

JOHN 5

NLET

JESUS HEALS A LAME MAN

1 After these things *there* was the¹ Feast of the Jews. And, the² Jesus went up to Jerusalem.

2 Now, *there* is in the *city of* Jerusalem near the Sheep Gate a swimming-bath, the one being called by *the* name in Hebrew – ‘Bethesda’³ ⁴, having five roofed colonnades. 3 In these were laying a great⁵ number of

- the ones who were feeble *ones*,
- blind *ones*,
- lame *ones*,
- *ones* having limbs withered by paralysis – *ones* who are waiting for the movement of the water.⁶

4 For, a *heavenly* messenger at a critical time came down upon the swimming-bath. And, he was stirring up the water. So then, the first *one* who went quickly into the middle of the stirring of the water became healthy, to whom at some time he was being held fast by a sickness.⁷

5 Now, there was some man there having been in the sickness thirty-⁸eight years.

6 The Jesus, having seen THIS *ONE* lying down and having known that a long time already he had *this condition*, says to him, “Do you want to become healthy?”

7 The one who was feeble responded to Him, “Lord, I do not have a man in order that, whenever the water might be stirred up, he might throw me into the swimming-bath. Now, while I, *for my part*, am setting

out, another goes down before me.”

8 The Jesus says to him, ‘Raise yourself up’⁹! Take up the mattress *that* is yours. And, keep on walking.”

JESUS’ ACTION AND WORDS DRAW HATRED FROM THE JEWS

Now, *it* was a Sabbath on that – *that is*, the day.

9 And, immediately the man became healthy. And, he took up the mattress *that* was his. And, he was walking.

10 So then, the Jew were saying to the one who had lastingly been healed, “*It* is a Sabbath. ¹⁰ *It* is NOT permissible for you to take up the mattress ¹¹.”

11 ¹² He responded to them, “The One Who made me healthy – this *One* to me said, ‘Take up the mattress *that* is yours. And, keep on walking.’”

12 So then,¹³ they asked him, “Who is the man, the One Who said to you ‘Take up the mattress *that* is yours’¹⁴; and, keep on walking?”

13 Now, the one who had been healed did not lastingly know

Who He is. For, the Jesus moved aside following a movement of *His* head, since a crowd was in the place.

14 After these things the Jesus found him in the Temple. And, He said to him, “Look! A healing has lastingly come about! No longer keep on failing morally, lest anything worse might come to be against you.”

15 The man departed. And, he reported to the Jews that Jesus is the One Who made him healthy.

16 And, for this reason the Jews were pursuing the Jesus and were seeking to condemn Him to death – ¹⁵ because, He was doing these things on a Sabbath.

¹ 50% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

² 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

³ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Bethesda’ here. On the basis of one manuscript (D) the NU has ‘Belzetha’.

⁴ ‘Bethesda’ means ‘House of Mercy’. The meaning of ‘Belzetha’ seems to be unknown.

⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘great’ here.

⁶ 99.3% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘ones who are waiting for the movement of the water.’ here at the end of verse 3. On the basis of 0.7% the NU omits them.

⁷ 99.2% of the Greek manuscripts, including the best line of transmission (f35), include verse 4 here. On the basis of 0.8% the NU omits this verse.

⁸ 50% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘and’ here.

⁹ 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘Raise yourself up’ (an aorist, middle imperative) here instead of ‘Keep on arising’ (a present, active imperative).

¹⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘And,’ here.

¹¹ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the possessive pronoun ‘yours’ here.

¹² 95% of the Greek manuscripts, including the best line of transmission (f35), do not include a definite article ‘the’ (implying ‘Jesus’) and a conjunction ‘Now,’ here. On the basis of 4.5% the NU has ‘Now, the (implying ‘Jesus’)’ here.

¹³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘So then,’ here.

¹⁴ 70% of the Greek manuscripts, including the best line of transmission (f35), include the direct object ‘the mattress that is yours’ here. On the basis of 0.4% the NU omits it.

¹⁵ 97.2% of the Greek manuscripts, including the best line of

17 Now, the Jesus¹⁶ responded to them, “Until now the Father *Who is Mine* is working with reference to Himself; and, I, *for my part*, am working with reference to Myself.”

18 So then, for this reason MORESO the Jews were seeking to condemn *Him* to death – because, He was not only breaking the Sabbath *law*; otherwise, He was also speaking of the God as His own Father, making Himself equal to the God.

JESUS FURTHER EXPLAINS HIS RELATIONSHIP WITH THE
FATHER

19 So then, the Jesus responded; and, He said¹⁷ to them, ‘Assuredly, assuredly I say to you: the Son is not able to do *anything* originating from Himself, if ever He might not see the Father doing *it*. For, the *things* that One might keep on doing, also in the same way the Son keeps on doing these *things*.

20 For, the Father keeps on loving the Son. And, He makes known to Him all *things* that He, *for His part*, keeps on doing. And, greater works than these He makes known to Him, in order that you *people, for your parts*, might marvel.

21 For, just as the Father keeps on raising the dead *ones* and keeps on giving life, in the same way also the Son keeps on giving life to whom He wishes.

22 For, neither does the Father keep on judging any one. Rather, He has lastingly given the judgment – ALL of *it!* – to the Son, 23 in order that all should honor the Son just as they should honor the Father. The one who does not honor the Son does not honor the Father – *namely*, the One Who sent Him.

JESUS ANNOUNCES HIS ROLE
IN THE ETERNAL DESTINY OF ALL PEOPLE

24 Assuredly, assuredly I say to you: ‘The one who is hearing the Word *that is Mine* and is believing the One Who sent Me has life – *that is*, eternal life. And, into

condemnation he does not go. Rather, he has lastingly passed over from the Death into the Life.’

