The Gospel of

JOHN

part of

The Holy Bible

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Chapter 1
The Word Became Flesh Among Us

John 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.  
1In the beginning was the Word, and the Word was with God, and the Word was God.  

John 1:2 οὐτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.  
2He was with God in the beginning.  

John 1:3 πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν ὃ γέγονεν.  
3Through him all things were made, and without him not one thing was made that has been made.  

John 1:4 ἐν αὐτῷ ἦν, καὶ ἦν ὁ φῶς τῶν ἀνθρώπων·  
4In him was life, and that life was the light for humankind.  

John 1:5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.  
5And the light shines in the darkness, and the darkness has not mastered it.  

John 1:6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης·  
6There came a man sent from God; his name was John.  

John 1:7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ.  
7He came as a witness to testify about that light, so that through him all people might believe.  

John 1:8 οὐκ ἦν εἰκόνος τὸ φῶς, ἀλλ’ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.  
8He himself was not the light; he came rather to bear witness to the light.  

John 1:9 Ἡν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.  
9The true light, which gives light to every human being, was coming into the world.  

John 1:10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.  
10He was in the world, and though the world was made through him, the world did not recognize him.  

John 1:11 εἰς τὰ ἰδία ἠλθεν, καὶ οἱ ἰδίοι αὐτὸν οὐ παρέλαβον.  
11He came to that which was his own, and his own did not receive him.  

John 1:12 διὸ δὲ ἐλαβον αὐτὸν, ἐδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύονσιν εἰς τὸ ονόμα αὐτοῦ,  
12But to all who did receive him, to those believing on his name, he gave the right to become children of God—  

John 1:13 οἱ οὖν εἰς αἰμάτων οὐδὲ ἐκ θελήματος σαρκός οὐδὲ ἐκ θελήματος ἀνδρός ἀλλ’ ἐκ θεοῦ ἐγεννηθήσαν.  
13Children born, not from bloods, nor from body desire, nor from a man’s decision, but born of God.

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1:15 The Greek verb is καταλαμβάνω - katalambano. There is a double meaning to the Greek word. It conveys both the idea of to understand, and to overpower and seize. But the same duplicity is found in our English words. For example, the word apprehend can mean both to catch & seize, or also to understand; the word grasp can mean to catch and seize, or also to understand; the English verb, to master, can mean both to overcome, or also to understand. The darkness has never caught up to the light or enveloped it or swallowed it up, so has never been able to comprehend it, or overcome it, or extinguish it.
John 1:14  Καὶ ὁ λόγος σάρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, 
δόξαν ὡς μονογενὸς παρὰ πατρός, πληρῆς χάριτος καὶ αληθείας.

And the Word became flesh, and moved his tent in among us, and we beheld his glory, the glory as of an only begotten from a Father, full of grace and truth.

John 1:15  Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγον, ὦ ὑστός ἦν δὲ εἶπον, ὦ ὁ πόσῳ ὑπὸ τοῦ πατρὸς ἐμπροσθὸν μου γέγονεν, ὅτι πρῶτος ὑμῖν ἦν.

John testifies concerning him, and he cries out, saying, “This is he of whom I said, ‘The one coming after me has outranked me, because he existed before me.’”

John 1:16  Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος.

And out of his fullness we have all received, yes, grace upon grace.

John 1:17  ὅτι οὐ νῦν διὰ Μωϋσέως ἔδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

For the law was given through Moses; grace and truth came through Jesus Christ.

John 1:18  θεὸν οὐδεὶς ἐώρακεν πῶς ποτὲ ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

No one has ever seen God; but the Only Begotten Son, who is in the bosom of the

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"Orthodox corruption" is a term used to describe a transcriptional error that became common in the Alexandrian tradition of manuscripts of the New Testament. This error, which involves the substitution of γς for ἀγαθός in John 1:17, is not considered an orthodox reading by many scholars. It has been claimed that this reading is an "orthodox corruption," reflecting a desire to maintain a traditional understanding of "God" in this verse. The consensus among scholars is divided, with some arguing for the orthodox reading οὐδεὶς "nobody" and others for the less orthodox reading θεὸς "God."
Father, he has made him known.

The Pharisees Question John

John 1:19 Καὶ ἀυτὴ ἦστιν ἡ μαρτυρία τοῦ ᾿Ιωάννου, ὅτε ἀπέστειλαν οἱ ὸυδαίοι ἐξ ᾿Ιεροσολύμων ἱερεῖς καὶ λευτάκια τα ἐρωτήσασιν αὐτὸν, ὧν τίς εἶ.

19And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem in order to ask him, "Who are you?"

John 1:20 καὶ ὠμολόγησεν καὶ ὁ κρίνοντο, καὶ ὠμολόγησεν ὅτι Οὐκ εἰμὶ ἐγὼ ὁ Χριστός.

20And he confessed, and did not resist; but confessed, "I am not the Anointed One."

John 1:21 καὶ ἤρωται αὐτὸν, Τί ὀν; ῎Ηλιας εἶ σὺ; καὶ λέγει, Ὢκ εἰμί. Ὀ προφήτης εἰ σὺ; καὶ ἀπεκρίθη, ὡδ.

21And they asked him, "Who then? Are you Elijah?" And he says, "I am not."

more clearly refute the heretics. Whether or not it was Gnostics, or semi-Arians, who introduced the θεός reading, and whether or not a semi-Arian type rendering is the only possible rendering of the Alexandrian reading, the θεός reading may be taken advantage of by Gnostics, and thus the later change to the seemingly more orthodox οὐς "Son" reading.

The Liddell and Scott Lexicon defines μονογενής as follows:

1. The only member of a kin or kind; hence generally, "only, single" παῖς. Ησιοδούς: Opera et Dies 376 (3rd cent. B.C.), Ηρόδοτος: Historicus 7.221, cf. Ev. John 1:14, Ant. Lib. 32.1; of Hecate: Hes. Th. 426
2. "unique." of τὸ ἄν, Parmeno 8.4 (3rd cent. B.C.); εἰς ὁδὸ μ. ὀφεόνος γεγονὼς Π. Τ. 31.1; cf. Procl. Inst. 22; θεός ὁ μ. Sammelb. 4324.15. [Note "God the μονογενής," here, from Proclus: "Institutio Theologica" 5th century A.D.]

3. μ. αἷμα "one and the same" blood, dub. 1 in E. Hel. 1685
4. Gramm., having one form for all genders, A.D. Adv. 145.18
5. Name of the foot _ _ _ u, Heph. 3.3

The Bauer-Arndt-Gingrich Lexicon 2nd Ed. defines μονογενής as follows:

(Hesiodus +; LXX; Josephus; loanword in rabbinical lit.) "ONLY" (so mostly, incl. Judges 11:34; Tobit 3:15; 8:17) of children: of Isaac, Abraham’s only son (Josephus, Ant. 1, 222) Hb 11:17. Of an "only" son (Plut., Mor. 423A) (cf. Dio. S. 4, 73, 2) of Jairus 8:42. Of the daughter (Diod. S. 4, 73, 2) of Jairus 8:42. Of the daughter (Dio. S. 4, 73, 2) of Hecate, Hes. Th. 426 (considered by many the orig.), or a God begotten of the Only One, in view of the emphasis on γέννασθαι ἢ θεός (Jn 1:13 al.; in this case it would be analogous to πρωτότοκος (Ro 8:29; Col 1:15 al.), τὸν θὸν μ. Ἐδώκει Χριστός 316 (Phil. Bybl. 100 AD) in Euseb., Pr. Ev. 1, 10, 33: Crouns offers up his μονογενής οὐς ὁ μονογενής οὗ τὸ θεός ν. 18; cf. Jn 1:34 variant reading τὸν θὸν τὸν μ. ἀπέσταλκεν ὁ θεός 1 1; 49; cf. Dg 102. On the expr. δόξαν ὡς μονογενός μονογενος παρὰ πατρός Jn 1:14 see Hdb. ad loc. and PWinter, Zeitschrift fuer Rel. u. Geistesgeschichte 5, 53, 335-65 (Engls.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενής τὸν (considered by many the orig.), or a God begotten of the Only One, another rdg. ὁ μονογενής οὗς is found. Mpol. 202 in the dogmata of the θαύματος ὁμολογίας ἐρωτήσεως Χριστοῦ. On the mng. of μονογενής in history of religion cf. the material in Hdb. 3 25f on Jn 1:14 (also Plut., Mor. 423A Πλάτων...ἀυτὸ διὰ φρονὶς δοκεῖν τοῦτον [SC. τὸν κόσμον] εἶναι μονογενῆ τῷ θεῷ καὶ θαύματος; Wsd 7:22 of soφία: ἐστὶ ἐν ἀυτῇ πνεύμα νοερόν ἀγνὸν μονογενῆς; —Vett. Val. 11, 32) as well as the lit. given there, also HLeisegang, Der Bruder des Erlösers: Ἀγγέλους I 25, 24-33; RBuiltmann J. 47, 2; 55f; FBuechsel, TW IV 745-50. M-M.*

Since Christ is both God and man, he can explain God to men. There is also an Eastern concept of the firstborn son which we Westerners do not fully appreciate. The firstborn son received the greater inheritance of all the father has and is. This glory would be compounded by being the only son from a father.

4 1:19 Πρὸς αὐτὸν Φιλοτ. 123 ᾿Ιωάννου, ὃς λέγεται ὃ λέγεται: Καὶ ἀπέστειλαν οἱ Ἰουδαῖοι Εξ ᾿Ιεροσολύμων ἰερεῖς καὶ λευτάκια τα ἐρωτήσασιν αὐτὸν. ὧν τίς εἶ.
"Are you the Prophet?" And he answered, "No."
John 1:22 εἶπαν οὖν αὐτῷ, Τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς τί λέγεις περὶ σεαυτοῦ;

22 They said therefore to him, "Who are you? So we may give an answer to those who sent us, what do you say about yourself?"
John 1:23 ἔφη, Ἐγώ φωνὴ βοῶντος ἐν τῇ ἑρήμῳ, ἐκθύνατε τὴν ὄδον κυρίου, καθὼς εἶπεν Ἰησοῦς ὁ προφήτης.

