
 I say to you that I will beseech the Father for you, him-
 τὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ
 self for the Father loves you, because ye me have loved, and
 πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ^ρ ἐξῆλθον. 28 ἐξῆλθον
 have believed that I from God came out. I came out
 ἀπὸ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφήμι
 from the Father and have come into the world; again I leave
 τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. 29 Λέγουσιν
 the world and go to the Father. Say
 αὐτῷ^σ οἱ μαθηταὶ αὐτοῦ, Ἴδε, νῦν παρῆρσία λαλεῖς, καὶ
 to him his disciples, -Lo, now plainly thou speakest, and
 παροιμίαν οὐδεμίαν λέγεις. 30 νῦν οἶδαμεν ὅτι οἶδας
 allegory no speakest. Now we know that thou knowest
 πάντα, καὶ οὐ χροεῖαν ἔχεις ἵνα τις σε ἐρωτᾷ. ἐν τούτῳ
 all things, and not need hast that anyone thee should ask. By this
 πιστεύομεν ὅτι ἀπὸ θεοῦ^τ ἐξῆλθες. 31 Ἀπεκρίθη αὐτοῖς
 we believe that from God thou camest forth. Answered them
 ὅ^υ Ἰησοῦς, Ἄρτι πιστεύετε; 32 ἰδοὺ, ἔρχεται ὥρα καὶ νῦν^θ
 Jesus, Now do ye believe? Lo, is coming an hour and now
 ἐλήλυθεν, ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ^ι
 has come, that ye will be scattered each to his own, and me

shall 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.
 22 And ye now there-
 fore have sorrow: but
 I will see you again,
 and your heart shall
 rejoice, and your joy
 no man taketh from
 you. 23 And in that
 day ye shall ask me no-
 thing. Verily, verily,
 I say unto you, What-
 soever ye shall ask the
 Father in my name,
 he will give it you.
 24 Hitherto have ye
 asked nothing in my
 name: ask, and ye shall
 receive, that your joy
 may be full. 25 These
 things have I spoken
 unto you in proverbs:
 but the time cometh,
 when I shall no more
 speak unto you in pro-
 verbs, but I shall shew
 you plainly of the Fa-
 ther. 26 At that day ye
 shall ask in my name:
 and I say not unto
 you, that I will pray
 the Father for you:
 27 for the Father him-
 self 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. 29 His disci-
 ples said unto him, Lo,
 now speakest thou
 plainly, and speakest
 no proverb. 30 Now
 are we sure that thou
 knowest all things,
 and needest not that
 any man should ask
 thee: by this we be-
 lieve that thou camest
 forth from God. 31 Je-
 sus answered them, Do
 ye now believe? 32 Be-
 hold, the hour cometh,
 yea, is now come, that
 ye shall be scattered,
 every man to his own,
 and shall leave me a-

α — δε but LITTA. β ἀλλὰ TRA. γ οὐκέτι GLT. δ νῦν μὲν λύπην LITTA. ε ἔχετε shall
 have L. ζ ἀρεῖ shall take LTRA. θ — ὅτι [LITTA. ζ αν τι if anything LITTA. η δώσει ὑμῖν
 ἐν τῷ ὀνόματι μου LITTA. ι ἴληψετε LITTA. κ — ἀλλ οἱ [LITTA. AW. λ οὐκέτι GLT.
 μ ἀπαγγεῶν LITTA. AW. ν — τοῦ L; τοῦ πατρὸς, the Father TRA. ο ἐκ LITTA. π — αὐτῷ
 [LITTA. ρ + ἐν LITTA. σ — ὁ TRA. τ — ἰν LITTA. θ — κάμει TRA.

alone: and yet I am not alone, because the Father is with me. 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.

μόνον ἀφήτε¹· και οὐκ εἰμι μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἔσται. 33 ταῦτα λέλαλθα ὑμῖν ἵνα ἐν εἰρήνῃ εἴχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε²; ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.
I. have overcome the world.

XVII 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: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the 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. 7 Now they have known that all things whatsoever 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. 9 I pray for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world,

17 Ταῦτα ἐλάλησεν ὁ¹ Ἰησοῦς, και ἔπιῆρην² τοὺς ὀφθαλμούς αὐτοῦ εἰς τὸν οὐρανὸν· και εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα και ὁ υἱός σου³ δοξάσῃ σε· 2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, ἔδωκῃ⁴ αὐτοῖς ζωὴν αἰώνιον. 3 αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα ἑγνώσκωσιν⁵ σε τὸν μόνον ἀληθινὸν θεόν, και ὃν ἀπέστειλας Ἰησοῦν χριστόν. 4 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἔτελειωσα⁶ ὃ δέδωκας μοι ἵνα ποιήσω· 5 και νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ, τῷ δόξῃ ἧ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. 6 Ἐφάνηρώσα σου τὸ ὄνομα τοῖς ἀνθρώποις μετὰ σοῦ. 7 Ἐφάνηρώσασα σου τὸ ὄνομα τοῖς ἀνθρώποις μετὰ σοῦ. 8 ὅτι τὰ ῥήματα ἃ ἔδωκας μοι ἐδόξα αὐτοῖς· και αὐτοὶ ἔλαβον; και ἔγνωσαν ὅτι παρὰ σοῦ ἐξῆλθον, και ἐπίστευσαν ὅτι σύ με ἀπέστειλας. 9 ἐγὼ περὶ αὐτῶν ἔρωτῶ· οὐ περὶ τοῦ κόσμου ἔρωτῶ, ἀλλὰ περὶ ὧν ἔδωκας μοι; ὅτι σοὶ εἰσιν. 10 και τὰ ἐμὰ πάντα σὰ ἔσται, και τὰ σὰ ἐμὰ και δεδόξασμαι ἐν αὐτοῖς. 11 και οὐκ ἔτι εἰμι ἐν τῷ κόσμῳ; και οὗτοι ἐν

¹ ἔχετε ye will have FL.

² — ὁ τ. ³ ἐπάρας having lifted up LTTA. γ — και LTTA.

⁴ — και LTTAW.

⁵ — σου. (read the Son) TT[A]. ⁶ ὄσσει he shall give⁷ Δ.

σκοποῦν they know LTT.

⁸ τελειώσας having completed LTTA.

⁹ ἐδωκας thou gavest L.

¹⁰ εἰσίν TTA.

¹¹ ἐμὰ μοι Δ.

¹² ἐπέτηκαν LTTA.

¹³ ἐδωκας thou gavest L.

¹⁴ αὐτοὶ they T.

¹⁵ ἐδωκας thou gavest LTTA.

¹⁶ [και ἐγνωσαν] L.

¹⁷ οὐκέτι LTV.

τῶ κόσμῳ εἰσίν, ἡ καὶ ἐγὼ^α πρὸς σε ἔρχομαι. πᾶτερ ἅγιε, τηρή-
 τῶν world are, and I to thee come. Father Holy, keep
 σου αὐτοὺς ἐν τῷ ὀνόματί σου Ρουῆ^β δέδωκάς μοι, ἵνα
 them in thy name whom thou hast given me, that
 they may be one, as we.

Ἵσιν ἔν, καθὼς ἡ ἡμεῖς. 12 ὅτε ἦμην μετ' αὐτῶν ἐν τῷ
 they may be one, as we. When I was with them in the
 κόσμῳ ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ὄυς^γ δέ-
 world I was keeping them in thy name whom thou
 δωκάς μοι ἰρηλαξά, καὶ οὐδεὶς ἐξ αὐτῶν ἀπόλετο, εἰ μὴ ὁ
 hast given me I guarded, and no one of them perished, except the
 υἱὸς τῆς ἀπολείας, ἵνα ἡ γραφή πληρωθῇ. 13 νῦν δὲ
 son of perdition, that the scripture might be fulfilled. And now
 πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχω
 to thee I come; and these things I speak in the world that they may
 σοι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἀληθείᾳ. 14 ἐγὼ
 have thy joy, fulfilled in them. I
 δέδωκα ἀληθείας τὸν λόγον σου, καὶ ὁ κόσμος ἔμισῆσεν αὐτοὺς,
 have given them thy word, and the world hated them, because
 ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμί ἐκ τοῦ
 because they are not of the world, as I am not of the
 κόσμου. 15 οὐκ ἔρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ
 world. I do not make request that thou shouldst take them out of the
 κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.
 world, but that thou shouldst keep them out of the evil.

