

JOHN 13

NLET

JESUS WASHES THE FEET OF HIS DISCIPLES

- 1 Now, before the Feast of the Pascha¹ the Jesus,
- having lastingly known that the Hour *that was* HIS had lastingly come² that He should pass over from the *Created Order* – *that is*, this *one* – to the Father,
 - having loved the *ones that were* His own – *that is*, the *ones* in the *Created Order*,
- in regard to the thing ordered to be done He loved them.
- 2 And,
- supper having come about³,
 - the Slanderer⁴ already having lastingly put *it* into the heart of Judas – *son of Simon*, an Iscariote⁵, *that is*, that he should hand Him over⁶,
- 3 the Jesus⁷,
- having lastingly known
 - that the Father had lastingly given⁸ all things into the Hand *that is His*, and
 - that from God He came out and to the God He was going away,
- 4 raised Himself from the Supper.
- And, He laid down the outer garment.
- And, having taken a towel, He girded Himself.
- 5 Then, He poured water into the basin.

And, He began to wash the feet of the disciples and to wipe *them* off with the towel with which He had lastingly girded Himself.

6 So then, He came to Simon Peter. And,⁹ that *one*¹⁰ says to Him, “Lord, are You, *for Your part*, washing the feet *that are* MINE?”

7 Jesus responded; and, He said to him, “What I, *for My part*, am doing you, *for your part*, do not lastingly know now. But, you shall come to know after these things.”

8 Peter says to Him, “You shall by no means wash the feet *that are* mine¹¹ for the Age!”

To him the¹² Jesus¹³ responded, “If ever I do not wash you, you do not have a participation along with Me.”

9 Simon Peter says to Him, “Lord, not the feet that are mine only. Rather, also the hands and the head!”

10 The Jesus says to him, “The one who has lastingly bathed does not have a need other than¹⁴ to wash the feet for himself. Rather, a whole *man* is clean. And, you, *for your parts*, are clean *ones*. However, not all.”

11 For, He lastingly knew the one who was handing Him over. For this reason, He said,¹⁵ “You are not all clean *ones*.”

12 So then, when He had washed the feet *that were* theirs, also He grabbed the outer garments *that were* His, reclining¹⁶ again.

¹ ‘Pascha’ – the transliteration of the Greek word πάσχα, which, in turn, is a transliteration of the Hebrew word פֶּסַח (pesah). It referred to the Jewish festival of the Passover, when the Angel of Death ‘passed over’ the homes of the Israelites in Egypt because the blood of a lamb marked their doorways.

² 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘had lastingly come’ here instead of ‘come’.

³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘having come about’ (aorist participle) here instead of ‘coming about’ (present participle).

⁴ ‘the Slanderer’ – a translation of the Greek word διαβόλου. An Old English transliteration of this Greek word is ‘Devil’.

⁵ ‘an Iscariote’ – most likely indicating that Judas was from the town called Kerioth.

⁶ 96.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Judas – son of Simon, an Iscariote⁶, that is, that he should hand Him over’ here. On the basis of no manuscript whatsoever the NU has ‘in order that he might hand him over, Judas, son of Simon, of Iscariot’.

⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include the name ‘the Jesus’ here.

⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘had lastingly given’ (perfect verb) here instead of ‘had given’ (aorist verb).

⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘And,’ here.

¹⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun ‘that one’ here.

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘the feet that are mine’ here instead of the word order ‘MY the feet’ or, as this translation would translate this phrase ‘the feet that are MINE’.

¹² 94% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

¹³ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘To him the Jesus’ here. On the basis of 0.5% the NU has ‘Jesus to him’, reversing the order of ‘to him’ and ‘Jesus’ and omitting the definite article.

¹⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘other than’ here. On the basis of 3% the NU has ‘except’.

¹⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include a Greek word (ὅτι) which often simply introduces a quotation here.

¹⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘reclining’ (a participle) here instead of ‘and He reclined’ (a conjunction and an active verb).

JESUS EXPLAINS WHY HE WASHED HIS DISCIPLES FEET

He said them, “Are you coming to know what I have lastingly done for you?