23 He said, "I am just as Isaiah the prophet said: 'the voice of one calling in the wilderness, "Prepare the way for the Lord."'" 1:26
John 1:24 Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

And those who were sent were of the Pharisees.
John 1:25 καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ, Τί οὖν βαπτίζεις εἰ σοῦ οὐκ εἰ ὁ Χριστὸς οὐδὲ ἸΗΛΙΟΣ οὐδὲ ὁ προφήτης;

And they questioned him and said to him, "Why then do you baptize, if you are not the Anointed One, nor Elijah, nor the Prophet?"
John 1:26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγώ βαπτίζω ἐν υδάτι μέσος δὲ υμῶν ἐστήκην ὅπως ὁ υμείς οὐκ οἴδατε,

26 John answered them as follows: "I baptize in water, but among you stands one you do not know,
John 1:27 ὁ ὁπίσω μου ἐρχόμενος, οὐκ εἰμὶ ἄξιος ἵνα λύσῃ αὐτοῦ τὸν ἴμαντα τοῦ ὑποδήματος.

27 the one coming after me, 8 the thong of whose sandal I am not worthy to untie."
John 1:28 Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ ἱορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτιζόνων.

28 These things happened in Bethany, 10 on the other side of the Jordan, where John was

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5 Deuteronomy 18:14-20
6 Isaiah 40:3. Or, "He said just what the prophet Isaiah said: ..." A matter of interpretation here is how to place the quotation marks. Is John the Baptist the one saying, "just as Isaiah the prophet said?" (NASB, NAB, NKJV, CBW, JB, JBP) Or is it John the apostle narrating who said it? (NIV, NRSV, NCV, CEV, NLT, JNT, REB) It is reasonable to think that whoever the John the Baptist was aware of how the Isaiah passage pertained to himself, and that he stated. Verse 20 says that he confessed and did not resist. In other words, he communicated openly and freely about what he believed he was. On the other hand, it may be well to leave it such that the Isaiah prophecy is applicable to both John the Baptist and to the two witnesses in Revelation 11:3-12, one of which is Elijah.

7 s VT, Apocrypha, and Septuagint TR RP // omit ἢς 5 75 28 118 124 157 205 579 597 700 892 // lac NA65 D P Q V Y 0233.

8 s VT, Apocrypha, and Septuagint TR RP // omit ἢς 5 75 28 118 124 157 205 579 597 700 892 // lac NA65 D P Q V Y 0233.


Behold the Lamb of God

John 1:29 Ἱησοῦν ἑρῴοντον πρός αὐτόν, καὶ λέγει, ἵνα ὁ ἁμνός τοῦ θεοῦ ὁ αἰώνιον τῆς ἀμαρτίας τοῦ κόσμου.

29 The next day he sees Jesus coming toward him, and says, "Look! The lamb of God, who takes away the sin of the world!"

John 1:30 οὖν ἐστιν περὶ οὗ ἐγὼ εἶπον, ὅπως μου ἔρχεται ἂν ὁ ἐξηρωθέθην μου γέγονεν, ὅτι πρὸς μου ἦν.

30 This is he of whom I said, 'After me will come a man who has outranked me because he existed before me.'

John 1:31 κἀγὼ οὐκ ἔδειν αὐτόν, ἀλλὰ ἵνα φανερωθῇ τῷ Ἰσραήλ διὰ τοῦτο ἠλθόν ἐγὼ ἐν τῷ ὑδάτι βαπτίζων.

31 And I myself had not known him, but the reason I came baptizing in water was that he might be revealed to Israel."

John 1:32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Θεόπαιμοι τὸ πνεῦμα καταβαίνον ὅπει περιστέραν ἐξ οὐρανοῦ, καὶ ἐμεινεν ἐπ' αὐτόν.

32 Then John testified saying this: "I have seen the Spirit come down from heaven like a dove, and he remained upon him.

John 1:33 κἀγὼ οὐκ ἔδειν αὐτόν, ἀλλὰ τὸ πέμψα με βαπτίζειν ἐν ὑδάτι ἐκεῖνος μοι ἐπέστην ἔρρις αὐτόν, οὗτος ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

33 And I myself had not known him, but the one who sent me to baptize in water, he told me, 'On whomever you see the Spirit coming down and remaining upon him, this is he who will baptize in the Holy Spirit.'

John 1:34 κἀγὼ ἔωρακα, καὶ μεμαρτύρηκα ὅτι οὕτως ἐστιν ὁ οὗ τοῦ θεοῦ.

34 And now I have seen, and now I have testified, that this is the Son of God." 12

John and Andrew Have Found the Messiah

John 1:35 Τῇ ἡμέρᾳ τῇ δεύτερῃ ἦν Ιωάννης καὶ ἐξετάζοντο τοὺς μαθητής τοῦ Ἰησοῦ.

35 The next day, again, John was standing with two of his disciples. 13

John 1:36 καὶ ἐκλείψας τῷ Ἰησοῦ περιστέραν λέγει, ἵνα ὁ ἁμνός τοῦ θεοῦ.

36 And seeing Jesus coming, he says, "Look, the Lamb of God!"

John 1:37 καὶ ἤκουσαν αὐτοὶ τοὺς μαθητὰς τοῦ Ἰησοῦ καὶ ἠκολουθήσαν τῷ Ἰησοῦ.

37 The two disciples heard him saying this, and they followed Jesus.

John 1:38 σταυρίζει δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτούς ἀκολουθοῦντας λέγει αὐτοῖς, Τί ζητείτε; οἱ δὲ εἶπαν αὐτῷ, Ἄραβι ὁ λέγεται μεθερμηνευόμενον Διδάσκαλε, ποῦ ἑδένεις;

38 And Jesus turned around; and seeing them following, he says to them, "What do you want?" And they said to him, "Rabbi," (which when translated is Teacher), "where are you staying?"

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11 There is no word "now" in the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.
12 ἰδὼν τοῦ θεοῦ 13 The son of Zebedee and Andrew the brother of Peter
John 1:39  λέγει αὐτοῖς, "Ἐρχεσθε καὶ δεσθε, ἥθαν σοῦ καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἐμείναν τὴν ἡμέραν ἐκείνην· ὡρα ἦν ὡς δεκάτη.

39He says to them, "Come, and you will see." They went therefore, and saw where he was staying, and spent the rest of that day with him, it being about 10 a.m.

John 1:40 Ἰν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἶς ἐκ τῶν δύο τῶν ἀκοουσάντων παρὰ Ἰωάννου καὶ ἀκοουσάντων αὐτῶν·

40Andrew, the brother of Simon Peter, was one of the two hearing from John and following Jesus.

John 1:41 εὑρίσκει ὦτος πρῶτον τὸν ἀδελφὸν τὸν Ἰδιον Σίμωνα καὶ λέγει αὐτῷ, Ἐφρήκαμεν τὸν Μεσσιάν ὁ ἐστιν μεθερμηνευόμενον Χριστὸς·

41This man first finds his own brother Simon and tells him, "We have found the Messiah" (which when translated is Anointed One).

John 1:42 ἢγαν αὐτόν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ ὑιός Ἰωάννου· σὺ κληθήσῃ Κηφᾶς· ὁ ἐρμηνεύεται Πέτρος.

42He led him to Jesus. Looking at him, Jesus said, "You are Simon son of John." You will be called Kephas" (which when translated is Rock.)

Philip and Nathaniel

John 1:43 Τῇ ἕπαρνην ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φιλίππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολουθεῖ μοι.

43The next day Jesus decided to go forth into Galilee, and he finds Philip. And Jesus says to him, "Follow me."

John 1:44 Ἰν δὲ ὁ Φιλίππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

44Now Philip was from Bethsaida, of the city of Andrew and Peter.

John 1:45 εὑρίσκει Φιλίππον τὸν Ναθαναήλ καὶ λέγει αὐτῷ, Ὁν ἔγραψαν Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν τὸν γεννήτορα τὸν ἐκ Ναζαρητοῦ·

45Philip finds Nathanael, and tells him, "We have found him of whom Moses in the Law, and also the prophets wrote: Jesus son of Joseph, from Nazareth."

John 1:46 καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ Ναζαρετ δύναται τι ἁγάθον εἶναι; λέγει αὐτῷ Φιλίππος, Ἐρχομαι καὶ ἰδε.

46And Nathanael said to him, "Is it possible for anything good to be from Nazareth?" Philip says to him, "Come and see."

John 1:47 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, Ἡδὲ ἄληθος Ἰσραηλίτης ἐν ὑμῖν ἀναστήσεται.

47When Jesus saw Nathanael coming toward him, he says about him, "Behold a true Israelite, in whom there is no artifice."

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14 1242a txt Ἰωάννου Πγο Π78 Π506 ΚΒ⁎ (Ἰωάννου) L W sup23ita b f fes r vgms cop sa ba NA28 [B] / Ἰωάννας Θ vgmg cat / Ἰωάννας 1241 / Ἰωάννα Β fg fh F H K M S V X Γ Δ Λ Π Ψ Ω 047 0141 0211 0233 f1 13 2 28 118 157 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1424 1505 1582 Byz Lect itc(d) vgd1 (itaur vgms Barionα) syrP H pal arm eth geo slav Sarap Epiph Chrys Cyrlem TR RP / frater Andreart ite / lac ψ45 C D N P Q T V 063 070. According to BDF 553(2), Ἰωάννα is a shortening of Ἰωάννας(ν)ης, partly due to the influence of the Syriac word ydnâ (both renderings of the Hebrew יְדָני). (So also in Matt. 16:17.) This phenomenon of Ἰωάννα as a shortened substitute for Ἰωάννας(ν)ης is also found in Septuagint manuscripts. Ἰωάννας(ν)ης is also shortened to Ἰωάνναν or Ἱωάννα as in Luke 3:30, the ancestor of Christ. Compare 1 Esdras 9:23 with its variant reading. My electronic copy of the LXX there has Ἰωάννα. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Jonathan there.

15 142b Greek, Petros. The writers of the gospels translated the name from the Aramaic language, which Jesus spoke, to the language of the readers—Greek, because they apparently desired that their readers know the man as Rock, which is the English translation of Petros. In that spirit of the writers, we English speakers are to know him as Rock. With that in mind, I have nonetheless from this point on used the Anglicized transliteration of Petros, which is Peter, since it is so familiar.

16 145 txt Ναζαρέτ Π506 Ν Α Β Η Ι Δ Λ ΝΑ28 [1] / Ναζαρέτ Π78 Π506 Κ Μ Ψ Λ Π Ψ TR RP
John 1:48 λέγει αὐτῷ Ναζαναήλ, Πόθεν με γινώσκεις ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φιλίππον φωνήσαι ὡντα ὑπὸ τὴν συκῆν εἰδὸν σε.

48Nathanael says to him, "Where do you know me from?" And Jesus answered and said to him, "I saw you while you were under the fig tree before Philip called you."

