

John 20.19-31

Verse 19

- NA28 Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν.
- NASB So when it was evening on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace *be* with you."
- KJV Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.
- ESV On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you."
- NRS When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you."
- NET On the evening of that day, the first day of the week, the disciples had gathered together and locked the doors of the place because they were afraid of the Jewish leaders. Jesus came and stood among them and said to them, "Peace be with you."
- NIV On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, "Peace be with you!"
- NJB In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you.'
- CEB It was still the first day of the week. That evening, while the disciples were behind closed doors because they were afraid of the Jewish authorities, Jesus came and stood among them. He said, "Peace be with you."
- NLT That Sunday evening the disciples were meeting behind locked doors because they were afraid of the Jewish leaders. Suddenly, Jesus was standing there among them! "Peace be with you," he said.
- CEV The disciples were afraid of the Jewish leaders, and on the evening of that same Sunday they locked themselves in a room. Suddenly, Jesus appeared in the middle of the group. He greeted them
- MSG Later on that day, the disciples had gathered together, but, fearful of the Jews, had locked all the doors in the house. Jesus entered, stood among them, and said, "Peace to you."
- MGVH Now, when it was evening on that [same] day, the first day of the week, and the doors had been locked where the disciples were because of their fear of the Jewish authorities, Jesus came and stood in their midst, and he says to them, "Peace be with you!"
- Who exactly is meant by the term Ἰουδαίων? **Here would seem to be Jewish authorities (the Jewish disciples were not afraid of themselves!)**
 - Note use of historical present for vividness: λέγει? >> **and he says to them**
 - Where else in John does Jesus extend εἰρήνη to the disciples? **Jn. 14:27; 16:33; 20:19, 21, 26**

Verse 20

NA28 και τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.

NASB And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord.

KJV And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

DRA And when he had said this, he shewed them his hands and his side. The disciples therefore were glad, when they saw the Lord.

ESV When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord.

NRS After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord.

NET When he had said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord.

NIV After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.

NJB and, after saying this, he showed them his hands and his side. The disciples were filled with joy at seeing the Lord,

CEB After he said this, he showed them his hands and his side. When the disciples saw the Lord, they were filled with joy.

NLT As he spoke, he showed them the wounds in his hands and his side. They were filled with joy when they saw the Lord!

CEV and showed them his hands and his side. When the disciples saw the Lord, they became very happy.

MSG Then he showed them his hands and side. The disciples, seeing the Master with their own eyes, were exuberant.

MGVH And after he said this, he showed them his hands and side. Then the disciples were overjoyed when they saw the Lord.

- Why does Jesus show his hands and side to them?

There are two things going on...

1) it shows he was not a phantom/ghost (even though he just materialized in the room!) and this is clearly the case in Luke (hands, feet, eating) but more probable here in John,

2) to identify himself (remember MaryM didn't recognize him right away at the tomb)

- Where else in John do the disciples rejoice? (χαίρω) Jn. **3:29**; **4:36**; 8:56; 11:15; **14:28**; **16:20, 22**; 19:3; 20:20 > the ones in ch 16 are impt, but also cf. 3.29 and w/ 14.27-28, also note theme of fear/cowardliness

Verse 21

NA28 εἶπεν οὖν αὐτοῖς [ὁ Ἰησοῦς] πάλιν· εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.

NASB So Jesus said to them again, "Peace *be* with you; as the Father has sent Me, I also send you."

KJV Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

ESV Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you."

NRS Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you."

NET So Jesus said to them again, "Peace be with you. Just as the Father has sent me, I also send you."

NIV Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you."

NJB and he said to them again, 'Peace be with you. 'As the Father sent me, so am I sending you.'

CEB Jesus said to them again, "Peace be with you. As the Father sent me, so I am sending you."

NLT Again he said, "Peace be with you. As the Father has sent me, so I am sending you."

CEV After Jesus had greeted them again, he said, "I am sending you, just as the Father has sent me."

MSG Jesus repeated his greeting: "Peace to you. Just as the Father sent me, I send you."