13 You, *for your parts*, call me ‘the Teacher’ and ‘the Lord’. And, you speak rightly; for, I am. 14 So then, *if I, for My part* – the Lord and the Teacher – wash the feet *that are YOURS*, also you, *for your parts*, ought to wash the feet of ONE ANOTHER!

15 For, I have lastingly given¹⁷ to you a picture showing how something is to be done¹⁸, in order that just as I¹⁹ did for you, also you, *for your parts*, should do.

16 Assuredly, assuredly I say to you, a slave is NOT greater than the lord *that is* his; nor, one commissioned greater than the one who sent him.

17 If you have lastingly known these things, you are blessed if ever you might keep on doing them.

JESUS REVEALS WHO SHALL BETRAY HIM

18 I am not speaking concerning all of you. I, *for My part*, know whom²⁰ I have chosen.

However, in order that the Writing might be fulfilled: **“The one who is eating the bread with Me²¹ has lifted up his heel against Me to trip Me up from behind,”²² I say, ‘not ... all’.**

¹⁷ 35% of the Greek manuscripts, including the best line of transmission (f35), have ‘have lastingly given’ (a perfect verb) here instead of ‘have given’ (an aorist verb).

¹⁸ ‘a picture showing how something is to be done’ – for the sake of precision, these words are the translation of a single Greek noun.

¹⁹ 25% of the Greek manuscripts, including the best line of transmission (f35), do not include the pronoun translated as ‘I, for My part,’ here.

²⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘whom’ (a relative pronoun) here instead of ‘who(?)’ (an interrogative pronoun).

²¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘with Me’ here instead of ‘bread that is MINE’.

²² A reference to Psalm 41:9

²³ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘whenever it might come about, you might believe...’ here instead of ‘you might believe whenever it might come about...’.

²⁴ ‘I Am’ – This simple Greek construction (Εγώ Εἰμι, pronounced e-gō’ā-mē) might be translated simply as, ‘I, for My part, am.’ However, in Exodus 3:14 God (Elohim) identifies Himself to Moses with the Hebrew word אֶהְיֶה, which is rendered in Greek as Εγώ Εἰμι or, in English as ‘I Am’. In John’s Gospel Jesus often uses this simple expression to identify Himself with the Elohim Who revealed Himself to Moses in Exodus 3:14.

²⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘if ever’ here instead of ‘ever’.

19 From now on I am keep on speaking to you before it comes about, in order that whenever it might come about, you might believe²³ that *I am I Am*²⁴.

20 Assuredly, assuredly I say to you, the one who is receiving *him*, if ever²⁵ I might send anyone, receives Me. Now, the one who is receiving ME is receiving the One Who sent Me.”

21 Having said these things, the Jesus was troubled with respect to spirit. And, He testified; and, He said, “Assuredly, assuredly I say to you that one from among you shall hand Me over!”

22 Now,²⁶ the disciples were looking to²⁷ one another, being at a loss concerning whom He was speaking.

23 Now,²⁸ *there* was one who was reclining – one²⁹ of the disciples *that was* His – in the bosom of the Jesus, whom the Jesus loved.

24 So then, to him Simon Peter nods to learn by inquiry whoever he might possibly be concerning whom He was speaking.

25 Now,³⁰ that one,³¹ falling upon³² the chest of the Jesus, says to Him, “Lord, who is *it*?”

26 The³³ Jesus responded, “That one is *the one* to whom I, *for My part*, having dipped³⁴ the little piece of bread, shall freely give³⁵.

²⁶ 20% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here. On the basis of two manuscripts (B and C) the NU omits it

²⁷ 25% of the Greek manuscripts, including the best line of transmission (f35), have a different preposition than the NU has here. Both can mean ‘to’.

²⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here.

²⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition ‘from among’ here.

³⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), the conjunction ‘Now,’ here instead of ‘So then,’.

³¹ 50% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘thus’ here. On the basis of 45% the NU includes it.