John 1:49 ἀπεκρίθη αὐτῷ Ναζαναήλ, Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς ἐι τοῦ Ἰσραήλ.

49Nathanael answered him, "Rabbi, you are the Son of God, you are the King of Israel."

John 1:50 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἶπον σοι ὅτι εἰδόν σε ὑπὸ συκῆς τῆς συκῆς πιστεύεις; μείῳ τούτων δή.

50Jesus answered and said to him, "You believe because I told you I saw you under the fig tree? You shall see greater things than that."

John 1:51 καὶ λέγει αὐτῷ, ἄριστη γέεω ὑμῖν, ὅφεσθε τὸν οὐρανὸν ἀνεῴσοντα καὶ τοὺς ἄγγελους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν οὐρανόν τοῦ ἄνθρωποῦ.

51He then says to him, "Truly, truly I say to you, you shall all see heaven torn open, and the angels of God ascending and descending on the Son of Man."

Chapter 2
Water Into Wine

John 2:1 καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾶ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἔκει.

1And on the third day a wedding took place at Cana in Galilee. Jesus’ mother was there, John 2:2 ἔκληθε δὲ καὶ ὁ Ἰησοῦς καὶ συνέλεγεν αὐτοῦ εἰς τὸν γάμον.

2And both Jesus and his disciples had been invited to the wedding.

John 2:3 καὶ ἀστερισάντος οὗν λέγει ἐπὶ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, ὅπως ἢκουν.

3And when wine was lacking, Jesus’ mother says to him, "They have no wine."

John 2:4 λέγει ὁ Ἰησοῦς, Ὅτι ἔσται καὶ σοι, γύναις; σου ἢδιον ἢ ὅρα σου.

4Jesus says to her, "What business is there between you and me, woman? My time has not yet come."

John 2:5 λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὡ τι ἀν λέγῃ ὑμῖν ποιήσατε.

5His mother says to the servants, "Whatever he tells you, do."

John 2:6 ἦσαν δὲ ἔκει λιθίναι ὡρίας ἐξ κατὰ τὸν καθαρισμὸν τῶν ἱεράδων κείμεναι, χωροῦσαι ἀνὰ μετρητάς δύο ἢ τρεῖς.

6Now there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures.

John 2:7 λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὡρίας ἤπατος, καὶ ἐγέμισαν αὐτὰς ἐξ ἅνω.

7Jesus says to them, "Fill the jars with water." So they filled them to the brim.

John 2:8 καὶ λέγει αὐτοῖς, Λαντησάτε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ ὦ δὲ ἤγενόκαν.

8And he tells them, "Now draw some out and take it to the master of the banquet." And they took some.

John 2:9 ὡς δὲ ἐγένεστο ὁ ἀρχιτρικλίνος τὸ ὑδρὸν ὄψιν γεγενημένον, καὶ ὄψιν ἤδιον πάθεν ἐστίν, οἱ δὲ διάκονοι ἤδιον τὰ ἤνηλικάτης τὸ ὑδρόν, φωνεῖ τὸν νυμφίων ὁ ἀρχιτρικλίνος.

9When the master of the banquet tasted the water become wine, not knowing where it had come from, but the servants having drawn the water knowing, the master of the banquet calls the bridegroom,
John 2:10 and says to him, "Everyone sets out the good wine first, and the cheaper after they have become drunk. You, you have kept the good wine till now."

John 2:11 Thus the first of the miraculous signs, Jesus did in Cana of Galilee, and manifested his glory, and his disciples believed in him.

John 2:12 After this he went down to Capernaum, he and his mother and brothers and his disciples, and there they stayed not many days.

Jesus Cleanses the Temple

John 2:13 And the Passover of the Jews was near, and Jesus went up to Jerusalem.

John 2:14 After this he went down to Capernaum, he and his mother and brothers and his disciples, and there they stayed not many days.

2022a:22a txt ἢ μὴ τηρ αὐτοῦ καὶ οἱ ἄδελφοι αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ ὡς Κ Λ Μ Ν Ψ Υ Γ Δ Α Τ Λ Π Η Ο Σ Υ Β Χ Υ Γ Δ Θ Π Ψ Ω 047 063 0233 28 33 700 892 1009 1010 1071 1195 1216 1239 1242 1344 1253 1356 1546 2148 2174 Μ Lect vg syr hphil cop sa b ε θ geo 2 slav Origen 14; Augustine TR RP (NA27 ἄδελφοι(αὐτοῦ)) {C} ἢ μὴ τηρ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ καὶ οἱ ἄδελφοι 28 καὶ μὴ τηρ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ καὶ οἱ ἄδελφοι αὐτοῦ 07* 041* ἢ μὴ τηρ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ καὶ οἱ ἄδελφοι αὐτοῦ ὡς Φ 28 57 B Ψ Υ 0162 1071 14 C Lect vg ms Origen 14 (OrigenQUIP) Chrysostom ἢ μὴ τηρ αὐτοῦ καὶ οἱ ἄδελφοι καὶ οἱ μαθηταὶ L 0141 ἢ μὴ τηρ αὐτοῦ καὶ οἱ ἄδελφοι αὐτοῦ ὡς Κ Λ Μ Ν Ψ Υ Γ Δ Α Τ Λ Π Η Ο Σ Υ Β Χ Υ Γ Δ Θ Π Ψ Ω 047 063 0233 28 33 700 892 1009 1010 1071 1195 1216 1239 1242 1344 1253 1356 1546 2148 2174 Μ Lect vg syr b ε θ TR WH NA27 ἢ μὴ τηρ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ καὶ οἱ ἄδελφοι αὐτοῦ 0141 ἢ μὴ τηρ αὐτοῦ 1488 ἢ μὴ τηρ αὐτοῦ ὡς Φ 65 C D P Q T 083.


2022c:22c txt δελφοὶ ὡς Ψ 65 ἢ μειναν ὡς Ψ 65 7 A F G H K M Ρ Σ Υ Υ Γ Δ Α Τ Λ Π Ψ Υ 047 063 0233 23 33 397 565 821 865 892 1010 1241 1243 1293 1819 2129 al 1253 it αυρ b ε θ geo Origen (Cyril)'14; Augustine ἢ ως ὡς μειναν Cyril ἢ κοινος Cyril ἢ κοινος Cyril ἢ κοινος Cyril ὡς Φ 65 C D Q T 083 syr c. A. This is interesting to me in that the Apocalypse of John often has the word ὡς before nouns, but you don't see it often enough in the gospel of John considering that the two works are by the same author. Does the gospel of John reflect a later writer more refined in his style then? Or did the copyists refine John by deleting such vulgarisms as using ὡς before nouns? The UBS Textual Commentary says, "If this word had been present in the original text, there is no good reason that would account for its having been omitted from the other witnesses....On the other hand, it is probable that copyists introduced the word in order to soften somewhat the bald statement that Jesus made a whip of cords; he made a kind of whip of chords."
and the cattle, and he poured out the coins of the money changers and overturned the tables.

John 2:16 καὶ τοῖς τὰς περιστέρας πώλουσιν ἔπεν, Ἀρατε τάυτα ἐντεῦθεν, μη25 ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.

12 and he said to those selling the doves, "Take these out of here! Do not make the house of my Father a house of commerce!"

John 2:17 Ἐμνήσθησαν26 οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἔστιν ὅτι,27 ὁ ζήλος τοῦ οἶκον σου καταφάγεται με.

13 His disciples remembered that it is written: "The zeal for your house will consume me."28

John 2:18 ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ, Τί σημείον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

14 The Jews29 responded therefore and said to him, "What sign do you show to us, that you can do these things?"

John 2:19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τούτον καὶ ἐν τρισὶν ἡμέραις ἐγερὼ αὐτὸν;

15 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it."

John 2:20 εἶπαν οὖν οἱ Ἰουδαϊοί, Τεσσαράκοντα καὶ εἴ ἔσται οἰκοδομηθῇ ὁ ναὸς αὐτός, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτὸν;

20 Then the Jews said, "This temple was built in forty-six years, and you in three days will raise it?"

John 2:21 ἔκεινος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

21 But he had spoken of the temple of his body.

John 2:22 ὅτε οὖν ἤγρευθ ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὅν εἶπεν ὁ Ἰησοῦς.

22 When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word that Jesus had spoken.

John 2:23 ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὅνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἐποίειν.

23 And while he was in Jerusalem at the Passover during the Festival, many believed in his name — seeing the miraculous signs he was doing.

John 2:24 αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτόν αὐτοῦ διὰ τὸ αὐτὸν γινώσκειν πάντας,

24 But Jesus on his part did not commit himself to them, because he knew all people,
John 2:25 καὶ ὅτι οὐ χρείαν ἔχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

28 and because he had no need that anyone testify about a person, for he knew what was in the person.

Chapter 3
You Must Be Born Again

John 3:1 Ἡν δὲ ἀνθρώπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἀρχὼν τῶν Ἰουδαίων·

1And there was a man of the Pharisees named Nicodemus, a ruler of the Jews.

John 3:2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ ἐπένευ αὐτῷ, Ἡρῴδης, οίδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδὲς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐάν μὴ ὁ θεὸς μετ’ αὐτοῦ.

2He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God. For no one would be able to do these miraculous signs you are doing unless God were with him."

John 3:3 Ἀπεκρίθη Ἰησοῦς καὶ ἐπένευ αὐτῷ, Ἦμιν ἀμὴν λέγω σοι, ἐάν μὴ τις γεννηθῇ ἀνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

3Jesus answered and said to him, "Truly, truly I tell you, Unless one is born again from above, it is not possible to see the kingdom of God."

John 3:4 λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἀνθρώπος γεννηθῆναι γέρων ἃν; μὴ δύναται εἰς τὴν κοιλίαν τής μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;

4Nicodemus says to him, "How is it possible for someone who is old to be born? Can he enter a second time into his mother's womb and be born?"

John 3:5 Ἀπεκρίθη Ἰησοῦς, Ἦμιν ἀμὴν λέγω σοι, ἐάν μὴ τις γεννηθῇ ἐξ θατοῦ καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

5Jesus answered, "Truly, truly I tell you, unless one is born from water and spirit, it is not possible to enter into the kingdom of God.

John 3:6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεύμα ἐστίν.

6That born from flesh is flesh, and that born from Spirit is spirit.

John 3:7 μηθαυμάτης ὅτι εἶπόν σοι, Δεῖ ὅπως γεννηθῆναι ἀνωθεν.

7You should not be surprised that I said to you, 'You must be born from above.'