MGVH Jesus then said to them again, "Peace be with you!" Just as the Father has sent me forth, I also am sending you."

- What two Greek words are translated as "send"? Is there significance in the choice of two different words to indicate how Jesus was "sent" and how the disciples are "sent"? How would you find out? ἀποστέλλω and πέμπω
 ἀποστέλλω BAGD 1: **to dispatch someone for the achievement of some objective, send away/out**
 πέμπω BAGD 1. **to dispatch someone, whether human or transcendent being, usually for purposes of communication, send**
 also cf. 1.19>22>24 where the words seem to be used interchangeably
 >>> The issue is that some have made a big deal of the difference and go on and on about the different way God 'sends' Jesus compared to how Jesus 'sends' his disciples. I'm saying >>>> in John, it seems to be simply a stylistic issue for variety's sake rather than a significant theological difference

Verse 22

NA28 καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον·

NASB And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit.

KJV And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

ESV And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit.

NRS When he had said this, he breathed on them and said to them, "Receive the Holy Spirit.

NET And after he said this, he breathed on them and said, "Receive the Holy Spirit.

NIV And with that he breathed on them and said, "Receive the Holy Spirit.

NJB After saying this he breathed on them and said: Receive the Holy Spirit.

CEB Then he breathed on them and said, "Receive the Holy Spirit.

NLT Then he breathed on them and said, "Receive the Holy Spirit.

CEV Then he breathed on them and said, "Receive the Holy Spirit.

MSG Then he took a deep breath and breathed into them. "Receive the Holy Spirit," he said.

MGVH And after he said this, he breathed into them and says to them, "Receive [God's] Holy Spirit."

- Where else does ἐμφυσάω occur in the Greek Bible? Any of them of relevance to this passage? **Gen. 2:7; 1 Ki. 17:21**; Tbs. 6:9; 11:11; Job 4:21; **Wis. 15:11**; Nah. 2:2; **Ezek. 21:36; 37:9**; Jn. 20:22 >> creation, restoring life (child, dry bones)
The sense here is really of inspiring = in-Spiriting the disciples. It's like the animating breath of God in Gen 2 and Ezek 37, bringing them to (or back to) life. Note that "on them" is not in the Greek, but the αὐτοῖς appears to have the double function of object of this verb (taking the dative due to the ἐν prefix) and the indirect object of λέγει. >>> Jesus breathed INTO them
- Note use of historical present for vividness: λέγει? > and he says to them
- Should πνεῦμα ἅγιον be translated "the Holy Spirit" or "a holy spirit" or "Holy Spirit" or...? as a monadic noun > "the Holy Spirit" but here the idea seems less on "the" HS, but rather the power/presence of the HS; note anarthrous use in 1.33 // and use w/ article in 14.26; ie, pt is not that the disciples receive the person of the Holy Spirit but the essence/power of God's holy Spirit
- Where else is the "Holy Spirit" mentioned in John? 1.33; 14.26

Verse 23

NA28 ἄν τινων ἀφῆτε τὰς ἁμαρτίας ἀφέωνται αὐτοῖς, ἄν τινων κρατῆτε κεκράτηνται.

NASB "If you forgive the sins of any, *their sins* have been forgiven them; if you **retain** the *sins* of any, they **have been retained**."

KJV Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye **retain**, they **are retained**.

DRA Whose sins you shall forgive, they are forgiven them; and whose sins you **shall retain**, they **are retained**.

ESV If you forgive the sins of any, they are forgiven them; if you **withhold** forgiveness from any, it **is withheld**."

NRS If you forgive the sins of any, they are forgiven them; if you **retain** the sins of any, they **are retained**."

NET If you forgive anyone's sins, they are forgiven; if you **retain** anyone's sins, they **are retained**."

NIV If you forgive anyone's sins, their sins are forgiven; if you **do not forgive** them, they **are not forgiven**."

NJB If you forgive anyone's sins, they are forgiven; if you **retain** anyone's sins, they **are retained**.

CEB If you forgive anyone's sins, they are forgiven; if you **don't forgive** them, they **aren't forgiven**."