³² 95% of the Greek manuscripts, including the best line of transmission (f35), have a participle meaning ‘falling upon’ here instead of a participle meaning ‘laying himself back’.

³³ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

³⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have a participle meaning ‘having dipped’ here instead of an active verb ‘dipped’.

³⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall freely give’ here. On the basis of 0.5% the NU has ‘and shall give to him;’.

And, having dipped in³⁶ the little piece of bread,³⁷ He gives *it* to Judas, *a son of Simon, an Iscariote*³⁸.

27 And, after the little piece of bread, then the Satan entered into that one.

So then, the Jesus says to him, “Do what you are doing quickly.”

28 Now, no one of the ones who were reclining at the table perceived this – *that is*, in reference to what He spoke to him. 29 For, some were supposing, since the³⁹ Judas was having the money box, that Jesus is saying to him, “Buy the *things* of which we have need for the Festival,” or, that he should give something to the *beggarly poor ones*.

30 So then, having received the little piece of bread, that one immediately went out⁴⁰.

Now, *it* was night.

JESUS ANNOUNCES

THE GLORIFICATION OF HIMSELF AND THE GOD

31 ⁴¹ When he went out, the⁴² Jesus says, “Now the Son of the Man has been glorified. And, the God has been glorified in connection with Him.

32 If the God has been glorified in connection with Him; also the God shall glorify Him in connection with Himself⁴³. And, immediately He shall glorify Him.

JESUS ANNOUNCES HIS DEPARTURE

33 Little children, yet a little *while* I am with you. You shall seek Me. And, just as I said to the Jews, “Where I, *for My part*, am going, you, *for your parts*, are not able to go,” also to you I am saying *it* now.

JESUS GIVES A NEW INJUNCTION

34 I am giving an injunction – *that is*, a new one – to you, *namely*, that you should be loving one another, just as I have loved you, in order that you, *for your parts*, should love one another.

35 In connection with this all shall come to know for themselves that you are MY disciples, if ever you might be having love amongst one another.”

JESUS PROPHECIES

THAT PETER WILL UTTERLY DISOWN HIM THAT NIGHT

36 Simon Peter says to Him, “Lord, where are You going away?”

The⁴⁴ Jesus responded to him⁴⁵, “Where I, *for My part*,⁴⁶ am going away⁴⁷ you are not able to follow Me now. However, later you shall follow Me⁴⁸.”

37 ⁴⁹ Peter says to Him, “Lord, for what reason am I not able to follow you now? I shall lay down the psyche *that is* mine in defense of You!”

38 The⁵⁰ Jesus responded⁵¹ to him⁵², “Shall you lay down the psyche *that is* yours in defense of Me?

Assuredly, assuredly I am saying to you, ‘A rooster might by no means crow until you shall utterly disown⁵³ Me three *times*.’”

³⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, having dipped in’ here instead of ‘So then, dipping’.

³⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the words ‘He takes and’ here.

³⁸ ‘an Iscariote’ – most likely indicating that Judas was from the town called Kerioth.

³⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁴⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘immediately went out’ here instead of ‘went out immediately’.

⁴¹ 75% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘So then,’ here.

⁴² 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁴³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have a reflexive pronoun ‘Himself’ here instead of a personal pronoun ‘Him’.

⁴⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁴⁵ 99.5% of the Greek manuscripts, including the best line of

transmission (f35), include ‘to Him’ here.

⁴⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), include the personal pronoun translated as ‘I, for My part,’ here.

⁴⁷ 45% of the Greek manuscripts, including the best line of transmission (f35), have ‘where I, for My part, am going away’ here instead of ‘where I am going away’.

⁴⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, later you shall follow Me’ here instead of ‘Now, you shall follow Me later’.

⁴⁹ 80% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘The’ here.

⁵⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘The’ here.

⁵¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have an aorist, passive verb here instead of a present, middle verb. The meaning is about the same.

⁵² 90% of the Greek manuscripts, including the best line of transmission (f35), include this dative direct object ‘Him’ here.

⁵³ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall utterly disown’ here instead of ‘shall disown’.