16 ἐκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ
 Of the world they are not, as I of the world am not
 εἰμί. 17 ἀγιάσου αὐτοὺς ἐν τῇ ἀληθείᾳ σου ὁ λόγος ὁ σὺς
 am. Sanctify them by thy truth; the word thy
 ἀληθεία ἐστίν. 18 καθὼς ἐμὲ ἀπέστειλάς εἰς τὸν κόσμον,
 truth is. As me thou didst send into the world,
 καὶ ἄπεστειλά αὐτοὺς εἰς τὸν κόσμον; 19 καὶ ὑπὲρ αὐτῶν
 I also sent them into the world; and for them
 ἐγὼ ἀγιάζω ἑμαυτὸν, ἵνα καὶ αὐτοὶ ᾧσιν ἡγιασμένοι ἐν
 I sanctify myself, that also they may be sanctified in
 ἀληθείᾳ. 20 Οὐ περὶ τούτων δὲ ἔρωτῶ μόνον, ἀλλὰ
 truth. Not for these and make I request only, but
 καὶ περὶ τῶν πιστευσάντων διὰ τοῦ λόγου αὐτῶν εἰς
 also for those who shall believe through their word on
 ἐμὲ. 21 ἵνα πάντες ἐν ᾧσιν, καθὼς σύ, πᾶτερ, ἐν ἐμοί,
 me; that all one may be, as thou, Father, [art] in me,
 καὶ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ᾧσιν ἵνα ὁ κόσμος
 and I in thee, that also they in us one may be, that the world
 πιστεύσῃ ὅτι σὺ με ἀπέστειλάς. 22 καὶ ἐγὼ τὴν δόξαν
 may believe that thou me didst send. And I the glory
 ἣν ἐδέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ᾧσιν ἐν, καθὼς
 which thou hast given me have given them, that they may be one, as
 ἡμεῖς ἐν ἔσμεν. 23 ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα
 we one are: I in them, and thou in me, that
 ᾧσιν τετελειωμένοι εἰς ἓν, καὶ ἵνα γινώσκῃ ὁ κόσμος
 they may be perfected into one, and that may know the world

and I come to thee. Holy Father, keep through things own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in my name: those that thou gavest me I have kept, and none of them is lost, but 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. 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. 15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through 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. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall 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 may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one even 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

^α καὶ ὅτι LITTA. ^β φ which GLTTAW. ^γ + καὶ also TR. — ἐν τῷ κόσμῳ LITTA. ^δ ᾧ which TRTA. ^ε + καὶ and (read I was keeping which thou hast given me, and I guarded [them]) LITTA. ^ς εἰσίν TRTA. ^ζ εἰσίν TRTA. ^η οὐκ εἰμί ἐκ τοῦ κόσμου LITTA. ^θ σου (read the truth) LITTA. ^ι — ἐγὼ read ἀγ. I sanctify [it]. ^κ ᾧσιν καὶ αὐτοὶ LITTA. ^λ πιστευσάντων believe GLTTAW. ^μ πατὴρ TRTA. ^ν — ἐν [LITTA. ^ξ πιστεύῃ TR. ^ο καὶ ὅτι LITTA. ^π ἐδωκας thou gavest L. — ἔσμεν (read [it]) TRTA. ^ρ — καὶ LITTA.

hast sent me and hast loved them, as thou hast loved 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. 25 O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent 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.

ὅτι σὺ με ἀπέστειλας, καὶ ἠγάπησας αὐτούς καθὼς ἐμὲ ἠγά-
that thou me didst send, and lovedst them as me thou
πῆσας. 24 ἡ Πάτερ, ἡ οὖς ἡ δέδωκάς μοι θέλω ἵνα ὅπου εἰμι
lovedst. Father, whom thou hast given me I desire that where am
ἐγὼ καὶ οἱ κἀκεῖνοι ὣσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τῆν
I they also may be with me, that they may behold glory
ἐμὴν ἣν ἐδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς
my which thou gavest me, for thou lovedst me before [the] foundation
κόσμου. 25 ἡ Πάτερ ἡ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω,
of [the] world. Father righteous, and the world thee know not,
ἐγὼ δὲ σε ἔγνω, καὶ οἱ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας·
but I thee knew, and these know, that thou me didst send.
26 καὶ ἐγνώρισά αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω
And I made known to them thy name, and will make [it] known;
ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἦ, καὶ γὰρ
that the love with which thou lovedst me in them may be, and I
ἐν αὐτοῖς.
in them.

XVIII. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into to which he entered, and his disciples. 2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 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. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground. 7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

18 Ταῦτα εἰπὼν ἡ οὖς ἡ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς
These things having said Jesus went out with disciples
αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κεδρών, ἡ ὅπου ἦν κήπος,
his beyond the winter stream of Kedron, where was a garden,
εἰς ὃν εἰσῆλθεν αὐτός καὶ οἱ μαθηταὶ αὐτοῦ. 2 ἡ οὖν δὲ καὶ
into which entered. he and his disciples. And knew also
Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις
Judas who was delivering up him the place, because often
συνήχθη ἡ οὖς ἡ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3 ὁ οὖν.
was gathered Jesus there with his disciples. Therefore
Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ
Judas having received the band, and from the chief priests and
Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων
Pharisees officers, comes there with torches and lamps
καὶ ὅπλων. 4 ἡ Ἰησοῦς ἡ οὖν εἶδὺς πάντα τὰ ἐρχόμενα
and weapons. Jesus therefore knowing all things that were coming
ἐπ' αὐτόν, ἡ ἐξεβλάσθη εἶπεν αὐτοῖς, τίνα ζητεῖτε; 5 Ἀπε-
upon him, having gone forth said to them, Whom seek ye? They
κρίθησαν αὐτῷ, ἡ Ἰησοῦς τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ
answered him, Jesus the Nazarean. Says to them
ἡ Ἰησοῦς, ἡ ἐγὼ εἰμι. ἡ εἰστήκει δὲ καὶ Ἰούδας ὁ παρα-
Jesus, I am [he]. And was standing also Judas who was de-
διδούς αὐτόν μετὰ αὐτῶν. 6 Ὡς οὖν εἶπεν αὐτοῖς, ἡ Ὅτι ἡ
living up him with them. When therefore he said to them,
ἐγὼ εἰμι, ἡ ἀπήλθον εἰς τὰ ὀπίσω καὶ ἡ ἔπεσον χαμαί.
I am [he], they went backward and fell to [the] ground.
7 πάλιν οὖν αὐτούς ἐπηρώτησεν, ἡ τίνα ζητεῖτε; ἡ Ὅτι
Again therefore them he questioned, Whom seek ye? And they
εἶπον, ἡ Ἰησοῦς τὸν Ναζωραῖον. 8 Ἀπεκρίθη ἡ οὖς ἡ Ἰησοῦς, εἶπὼν
said, Jesus the Nazarean. Answered Jesus, I told
αὐμὶν ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπά-
you that I am [he]. If therefore me ye seek, suffer these to go

ἡ πατήρ LITRA. ἡ ὅ what TTRA. ἡ δέδωκάς thou gavest L. ἡ δέδωκάς thou hast given LITRAW. ἡ πατήρ LITRA. ἡ — ὁ TTRA. ἡ τοῦ Κεδρών G1; τοῦ κεδρόν T. ὁ — ὁ TTRA. P + τῶν LITRA; + ἐκ τῶν from the T. ἡ δὲ and (Jesus) TR. ἡ ἐξῆλθεν καὶ λέγει went forth and says LITRA; — ὁ T; — ὁ ἡ Ἰησοῦς (read he says) TR. ἡ — ὁ T. LITR. ἡ ἀπήλθον LITRA. ἡ ἔπεσαν LITRA. ἡ ἐπηρώτησεν αὐτούς LITRA; αὐτοῖς ἐπηρώτησεν W. ἡ — ὁ GLITRAW.