NLT If you forgive anyone's sins, they are forgiven. If you **do not forgive** them, they **are not forgiven**."

CEV If you forgive anyone's sins, they will be forgiven. But if you **don't forgive** their sins, they will **not be forgiven**."

MSG "If you forgive someone's sins, they're gone for good. If you **don't forgive** sins, **what are you going to do with them?**"

MGVH Should you forgive anyone's sins, they stand forgiven to them. **Should you retain** anyone's sins, they **stand retained**.

- ἄν ... ἀφῆτε – The ἄν indicates uncertainty (“Should you forgive...”), but it may also be translated here with “if.”
- Note that ἀφέωνται ... κεκράτηνται are both **perfect** tense. What is the significance of this tense here? **the present reality of a past action >> in forgiving, this seems to indicate that you are only confirming what God has already done. In retaining, they remain so.**
- How are you going to translate κρατέω? Highlight in yellow how each translation renders the word. (Note the MSG translation!) **retain? unforgiven? kept? held? Also then note the passive voice> who ‘retains’ the sins? > God? the person who sinned? the person doing the retaining? The Message seems to be getting at this in a good way. Why would you not forgive anyone’s sins? Do note that the parallelism we read in most of the English versions is not present in the Greek. (It does NOT say: If you forgive..., If you do not forgive...) I’m trying to discern the significance of using a non-parallel construction**
- How is this passage different from and similar to Matthew 16.19 and 18.18?
 - 16.19: I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."
 - 18:18 Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.
 - >> In Matthew, binding and loosing have more to do with the interpretation of the law and what is allowed or forbidden, but both Matthew and John affirm that it happens “on earth as it is in heaven”**
 - (I.e., I do NOT think Matthew is about the ‘power of the keys’ to forgive or retain sins)**

Verse 24

^{NA28} Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς.

^{NASB} But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

^{KJV} But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

^{ESV} Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came.

^{NRS} But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came.

^{NET} Now Thomas (called Didymus), one of the twelve, was not with them when Jesus came.

^{NIV} Now Thomas (also known as Didymus), one of the Twelve, was not with the disciples when Jesus came.

^{NJB} Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came.

^{CEB} Thomas, the one called Didymus, one of the Twelve, wasn't with the disciples when Jesus came.

^{NLT} One of the twelve disciples, Thomas (nicknamed the Twin), was not with the others when Jesus came.

^{CEV} Although Thomas the Twin was one of the twelve disciples, he wasn't with the others when Jesus appeared to them.

^{MSG} But Thomas, sometimes called the Twin, one of the Twelve, was not with them when Jesus came.

^{MGVH} Now Thomas, one of the twelve (the one called the Twin) was not with them when Jesus came.

- Do we know who Thomas' twin is? **NO > Is the reader/hearer perhaps to identify as Thomas' twin? I.e., from a narrative perspective, the author is inviting the reader to become Thomas' twin and move from unbelief to faith**

Verse 25

- NA28 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· ἐώρακαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς· ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.
- NASB So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."
- KJV The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.
- ESV So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe."
- NRS So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe."
- NET The other disciples told him, "We have seen the Lord!" But he replied, "Unless I see the wounds from the nails in his hands, and put my finger into the wounds from the nails, and put my hand into his side, I will never believe it!"
- NIV So the other disciples told him, "We have seen the Lord!" But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe."
- NJB So the other disciples said to him, 'We have seen the Lord,' but he answered, 'Unless I can see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe.'
- CEB The other disciples told him, "We've seen the Lord!" But he replied, "Unless I see the nail marks in his hands, put my finger in the wounds left by the nails, and put my hand into his side, I won't believe."
- NLT They told him, "We have seen the Lord!" But he replied, "I won't believe it unless I see the nail wounds in his hands, put my fingers into them, and place my hand into the wound in his side."
- CEV So they told him, "We have seen the Lord!" But Thomas said, "First, I must see the nail scars in his hands and touch them with my finger. I must put my hand where the spear went into his side. I won't believe unless I do this!"
- MSG The other disciples told him, "We saw the Master." But he said, "Unless I see the nail holes in his hands, put my finger in the nail holes, and stick my hand in his side, I won't believe it."
- MGVH So the other disciples kept on telling him, "We've seen the Lord!" But he said to them, "Unless I see in his hand the mark of the nails, and I stick my finger into the mark of the nails, and I stick my hand into his side, I will never believe."

