

The Gospel According to John, Chapter 14, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

Jesus the Way

- 1 Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.
Not let be troubled of you the heart; let you believe in the God, and in me let you believe.
- 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν· ὅτι
In the house of the Father of me mansiones¹ many are; if and not, I would have told you; for
πορεύομαι ἐτοιμάσαι τόπον ὑμῖν·
I go on to prepare a place for you;²
- 3 καὶ ἂν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήψομαι
and whenever I should go on and should prepare a place for you, again I come and I will receive
ὑμᾶς πρὸς ἑμαυτόν, ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ᾔητε.
you unto myself, that where I am I also you may be.
- 4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.
and where I lead you have known the way.
- 5 λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς τὴν ὁδὸν εἰδέναι;
Says to him Thomas, Lord, not we have known where you lead; how the way have we known?
- 6 λέγει αὐτῷ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν
He says to him Jesus, I I am the way and the truth and the life; no one comes unto the
πατέρα εἰ μὴ δι' ἐμοῦ.
Father except through me.

The Father Revealed

- 7 εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἂν ᾔδειτε· ἀπ' ἄρτι γινώσκετε
If you had known me, also the Father of me you would have known; from now you have known
αὐτὸν καὶ ἑώρακατε.
him and have seen.
- 8 λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.
Says to him Philip, Lord, let you show us the Father, and it suffices us.
- 9 λέγει αὐτῷ [ὁ] Ἰησοῦς, Τοσοῦτω χρόνω μεθ' ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε;
He says to him [the] Jesus, So great time with you I am and not you have known me Philip?

1 μονή, n.f., dwelling place, abode, the AV translation of 'mansions' derives from the Vulgate rendering – 'mansione' (see end note). Mansiones were the equivalent of modern 'service stations' and were regularly placed at one day's journey along major Roman roads and in towns and had stables for changing horses and a taberna for food refreshment. The mansiones were primarily for those travelling on government business, and these had a guarantee of accommodation. Travellers would, often, send on a slave in advance to ensure that the accommodation was of the required standard. The whole concept of the word centres on a guaranteed resting place when travelling to a country from which no traveller returns. St. Jerome would have regarded 'mansiones' as the nearest understandable Latin word to 'μοναί'. A Johannine word only here and verse 23.

2 The Roman metaphor has already been alluded to in note 1, but Robertson points out the Biblical precedent in Numbers 10:13 - 13 *And they first took their journey according to the commandment of the LORD by the hand of Moses*, and also that Peter and John were sent ahead to prepare for the Passover meal (Mk. 14:12; Mt. 26:17). And so Jesus is our Forerunner in heaven as in Hebrews 6:20 - 20 *Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.*

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ὁ ἑώρακώς ἐμέ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις, Δείξον ἡμῖν τὸν πατέρα;
He having seen³ me has seen the Father; how you say, Let you show us the Father?
10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοὶ ἐστίν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν
Not you believe that I in the Father and the Father in me is? The words which I I speak to you
ἀπ' ἑμαυτοῦ οὐ λαλῶ· ὁ δὲ πατήρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.
from myself not I say; the but Father in me abiding he does the works of him.
11 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα
Let you believe me that I in the Father and the Father in me; if and not, because of the works
αὐτὰ πιστεύετε.
selves let you believe,
12 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει,
Truly truly I say to you, the believing in me the works which I I do also that one will do,
καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι·
and greater these he will do, for I unto the Father go on;
13 καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ
and whatsoever you should ask in the name of me this I will do, that may be glorified
ὁ πατήρ ἐν τῷ υἱῷ·
the Father in the Son;
14 ἐάν τι αἰτήσητέ [με] ἐν τῷ ὀνόματί μου τοῦτο ποιήσω.
If anything you should ask [me] in the name of me this I will do.⁴

The Promise of the Spirit

15 Ἐὰν ἀγαπᾶτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε·
If you love me, the commandments the of me you will keep;
16 καθὼς ἐρωτήσω τὸν πατέρα καὶ
and I I will ask the Father and
ἄλλον παράκλητον δώσει ὑμῖν, ἵνα ἢ μεθ' ὑμῶν εἰς τὸν αἰῶνα,
another Paraclete⁵ he will give to you, that he may be with you into the age,
17 τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ
the Spirit the of truth, which⁶ the world not is able to receive, because not it (he) beholds
αὐτὸ οὐδὲ γινώσκει·
it nor knows;
ὕμεις γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἐστίν.
you know it (Him), because with you it (He) remains and in you is.⁷

Christ's Manifestation to the Disciples.