γειν' ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν. Ὅτι οὗς δέ-
away; that might be fulfilled the word which he said, Whom thou
δωκὰς μοι οὐκ ἀπόλετα ἐξ αὐτῶν οὐδένα. 10 Σίμων οὖν
hast given me I lost of them not one. Simon therefore

Πέτρος ἔχων μάχαιραν, ἔλκυσεν αὐτήν, καὶ ἔπαισεν τὸν
Peter having a sword, drew it, and smote the high priest's
τοῦ ἀρχιερέως δούλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὄτιον¹¹ τὸ
of the high priest bondman, and cut off his ear
δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. 11 εἶπεν οὖν.
right. And was name the bondman's Malchus. Said therefore

ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιράν σου εἰς τὴν θήκην.
Jesus to Peter, Put thy sword into the sheath;
τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πῶ αὐτό;
the cup which has given me the Father should I not drink it?

12 Ἡ οὖν σπείρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν
The therefore band and the chief captain and the officers of the
Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν, 13 καὶ
Jews took hold of Jesus, and bound him; and

ἔπήγαγον αὐτὸν πρὸς Ἀνναν πρῶτον ἦν γὰρ πενθερός
they led away him to Annas first; for he was father-in-law
τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. 14 ἦν δὲ
of Caiaphas, who was high priest that year. And it was

Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις, ὅτι συμφέρι
Caiaphas who gave counsel to the Jews, that it is profitable
ἕνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. 15 Ἦκούθει δὲ
for one man to perish for the people. Now there followed

τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητῆς, ὃ δὲ μαθητῆς
Jesus Simon Peter and the other disciple. And disciple
ἐκείνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ
that was known to the high priest, and entered with Jesus

εἰς τὴν αὐλήν τοῦ ἀρχιερέως. 16 ὁ δὲ Πέτρος εἰστήκει πρὸς
into the court of the high priest, but Peter stood at
τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητῆς ὁ ἄλλος εἰς τὴν
the door without. Went out therefore the disciple other who was

γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπεν τῷ θυρωρῷ καὶ εἰσήγα-
known to the high priest, and spoke to the door-keeper and brought
γεν τὸν Πέτρον. 17 λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ
in Peter. Says therefore the maid the door-keeper

Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου
Peter, Not also thou of the disciples art of man
τούτου; λέγει ἐκείνος, Οὐκ εἰμι. 18 εἰστήκεισαν δὲ οἱ δούλοι
this? Says he, I am not. But were standing the bondmen

καὶ οἱ ὑπηρέται ἀνθρακίαν πεποιηκότες, ὅτι ψύχος ἦν,
and the officers, a fire of coals having made, for cold it was,
καὶ ἑθερμαίνοντο. ἦν δὲ ἡμετ' αὐτῶν ὁ Πέτρος ἔστῶς
and were warming themselves; and was with them Peter standing

καὶ θερμαινόμενος. 19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰη-
and warming himself. The high priest therefore questioned Je-
σοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασχῆς
sus concerning his disciples, and concerning teaching

αὐτοῦ. 20 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παρῶσι
his. Answered him Jesus, I openly

9 that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 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. 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?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him, and they led him away to Annas first; for he was father-in-law to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die 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. 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. 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. 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. 19 The high priest then asked Jesus of his disciples, and of his doctrine. 20 Jesus answered him, I spake openly to the

¹ ὄτιον ΤΤΑ. ² — σου (read the sword) ΟΙΤΤΑ. ³ ἔγαγον [αὐτὸν] they led him
L; ἔγαγον ΤΤ: [ἀπ]ἔγαγον αὐτόν A. ⁴ ἀποθανεῖν to die LTTA. ⁵ — ὁ (read another,
LT [T.A.]. ⁶ οὐ ΤΤΑ. ⁷ τοῦ ἀρχιερέως of the high priest ΤΤΑ. ⁸ τῷ Πέτρῳ ἡ παιδίσκη
ἡ θυρωρὸς LTTA. ⁹ καὶ (also) ὁ Πέτρος μετ' αὐτῶν LTTA. ¹⁰ [αὐτῷ] L. ¹¹ — οὐ ΤΤΑ.

world; I ever taught¹ ἐλάλησα^a τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συνα-
spoke to the world; I always taught in the syna-
in the synagogue, and in the temple, whither² γωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε³ οἱ Ἰουδαῖοι συνέχον-
the Jews always re-
-ort; and in secret, where always⁴ ταί, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. 21 τί με ἔπερωτᾷς;
have I said nothing. together, and in secret I spoke nothing. Why dost thou question?
21 Why askest thou⁵ ἐπερωτᾷς⁶ τοὺς ἀκηκοτάς τί ἐλάλησα αὐτοῖς· ἰδοὺ οὗτοι
me? ask them which heard me, what I have said unto them: behold, they know what 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 not? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warned himself. They said therefore unto him, Art not thou also one of his disciples? I denied it, and said, I am not. 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? 27 Peter then denied again: 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. 29 Pilate then went out unto them, and said, What accusation bring ye 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. 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

25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος·
Now^a was Simon^b Peter standing and warming himself.
εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ
They said therefore to him, Not^c also^d thou^e of^f
his^g disciples
εἶ; Ἠρνήσατο· ἐκεῖνος, καὶ εἶπεν, Οὐκ εἰμὶ ἐγώ·
He denied, and said, I am not. Says one
ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ
of the bondmen of the high priest, kinsman being [of him] of whom
ἀπέκοψεν Πέτρος τὸ ὄτιον, Οὐκ ἔγω σε εἶδον ἐν τῷ κήπῳ
cut^h offⁱ Peter the ear, I not^j thee saw in the garden
μετ' αὐτοῦ; 27 Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ εὐθὺς
with him? Again therefore denied^k Peter, and immediately
ἀλέκτωρ ἐφώνησεν.
a cock crew.

28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ
They lead therefore Jesus from Caiaphas into the
πραιτώριον ἣν δὲ πρωτῆ^a καὶ αὐτοὶ οὐκ εἰσήλθον εἰς τὸ
pretorium, and it was early. And they entered not into the
πραιτώριον, ἵνα μὴ μανθῶσιν, ἄλλ' ἵνα^b φάγωσιν τὸ
pretorium, that they might not be defiled, but that they might eat the
πάσχα. 29 Ἐξῆλθεν οὖν ὁ Πιλάτος^c πρὸς αὐτούς, καὶ
passover. Went forth^d therefore Pilate^e to them, and
εἶπεν,^f Τίνα κατηγορίαν φέρετε^g κατὰ^h τοῦ ἀνθρώπου τούτου;
said, What accusation bring ye againstⁱ this man?
30 Ἀπεκρίθησαν καὶ εἶπον^j αὐτῷ, Εἰ μὴ ἦν οὗτος^k ἡκακο-
They answered and said to him, If were^l not^m he an evil
ποιός,ⁿ οὐκ ἂν σοὶ παρεδώκαμεν αὐτόν. 31 Εἶπεν
doer, not^o to thee we would have delivered up him. Said
οὖν^p αὐτοῖς^q δὲ ὁ Πιλάτος,^r Λάβετε αὐτὸν ὑμεῖς, καὶ
therefore^s to them Pilate, Take him ye, and
κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν.^t Εἶπον οὖν^u
according to your law judge him. Said therefore

¹ Ἀελάληκα have spoken LITTAU. ² — τῇ (read a) GLTTAW. ³ πάντοθεν E; πάντες all GLTTAW. ⁴ ὅπου, ἐρωτησὼν (ἐπερ. W) LITTAU. ⁵ παρεστηκώς τῶν ὑπηρέτων LITTAU. ⁶ — ὁ LITTAU. ⁷ + οὖν therefore EBT[TA]. ⁸ — ὁ LITTAU. ⁹ πρωτῆ GLTTAW. ¹⁰ ἀλλά LITTAU. ¹¹ Ἡελάτος T. ¹² + ἐξω out LITTAU. ¹³ φησὶν says TTAU. ¹⁴ — κατὰ T. ¹⁵ εἶπαν LITTAU. ¹⁶ ἑκόντων TTAU. ¹⁷ [οὖν] L. ¹⁸ — ὁ TTAU. ¹⁹ — αὐτόν T. ²⁰ — οὖν LITTAU.