- Note use of imperfect ἔλεγον > they kept on telling ...
- Who else claims to "have seen the Lord" in John? **Mary in 20.18 (disciples in 20.20)**
- What kind of construction is οὐ μὴ πιστεύσω? **strong future denial** How will you translate it? **I will *never* believe**
- Does Thomas "doubt"? **NO – note that none of the versions use "doubt" here**
 What Greek word expresses "doubt"? **διακρινῶ** Mat 21.21; Mar 11.23; Jam 1.6 **δισταζῶ** Mat 14.31; **28.17** **διαλογισμός** **Luk 24.38**
The point here is that this story is regularly called the "Doubting Thomas" story, but Thomas is NOT doubting. He's unbelieving. Both the grammar (strong future denial) and the vocabulary (πιστεύω not δισταζῶ or διακρινῶ) highlight that he moves from unbelief (not doubt) to belief

Verse 26

NA28 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν.

ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· εἰρήνη ὑμῖν.

NASB After eight days His disciples were again inside, and Thomas with them.

Jesus came, the doors having been shut, and stood in their midst and said, "Peace *be* with you."

KJV And after eight days again his disciples were within, and Thomas with them:

then came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

ESV Eight days later, his disciples were inside again, and Thomas was with them.

Although the doors were locked, Jesus came and stood among them and said, "Peace be with you."

NRS A week later his disciples were again in the house, and Thomas was with them.

Although the doors were shut, Jesus came and stood among them and said, "Peace be with you."

NET Eight days later the disciples were again together in the house, and Thomas was with them.

Although the doors were locked, Jesus came and stood among them and said, "Peace be with you!"

NIV A week later his disciples were in the house again, and Thomas was with them.

Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!"

NJB Eight days later the disciples were in the house again and Thomas was with them.

The doors were closed, but Jesus came in and stood among them. 'Peace be with you,' he said.

CEB After eight days his disciples were again in a house and Thomas was with them.

Even though the doors were locked, Jesus entered and stood among them. He said, "Peace be with you."

NLT Eight days later the disciples were together again, and this time Thomas was with them.

The doors were locked; but suddenly, as before, Jesus was standing among them. "Peace be with you," he said.

CEV A week later the disciples were together again. This time, Thomas was with them.

Jesus came in while the doors were still locked and stood in the middle of the group. He greeted his disciples

MSG Eight days later, his disciples were again in the room. This time Thomas was with them.

Jesus came through the locked doors, stood among them, and said, "Peace to you."

MGVH And [on Sunday] eight days later, again his disciples were inside and Thomas was with them.

Jesus comes, even though the doors had been locked, and stood in their midst and said, "Peace be with you!"

- What day of the week is this? **It is a Sunday since counting includes the starting day (= previous Sunday); Usually I would try to preserve the reference to "8 days," but I can't find any significance to the number 8 in John (this is the only instance of it) >> hence, NRSV, NIV, CEV use "a week later"**

- Note use of historical present for vividness: ἔρχεται? >> Jesus *comes*

- Compare the phrasing of the second half of this verse with the parallel in verse 19. What differences do you note?

v19 καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν.

v26 ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· εἰρήνη ὑμῖν.

In v19, it explains that the doors were shut "because of their fear of the Jew[ish authorities]" >> I.e., the peace that Jesus extended the first time seems to have now eliminated the fear that they felt that first time

Verse 27

NA28 εἶτα λέγει τῷ Θωμᾷ· φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός.

NASB Then He said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not **be unbelieving**, but believing."

KJV 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.

ESV Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not **disbelieve**, but believe."

NRS Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not **doubt** but believe."

NET Then he said to Thomas, "Put your finger here, and examine my hands. Extend your hand and put it into my side. Do not **continue in your unbelief**, but believe."

