

**The Gospel According to John, Chapter 5, Westcott-Hort Greek Text,
Interlinear English – G.T. Emery.**

The Healing at the Pool – The Third Sign

5 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων καὶ ἀνέβη Ἰησοὺς εἰς Ἱεροσόλυμα.

After these things was a festival of the Jews and went up Jesus into Jerusalem.

² Ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα ἡ ἐπιλεγομένη Ἑβραϊστὶ
Is and in the Jerusalem by the sheep¹ pool the being called² in Hebrew
Βηθζαθὰ πέντε στοᾶς ἔχουσα.

Bethzatha³ five porches having.

³ ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν.

[ἐνδεχομένων τὴν τοῦ ὕδατος κίνησιν]

In these were lying a multitude of the ailing, blind, lame, withered [waiting for the agitation of the waters]⁴

Verse 4 is omitted from the most important MSS but is included in certain Syriac, Coptic versions and the Textus Receptus.

ἄγγελος γὰρ κυρίου κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρα καὶ ἔταρασσετο τὸ
An angel for of Lord at certain time as going down in the pool and was disturbing the
ὔδωρ ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν παραχῆν τοῦ ὕδατος ὑγιῆς ἐγένετο οἷω
water the then first having stepped into after the disturbing of the water healed became
δήποτ' οὖν κατείχετο νοσήματι
of whatever kind then he was being possessed by illness⁵

⁵ ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα [καὶ] ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ.
Was and a certain man there thirty [and] eight years having in the infirmity of him;

⁶ τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει,
this having seen the Jesus lying and having known that much already time he has,
λέγει αὐτῷ· θέλεις ὑγιῆς γενέσθαι;

says to him; Wish you whole to become?

⁷ ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν παραχθῇ τὸ
Answered to him the ailing; Sir, a man not I have that when should be disturbed the
ὔδωρ βάλη με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.
water he may put me into the pool; by which and I am coming I, another before me goes down.

⁸ λέγει αὐτῷ ὁ Ἰησοῦς· ἔγειρε ἄρον τὸν κράβαττον σου καὶ περιπάτει.

He says to him the Jesus; Rise up, take up the mattress of you and walk.

⁹ καὶ εὐθέως ἐγένετο ὑγιῆς ὁ ἄνθρωπος καὶ ἤρεν τὸν κράβαττον αὐτοῦ καὶ περιεπάτει.
And immediately he became whole the man and took up the mattress of him and walked.

Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

It was and sabbath on that the day.

¹⁰ ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· σάββατον ἐστὶν καὶ οὐκ ἔξεστιν σοι
Said then the Jews to the having been healed; Sabbath it is and not is it lawful you
ἄραι τὸν κράβαττον.

to take up the mattress.

1 προβατικός, ἡ, ὄν, adj. - pertaining to sheep – only here in the NT. See footnote page 266 'The Gospel According to John' – Leon Morris

2 Also in Acts 15:40.

3 Some MSS render this 'Bethsaida', others 'Belzetha', 'Bedsaidan', 'Bethesda'.

4 3b included in copies of C. Alexandrinus, C. Eph. Rescriptus.

5 There are many words in this verse which are not characteristic of John.

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¹¹ ὃς δὲ ἀπεκρίθη αὐτοῖς· ὁ ποιήσας με ὑγιῆ ἐκεῖνος μοι εἶπεν·
Who and answered to them; He having made me whole that one to me said;

ἄρον τὸν κράβαττον σου καὶ περιπάτει.

Take up the mattress of you and walk.

¹² ἠρώτησαν αὐτόν· τίς ἐστὶν ὁ ἄνθρωπος ὁ εἶπων σοι· ἄρον καὶ περιπάτει;
They inquired of him; Who is the man the saying to you; Take up and walk?

¹³ ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστὶν, ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ.
The but healed not had known who he is, the for Jesus moved away⁶ a crowd being in the place.

¹⁴ μετὰ ταῦτα εὕρισκει αὐτόν [ὁ] Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· ἴδε ὑγιῆς
After these things finds him [the] Jesus in the Temple and said to him; Behold healed
γέγονας, μηκέτι ἀμάρτανε, ἵνα μὴ χειρὸν σοί τι γένηται.
you have become, no more sin, that not worse to you something should happen.

¹⁵ ἀπῆλθεν ὁ ἄνθρωπος καὶ εἶπεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτόν ὑγιῆ.
Went away the man and he said to the Jews that Jesus he is the having made him whole.

Life Through the Son

¹⁶ καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.
And through this were persecuting the Jews the Jesus because these things he was doing on sabbath.

¹⁷ Ὁ δὲ ἀπεκρίνατο αὐτοῖς· ὁ πατήρ μου ἕως ἄρτι ἐργάζεται καγὼ ἐργάζομαι·
He and answered them; The Father of me until now works and I I work

¹⁸ διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτόν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον
Through this then the more were seeking him the Jews to kill, because not only
ἔλυεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεὸν ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.
was he breaking the sabbath, but also Father his own he said the God equal himself making to the God.