3 perfect, active, participle.

4 Not included in all MSS.

5 para/klhtoj, ou, n.m. Helper, Intercessor, Advocate, Comforter, Counsellor - refers to the Holy Spirit except 1 Jn. 2:1 where it refers to Christ – a Johannine word here & 14:26, 15:26; 16:7; 1 Jn. 2:1. In the non-Christian literature the word indicates 'one who appears on another's behalf'. 'Comforter' appears to derive from Wycliffe but does not mean that in our understanding – 'Advocate' is much closer to the meaning.

6 The neuter personal pronouns to agree with the neuter word 'Spirit'.

7 Some MSS have ' ἔσται '.

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18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς.

Not I will leave you as orphans⁸, I come unto you.

19 ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτε με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.

will live.

20 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὑμεῖς γνώσεσθε ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν.

you.

21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνος ἐστὶν ὁ ἀγαπῶν με·

The having the commandments of me and is keeping them, that one is the loving me;

με ὁ δὲ ἀγαπῶν ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ ἐγὼ ἀγαπήσω

me the and loving will be loved by the Father of me, and I I will love

αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

him and will manifest to him myself.

22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις

He says to him Judas, not the Iscariot; Lord, what has happened that to us you are about

ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;

to manifest yourself and not to the world?

23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ

the Father of me will love him and unto him we will come and a dwelling place⁹ with him

ποιησόμεθα.

we will make.

24 ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς

The not loving me the words of me not he keeps; and the word which you hear not is of me

ἀλλὰ τοῦ πέμψαντος με πατρός.

but of the having sent me Father.

The Holy Paraclete – He will Teach You All Things.

25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων·

These things I have spoken to you with you abiding;

26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματι μου ἐκεῖνος

the and Paraclete, the Holy the Spirit, which will send the Father in the name of me that one

ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ

εἶπον ὑμῖν ἐγώ.

told you I.

27 Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν. οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ

Peace I leave to you, peace the of me I give to you. Not as the world gives I

8 οOrfano/j, h/, o/n, adj. lit. orphaned – deprived of parents, fig. as orphans. Here & Jas. 1:27 & as a variant in C. Bezae – Mk.12:40

9 See note for verse 2.

10 'Spirit' is a neuter word

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δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω.

I give to you. Not let be trouble of you the heart nor let it be cowardly.¹¹

²⁸ ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτε με

You heard that I I said to you; I depart and I come unto you. If you were loving me
ἐχάρητε ἂν ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων μου ἐστίν.
you would have rejoiced that I depart unto the Father, because the Father greater than me is.

²⁹ καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται

And now I have said to you before to come to pass, that when it should come to pass
πιστεύσητε.

you may believe.

³⁰ οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ

No longer much I will speak with you, he comes for the of the world ruler; and in me not
ἔχει οὐδέν,

he has nothing.

³¹ ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα καὶ καθὼς ἐντολὴν ἔδωκεν μοι ὁ

But that may know the world that I love the Father and as a command gave¹² me the
πατὴρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

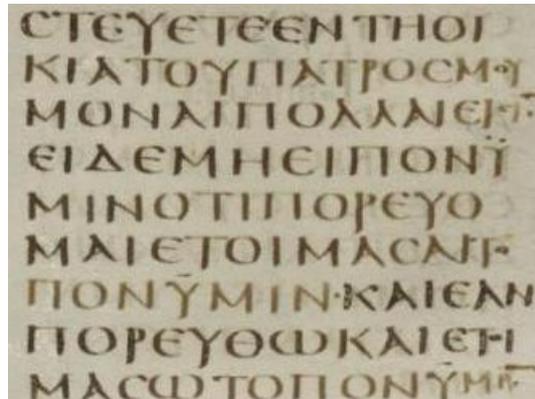
Father, thus I do. Let you arise, we should go on from this place.

11 deilia/w, v. be cowardly, timid, Present, Active, Imperative, - only here in the NT.

12 Most MSS have – e0netei/lato/ moi – commanded me

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The Various Translations of Verse 2



Verse 2 as in the Codex Sinaiticus (c. 350) with the last letters of 'pisteuete' from verse 1

2 In domo Patris mei mansiones multae sunt; si quominus dixissem vobis: quia vado parare vobis locum. Vulgate – St. Jerome.

4:2 In meines Vaters Hause sind viel Wohnungen. Wenn's nicht so wäre, so wollt' ich zu euch sagen; ich gehe hin euch die Stätte zu bereiten. Martin Luther 1545.

14:2 En la casa de mi Padre muchas moradas hay: de otra manera os lo hubiera dicho: voy, pues, á preparar lugar para vosotros. Casiodoro de Reina & Cipriano de Valera, 1602, revised 1909.