NIV Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop **doubting** and believe."

NJB Then he spoke to Thomas, 'Put your finger here; look, here are my hands. Give me your hand; put it into my side. Do not **be unbelieving** any more but believe.'

CEB Then he said to Thomas, "Put your finger here. Look at my hands. Put your hand into my side. No **more disbelief**. Believe!"

NLT Then he said to Thomas, "Put your finger here, and look at my hands. Put your hand into the wound in my side. Don't **be faithless** any longer. Believe!"

CEV and said to Thomas, "Put your finger here and look at my hands! Put your hand into my side. Stop **doubting** and have faith!"

MSG Then he focused his attention on Thomas. "Take your finger and examine my hands. Take your hand and stick it in my side. Don't **be unbelieving**. Believe."

MGVH Then he says to Thomas, "Bring your finger here and see my hands, and bring your hand and stick it into my side. And **stop disbelieving**! Rather, start believing!"

- Note use of historical present for vividness: λέγει? >> Then he *says*...
- Where else in John has Jesus known something about someone without being told? **Nathaniel in 1.48**
- Highlight in yellow in each version what Jesus tells Thomas *not* to do.
- Carefully translate the last phrase of Jesus' statement noting the tense and mood of the verb. **γίνου is present Impv; w/ μη > Stop being...**
Is "doubt" a good word to use here?

No, doubt is not the issue >> and stop being unfaithful/unbelieving but faithful/believing >> ἄπιστος = *apistos* is the word here which is the opposite of *pistos* = believing (it is not the word for "doubt" (=διστάζω) cf v25 above)

Verse 28

NA28 ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· ὁ κύριός μου καὶ ὁ θεός μου.

NASB Thomas answered and said to Him, "My Lord and my God!"

KJV And Thomas answered and said unto him, My Lord and my God.

ESV Thomas answered him, "My Lord and my God!"

NRS Thomas answered him, "My Lord and my God!"

NET Thomas replied to him, "My Lord and my God!"

NIV Thomas said to him, "My Lord and my God!"

NJB Thomas replied, 'My Lord and my God!'

CEB Thomas responded to Jesus, "My Lord and my God!"

NLT "My Lord and my God!" Thomas exclaimed.

CEV Thomas replied, "You are my Lord and my God!"

MSG Thomas said, "My Master! My God!"

MGVH Thomas replied and said to him, "My Lord and my God!"

- ὁ κύριός μου καὶ ὁ θεός μου - We might have expected a vocative here, but the nominative is not unusual. (Cf. NET Bible note)
- Where else in John is Jesus called "God"? [1.1 – cf the NET Bible note](#)

Verse 29

NA28 λέγει αὐτῷ ὁ Ἰησοῦς· ὅτι ἐώρακάς με πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

NASB Jesus said to him, "Because you have seen Me, have you believed? Blessed *are* they who did not see, and *yet* believed."

KJV Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

ESV Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

NRS Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."

NET Jesus said to him, "Have you believed because you have seen me? Blessed are the people who have not seen and yet have believed."

NIV Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."

NJB Jesus said to him: You believe because you can see me. Blessed are those who have not seen and yet believe.

CEB Jesus replied, "Do you believe because you see me? Happy are those who don't see and yet believe."

NLT Then Jesus told him, "You believe because you have seen me. Blessed are those who believe without seeing me."

CEV Jesus said, "Thomas, do you have faith because you have seen me? The people who have faith in me without seeing me are the ones who are really blessed!"

MSG Jesus said, "So, you believe because you've seen with your own eyes. Even better blessings are in store for those who believe without seeing."

MGVH Jesus says to him, "Because you've seen me, you've believed. Blessed are the ones who don't see and yet believe!"