John 3:8 τὸ πνεῦμα ὡς τὸ καλοὶ πνεῖ, καὶ τὴν φωνήν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ ὀδίσας πόθεν ἔρχεται καὶ ποῦ ὑπάγει; οὕτως ἐστιν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

8The wind blows where it will, and the sound of it you hear, but you do not know where it is coming from, and where it is going. Such is everyone born from the Spirit."

John 3:9 Ἀπεκρίθη Νικόδημος καὶ ἐπένευ αὐτῷ, Πῶς δύναται ταῦτα γενεσθαι;

9Nicodemus answered and said to him, "How can these things be?"

John 3:10 Ἀπεκρίθη Ἰησοῦς καὶ ἐπένευ αὐτῷ, Ὑν εἰ ὁ διδάσκαλος τοῦ Ἰσραήλ καὶ ταῦτα οὐ γινώσκεις;

10Jesus answered and said to him, "You are Teacher of Israel, and not familiar with these

30 ἀνθρώπος ἐκ τῶν Φαρισαίων ἄνθρωπος ek tôn Pharisaion, "a person of the Pharisees." This may be a Semitic way of saying, "A Pharisee person," or simply, "A Pharisee." Except that that would usually be done with both "man" and "Pharisee" in the same part of speech as each other, "the adjectival use of a substantive."

31 The Greek is in the plural.

32 Or possibly also: "So it is with everyone born from the Spirit." The question is, whether Jesus is likening the people themselves, what they are like after they have been born of the Spirit, or likening the process of how they become born of the Spirit. The Greek verb "is," could mean either here. It would not be very assuring if Jesus is saying the process is so mysterious. He must be saying that those who are born of the Spirit, are strange and inscrutable to those who are only born of the flesh. Just as God and His Spirit are strange and inscrutable to the natural man. Still, the process of second birth would also seem strange and mysterious to the natural man.
things?\textsuperscript{13}

John 3:11 ἀμήν ἀμήν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν
μαρτυρίαν ἤμων οὐ λαμβάνετε.

\textsuperscript{11}Truly, truly I tell you, we are saying what we know, and testifying to what we have
seen, and you people do not accept our testimony.

John 3:12 εἰ τὰ ἐπίγεια εἶπον ὁμίλη καὶ οὐ πιστεύετε, πῶς εὰν ἐπιστ. ὡμίλη τὰ ἐπορφάνια πιστεύσετε;

\textsuperscript{12}If I have told you earthly things and you do not believe, how will you believe if I tell
you heavenly things?

John 3:13 καὶ οὐδεδὲς ἀναβῆκεν εἰς τὸν οὐρανὸν εἰ μή ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱός τοῦ
ἀνθρώπου,

\textsuperscript{13}And no one has gone up into heaven except the one who came down from heaven, the
Son of Man.\textsuperscript{34}

John 3:14 καὶ καθὼς Μωϋσῆς ὄψασεν τὸν ὄριον ἐν τῇ ἐρήμῳ, οὕτως ὄψωθήναι δεῖ τὸν υἱὸν τοῦ
ἀνθρώπου,

\textsuperscript{14}And as Moses lifted up the snake in the desert, in like manner the Son of Man must be
lifted up,

John 3:15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.

\textsuperscript{15}so that everyone who believes in him may have eternal life.

John 3:16 οὕτως γὰρ ἤγατην ὁ θεὸς τὸν κόσμον, ὡστε τὸν υἱὸν\textsuperscript{35} τὸν μονογενῆ ἔδωκεν, ἵνα
πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ’ ἔχῃ ζωὴν αἰώνιον.

\textsuperscript{16}For God so loved the world, that he gave his only begotten Son, so that everyone who
believes in him would not perish, but have everlasting life.

John 3:17 οὕτως ἄπεστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα
σωθῆ ὁ κόσμος δι’ αὐτοῦ.

\textsuperscript{17}For God did not send his Son into the world to condemn the world, but that the world
might be saved through him.

John 3:18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται’ ὁ μὴ πιστεύων ἢδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς
τὸ ἄνωμά τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

\textsuperscript{18}The person who believes in him is not condemned. The person who does not believe
is condemned already, because he has not believed in the name of God’s only begotten
Son.

\textsuperscript{33} 3:10 Nicodemus should have known these concepts from I Samuel 10:6,7,9,11; Ezekiel 11:19,20; 18:31,32;
36:26,27; Isaiah 26:11-19

\textsuperscript{34} 3:13 ὁ ἀνθρώπου
\textsuperscript{35} 3:16 omit ὁ υἱὸν τοῦ θεοῦ τοῦ οὐρανοῦ.
John 3:21 Ἄρτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἔληλυθεν εἰς τὸν κόσμον καὶ ἤγαπησαν οἱ ἄνθρωποι μάλλον τὸ σκότος ἢ τὸ φῶς, ἣν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

19And this is the condemnation: The light has come into the world. And human beings loved the darkness more than the light, because their works were continually evil.

John 3:20 πᾶς γὰρ ὁ φαύλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἔλεγχθη τὰ ἔργα αὐτοῦ.

20For everyone practicing evil things hates the light, and does not come toward the light, so that his works may not be exposed.

John 3:21 δὲ ποιῶν τὴν ἀλλήλην ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτὸν τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

21But someone doing the truth comes toward the light, so that his works may be manifest, that they have been accomplished in God.”

“He Must Increase; I Must Decrease”

John 3:22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταί αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ’ αὐτῶν καὶ ἐβάπτιζεν.

John 3:23 Ἔγερνεν οὖν ἥττης ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.

23Now John also was baptizing at Aenon near Salim, because there was plenty of water there, and they were coming and getting baptized.

John 3:24 οὖν γὰρ ἦν ἁβλημένος εἰς τὴν φυλακήν ὁ Ἰωάννης.

24For John was still not yet thrown into prison.

John 3:25 Ἐξενέαυτον ζητήσας ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.

25Then a dispute arose between the disciples of John and a certain Jew about ceremonial washing.

John 3:26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ, Ὁ Ῥαββί, ὥς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὦ σὺ μεμαρτύρησας, ἵδε σὺς βαπτίζεις καὶ πάντες ἔρχονται πρὸς αὐτόν.

And they came to John and said to him, "Rabbi, he who was with you on the other side of the Jordan, about whom you testified, behold, that man is baptizing, and everyone is going toward him."

John 3:27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐν ἑαυτῷ μὴ ἔχει οὐδὲ ἐν τούτῳ ὁμοθύμων.

27John answered and said, "A human cannot receive anything unless it is given to him from heaven.

36 3:21 Some interpreters end the quotation at the end of verse 15; they believe John is speaking in verse 16 on, and not Jesus.

37 3:25a Some manuscripts: "some Jews." Both the plural and the singular are evenly well attested in the best manuscripts. John always used the plural, other than perhaps in this passage. For this reason, it is more likely that copyists changed the singular to conform it to John, than that they changed it from the plural to something unique in John.

38 3:25b Since this passage is in John, and John customarily refers to himself in an anonymous way, in the third person, there is a good possibility that such is the case here also. An argument would not be out of character for John. Jesus named John and his brother James "the sons of thunder," (Mark 3:17; Diatess. 9:2) which seems to indicate that John was hotheaded and judgmental. See also Luke 9:49 & 54 (Diatess. 17:31 & 18:2) for other examples of John's former attitude to people who differed from his own circle.
John 3:28  aυτοί ύμεις μοι μαρτυρεῖτε ὥτι εἶπον ὅτι39 Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλʼ ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.

28You yourselves bear me witness that I said, 'I am not the Anointed One but am sent ahead of him.'

John 3:29  ὃ ἔχων τὴν νύφην νυμφίος ἔστιν ὃ δὲ φίλος τοῦ νυμφίον, ὃ ἐστηκὼς καὶ ἀκούὼν αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη σοῦ ἡ χαρὰ ἡ ἐμὴ πεπληρώται.

29The one possessing the bride is bridegroom, and the one standing and hearing him, the friend of the bridegroom, who rejoices with a joy on account of the voice of the bridegroom. That joy, my joy, is therefore fulfilled.

John 3:30  ἐκείνον δὲι αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

30He must increase, and I must decrease.

John 3:31  ὅ ἄνωθεν ἔρχομενος ἑπάνω πάντων ἔστιν ὃ ὁ ὑ ὃ τῆς γῆς ἐκ τῆς γῆς ἔστιν καὶ ἐκ τῆς γῆς λαλεῖ. ὃ ἐκ τοῦ οὐρανοῦ ἔρχομενος [ἐπάνω πάντων ἔστιν]

31"The one who comes from above is above all; the one who is from the earth is of the earth, and speaks of the earth. The one who comes from heaven is above all;"40

John 3:32  ὥσπερ ακέναν καὶ ἢκουσεν τοῦτο41 μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδὲς λαμβάνει.

32what he has seen and heard, this he testifies to, and no one accepts his testimony.

John 3:33  ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἑσφράγισεν ὅτι ὁ θεὸς ἀληθῆς ἔστιν.

33The person who accepts his testimony has vouched that God is truthful.

John 3:34  ὁ γὰρ ἀπέτευκεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδοσιν τὸ πνεῦμα.

34For he whom God has sent speaks the words of God; because to him God gives the Spirit without measure.

John 3:35  ὁ πατὴρ ἄγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χερι ἀυτοῦ.

35The Father loves the Son and has given all things into his hand.

John 3:36  ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον ὁ δὲ ἀπεθάνων τῷ υἱῷ οὐκ ὁφελεται ζωῆν, ἀλλʼ ἡ ὁρίζει τὸν θεοῦ μένει ἐπὶ αὐτοῦ.

36The person who believes in the Son, has eternal life, but the one who disobeys the Son will not see life; rather, the wrath of God remains upon him."42

Chapter 4

The Samaritan Woman at the Well

John 4:1  Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἠκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἡ Ἰωάννης

1Then, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,

393:28 txt ὅτι εἶπον ὅτι ὁ ἐγώ ὁ Χριστός, ἀλλʼ ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.

39 3:31 ὅ ἄνωθεν ἔρχομενος ἑπάνω πάντων ἔστιν ὁ ἐγώ ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἔρχομενος [ἐπάνω πάντων ἔστιν]

40John 3:32 ὥσπερ ακέναν καὶ ἢκουσεν τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδὲς λαμβάνει.

41what he has seen and heard, this he testifies to, and no one accepts his testimony.

42The person who accepts his testimony has vouched that God is truthful.