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. - KJV 17th century.

14:2 in the house of my Father are many mansions; and if not, I would have told you; I go on to prepare a place for you; Robert Young, 1862.

14:2 In my Father's house there are many abodes; were it not so, I had told you: for I go to prepare you a place; - John Darby, 1890.

14:2 Il y a plusieurs demeures dans la maison de mon Père. Si cela n'était pas, je vous l'aurais dit. Je vais vous préparer une place. - French Protestant Bible, Louis Segond, 1910.

4:2 In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. American Standard Version.

14:2 In my Father's house are rooms enough; if it was not so, would I have said that I am going to make ready a place for you? Basic English Bible, S.H. Hooke, 1941.

14:2 There are many rooms in my Father's house, and I am going to prepare a place for you. I would not tell you this if it were not so. TEV, 1976.

14:2 There are many rooms in my Father's house, otherwise, I would have told you. NIV, 1984.

14:2 There are many dwelling places in my Father's house; if it were not so I should have told you; for I am going to prepare a place for you. Revised English Bible, 1989.

14:2 In my Father's house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you?; NRSV, 1989.

So, verse 2, a statement or a question. The earlier commentators never brought the possibility of a question to mind – St. John Chrysostom, 347-407; St. Augustine, 354-430; John Gill, 1690-1771;

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Albert Barnes, 1798-1870; Adam Clarke, 1760-1832; Robert Jamieson, 1802-1880 all consider the verse to be a statement. It was not until the 19th century that the traditional understanding was challenged and different punctuation introduced by such as E.V. Rieu, 1887-1972; J.B. Phillips, 1906-1982; R. Knox, 1886-1957; J.H. Bernard, 1860-1927; R. Bultmann, 1884-1976 and J.H. Sanders, 1968.

Barnabas Linders¹³ commentating on this verse says:-

would I have told you that I go: the punctuation in the RSV (adopted by Bernard, Bultmann, Sanders) makes the words refer back to something said previously. This must be 12:26¹⁴, a saying about reward for faithful discipleship. The usual punctuation is: 'If it were not so, I would have told you; for I go to prepare a place for you.' This gives a weaker sense, but accords better with John's idiom, and is to be adopted (so Barrett). The first sentence is not entirely pointless since it reinforces the assurance of verse 1. Then the clause with 'for' (ὅτι) announces the next point for consideration. The particle ὅτι is omitted from the Textus Receptus¹⁵, supported by papyrus 66¹⁶, MS. 038¹⁷ and Old Latin¹⁸, probably because of uncertainty about interpretation.¹⁹

And Canon Leon Morris²⁰

“The phrase means that there is room for all and to spare for all the redeemed in heaven” (Richardson). “If it were not so” underlines this point. There is not the slightest doubt about it, otherwise Jesus' teaching would have been very different. The punctuation of the NIV is favoured by many, but some delete the full stop after “you” and understand the passage as Rieu. “Were this not so, should²¹ I have told you that I am on my way to prepare a place for you?”²² (so Phillips, Knox, NRSV has – 2 In my Father's house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you?; but GNB, REB, and others agree with the NIV). The big difficulty in Rieu's way of taking this passage is that Jesus is not recorded as having previously said this. This is not a fatal objection, for many sayings of Jesus have not been recorded²³ (cf. 21:25). But we ought not call on this possibility if a better one lies ready to hand, as it does here. We should probably take the words “if it were not so, I would have told you” as a parenthesis. The sense of the verse then is “In my Father's house are many rooms (if it were not so, I would have told you), for I go to prepare a place for you.” All the preceding is shown to be true in that now Jesus goes to prepare their place.”

13 Lecturer in Divinity, Cambridge University.'The Gospel of John', Marshall, Morgan & Scott Publ. Ltd London.

14 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will [my] Father honour.

15 10th century.

16 About 200 AD.

17 9th century.

18 2nd - 4th centuries.

19 It can be seen from the illustration from the C. Sinaiticus above that ὅτι was supported as early as 350.

20 The Gospel According to John, William B. Eerdmans Publishing Company Grand Rapids, Michigan.

21 “should” and “would” are not interchangeable - “should” indicates a verb in the subjunctive mood and a degree of uncertainty (there is no subjunctive here), “would” indicates that there is “ὄν” in the Greek text which alters the verb to signify an event likely to occur or to have occurred.

22 Taking ὅτι to mean “that” rather than “because” or “for”.

23 One cannot make propositions on the basis of what Jesus might have said, but only on those things which he is recorded as having said.