¹⁹ Ἀπεκρίνατο οὖν [ὁ Ἰησοῦς] καὶ ἔλεγεν αὐτοῖς· ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς
Gave answer therefore [the Jesus] and said to them; Truly, truly I say to you, not is able the Son
ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν ἐὰν μὴ τι βλέπη τὸν πατέρα ποιῶντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ,
to do from himself no thing if not what he may see the Father doing; whatever for that one may do,
ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

these also the Son in same way he does.

²⁰ ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ
The for Father loves the Son and all things shows to him

ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δεῖξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.
which self does, and greater these he will show to him works, that you you may wonder.

²¹ ὥσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζῶοποιεῖ, οὕτως καὶ ὁ υἱὸς
Just as for the Father he raises the dead and alive makes, in this manner also the Son
οὓς θέλει ζῶοποιεῖ.
whom he wishes alive makes.

²² οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,
Nor for the Father judges no one, but the judgment all he has given to the Son,

²³ ἵνα πάντες τιμῶσιν τὸν υἱὸν καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ
that all may honour the Son just as they honour the Father. The not honouring the Son not
τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.
honours the Father the having sent him.

²⁴ Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντι με ἔχει
Truly, truly I say to you that; He the word of me hearing and believing the having sent me he has
ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν
life eternal and into judgment not he comes, but has passed over out of the death into the

⁶ ἐκνεύω, v. move away without being noticed, Aorist, Active, Indicative – only here in the NT.

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ζωήν.

life.

²⁵ ἀμήν ἀμήν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.
Truly, truly I say to you that; Comes and hour and now it is when the dead will hear the voice of the Son of the of God and the having heard will live.

²⁶ ὡσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ.
Just as for the Father has life in himself, even so also to the Son he gave life to have in himself.

²⁷ καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.
And authority he gave to him judgment to make, because Son of Man he is.

²⁸ μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ἣ ἅπαντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ
Not marvel this, because comes an hour in which all the in the tombs will hear the voice of him

²⁹ καὶ ἐκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.
and they will come forth those the good things having done into a resurrection of life, those the wicked things⁷ having practiced into a resurrection of judgment.

³⁰ Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντος με.
Not I am able I to do from myself no thing; according as I hear I judge, and the judgment the of me just is, because not I seek the will the of me but the will of the having sent me.

Testimonies about Jesus

³¹ Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής·

If I should testify about myself, the testimony of me not is true;

³² ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.
another is the testifying about me and I have known that true is the testimony which he testifies about me.

about me.

³³ ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·

You have sent unto John, and he has testified to the truth;

³⁴ ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.
I but not from of man the testimony I receive, but these things I say that you may be saved.

may be saved.

³⁵ ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.
That one was the lamp the burning and shining, you and desired to rejoice for an hour in the light of him.

an hour in the light of him.

³⁶ Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου τὰ γὰρ ἔργα ἃ δέδωκεν μοι ὁ πατήρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ποιῶ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν.
I but I have the testimony greater of the of John the for works which has given me the Father that I may complete them, them the works which I do it testifies about me that the Father me has sent.

has sent.

⁷ Also in 3:20; Tit. 2:8; Jas. 3:16.

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37 καὶ ὁ πέμψας με πατὴρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώποτε
And the having sent me Father that one has testified about me. Neither voice of him at any time
ἀκηκόατε οὔτε εἶδος αὐτοῦ ἑώρακατε,
have you heard nor shape of him have you seen,

38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ
and the word of him not you have in you abiding, because whom he sent that one, this one
ὑμεῖς οὐ πιστεύετε.
you not do believe.

39 ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν.
You search⁸ [Search] the Scriptures, because you suppose in them life eternal you have;

καὶ ἐκεῖνοι εἰσὶν αἱ μαρτυροῦσαι περὶ ἐμοῦ.
and those are the testifying about me;

40 καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε.
and not do you wish to come unto me that life eternal you may have.

41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,
Glory from men not I receive,

42 ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.
but I have known you that the love of the of God not you have in yourselves.

43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν
I I have come in the name of the Father of me, and not you receive me; if another may come in
τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε.
the name of the own, that one you will receive.

44 πῶς δύνασθε ὑμεῖς πιστεῦσαι δόξαν παρὰ ἀλλήλων λαμβάνοντες καὶ τὴν δόξαν τὴν
How can you to believe glory from one another receiving and the glory the
παρὰ τοῦ μόνου [θεοῦ] οὐ ζητεῖτε;
from of the only [God] not you seek?

45 Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν
Not suppose that I I will accuse you unto the Father; there is the accusing you
Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.
Moses, in whom you have hoped.

46 εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.
If for you were believing Moses, you would have been believing in me; about for me that one he wrote.

47 εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε;
If but the of that one writings not you believe, how the of me sayings will you believe?

8 ἐραυνᾶτε - can be Present, Active, Indicative or Imperative.