43Then, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,
John 4:2 – καίτοιγε Ἰησούς αὐτός οὐκ ἐξάπτατεν ἀλλ’ οἱ μαθηταὶ αὐτοῦ –

(although Jesus himself was not baptizing, but his disciples),

John 4:3 ἄφηκεν τὴν Ιουδαίαν καὶ ἀπέπλευεν πάλιν εἰς τὴν Γαλιλαίαν.

3he left Judea and went back into Galilee.

John 4:4 ἔδει δὲ αὐτῶν διέρχεσθαι διὰ τῆς Σαμαρείας.

4But he had to pass through Samaria.

John 4:5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἐδώκεν Ἰακώβ [τῷ] Ἰωσήφ τῷ ύιῷ αὐτοῦ:

5Thus it is he comes to a town in Samaria called Sychar, near the plot of ground Jacob had given his son Joseph.

John 4:6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὃ οὖν Ἰησοὺς κεκοπιακὼς ἐκ τῆς ὀδοιπορίας ἐκαθέζετο ὁ ὑστέρος ἐπὶ τῇ πηγῇ ὡρα ἦν ὡς ἔκτη.

6And Jacob’s well was there. So there Jesus was, sitting down by the well, tired from the journey. It was about 6 p.m.

John 4:7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πείν·

7A woman of Samaria comes to draw water. Jesus says to her, “Give me a drink.”

John 4:8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπελπισθείσαι εἰς τὴν πόλιν, ἵνα τροφάς ἀγοράσωσιν.

8(For his disciples had gone into the town to buy food.)

John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαριτικής, Πῶς οὖν Ἰουδαίος ἐστίν καὶ παρ’ ἐμοί πεῖν αἰτεῖς γυναικὸς Σαμαριτίδος ὑστέρος; οὐ γὰρ συχρώναι Ἰουδαίοι Σαμαριταίς.

9Then the Samaritan woman says to him, “How is it you, being a Jew, are asking a drink from me, a Samaritan woman?” (For Jews do not use dishes in common with Samaritans.)

John 4:10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ καὶ τὶς ἐστίν ὁ λέγων σοι, Δός μοι πείν, σοὶ ἣν ἦτερας αὐτοῦ καὶ ἐδώκεν ἄν σοι ὕδωρ ζων.

10Jesus answered and said to her, ‘If you knew the gift of God, and who it is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.’

John 4:11 λέγει αὐτῷ ἡ γυνὴ, Κύριε, ὁτὲ ἀντλήσῃ ἄριστος τὸ φρέαρ ἐστίν βαθύποθεν σοι ἄριστος τὸ ὕδωρ τοῦ ζων;

11She says to him, “Sir, you do not have a bucket, and the shaft is deep. Where then do you hold the living water?

John 4:12 μή σὺ μεῖζον εἰς τὸν πατρός ἡμῶν Ἰακώβ, δς ἐδώκεν ἠμῖν τὸ φρέαρ καὶ αὐτός εἰς αὐτοῦ ἔπειν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρήματα αὐτοῦ; αὐτοῦ;

12Are you greater than our forefather Jacob, who gave us the well and drank from it himself, and also his sons and his animals?”

John 4:13 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Πῶς ὃ πίνων ἐκ τοῦ ὕδατος τοῦτου διψάει πάλιν·

13Jesus answered and said to her, "Everyone who drinks from this water will thirst again,

John 4:14 δς δὲ ἐν πή τοῦ ὕδατος οὔ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψάει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ δ ὅ δεδώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγή ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

14but whoever drinks from the water which I will give him will by no means ever thirst again. Indeed, the water I give him will become in him a fountain of water springing up into life without end."

John 4:15 λέγει πρὸς αὐτόν ἡ γυνὴ, Κύριε, δός μοι τὸ τὸ ὕδωρ, ἵνα μὴ διψή μηδὲ διέρχωμαι ἐνθάδε ἀντλείν.

15The woman says to him, “Sir, give me this water. Then I wouldn’t get thirsty, and neither would I have to keep coming over here to draw.”

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44 Samaria was the district north of Judea and south of Galilee. For Jesus to get to Galilee from where he was (Judea), he had to pass through Samaria in between; either that or go all the way around the east side of the Jordan River and Sea of Galilee, as some Jews would actually do, wanting so much to avoid Samaria. See the endnote at the end of this document, entitled, "The meaning of the phrase, 'The Jews' in the Gospel of John," which discusses this situation.
John 4:16 Λέγει αὐτῇ, Ὑπαγε φῶνησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε.
17He says to her, "Go call your husband and come back here."
John 4:17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ, ὦκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπες ὅτι ἂνδρα σύκ ἔχω.
18The woman answered and said to him, "I do not have a husband."
Jesus says to her, "Commendably, you said, 'I do not have a husband.'"
John 4:18 πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὅν ἔχεις οὐκ ἐστίν σου ἀνήρ τὸτο ἄληθες εὕρηκας.
19For you have had five husbands, and he you now have is not your husband. This you have said honestly."
John 4:19 λέγει αὐτῷ ἡ γυνὴ, Κύριε, θεωρῶ ότι προφήτης εἶ σοῦ.
20The woman says to him, "Sir, I am perceiving that you are a prophet."
John 4:20 οἱ πατέρες ἡμῶν ἐν τῷ δρει τούτῳ προσκύνησαν καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμωι ἐστίν ὁ τόπος ὅπου προσκυνεῖν δεῖ.
21Our ancestors worshipped on this mountain, and you Jews say that the place where one must worship is in Jerusalem.”
John 4:21 λέγει αὐτῇ ὁ Ἰησοῦς, Πίστευε μοι, γύναι, ὅτι ἔρχεται ὡρα ὅτε οὐδέν ἐν τῷ δρει τούτῳ οὐδέν ἐν Ἱεροσολύμωι προσκυνήσετε τῷ πατρί.
22Jesus says to her, "Believe me, woman, a time is coming when you will worship the Father in spirit and truth, for indeed that is the kind the Father seeks as those worshipping him.
John 4:22 ὑμεῖς προσκυνεῖτε ὅ σοι ὀἴδατε ὑμεῖς προσκυνοῦμεν ὁ ὀἴδαμεν, ὅτι ἢ σωτηρία ἐκ τῶν ἱουδαίων ἐστίν.
23You Samaritans worship what you do not know. We worship what we know, for salvation is of the Jews.
John 4:23 ἀλλὰ ἔρχεται ὡρα, καὶ νῦν ἐστίν, ὅτε οἱ ἄληθεν θεολογοῦνται προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἁληθείᾳ καὶ γὰρ τὸ πάτρι τοιούτους θητεῖ τοὺς προσκυνούντας αὐτὸν.
24Nevertheless, a time is coming, and is now come, when the true worshipers will worship the Father in spirit and truth, for indeed that is the kind the Father seeks as those worshiping him.
John 4:24 πνεῦμα ὁ θεὸς, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἁληθείᾳ δεῖ προσκυνεῖν.
25God is spirit, and those worshiping him, must worship in spirit and in truth.”
John 4:25 λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἔκεινος, ἀναγγελεῖ ἡμῖν ἄπαντα.
26The woman says to him, "I do know that Messiah" (called Christ) "is coming. When he comes, he will teach us everything."
John 4:26 λέγει αὐτῇ ὁ Ἰησοῦς, Ἑγὼ εἰμί, ὁ λαλῶν σοι.
27Jesus says to her, "I, the one speaking to you, am he."

Lift Up Your Eyes, See My Food and My Harvest
John 4:27 Καὶ ἔπὶ τούτῳ ἤλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐδαμασκήσαν ὅτι μετὰ γυναικὸς ἐλάλει οὐδεὶς μεντοί εἶπεν, Τί ζητεῖς; ἢ, Τί λαλεῖς μετ’ αὐτῆς;
28And at this point his disciples came, and they were surprised that he was talking with a woman. Still, no one said, "What do you want?" or, "Why are you talking with her?"
John 4:28 ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἢ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις,
29"Then, the woman left her water jar, and went away. And she says to the people,"
John 4:29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπεν μοι πάντα δῶσα ἐποίησα· μήτι οὖτός ἐστιν ὁ Χριστός;
30"Come, see a man who told me everything I ever did. Could he be the Messiah?"
John 4:30 εξῆλθον ἐκ τῆς πόλεως καὶ ἔρχοντο πρὸς αὐτόν.

30They were proceeding out of the town and coming toward him.

John 4:31 Ἐν τῷ μεταξὺ ἤρωτων αὐτόν ὅι μαθηταὶ λέγοντες, Ἡραβᾶς, φάγε.

31In the meantime, his disciples were pleading with him, saying, "Rabbi, eat."

John 4:32 ὃ δὲ ἐπεν αὐτοῖς, Ἐγὼ βρῶσιν ἔχω φαγεῖν ἢ ὑμεῖς οὐκ οἴδατε.

32But he said to them, "I have food to eat that you do not know about."

John 4:33 ἐλέγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μή τις ἤγεγκεν αὐτῷ φαγεῖν;

33His disciples therefore were saying to each other, "Has someone brought him something to eat?"

John 4:34 λέγει αὐτοῖς ὁ Ἰσσοῦς, Ἐμὸν βρῶμα ἔστιν ἕνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.

34Jesus says to them, "That I may do the will of him who sent me, is food to me, and that I can finish his work."

John 4:35 οὖν ὑμεῖς λέγετε ὅτι ἔτει τετραμήνιον ἔστιν καὶ ὁ θερισμὸς ἔρχεται; Ἰδοὺ λέγω ὑμῖν, ἐπάρτητοι τοὺς ὑδραλούς ὑμῶν καὶ θέσασθε τὰς χώρας ταῖς χώρας ὅτι λευκαὶ εἰσέν ὁ πρὸς θερισμὸν ἥδη.

35Do you not say, "There is four months yet, and then comes the harvest?" Behold, I say to you, lift up your eyes, and look upon the fields. For they are white even now for harvest.

John 4:36 ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ἱπτὸν αἰώνιον, ἵνα ἐκ σπείρων ὑμῶν χαίρῃ καὶ ὁ θερίζων.

36The one harvesting is taking his wages, and gathering fruit resulting in eternal life, so that the one sowing and the one harvesting may rejoice together.

John 4:37 ἐν γὰρ τούτῳ ὁ λόγος ἔστιν ἀληθινός ὅτι ἄλλος ἔστιν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.

37For the saying, 'One is the sower and another is the reaper,' is true in this:

John 4:38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν δ ὑμᾶς ἔκτισεν κακοπάκατα ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

38I have sent you what you have not worked. Others have done the hard work, and you have joined in their labor."