αὐτῷ οἱ Ἰουδαῖοι; Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·
 *to² him¹ the² Jews, To us it is permitted to put² to² death¹ no² one;

32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων
 that the word of Jesus might be fulfilled which bespoke signifying
 ποιῶ θανάτῳ ἧμελλον ἀποθνήσκειν. 33 Εἰσῆλθεν οὖν
 by what death he was about to die. ²Entered² therefore
 εἰς τὸ πραιτώριον πάλιν¹ ὁ Ἡλιάτος,¹ καὶ ἐφώνησεν τον
 into² the² praetorium² again² Pilate, and called
 Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;
 Jesus, and said to him, Thou art the king of the¹ Jews?

34 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐξ ἐαυτοῦ¹ σὺ τοῦτο
 Answered² him² Jesus, From thyself² thou² this²
 λέγεις, ἢ ἄλλοι σοὶ εἶπον¹ περὶ ἐμοῦ; 35 Ἀπεκρίθη
 sayest, or others² to² thee² did say [it] concerning me? ²Answered
 ὁ Ἡλιάτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὺν καὶ
 Pilate, I a Jew am? ²Nation² thy and
 οἱ ἀρχιερεῖς παρέδωκαν σε ἐμοί· τί ποιήσας; 36 Ἀπεκρίθη
 the chief priests delivered up thee to me: what didst thou? ²Answered
 ὁ Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου·
 I² Jesus, ²kingdom² my is not of this world;
 εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται¹ ἂν
 if of this world were ²kingdom² my, attendants
 οἱ ἐμοὶ ἠγωνίζοντο¹ ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις·
 my would fight that I might not be delivered up to the Jews;
 νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. 37 Εἶπεν οὖν
 but now ²kingdom² my is not from hence. ²Said² therefore
 αὐτῷ ὁ Ἡλιάτος, Οὐκοῦν βασιλεὺς εἶ σύ; Ἀπεκρίθη ὁ
 to² him¹ Pilate, Then a king art thou? ²Answered
 Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγὼ; ἢ ἐγὼ εἰς τοῦτο
 Jesus, Thou sayest [it], for a king am I. I for this
 γεγέννημαι. καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα
 have been born, and for this I have come into the world, that
 μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας
 I may bear witness to the truth. Everyone that is of the truth
 ἀκούει μου τῆς φωνῆς. 38 Λέγει αὐτῷ ὁ Ἡλιάτος, Τί ἐστίν
 hears my voice. ²Says² to² him¹ Pilate, What is
 ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθεν πρὸς τοὺς
 truth? And this having said, again he went out to the
 Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὗρισκω ἐν
 Jews, and says to them, I not any fault find in
 αὐτῷ. 39 Ἔστιν δὲ συνήθεια ἡμῖν ἵνα ἕνα ἕμῖν ἀπολύσω¹
 him. But it is a custom with you that one to you I should release
 ἐν τῇ πάσχα¹ βούλεσθε οὖν ἡμῖν ἀπολύσω¹ τὸν βασιλέα
 at the passover; will ye therefore to you I should release the king
 τῶν Ἰουδαίων; 40 Ἐκραύγασαν οὖν πάλιν πάντες, λέ-
 of the Jews? They cried out² therefore again² all, say-
 γοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραβ-
 ing, Not this one, but Barabbas. Now² was ²Barab-
 βᾶς ληστής. 19 Τότε οὖν ἔλαβεν ὁ Ἡλιάτος τὸν Ἰησοῦν
 bas a robber. Then therefore took² Pilate. Jesus
 καὶ ἐμαστῖγωνσεν. 2 καὶ οἱ στρατιῶται πλέξαντες στέφανον
 and scourged [him]. And the soldiers having platted a crown

¹ πάλιν εἰς τὸ πραιτώριον LITAW.

² Ηλιάτος T.

¹ αὐτῷ ὁ LITTA; — αὐτῷ W.

² ἀπὸ σεαυτοῦ LITAA.

¹ εἶπον σοὶ TFA.

² — ὁ GLITTAW.

² οἱ ἐμοὶ ἠγωνίζοντο ἂν T.

¹ — ὁ [A]W. ² — ἐγὼ (read εἰμι I am) TTA.

¹ [ἐγὼ] L.

² εὗρισκω ἐν αὐτῷ αἰτίαν

LITTA.

¹ ἀπολύσω ἡμῖν LITTA.

² ἀπολύσω ἡμῖν LITAW.

² — πάντες T.

of thorns, and put it
 on his head, and they
 put on him a purple
 robe, and said, Hail,
 King of the Jews: and
 they smote him with
 their hands. 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.
 5 Then came Jesus
 forth, wearing the
 crown of thorns, and
 the purple robe. And
 Pilate saith unto
 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.
 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. 8 When
 Pilate therefore heard
 that saying, he was
 the more afraid: 9 and
 went again into the
 judgment hall, and
 saith unto Jesus,
 Whence art thou? But
 Jesus gave him no an-
 swer. 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? 11 Jesus an-
 swered, Thou couldest
 have no power at all
 against me, except it
 were given thee from
 above: therefore he
 that delivered me un-
 to thee hath the great-
 er sin. 12 And from
 thenceforth Pilate
 sought to release him:
 but the Jews cried out,
 saying, If thou let
 this man go, thou art

ἐξ ἀκάνθων ἐπέθηκαν αὐτῷ τῇ κεφαλῇ, καὶ ἱμάτιον πορ-
 φουρῶν περιέβαλον αὐτόν, 3 καὶ ἔλεγον, Χαῖρε, ὁ βασιλεὺς
 τῶν Ἰουδαίων· καὶ ἔδιδόν· αὐτῷ ῥαπίσματα.
 4 καὶ ἔβηθεν Ἰησοῦς ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς,
 ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γινώτε ὅτι αὐτῷ
 οὐδεμίαν αἰτίαν εὐρίσκω. 5 ἔβηθεν οὖν Ἰησοῦς ἔξω,
 φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφύρεον ἱμάτιον.
 καὶ λέγει αὐτοῖς, ἴδε ὁ ἄνθρωπος. 6 ὅτε οὖν εἶδον
 αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκράγαζον λέγοντες,
 Σταύρωσον, σταύρωσον· λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε
 αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ
 αἰτίαν. 7 ἀπεκρίθησαν οἱ Ἰουδαῖοι, Ἡμεῖς νόμον
 ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν,
 ὅτι ἑαυτὸν υἱὸν θεοῦ ἐποίησεν. 8 ὅτε οὖν ἤκουσεν
 ὁ Πιλάτος τούτου τὸν λόγον μᾶλλον ἐφοβήθη, 9 καὶ
 εἰσήλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν
 εἶ σύ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. 10 λέγει
 αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας
 ὅτι ἐξουσίαν ἔχω σταυρῶσαι σε, καὶ ἐξουσίαν ἔχω ἀπο-
 λῦσαι σε; 11 ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ ῥεῖχες ἐξουσίαν
 ἔχεις; οὐδεμίαν κατ' ἐμοῦ εἰ μὴ ἦν σοι δεδομένον ἀνωθεν.
 διὰ τοῦτο ὁ παραδιδούς με σοι μεῖζονα ἀμαρτίαν
 ἔχει. 12 Ἐκ τούτου ἐζήτηε ὁ Πιλάτος ἀπολῦσαι αὐτόν.
 οἱ δὲ Ἰουδαῖοι ἐκράζον λέγοντες, Ἐάν τούτου ἀπο-
 λῦσαι αὐτόν, ἐκράγαζον λέγοντες, Ἐάν τούτου ἀπο-