- Note use of historical present for vividness: λέγει? Jesus *says*...
- ὅτι ἐώρακάς με πεπίστευκας; - Is this really a question, or is it a statement? **Could be either...** (KJV, NIV, NJB, NLT, MSG, MGVH take as statement) **What do you think is better?**
- Note carefully the tense of πεπίστευκας. **Perfect** (Note the variety of ways the tense of "believe" is rendered in the translations.) Which best captures the sense of the tense? **ie, you became believing a moment ago and you are now believing**
- If you have Bible software, compare how many times in John the aorist participle of πιστεύω is used compared to the Present participle. What do you notice and what does this indicate? **Present 19x Aorist 2x >> I.e., John thinks more often in terms of the present: ongoing/continuous nature of believing (this will become important again in v31)**
- When Jesus speaks this, how many people "have believed" without seeing him?! **none!**
How, then, do you make sense of the saying? **here's where John's gospel functions at two levels: that of the events in Jesus' time and also at the level of what is happening in the Johannine community > ie, it is also speaking to those in John's own community who have not seen and yet "have believed"**

Verse 30

^{NA28} Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν [αὐτοῦ], ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ·

^{NASB} Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book;

^{KJV} And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

^{ESV} Now Jesus did many other signs in the presence of the disciples, which are not written in this book;

^{NRS} Now Jesus did many other signs in the presence of his disciples, which are not written in this book.

^{NET} Now Jesus performed many other miraculous signs in the presence of the disciples, which are not recorded in this book.

^{NIV} Jesus performed many other signs in the presence of his disciples, which are not recorded in this book.

^{NJB} There were many other signs that Jesus worked in the sight of the disciples, but they are not recorded in this book.

^{CEB} Then Jesus did many other miraculous signs in his disciples' presence, signs that aren't recorded in this scroll.

^{NLT} The disciples saw Jesus do many other miraculous signs in addition to the ones recorded in this book.

^{CEV} Jesus worked many other miracles for his disciples, and not all of them are written in this book.

^{MSG} Jesus provided far more God-revealing signs than are written down in this book.

^{MGVH} Now Jesus performed many other signs in the presence of his disciples which have not been written in this book.

- What signs / σημεῖα did Jesus do that are recorded in John?

Jn. 2:11 (water into wine at Cana), 18, 23; 3:2; 4:48, 54 (official's son healed); 6:2, 14 (feeding of 5000), 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18 (raising Lazarus), 37; 20:30

I agree with other scholars who believe that one of the 'sources' for John's gospel was a "Book of Signs" which included the ones you mention. The signs were integrated into the larger narrative. This v30 would have been the conclusion of that source.

Verse 31

- NA28 ταῦτα δὲ γέγραπται ἵνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζῶν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.
- NASB but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you **may have** life in His name.
- KJV 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.
- ESV but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you **may have** life in his name.
- NRS But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you **may have** life in his name.
- NET But these are recorded so that you may believe that Jesus is the Christ, the Son of God, and that by believing you **may have** life in his name.
- NIV But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you **may have** life in his name.
- NJB These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you **may have** life through his name.
- CEB But these things are written so that you will believe that Jesus is the Christ, God's Son, and that believing, you **will have** life in his name.
- NLT But these are written so that you may continue to believe that Jesus is the Messiah, the Son of God, and that by believing in him you **will have** life by the power of his name.
- CEV But these are written so that you will put your faith in Jesus as the Messiah and the Son of God. If you have faith in him, you **will have** true life.
- MSG These are written down so you will believe that Jesus is the Messiah, the Son of God, and in the act of believing, **have** real and eternal life in the way he personally revealed it.
- MGVH But these have been written in order that you may believe that Jesus is the Christ, the Son of God, and that believing you **may be experiencing** life in his name.

- Be sure to note the textual variant with πιστεύ[σ]ητε and its significance in translation. (Cf. NET Bible note)
Pres: may keep on believing; Aorist: may (come to) believe >> for believers or to create believers?
- Notice the tense of ἔχητε and how it is translated. (Highlight in yellow.) Is the sense here that “you may be having life” now or at some time in the future?
present > may be having life
The point here is to note that some translations have “will have life,” and many people probably hear that as “you will go to heaven.” John never talks about people going to heaven. In John, (eternal) life is something that is experienced NOW. The present tense of the verb expresses this and is best translated as:
But these have been written in order that you may believe that Jesus is the Christ, the Son of God, and that believing you may be experiencing life in his name.