44 4:34 Ἐμὸν βρῶμα ἔστιν ἕνα ποιήσω - emón brōma éstin ēna poíēsō, literally, "My food is that I may do." The hina in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDF §393 and BAG p. 377, II. This is very much like the hina in 1 Corinthians 4:3– ἐμοὶ δὲ εἰς ἐλάχιστον ἔστιν ἕνα ψυ' ὑμῶν ἀνακριβή ὁ ὑπὸ ἀνθρώπινης ἡμέρας ἀλλ' ὡς ἐμαυτῶν ἀνακρίνων - "It is a very small thing to me that I might be judged by you." See also 1 Cor. 9:18, "My reward is that I may make the gospel free of charge." As for the pronoun ὑμᾶς in the text above in John 4:34, most interpreters apparently consider it a non-reflexive one, and meaning the same as you and simply meaning "my." Blass, § 285(1), says ὑμᾶς is used as a reflexive for ἐμαυτῶν - emauton. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμος here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food, and that I can finish his work." You think I have no food, but for me, this is food...

45 4:35a Most interpreters claim this is a proverb, and they translate this as above. But I have not seen them give evidence that there was any such proverb. Perhaps instead the disciples had just recently been remarking, as they traveled through grain fields, that harvest time was four months away, and Jesus used their remark as a segue. So maybe one should translate this, "Were you not saying, "There is four months yet, and then comes the harvest?" (The uncial Θ does in fact read this way.) This event could have actually taken place a month or two after the Passover, and so this was actually happening four months before harvest time.

46 4:35b txt Ἐτι Ψ6 Ν Α Β Ξ Κ Ν Μ Σ ΣΤ Ψ U W U WUP Γ Θ Λ Ψ 083 f1 2 33 124 157 565 579 700 1071 1424 syr ś,p,h, pali cop sa bo arm Origen15 TR HF RP NA27 {v} ὑμιτ omitt P73 D (K* τὸ Instead) L S Π Ω 047 086 f13 28 118 1241 1844* It4 syr Origemεκ P F X 346.

45 4:35c The word ἥδη at the end of verse 35 is sometimes interpreted to be with the next sentence, and thus there are two possible renderings; one is as I have it in my English text above, and the other is as follows: "For they are white for harvest. 36 The one harvesting is already taking his wages...."
The Woman’s Talk Bears Fruit

John 4:49 ὡς οὖν ἠλθὼν πρὸς αὐτὸν οἱ Σαμαρηταῖς, ἠρώτων αὐτὸν μεῖναι παρ’ αὐτῶις καὶ ἐμείνεν ἐκεί δύο ἡμέρας.

And when therefore the Samaritans came to him, they asked him to remain with them, and he remained two days.

John 4:51 καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,

And, because of his word, many more believed.

John 4:52 τῇ τε γυναικὶ Ἐλεγον ὅτι ὃδετι διὰ τὴν σήν λαλίαν πιστεύσαμεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οίδαμεν ὅτι αὐτῶις ἔστιν ἄληθις ὁ σωτήρ τοῦ κόσμου.

And to the woman they said, “No longer because of your talk do we believe; for we have heard for ourselves, and we know that this man truly is the Savior of the world.”

The Official’s Son Stays Alive

John 4:43 Ἔτεὶ δὲ ταῦτα δύο ἡμέρας ἔξηλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν·

And after the two days he departed from there into Galilee.

John 4:44 αὐτὸς γὰρ Ἰησοῦς ἐμφατύρησεν ὅτι προφήτης ἐν τῇ Ἰδιᾷ πατρίδι τιμήν οὐκ ἔχει.

(Now Jesus himself testified, that in his own native place a prophet has no honor.)

John 4:45 ὡς οὖν ἠλθὼν εἰς τὴν Γαλιλαίαν, ἐδέξαστο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες δόσα ἐποίησαν ἐν Ἴεροσολύμων ἐν τῇ ἐρήμῳ, καὶ αὐτοὶ γὰρ ἠλθοῦ εἰς τὴν ἐρήμων.

When he again arrived therefore to Cana in Galilee, where he had made the water wine. And there was a certain royal official there whose son lay sick at Capernaum.

John 4:47 αὐτὸς ἀκούσας ὅτι Ἰησοῦς ἤκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπέλθῃ πρὸς αὐτὸν καὶ ἠρώτη ἑνα καταβῇ καὶ ἱστήσαι αὐτὸν τὸν ὕπον, ἠμελεῖν γὰρ ἀποθησκεῖν.

John 4:48 εἶπον δὲ ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σμείως καὶ τέρατα ὠδηστε, οὐ μὴ πιστεύσητε.

Jesus therefore said to him, “Unless you people see miraculous signs and terrifying omens, you will never believe.”

John 4:49 λέγει πρὸς αὐτὸν ὁ βασιλικός, Κύριε, κατάβητι πρὶν ἀποθάνει τὸ παιδίόν μου.

John 4:50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ ὦς σου χρ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὄν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.

John 4:51 ἠδὴ δὲ αὐτῶι καταβαίνοντος οἱ δούλοι αὐτῶι ὑπήντησαν αὐτῶι λέγοντες ὅτι ὁ παῖς αὐτῶι χζ.

Jesus says to him, “Go. Your son stays alive.” The man believed the word that Jesus had said to him, and departed.

John 4:52 ἢδη δὲ αὐτῶι καταβαίνοντος οἱ δούλοι αὐτῶι ὑπήντησαν αὐτῶι λέγοντες ὃτι ὁ παῖς αὐτῶι χζ.

And even as he was going back down, his servants met him saying that his boy was living.

49 4:47 txt omit Φ56 Φ75 K B C D L W5 083 086 33 69 892 1071 1241 it NA28 { } τον αυτον Α Κ Μ N U Y Γ Δ Θ Λ Π Ψ Ω 0211 J F 2 28 157 565 579 700 1424 16 lat TR RP mit και ήρωτα αυτον G 047 (h.t.) lac Φ65 P. Note that Φ75 omits πρὸς αυτον, another case of h.t. from αυτον to αυτον.
John 4:52 ἐπίθετο οὖν τὴν ὤραν παρ᾿ αυτῶν ἐν ἥ κομψότερον ἔσχεν· ἐπαν οὖν αὐτῷ ὅτι Ἑχθές ἤδη ἡμείς ἀφίκεν αὐτὸν ὁ παρετός.

53He therefore ascertained from them the exact time in which he had gotten better. They therefore said to him, “The fever left him yesterday at 7 p.m.”

John 4:53 ἔγγω οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὦρᾳ ἐν ἥ εἶπεν αὐτῷ ὃ ἱν ἱσσοῦς, 'Ὁ υἱὸς σου ζῇ, καὶ ἐπίστευσαν αὐτός καὶ ἢ ὁσία αὐτοῦ δῆλη.

54Then the father realized: that was the hour in which Jesus had said to him, "Your son stays alive." And he and his whole household believed.

John 4:54 Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὃ ἱν ἱσσοῦς ἠλθόν ἐκ τῆς ἱσσοῦς εἰς τὴν Γαλαλαίαν.

54Again, this second miraculous sign Jesus performed while coming out of Judea into Galilee.

Chapter 5

Jesus Heals in the Spa on the Sabbath

John 5:1 Μετὰ ταῦτα ἦν ἐκείνη τῶν ἱσσοῦν, καὶ ἀνέβη ἱσσοῦς εἰς ἱσσοῦλημα.

1After these things, there was a festival of the Jews, and Jesus went up to Jerusalem.

John 5:2 ἔστιν δὲ ἐν τοῖς ἱσσοῦλημοις ἐπί τῇ προβατικῇ κολυμβήθρᾳ ἢ ἐπίλεγομένη ἑβραϊτι Ἦτησθαι Βηθεσθά, πέντε ὅπως ἔχουσα.

2Now there is in Jerusalem near the Sheep Gate a pool, which in Hebrew is called Bethesda, having five colonnades.

5:2a A gate in the north which allowed the sheep destined to be sacrificed to access the temple.

5:2b It is possible that the word "Hebrew" is meant to mean the language of the Hebrews, as opposed to Greek. By that time the language of the Jews was mostly Aramaic, the language of their former conquerors to the north. Indeed, parts of the Old Testament were originally written in Aramaic. In the words of Bruce Metzger, "Aramaic was the mother tongue of the great majority of Jews at that time. Though the rabbis and learned scribes still had fluent command of the classical Hebrew of the Old Testament, it was approaching the status of a dead language for the ordinary Jewish population. During the exile in the sixth century B.C. the Jews had begun to use Aramaic, a Semitic language related to Hebrew somewhat as Spanish is related to Portuguese. At the beginning of the Christian era, in the synagogues of Palestine as well as of Babylon, the text of the Old Testament was read not only in the original Hebrew but also in an Aramaic paraphrase (called a Targum) for the benefit of those who knew little or no Hebrew. At least two dialectal forms of Aramaic were current in Palestine. The dialect used in Galilee was recognizably different in pronunciation from the southern dialect spoken in and around Jerusalem (Matt. 26:73 or Diatessaron 30:11). It is altogether probable that Jesus grew up in his home at Nazareth using Aramaic as his mother tongue. In later life he doubtless acquired some facility in speaking Greek and in reading Hebrew. His teaching and preaching to the common people would have been carried out in Aramaic; his debates with the learned teachers of the law may have been conducted in Hebrew. When he occasionally conversed with non-Jewish persons (for example, the Roman centurion and the Syro-Phoenician woman), he probably used Greek, the lingua franca of the Greco-Roman world." (From THE NEW TESTAMENT, Its Background, Growth, and Content, by Bruce M. Metzger; Abingdon Press, 1987; pp. 32-33)
John 5:3   ἐν ταύταις κατέκειτο πλῆθος τῶν ἁσθενούντων, τυφλῶν, χωλῶν, ἄνωτρων.  [[ἐκδεχομένων τὴν τοῦ ὦδατος κίνησιν.]]