† + καὶ ἤρχοντο πρὸς αὐτόν and came to him LITTA. ὡς εἶδον LITTA. † + καὶ and LITTA. † — οὖν GLITTA. 2 ὁ Πιλάτος ἔξω τ. 2 οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ LIT; αἰτίαν ἐν αὐτῷ οὐδεμίαν εὐρίσκω A; αἰτίαν οὐχ εὐρίσκω T. [δ] T. 3 Ἰσοῦ TTA. 4 ἴδον T. 5 — λέγοντες T. † + αὐτόν him GLW. 6 Πιλάτος T. † — αὐτῷ T. † — ἡμῶν (read the law) LITTA. 7 ἐαυτὸν υἱὸν τοῦ θεοῦ E; υἱὸν θεοῦ ἐαυτὸν LITTA. † — οὖν T[A]. 8 ἀπολῦσαι σε, καὶ ἐξουσίαν ἔχω σταυρῶσαι σε LITTA. 9 + αὐτῷ him [L]T[A]. 10 — ὁ GLITTAW. 11 ῥεῖχες thou hast T. 12 κατ' ἐμοῦ οὐδεμίαν LITTAW. 13 δεδομένον σοι LITTA. 14 παραδούς delivered up LT. 15 ὁ Πιλάτος (Πιλάτος T) ἐζήτηε LITTA. 16 ἐκράγαζον LT; ἐκράγαζον Tr.

λῦσης· οὐκ·εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλεῖα
 lease thou art not a friend of Caesar. Everyone ^{the} king
 "αὐτὸν" ποιῶν ἀντιλέγει τῷ Καίσαρι. 13 Ὁ οὖν· Πιλάτος"
 "himself" making speaks against Caesar. Pilate therefore
 ἀκούσας τούτου τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ
 having heard this word, led out Jesus, and
 ἐκάθισεν ἐπὶ τῷ βῆματι, εἰς τόπον λεγόμενον Λιθο-
 sat down upon the judgment-seat, at a place called Pavement,
 στρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ· 14 ἦν δὲ παρασκευη
 inent, but in Hebrew Gabbatha: (and it was [the] preparation
 τοῦ πάσχα, ὥρα ἡδὲ ὡσεὶ ἕκτη· καὶ λέγει τοῖς Ἰου-
 of the passover, [the] hour and about the sixth.) and he says to the Jews,
 δαίοις, Ἴδε ὁ βασιλεὺς ὑμῶν. 15 Ὅτι δὲ ἐκραύγασαν, Ἄρον
 Behold your king! But they cried out, Away,
 ἄρον, σταύρωσον αὐτόν· Λέγει αὐτοῖς ὁ Πιλάτος, Τὸν
 away, crucify him. Says to them Pilate, Shall I crucify your
 βασιλεῖα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ
 Your king shall I crucify? Answered the chief priests, We
 ἔχομεν βασιλεῖα εἰ μὴ Καίσαρα. 16 Τότε οὖν παρέδωκεν
 we have a king except Caesar. Then therefore he delivered
 αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. Παρέλαβον δὲ τὸν Ἰη-
 him to them that he might be crucified. They took and Je-
 σοῦν, καὶ ἀπήγαγον· 17 καὶ βαστάζων τὸν σταυρὸν αὐτοῦ
 sus and led [him] away. And bearing his cross
 ἐβῆκεν εἰς τὸν λεγόμενον κρανίου τόπον, ὃς λέγεται
 he went out to the called of a skull place, which is called
 Ἑβραϊστὶ Γολγοθᾶ. 18 ὅπου αὐτὸν ἑσταύρωσαν, καὶ μετ'
 in Hebrew Golgotha: where him; they crucified, and with
 αὐτοῦ ἄλλους δύο ἐνευθεν καὶ ἐνευθεν, μέσον δὲ
 him others two on this side and on that side [one], and in the middle
 τὸν Ἰησοῦν. 19 Ἐγραψεν δὲ καὶ τίτλον ὁ Πιλάτος, καὶ
 Jesus. And wrote also a title Pilate and
 ἔθηκεν ἐπὶ τοῦ σταυροῦ ἦν δὲ γεγραμμένον, Ἰησοῦς ὁ
 put on the cross. And it was written, Jesus the
 Ναζωραῖος, ὁ βασιλεὺς τῶν Ἰουδαίων. 20 Τοῦτον οὖν
 Nazarean, the king of the Jews. This therefore
 τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἕγγυς ἦν
 title many read of the Jews, for near was
 ἐτῆς πόλεως ὁ τοπος, ὅπου ἑσταυρώθη ὁ Ἰησοῦς, καὶ ἦν
 the city the place, where was crucified Jesus; and it was
 γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαῖστὶ. 21 ἔλεγον
 written in Hebrew, in Greek, in Latin. Said
 οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράψῃς,
 therefore to Pilate the chief priests of the Jews, Write not,
 Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπεν, Βασιλεὺς
 the king of the Jews, but that he said, King.
 εἰμι τῶν Ἰουδαίων. 22 Ἀπεκρίθη ὁ Πιλάτος, Ἄ οὐ γέ-
 I am of the Jews. Answered Pilate, What I have
 γραφα γέγραφα. 23 Οἱ οὖν στρατιῶται, ὅτε ἑσταύρωσαν
 written I have written. The therefore soldiers, when they crucified
 τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα
 Jesus took his garments, and made four

not Caesar's friend: who-
 himself a king speak-
 against Caesar. 13 When Pilate there-
 fore 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, 14 And it was the pre-
 paration of the pass-
 over, and about the sixth hour: and he
 saith unto the Jews, Behold your King I
 15 But they cried out, Away with him, away
 with him, crucify him. Pilate saith unto them,
 Shall I crucify your King? The chief
 priests answered, We have no king but Ce-
 sar. 16 Then delivered he him therefore unto
 them to be crucified. And they took Jesus,
 and led him away, and led him away, and
 17 And he bearing his cross went forth into
 a place called the place of a skull, which is
 called in the Hebrew Golgotha: 18 where
 they crucified him, and two other with
 him, on either side one, and Jesus in the midst.
 19 And Pilate wrote a title, and put it on the
 cross. And the writing was, JESUS OF NA-
 ZARETH, 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. 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. 22 Pilate answered, What
 I have written I have written. 23 Then the
 soldiers, when they had crucified Jesus, took
 his garments, and made four parts, to

ἦν αὐτὸν GLTTAW. Πειλάτος T. ὕ τῶν λόγων τούτων these words LTTAW. — τοῦ
 (read a judgment-seat) LTTAW. ἦν ὡς was about LTTAW ἐκραύγασαν οὖν ἐκεῖνοι
 they therefore cried out TTA. οὖν therefore LTTA. ἀ καὶ ἤγαγον G; — καὶ ἀπήγαγον
 ETTA. αὐτῷ (αὐτῷ T) τὸν σταυρὸν LTTA. ἢ δ LTTA. ἢ ὁ τόπος τῆς πόλεως GLTTAW.
 Ῥωμαῖστὶ, Ἑλληνιστὶ TTA. Πειλάτω T. τῶν Ἰουδαίων εἰμί TTA. τέσσαρα TTA.