25 Assuredly, assuredly I say to you: ‘An hour is coming – and now is – when the dead *ones* shall hear with reference to themselves¹⁸ the voice of the Son of the God; and, the ones having heard *it* shall live with reference to themselves¹⁹.

26 For, just as the Father keeps on having life in Himself, in the same way He has given also to the Son²⁰ to have life in Himself.

27 And, He has given authority to Him also²¹ to bring about condemnation; because, He is ‘Son of Man’.

28 Stop marvelling at this! Because, an hour is coming in which all the *ones* in the graves shall hear in reference to themselves²² the voice that is His.

29 And, the *ones* having done the good *things* shall come out to end in a resurrection characterized by life. Now, the *ones who* practiced the bad *things shall come out* to end in a resurrection characterized by condemnation.

30 I, *for My part*, am not able to do anything springing from Myself. Just as I hear, I judge. And, the Judgment – *namely*, the *one that is Mine* – is just; because, I do not seek the Will – *namely*, the *one that is Mine*. Rather, *it is* the Will of the One Who sent Me – *namely*, Father²³.

JESUS EXPLAINS THE TESTIMONY CONCERNING HIMSELF

31 If ever I, *for My part*, testify concerning Myself, the testimony *that is Mine* is not true. 32 Another is the One Who is testifying concerning Me. And, I know that the Testimony which He bears concerning Me is TRUE.

33 You, *for your parts*, lastingly dispatched *some men* to John. And, he lastingly testified to the Truth.

34 Now, I, *for My part*, do NOT receive the Testimony from men. Rather, I keep on saying these *things* in order that you, *for your parts*, might be saved.

transmission (f35), include the clause translated as ‘And, they were seeking to condemn Him to death, ...’ here.

¹⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the name ‘Jesus’ here.

¹⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘said’ here. On the basis of 0.3% the NU has ‘was saying’.

¹⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall hear with reference to themselves’ (future, middle verb) here. On the basis of 0.5% the NU has ‘shall hear’ (future, active verb).

¹⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall live with reference to themselves’ (a

future, middle verb) here. On the basis of 0.5% the NU has ‘shall live’ (a future, active verb).

²⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘has given also to the Son’ here. On the basis of 0.4% the NU has ‘also to the Son has given’.

²¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘also’ here.

²² 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall hear with reference to themselves’ (a future, middle verb) here. On the basis of 0.5% the NU has ‘shall hear’ (a future, active verb).

²³ 80% of the Greek manuscripts, including the best line of transmission (f35), include ‘Father’ here.

35 That *one*, *for His part*, was being the oil lamp – *namely*, the one who kept on *passionately* burning and bringing *things* to light.

Now, you *people*, *for your parts*, were willing to rejoice exceedingly for a time in the light *that was* his.

36 Now, I, *for My part*, have the Testimony *which is* greater than *that* of the John. For, the deeds which the Father freely gave²⁴ to Me, in order that I might complete them – these, the deeds which I, *for My part*,²⁵ keep on doing. It testifies concerning Me that the Father has lastingly commissioned Me.

37 And, *as for* the One Who sent Me – He, *for His part*,²⁶ has lastingly testified concerning Me.

JESUS EXPLAINS

THE PITIFUL SPIRITUAL CONDITION OF THE JEWS TO THEM

You have neither lastingly heard at any time²⁷ a voice *that is* His, nor have you lastingly seen beauty *that is* His. 38 And, you do not have the Word *that is* His remaining in you²⁸; because, you, *for your parts*, are not believing this *One* Whom that One commissioned.

39 You keep on searching the Writings, because you, *for your parts*, expect to have life – *that is*, eternal life – in connection with them. And, these are *writings* which are testifying concerning Me! 40 And, you are not willing to come to Me in order that you might be having life.

41 I am not receiving esteem from people. 42 Rather, I have lastingly known that you *people* do not have the love of the God in yourselves.

43 I, *for My part*, have lastingly come in connection with the Name of the Father *Who is* Mine. And, you are not receiving Me. If ever another might come in connection with the name – *namely*, the *name that is* their own, that *one* you shall receive in reference to yourselves.

44 How are you, *for your parts*, able to believe, while receiving high esteem in comparison to people²⁹; and,

you do not keep on seeking the high esteem – *namely*, the *high esteem* in comparison to the only God?

45 Stop supposing that I, *for My part*, shall accuse you before the Father. The one who is accusing you is Moses³⁰ – toward whom you, *for your parts*, have lastingly hoped.

46 For, if you were believing in Moses³¹, you were ever believing in Me. For, concerning Me that *one* wrote.

47 Now, if you do not keep on believing the writings of that *one*, how shall you keep on believing the utterances *that are* MINE?"

²⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'freely gave' (aorist verb) here instead of 'lastingly and freely gave' (perfect verb)

²⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), include the personal pronoun translated as 'I, for my part,' here.

²⁶ 98.1% of the Greek manuscripts, including the best line of transmission (f35), have 'He, for His part' here. On the basis of 0.8% the NU has 'that One'.

²⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'lastingly heard at any time' here instead of 'at any time lastingly heard'.

²⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'remaining in you' here instead of 'in you remaining'.

²⁹ 22.6% of the Greek manuscripts, including the best line of transmission (f35), have 'people' here instead of 'one another'.

³⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), have the Greek transliteration of Moses' name as 'Moses' here. On the basis of 3% the NU has 'Mo-ouses'.

³¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have the Greek transliteration for Moses' name as 'Mosei' here. On the basis of 3% the NU has 'Mo-ousei'.