3In these a great number of disabled people used to lie, the blind, the lame, the paralyzed. [[waiting for the movement of the water.]] 51
[[John 5:4 ἄγγελος γὰρ κυρίου κατὰ καρδίαν ἔλυσεν ἐν τῇ κολυμβήσα καὶ ἐτάρασε τὸ ὦδαρ, ὀ ὁ σπορῶς ἐμβάς ἄνετο τὴν ταραχὴν τοῦ ὦδατος ὑγίας ἐγίνετο ὀρὸ δήποτε κατείχετο νοσήματι]]
[[4 For an angel of the Lord from time to time would bathe in the pool, and stir up the water. So the first one getting down in after the stirring of the water would be healed, whatever disease he had formerly been afflicted with.]] 56

"Beyt Chesda," "House of [Divine] Mercy." Though the UBS textual commentary states that the Copper Scroll discovered at Qumran (one of the "Dead Sea Scrolls") contains a reference to a pool at Bethesdathayim, this has subsequently been disproven. It states that this word, the termination of which signifies the Hebrew dual number, appears to be connected with the Aramaic for "to pour out." Thus, perhaps therefore, ΒΕΥΣΗ: "Beyt Eyshda," or "Place of out-pouring [water]."  In a new paper by Reinhart Ceulemans, "The Name of the Pool in Joh 5,2. A Text-Critical Note Concerning 3Q15" ZNW 99 (2008) 112-15, he says, "one of the reasons for the fact that this reading BETHESDA is embedded that much, can be found in one verse from the Copper Scroll (3Q15), discovered at Qumran. This scroll contains a reference to a certain pool (viz. 3Q15 11,12), which is often linked to the pool mentioned in Joh 5,2. Equally often this verse has been interpreted as "corroborating the reading BETHESDA. The reason for this was the reading of the 3Q15 verse as edited in the standard edition, provided by J.T. Milik in 1962. Very recently, a new impressive two-volume restoration of the Copper Scroll appeared, the first volume of which contains a new edition (Le Rouleau de cuivre de la grotte 3 de Qumrán (3Q15). Expertise – Restauration – Epigraphie I, par D. Brizemeure et alii (STDJ 55.1), Leiden 2006). The Qumran text does not feature a dalet or res with waw, but only a cursive waw in the form of a res. Thus, according to this edition, this line only mentions some sort of installation (building) with two reservoirs, and contains no proper name. This directly contradicts the assertions of Milik, who drew a parallel to the place name BETHESDA, which he regarded the text of Joh 5:2. This means that the Copper Scroll cannot be of any use when trying to answer the text-critical questions concerning this Johannine passage. Thus the reason for supporting the reading BETHESDA is significantly weakened; in the future this variant should not deserve the maximum momentum which it received in the past." This "Bethesda" may well have been the same place as the twin pools near the present-day St. Anne's Church. There would have been a colonnade on each of the four sides and another beside the pools, holding up a covering under which the people would lie. As for the name Bethzatha, it has eclectic textual support, along with Eusebius. It was the name of the northern extension of the city of Jerusalem. 1 Maccabees 7:19 mentions a "great cistern" at Bethzatha. Bethsaida is an exactec textual support, along with Eusebius. It was the name of the northern extension of the city of Jerusalem. 1 Maccabees 7:19 mentions a "great cistern" at Bethzatha. Bethsaida is
John 5:5 Ἰησοὺς ὁ Βαπτιστὴς διήγηται ὃς ἦν ἐν τῇ ἁγιάσματι.

5And one man was there who had had a disability thirty-eight years.

John 5:6 τούτου ἤδω ὁ Ἰησοῦς κατακόμβην, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἦχει, λέγει αὐτῷ, εἰς τὴν ἁγιάσματι.

6When Jesus saw him lying there and learned that he had had his condition now for a long time, he says to him, "Do you want to get well?"

John 5:7 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ἐξετάσαν ὅσα ἐμείδω· ἐν ψυχῇ ἡ ἁγιάσματι, ἐξετάσαν ὅσα ἐμείδω· ἐν ζωῇ ἡ ἁγιάσματι, ἐξετάσαν ὅσα ἐμείδω.

7The invalid answered him, "Sir, I have no one to put me into the pool when the water is stirred, and while I am going, someone else goes down ahead of me."

John 5:8 λέγει αὐτῷ ὁ Ἰησοῦς, ἔγειρε ἄρον τὸν κραβαττὸν σου καὶ περιπάτει.

8Jesus says to him, "Stand up. Pick up your mat and walk."

John 5:9 καὶ εὐθὺς εὑρέτεον ὅψις ὁ ἄνθρωπος, καὶ ἦρε τὸν κραβαττὸν αὐτοῦ καὶ περιπάτει.

9And immediately the man became well, and he picked up his mat and walked. And that day was during a Sabbath.

John 5:10 ΄έλεγον οὖν οἱ ὄπισθεν τῷ τεθεραπευμένῳ, Σάββατον ἦστιν, καὶ οὐκ ἔξετάσις σοι ᾧ ἀραί τὸν κραβαττὸν σου.

10The Jews therefore said to the man who had been healed, "It is a Sabbath, and not lawful for you to carry your mat."

John 5:11 ἀπεκρίθη αὐτοῖς, ὁ ποιήσας με ὑγίη ἐκείνοις μοι ἐπέν, ἄρον τὸν κραβαττὸν σου καὶ περιπάτει.

11He answered them, "The man who made me well, he told me, 'Pick up your mat and walk.'"

John 5:12 ἦρώτησαν αὐτὸν, Τίς ἦστιν ὁ ἄνθρωπος ὁ εἰσήκωσεν σοι, ἄρον καὶ περιπάτει;

12They asked him, "Who is the man telling you to pick up and walk?"

John 5:13 ὁ δὲ προσελθὼν οὐκ ἤδει τίς ἦστιν· ὁ γὰρ Ἰησοῦς ἐξενεσεν δόλου ὅπος ἐν τῷ τόπῳ.

14But the man who was healed was not one who was healed from Jesus, for Jesus had slipped away, a crowd being in the place.

John 5:14 μετὰ ταύτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ, ἦδεν ὑγίης γέγονας· μηκέτι ἀμαρτάνει, ἵνα μὴ χείρον σοι τί γένηται.

15After these things Jesus finds him at the temple and said to him, "Behold, you are well. Do not sin any longer, or something worse may happen to you."
John 5:15 ἀπέλθεν ὁ ἀνθρωπος καὶ ἀνήγγειλεν τοις Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιησας αὐτὸν ὑγιή.

15 The man went away and reported to the Jews that Jesus was the one who had made him well.

John 5:16 καὶ διὰ τούτο ἐδίωκαν οἱ Ἰουδαίοι τὸν Ἰησοῦν, καὶ ἐξήτου αὐτὸν ἀποκτείναι, ὅτι ταύτα ἐποιεῖ ἐν σαββάτῳ.

16 And for this reason the Jews persecuted Jesus, and looked for a way to kill him, because he was doing these things on the Sabbath.

John 5:17 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, ὁ πατήρ μου ἐξω ἢρτε ἐργάζεται, κἀκεῖ ἐργάζομαι.

17 But he answered them, "My Father is working continuously up to now, so I also am working."

John 5:18 ὁ δὲ τούτῳ ὁ γὰρ μᾶλλον ἐξήτου αὐτὸν οἱ Ἰουδαίοι ἀποκτείναι, ὅτι οὐ μόνον ἐλευν τὸ σαββάτον ἀλλὰ καὶ πατέρα Ἰδον ἐλεγεν τὸν θεόν, ἰδον εαυτὸν ποιον τῷ θεῷ.

18 For this reason the Jews tried all the more to kill him, because not only was he breaking the Sabbath, but he was also saying God was his own father, making himself equal to God.

John 5:19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἐλεγεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄρ’ ἑαυτοῦ οὐδὲν εὰν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα ἀ γὰρ ἄν ἐκεῖνος ποιή, ταύτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

19 Therefore Jesus responded and said to them, "Truly, truly I say to you, the Son is not able to do anything of himself, but only what he sees the Father doing; for whatever things One does, these things also the Son does likewise.

John 5:20 ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ὁ υἱὸς ποιεῖ, καὶ μείζονα τοίνυν δείξει αὐτῷ ἐργα, ἵνα υἱὸς θαυμᾶζῃ.

20 For the Father loves the Son, and shows him every thing that he does. And indeed, greater works than these he will show him, such that you will be constantly amazed.

John 5:21 ὥσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκρούς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ.

21 For just as the Father raises the dead and makes them alive, in this way also the Son makes alive those whom he wishes.

John 5:22 οὖν γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ.

22 Moreover, the Father judges no one, but instead has given all judgment to the Son,

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61 5:16 ἐξήτου αὐτὸν ἀποκτείναι δι᾽ ᾧ ἐξήτου αὐτὸν ἀποκτείναι. The Greek verb translated "abolishing" here, is λύω - λάδ. Bauer says it here means "abolish," that in John Jesus is presented as abolishing the Sabbath. The Bagster / Moulton lexicon agrees with this also. The meaning would depend on whose point of view the statement is taken from. That is, whether John is stating what "the Jews" saw Jesus as doing, or whether John is stating his own view of what Jesus was doing. Certainly, from the Pharisees' point of view, Jesus was both violating the Sabbath, and since he was a Rabbi, by his example, also abolishing the Sabbath. It seems obvious that it would not be John's view that Jesus violated the Sabbath, for it is teaching of the New Testament, and of Christ himself, that Jesus Christ kept the law. It is agreed by all, however, that Jesus definitely set aside the prevailing Jewish concept of the Sabbath day. It may also be safely asserted that the majority of Christ's followers understand the New Testament to teach that subsequent to Pentecost the 7th day Sabbath observance is no longer a requirement. There is ample evidence in the N.T. of this. As for the apostle John, he wrote this his gospel relatively a long time after the life of Christ, and thus by the time of its writing, the Christian non-observance of the Sabbath day was already well established. See my treatise entitled, "What is Sabbath."

62 5:19 ἄρ’ ἑαυτοῦ is an expression known in Classical Greek using the preposition ἄρ’ to indicate the originator or authorizer of the action. So also 5:30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34
John 5:23 ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾶ τὸν πατέρα τὸν πέμψαντα αὐτὸν.

23that all may honor the Son just as they honor the Father. The person who does not honor the Son is not honoring the Father who sent him.

John 5:24 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι τὸν λόγον μου ἀκούσων καὶ πιστεύων τῷ πέμψαντι με ἔχει ἡμῶν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἄλλα μεταβεβηκέν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.

24“Truly, truly I say to you, the person who hears my word and believes the One who sent me, eternal life, and is not going into judgment, but has crossed over out of death into life.

John 5:25 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὡρα καὶ νῦν ἔστιν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.

25“Truly, truly I say to you, a time is coming, and is now come, when the dead will hear the voice of the Son of God, and the ones who hear will live.

John 5:26 ὡσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, ὑμῖν καὶ τῷ υἱῷ ἐδωκέν ζωὴν ἑκεῖν ἐν ἑαυτῷ·

26For just as the Father has life in himself, so he has granted to the Son also to have life in himself.