every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. 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,

μέρη, ἐκάστω στρατιῶτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ parts, to each soldier a part, and the tunic; but ²was ³the χιτῶν ἄρραφος, ἔκ τῶν ἀνωθεν ὑφαντὸς δι' ὅλου. 24 Ἐ-¹tunic seamless, from the top woven throughout. They πον¹ οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ said therefore to one another, Let us not rend it, but λάξωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφή πλη- let us cast lots for it whose it shall be; that the scripture might be ροθῇ ἢ λέγουσα, Διεμερίσαντο τὰ ἱμάτιά μου ἐαυτοῖς, fulfilled which says, They divided my garments among them, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλήρον. Οἱ μὲν οὖν and for my vesture they cast a lot. The ²therefore στρατιῶται ταῦτα ἐποίησαν. ¹soldiers these things did.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. 28 After this, Jesus knowing that all things were now accomplished, 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 it upon hyssop, and put 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. 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. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Je-

25 Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐ- And stood by the cross of Jesus his mother, τοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Ἡ Μαρία ἡ τοῦ and the sister of his mother, Mary the [wife] Κλωπᾶ, καὶ Ἡ Μαρία ἡ Μαγδαληνὴ. 26 Ἰησοῦς οὖν ἰδὼν of Clopas, and Mary the Magdalene. Jesus therefore, seeing τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει [his] mother, and the disciple standing by whom he loved, says τῷ μητρὶ αὐτοῦ, Ἦναι, Ἰδοὺ ὁ υἱός σου. 27 Εἶτα λέγει τῷ to his mother, Woman, behold thy son. 27 Then he says to the μαθητῆ, Ἰδοὺ ἡ μητηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ²disciple, Behold thy mother. And from that hour ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια. 28 Μετὰ τοῦτο ²took ³her ¹the ²disciple for his own [home]. After this, εἰδὼς ὅτι Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ²knowing ¹Jesus that all things now have been finished, that might be fulfilled ἡ γραφή λέγει, Διψῶ. 29 Σκεῦος οὖν ἔκειτο ὄξους the scripture he says, I thirst. A vessel therefore was set of vinegar μεστόν· οἱ δὲ πλήσαντες σπόγγον ὄξους, καὶ ὑσώπιον ¹full, and they having filled a sponge with vinegar, and ²hyssop περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι. 30 ὅτε ¹having ²put [it] on they brought it to [his] mouth. When ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς εἶπεν, Τετέλεσται· καὶ therefore ²took ³the ¹vinegar ¹Jesus he said, It has been finished; and κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα. 31 Οἱ having bowed the head he yielded up [his] spirit. The οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ therefore ¹Jews, that might not remain on the cross the σώματα ἐν τῷ σαββάτῳ, ἕπει παρασκευὴ ἦν· ἡ γὰρ bodies on the sabbath, because [the] preparation it was, (for ²was μεγάλη ἡ ἡμέρα ἐκείνου) τοῦ σαββάτου, ἠρώτησαν τὸν Πι- ²great ¹that ²day ³Sabbath, requested τὸν Πιλάτον ἵνα κατεαῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. late that ²might ³be ²broken ¹their ²legs, and taken away. 32 ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέεξαν Came therefore the soldiers, and of the first broke τὰ σκέλη καὶ τοῦ ἄλλου τοῦ βυσταυρωθέντος αὐτῷ. 33 ἐπι δὲ the legs and of the other who was crucified with him; but to

^m ἄραφος ΤΤα.

[his] [L]ITTA.

^v οὖν ΛΤΑΑΥ.

therefore full of the vinegar, ²hyssop ΛΤΑ.

ⁿ εἶπαν Τ.

^r ἴδε ΟΛΤΑ.

^o ἡ λέγουσα ΛΤ. ^p Μαρία τ.

^q ὁ μαθητὴς αὐτῆς ΟΤΑΥ.

^a [ὁ] Τρ; — ὁ Ἰησοῦς Τ.

^b ἐκείνη Ε.

^c Πειλάτον Τ.

^q — αὐτοῦ (read

^r ἡ δὴ πάντα ΛΤΤΑΥ.

^s ἡ σπόγγον οὖν μεστόν τοῦ (— τοῦ τ) ὄξους ὑσώπιον (ὑσώπιον) ἡ σπόγγον

^t ἕπει παρα-

^u βυσταυρωθέντος ΛΤΤΑ.

^v συνσταυρωθέντος ΛΤΤΑ.

τὸν Ἰησοῦν ἔλθόντες, ὡς εἶδον αὐτὸν ἤδη^c τεθνηκότα,
Jesus having come, when they saw he already was dead,
οὐ κατέαξαν αὐτοῦ τὰ σκέλη·³⁴ ἀλλ' εἰς τῶν στρατιωτῶν
they did not break his legs, but one of the soldiers
λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ αἰεθὺς ἐξῆλθεν^d
with a spear his side pierced, and immediately came out
αἷμα καὶ ὕδωρ. ³⁵ καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ
blood and water. And he who has seen has borne witness, and
ἀληθινὴν αὐτοῦ ἐστὶν ἡ μαρτυρία, κακείνος^e οἶδεν ὅτι ἀληθῆ
true this his witness, and he knows that true
λέγει, ἵνα ὑμεῖς ἐπιστεύσητε. ³⁶ ἐγένετο γὰρ ταῦτα ἵνα
he says, that ye may believe. For took place these things that
ἡ γραφὴ πληρωθῆ, Ὅστούνη οὐ συντριβήσεται αὐτοῦ.
the scripture might be fulfilled, Not a bone shall be broken of him.
³⁷ καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὅψονται εἰς ὃν
And again another scripture says, They shall look on him whom
ἐξεκέντησαν.
they pierced.

³⁸ Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλάτον^f ἰδοὺ Ἰωσήφ
And after these things asked Pilate Joseph
ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ
(from Arimathæa, being a disciple of Jesus, but concealed
διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα
through fear of the Jews,) that he might take away the body
τοῦ Ἰησοῦ· καὶ ἐπέτρεψε ὁ Πιλάτος· ἦλθεν οὖν καὶ
of Jesus; and gave leave Pilate. He came therefore and
ἦρεν^g τὸ σῶμα^h τοῦ Ἰησοῦ. ³⁹ ἦλθεν δὲ καὶ Νικόδημος,
took away the body of Jesus. And came also Nicodemus,
ὁ ἔλθων πρὸς Ἰησοῦν ἡνικτὸς τὸ πρῶτον, φέρων μίγμα
who came to Jesus by night at first, bearing a mixture
σμύρνης καὶ ἀλῶς ὡσεὶ λίτρας ἑκατόν. ⁴⁰ ἔλαβον οὖν
of myrrh and aloes, about pounds a hundred. They took therefore
τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίους μετὰ τῶν
the body of Jesus, and bound it in linen cloths with the
ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐντα-
aromatics, as a custom is among the Jews to prepare for
φιάζειν. ⁴¹ ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος,
burial. Now there was in the place where he was crucified a garden,
καὶ ἐν τῷ κήπῳ μνημεῖον καινόν; ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη.
and in the garden a tomb new, in which no one ever was laid.
⁴² ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι
There therefore on account of the preparation of the Jews, because
ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.
near was the tomb, they laid Jesus.

²⁰ Τῇ δὲ μῆ τῶν σαββάτωνⁱ Μαρία^j ἡ Μαγδαληνὴ
But on the first [day] of the week Mary the Magdalene
ἔρχεται πρῶτ^k σκοτίας ἔτι οὕσης εἰς τὸ μνημεῖον, καὶ βλέπει
comes early dark still it being to the tomb, and sees
τὸν λίθον ἠρμένον ἐκ τοῦ μνημεῖου. ² τρέχει οὖν καὶ
the stone taken away from the tomb. She runs therefore and
ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν
comes to Simon Peter and to the other disciple

and saw that he was dead already, they brake not his legs: 34 but one of the soldiers pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced.

38 And after this Joseph of Arimathæa, 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 him leave. He came therefore, and took 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 pound weight. 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. 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. 42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

XX. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple,

^c ἤδη αὐτὸν TTR.A. ^d ἐξῆλθεν εὐθὺς TTR.A. ^e καὶ ἐκεῖνος LTR. ^f + καὶ also GLTTAW.
^g ἐπιστεύητε T. ^h Πιλάτον T. ⁱ — ὁ LTTAW. ^j — ὁ LTR.A. ^k Πιλάτος T.
^l ἦλθον they came T. ^m ἦραν T. ⁿ — τὸ σῶμα T. ^o αὐτοῦ of him LTR.; αὐτὸν
him T. ^p αὐτὸν him LTTAW. ^q ὡς GLTTAW. ^r + ἐν W. ^s Μαρτὰμ T.

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. 3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a parcel by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 Then the disciples went away again unto their own home. 11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 12 and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 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. 14 And when she had thus said, she turned herself back, and saw 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. 16 Jesus saith unto her, Mary. She turned her-

whom ^{whom} ^{loved} Ἰησοῦς, and says to them, They took away the Lord out of the tomb, and we know not where they laid him. 3 ^{Went} ^{forth} therefore Peter and the other disciple, and came to the tomb. 4 ^{And} ^{ran} the two together, and the other disciple ran forward faster than Peter, and came first to the tomb, and stooping down he sees lying the linen cloths; ^{yet} ^{he} ^{did} ^{not} ^{enter}. 6 ^{Comes} ^{then} Simon Peter following him, and entered into the tomb, and sees the linen cloths lying, and the handkerchief which was upon ^{his} ^{head}, not with the linen cloths lying, but ^{by} ^{itself}. 8 ^{Then} ^{he} ^{also} ^{went} ⁱⁿ also that other disciple, which came first to the sepulchre, and he saw, and believed; 9 ^{for} ^{not} ^{yet} ^{knew} they the scripture, that he must rise again from among the dead to rise. 10 ^{Then} ^{the} ^{disciples} ^{went} ^{away} again unto their ^{own} ^{homes}. 11 ^{But} ^{Mary} ^{stood} ^{without} ^{at} ^{the} ^{sepulchre} weeping. 12 ^{And} ^{as} ^{she} ^{wept}, ^{she} ^{stooped} ^{down}, ^{and} ^{looked} ^{into} ^{the} ^{sepulchre}, 13 ^{and} ^{she} ^{saw} two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 14 ^{And} ^{they} ^{said} ^{unto} ^{her}, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they laid him. 15 ^{And} ^{when} ^{she} ^{had} ^{thus} ^{said}, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 16 ^{Jesus} ^{said} ^{unto} ^{her}, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, says to him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16 ^{Jesus} ^{said} ^{unto} ^{her}, Mary. She turned her-

ἃ δὲ L. τὰ ὀθόνα κείμενα L. † καὶ also TR. † Ἰαυτοὺς Ttr. † Μαρίας T. τῷ μνημείῳ GLTFAW. ἃ ἐξω L. ἃ καὶ T. ἃ καὶ GLTFAW. ἃ — ὀ LITFAW. ἃ — ὀ LITFAW. ἃ ἐθηκας αὐτόν GLTFAW. ἃ — ὀ LITFA. ἃ Μαρίας TFA.

φείσα ἐκείνη λέγει αὐτῷ¹, ῥαββουνί· ὁ λέγεται, δ' ἰσκαλε.
 ng round she says to him, Rabboni, that is to say, teacher.

17 λέγει αὐτῷ¹ Ἰησοῦς, μή μου ἅπτου, οὐπω· γὰρ ἀναβέ-
²Says ³to ⁴thor ⁵Jesus, ⁶Not ⁷me ⁸touch, for not yet have I

βηκα πρὸς τὸν πατέρα μου¹· πορεύου δὲ πρὸς τοὺς ἀδελφούς²
 ascended to my Father; but go to ³brethren

μου, καὶ εἰπὲ αὐτοῖς, ἀναβαίνω πρὸς τὸν πατέρα μου¹ καὶ
 my, and say to them, I ascend to my Father, and

πατέρα ὑμῶν, καὶ θεόν μου καὶ θεὸν ὑμῶν. 18 Ἐρχεται¹
 your Father, and my God and your God. 18 Comes

ἡ Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι¹
²Mary ³the ⁴Magdalene bringing word to the disciples

ἑώρακεν τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῷ. 19 ὁμοίως οὖν
 she has seen the Lord, and these things he said to her. It being therefore

ὄψις τῆς ἡμέρας ἐκείνης, τῆς μιᾶς ἡμέρας¹ σαββάτων, καὶ τῶν
 evening ²of that day, the first [day] of the week, and the

θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συναγμένοι, διὰ
 doors having been shut where ²were ³the ⁴disciples assembled, through

τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ
 fear of the Jews, ²came ³Jesus and stood in the

μέσον, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. 20 Καὶ τοῦτο εἰπὼν
 midst, and says to them, Peace to you. And this having said

ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἔχαρη-
 he shewed to them the hands and the side of himself. Rejoiced

σαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. 21 εἶπεν οὖν
²therefore ³the ⁴disciples having seen the Lord. 21 Said ²therefore

αὐτοῖς ὁ Ἰησοῦς¹ πάλιν, Εἰρήνη ὑμῖν² καθὼς ἀπέσταλκεν
³to ⁴them ⁵Jesus again, Peace to you: as ⁶has ⁷sent ⁸forth

με ὁ πατήρ, καὶ ἐγὼ πέμπω ὑμᾶς. 22 Καὶ τοῦτο εἰπὼν
²me ³the ⁴Father, I also send you. 22 And this having said

ἐνεφύσησεν, καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον.
 he breathed into [them], and says to them, Receive [the] Spirit ²Holy:

23 ἄν¹ τινος ἀφήτε τὰς ἁμαρτίας, ἀφίενται² αὐτοῖς³
 of whomsoever ye may remit the sins, they are remitted to them;

ἄν¹ τινος κρατήτε, κεκράτηται. 24 Θωμᾶς δὲ, εἰς ἓκ
 of whomsoever ye may retain, they have been retained. But Thomas, one of

τῶν δώδεκα ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε
 the twelve called Didymus, was not with them when

ἦλθεν ὁ Ἰησοῦς. 25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί,
²came ³Jesus. 25 Said ⁴therefore ⁵to ⁶him ⁷the ⁸other ⁹disciples,

Ἐώρακαμεν τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν
 We have seen the Lord. But he said to them, Unless I see in

ταῖς χερσίν αὐτοῦ τὸν τύπον τῶν ἡλῶν, καὶ βάλω τὸν δάκτυ-
 his hands the mark of the nails, and put ²finger

λόν μου εἰς τὸν τύπον τῶν ἡλῶν, καὶ βάλω τὴν χεῖρά μου¹
 my into the mark of the nails, and put ²my hand

εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. 26 Καὶ μεθ' ἡμέρας
 into his side, not at all will I believe. And after ²days

ὀκτώ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ'
³eight again were ⁴within ⁵this ⁶disciples, add Thomas with

αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη
 them. Comes Jesus, the doors having been shut, and stood

self, and saith unto
 him, Rabboni; which
 is to say, Master. 17 Je-
 sus 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.

18 Mary Magdalene
 came and told the
 disciples that she had
 seen the Lord, and
 that he had spoken
 these things unto her.

19 Then the same day
 at evening, being the
 first day of the week,
 when the doors were
 shut where the disci-
 ples were assembled
 for fear of the Jews,
 came Jesus and stood
 in the midst, and saith
 unto them, Peace be
 unto you. 20 And

when he had so said,
 he shewed unto them his
 hands and his side.

Then were the disci-
 ples glad, when they
 saw the Lord. 21 Then
 said Jesus to them a-
 gain, Peace be unto
 you: as my Father
 hath sent me, even so
 send I you. 22 And
 when he had said this,
 he breathed on them,
 and saith unto them,
 Receive ye the Holy
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 sus, the doors being
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¹ + Ἐβραϊστί in Hebrew [L] T T A.

— ὁ L T T A.

¹ — μου (read the Father) [L] T T A.

² Μαριάμ T T A.

³ ἀγγέλουσα L T T A.

⁴ ἑώρακα I have seen T T A.

⁵ — τῶν L T T A V.

⁶ — συναγμένοι L T T A.

⁷ καὶ (— καὶ τ) τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς L T T A.

⁸ — ὁ

Ἰησοῦς (read he said) T T A [A].

⁹ ἐὰν L.

¹⁰ ἀφένται they have been remitted L T T A.

¹¹ — ὁ L T T A.

¹² μου τὸν δάκτυλον τ.

¹³ ὁ τόπον place L T.

¹⁴ μου τὴν χεῖρα T T A.

midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28 And Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not 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.

XXI. After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself. 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. 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. 4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the ship, and

εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν. 27 Ἐτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ ῥέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνου ἀπιστος, ἀλλὰ πιστός. 28 Ἐκαὶ ἀπεκρίθη βῆθ θωμάς καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ θεός μου. 29 Λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἐώρακάς με, Θωμᾶ, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. 31 ταῦτα δὲ γεγραπτα ἵνα πιστεύσητε ὅτι ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

21 Μετὰ ταῦτα ἐφάνησεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνησεν δὲ αὐτοῖς οὕτως· 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. 3 λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεῖν. λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον καὶ ἀνέβησαν εἰς τὸ πλοῖον ἐκ τῆς ἡμέρας ἐκείνης· καὶ ἐπιέσαν οὐδέν· 4 πρωίας δὲ ἦδη γινομένης ἔστη ὁ Ἰησοῦς ἐπὶ τὸν αἰγιαλόν· οὐ μὲνοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. 5 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδιά, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὐ. 6 Ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον,

^a — καὶ GLTTAW. ^b — ὁ GLTTAW. ^c [ὁ] Tr. ^d — Θωμᾶ GLTTAW. ^e — αὐτοῦ (read the disciples) LITTA. ^f πιστεύετε Tr. ^g — ὁ GLTTAW. ^h + [αἰώνιον] eternal L. ⁱ — ὁ Ἰησοῦς (read he manifested) A; — ὁ Tr. ^k + [καὶ] and L. ^l ἐβῆσαν entered GLTTAW. ^m — ἐθύς LITTA. ⁿ γινομένης breaking Trw. ^o — ὁ LITTA. ^p ἐπὶ Lt. ^q [ὁ Ἰησοῦς] L; [ὁ] Ἰησοῦς Tr; — ὁ TA. ^r λέγει he says Tr.

καὶ εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκῦσαι
and ye shall find. They cast therefore, and no longer it to draw

ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. 7 λέγει οὖν
were they able from the multitude of the fishes. Says therefore

ὁ μαθητῆς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός
that disciple whom loved to Peter, The Lord

ἐστίν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν,
it is. Simon therefore Peter, having heard that the Lord it is,

τὸν ἐπενδύτην διεζώσατο ἦν γὰρ γυμνός· καὶ ἔβαλε
[his] upper garment, he girded on, for he was naked, and cast

ἐαυτὸν εἰς τὴν θάλασσαν. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ
himself into the sea. And the other disciples in the

πλοιαρίῳ ἦλθον· οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἄλλ'¹¹
small ship came, for not were they far from the land, but

ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν
somewhere about cubits two hundred, dragging the net

ἰχθύων. 9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπονσιν
of fishes. When therefore they went up on the land they see

ἀνθρακίαν κειμένην καὶ ὄψαριον ἐπικείμενον, καὶ ἄρτον.
a fire of coals lying and fish lying on [it], and bread.

10 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνεγκάτε ἀπὸ τῶν ὄψαριων ὧν
Says to them Jesus, Bring of the fishes which

ἐπιάσατε νῦν. 11 Ἀνέβη Σίμων Πέτρος, καὶ εἴλκυσεν τὸ
ye took just now. Went up Simon Peter, and drew the

δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατον
net to the land, full of fishes large a hundred [and]

πεντηκοντατριῶν καὶ τσοσούτων ὄντων οὐκ ἐσχίσθη τὸ
fifty three; and [though] so many there were was not rent the,

δίκτυον. 12 Λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε.
net. Says to them Jesus, Come ye, dine.

οὐδεὶς ἐδὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τις
But none ventured of the disciples to ask him, Thou who

εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. 13 ἔρχεται αὖν ὁ Ἰησοῦς
art? knowing that the Lord it is. Comes therefore Jesus

καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὄψαριον
and takes the bread and gives to them, and the fish

ὁμοίως. 14 τοῦτο ἦδη τρίτον ἐφανερώθη ὁ Ἰησοῦς
in like manner. This [is] now the third time was manifested Jesus

τοῖς μαθηταῖς αὐτοῦ ἔγερθεῖς ἐκ νεκρῶν.
to his disciples having been raised from among [the] dead.

15 Ὅτε οὖν ἠόρισθησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς,
When therefore they had dined, says to Simon Peter Jesus,

Σίμων Ἰωνᾶ, ἀγαπᾷς μου πλεῖον τούτων; λέγει αὐτῷ,
Simon [son] of Jonas, lovest thou me more than these? He says to him,

Ναί, κύριε· σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ,
Yea, Lord; thou knowest that I have affection for thee. He says to him,

Βόσκει τὰ ἀρρία μου. 16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων
Feed my lambs. He says to him again a second time, Simon

Ἰωνᾶ, ἀγαπᾷς με; λέγει αὐτῷ, Ναί κύριε· σὺ οἶδας
[son] of Jonas, lovest thou me? He says to him, Yea, Lord; thou knowest

ὅτι φιλῶ σε. λέγει αὐτῷ, Ποιμαίνε τὰ πρόβατά
that I have affection for thee. He says to him, Shepherd sheep

ye shall find. They cast therefore, and now they were not able to draw it for the multitude of 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 girded his fisher's coat unto him, (for he was naked,) and did 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. 9 As soon then as they were come up to the land they saw a fire of coals thereon, and bread laid thereon, and Jesus saith unto them, Bring of the fish which ye have 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. 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. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. 15 So when they had dined, Jesus saith to Simon Peter, Simon, son 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. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith

^a οὐκέτι GLTW. ^b ἴσχυον LTTA. ^c ἄλλὰ TTTA. ^d [ὁ] Tr. ^e + οὖν therefore TRA.
^f εἰς τὴν γῆν LTTA. ^g μεγάλων ἰχθύων L. ^h πενήκοντα τριάων LTT. ⁱ [ὁ] Tr.
^j — δὲ but [Tr]A. ^k — οὖν G; — οὖν ὁ LTTA. ^l — ὁ LTTA. ^m — αὐτοῦ (read the disciples) LTTAW.
ⁿ Ἰωνᾶν John LTr; Ἰωνανου TA. ^o πλεόν LTTA. ^p προβατιά



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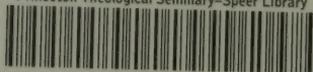
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