John 5:27 καὶ ἐξουσίαν ἐδωκέν αὐτῷ κρίνειν ποιεῖν, ὅτι οὐς ἀνθρώπου εστίν.

27And to him he has given authority to do the judging, because he is the son of a human.

John 5:28 μὴ βαυμάζετε τοῦτο, ὅτι ἔρχεται ὡρα ἐν ἡ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ

28Do not be amazed at this, for a time is coming, when all those in the graves will hear his voice,

John 5:29 καὶ ἐκπορεύονται, οἱ τὰ ἀγαθά ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

29and stream out, the ones who have done good into a resurrection of life, and the ones who have done evil into a resurrection of judgment.

John 5:30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ’ ἐμαυτοῦ οὐδένα καθὼς ἀκούσω κρίνω, καὶ ἡ κρίσις ἡ ἡμι δικαιεῖ εστίν, ὅτι οὐ κητύπω τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

30I from myself am not able to do a thing; only as I hear do I judge, and my judgment is righteous, because I am not seeking my own will, but the will of him who sent me.

68Testimonies About Jesus

John 5:31 ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἢ μαρτυρία μου οὐκ ἐστιν ἀληθῆς·

31“If I testify about myself, my testimony is not valid.
John 5:32 ἂλλος ἔστιν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθῆς ἔστιν ἡ μαρτυρία ἢν μαρτυρεῖ περὶ ἐμοῦ.

32There is another who testifies about me, and I know that the testimony which he testifies about me is true.

John 5:33 οὗτε ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ.

33You have sent to John, and he has testified to the truth.

John 5:34 ἐγὼ δὲ οὐ παρά ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.

34I do not accept testimony from a human being; but I am saying these things so that you may be saved.

John 5:35 ἐκεῖνος ἢν ὁ λόγχυος ὁ καίομενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὑμᾶν ἐν τῷ φωτὶ αὐτοῦ.

35That one was a burning and shining lamp, and in his light you were willing to exult, for a time.

John 5:36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζων τοῦ Ἰωάννου· τὰ γὰρ ἔργα αὐτὸς ἀπέδωκεν μοι ὁ πατὴρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα αὐτοῦ ποιῶν, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκεν.

36But I have testimony weightier than that of John. For the works which the Father has given me to finish, the same works which I am doing, they testify about me that the Father has sent me.

John 5:37 καὶ ὁ πέμψας με πατήρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὕτε φωνῆν αὐτοῦ πῶς τελειώσατε οὕτε εἶδος αὐτοῦ ἐωράκατε,

37And the Father who sent me, He has testified about me. You have neither heard His voice at any time nor seen His form.

John 5:38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὦν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς οὐ πιστεύετε.

38And His word, you do not have living in you, because the one he has sent, him you do not believe.

John 5:39 ἐραυνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖνοὶ εἰσίν αἱ μαρτυρίας περὶ ἐμοῦ.

39You diligently study the Scriptures, because you think that in them you have eternal life. And these are the ones that testify about me.

John 5:40 καὶ οὐ θέλετε ἐλθεῖν πρὸς ἑαυτούς ἤν ζωὴν ἔχετε.

40Yet you refuse to come to me that you may have life.

John 5:41 Δόξα γὰρ παρὰ ἀνθρώπων ὁ λαμβάνω,

41"I do not accept praise from human beings;

John 5:42 ἀλλὰ ἐγὼ θέλω καὶ τὴν ἀγάπην τοῦ θεοῦ οὗτος ἔχετε ἐν ἑαυτοῖς.

42but I know you, that you do not have the love of God in yourselves.

John 5:43 ἐγὼ ἦλθα ἐν τῷ ὄνοματί τοῦ πατρός μου καὶ οὐ λαμβάνετε με· εάν ἂλλος ἔλθῃ ἐν τῷ ὄνοματι τῷ ἱδίῳ, ἐκεῖνον λήψεσθε.

43How is it possible for you to believe, accepting honor from one another, and not seeking the praise from the only God?

John 5:44 πῶς δύνασθε ὑμεῖς πιστεύσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε;

44I have come in my Father’s name, and you do not accept me; if someone else comes in his own name, him you will accept.

John 5:45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἐστίν ὁ κατηγορῶν ὑμῶν Μωυσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.

45But do not think that I will accuse you before the Father. The one accusing you is Moses, on whom you have placed your hope.

John 5:46 εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἕν εἶμι, περὶ γὰρ εἶμι ἐκείνος ἐγραψεν.

46For if you were believing Moses, you would be believing me, for he wrote about me.
John 5:47  εἰ δὲ τοῖς ἑκείνους γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοὶς ὑμᾶς πιστεύετε;

48“But since you are not believing his writings, how will you believe my statements?”

Chapter 6
Jesus Feeds the Five Thousand

John 6:1  Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.

1After these things, Jesus went across to the other side of the Sea of Galilee (the Sea of Tiberias).

John 6:2  ἦκολούθει δὲ αὐτῷ ὁ ὄρος Ἰησοῦς, καὶ ἐκεί ἐκάθησο μετὰ τῶν μαθητῶν αὐτοῦ.

2And a large crowd followed him, because they had seen the miraculous signs he had been performing on the sick.

John 6:3  ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεί ἐκάθησο μετὰ τῶν μαθητῶν αὐτοῦ.

3Jesus went up on the mountain, and there he was sitting, with his disciples.

John 6:4  ἢν δὲ ἐγγὺς τὸ πάσχα, ἢ ἐστή ἡμέρα τῶν Ἰουδαίων.

4And the Passover was near, the festival of the Jews.

John 6:5  ἐπάρας οὖν τοὺς ὄρθρων ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄρθρος ἔρχεται πρὸς αὐτὸν ἔλεγεν πρὸς Φίλιππον, Πόθεν ἀγοράσωμεν ἀρτοὺς ἵνα φάγωμεν ὁστόι;

5Then, lifting up his eyes and seeing that a large crowd was coming toward him, Jesus says to Philip, “Where might we buy loaves so that these people can eat?”

John 6:6  τούτῳ δὲ ἐλεγεν πείραξίν αὐτοῦ, αὐτὸς γὰρ ἤδει τί ἐμελλέν ποιεῖν.

6But he said this testing him, for he himself had known what he was about to do.

John 6:7  ἀπεκρίθη αὐτῷ οὖς Φίλιππος, Διακοσίων δηναρίων ἁρτοῖ γὰρ ἀρκοῦν αὐτοῖς ἵνα ἐκάτος ἐφαρμόζῃ λάβῃ.

7Philip answered him, "Two hundred denarii are not enough loaves for them to each get a little!"

John 6:8  ἔλεγεν αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,

8One of his disciples, Andrew the brother of Simon Peter, said to him,

John 6:9  ἔστιν παιδάριον ὥσις ἢ ἔχει πέντε ἀρτοὺς κριθίνους καὶ δύο ὄψαρις ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτος;

9"There is a youth here who has five barley loaves and two fish, but what are they in the face of so many?"

John 6:10  ἐπινε τὸ Ἰησοῦς. Ποιήσατε τοὺς ἀνθρώπους ἀναπέσων. ἢν δὲ χάρτος πολὺς ἐν τῷ τόπῳ, ἀνέπαυσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ἦς πεντακισχιλιότητα.

10Jesus said, “Get the people to recline.” Now there was plenty of green grass in the place. The men therefore reclined, the number about five thousand.

John 6:11  ἐλαβεν οὖν τοὺς ἁρτοὺς ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις, ὑμοίως καὶ ἐκ τῶν ὄψαρίων ὅσον ἤθελον.

11Then Jesus took the loaves, and after giving thanks, he distributed to those reclining,
and likewise from the fish, as much as they wanted.

John 6:12 ὡς δὲ ἐνεπλήθησαν λέγει τοὺς μαθητὰς αὐτοῦ, Συναγάγετε τὰ περισσεύοντα κλίσματα, ἵνα μὴ τι ἀπόληται.

12And when they were full, he says to his disciples, "Gather the fragments that are left over, so that nothing is wasted."

John 6:13 συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἀρτῶν τῶν κριθῶν ἃ ἐπηρείσανσαν τοῖς βεβρωκόσιν.

13So they gathered, and filled twelve large baskets73 with fragments of the five barley loaves left over by those who had eaten.

John 6:14 οἱ οὖν ἀνθρώποι ἄδαντες δὲ ἐποίησαν σημείον ἐλεγον ὅτι Οὗτος ἐστιν ἄλλης ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

14Then the people, having seen the miraculous sign he had done, were saying, "This surely is the Prophet who was to come into the world."

John 6:15 Ἰησοῦς οὖν γνώς ὅτι μέλλουσιν ἔρχεσαι καὶ ἀρπαξέν τοῦτον ἵνα ποιησώσιν βασιλέα ἀνέχορος πάλιν εἰς τὸ ὅρος αὐτὸς μόνος.

15Jesus therefore, knowing that they were about to come and take him by force to try to make him king, withdrew again75 into the mountain, himself alone.

Jesus Walks on the Water

John 6:16 ὡς δὲ ὄφια ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,

16And when evening had come, his disciples had gone down to the lake.

John 6:17 καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς βαλάσας εἰς Καφαρναοῦμ. καὶ σκοτία ἠδὲ ἐγέγονε καὶ οὕτω ἐλήλυθε πρὸς αὐτοὺς ὁ Ἰησοῦς,

17And gotten into a boat, and were proceeding across the lake toward Capernaum. And now darkness came, and Jesus had not yet76 come to them,

John 6:18 ἢ τε θάλασσα ἄνεμον μεγάλου πνέου ἀπέγρενετο.

18and as a great wind was blowing, the lake was becoming very rough.

John 6:19 ἐλημακότες οὖν ὡς σταῖδος εἰκοσιπέντε ἤ τρίακοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς βαλάσας καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

19Then, after having rowed about twenty-five or thirty stadia,77 they beheld him walking on the lake, and getting close to the boat, and they were afraid.

John 6:20 ὃ δὲ λέγει αὐτοῖς, Ἐγώ είμι, μὴ φοβέσθε.

20But he says to them, “It is I. Don’t be afraid.”

John 6:21 ἠθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἤν ὑπῆγον.

21Then they willingly took him into the boat. And immediately the boat was at the shore to which they were headed.

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73 κόφινος - kóphinos, a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word κόφινος, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word σπύρης - spurs. A kóphinos was used for many things, including carrying manure, while a spurfs was a smaller basket used for carrying edibles.

74 Deuteronomy 18:14-20

75 John 6:15 τοῦ αὐτοῦ αὐτοῦ, ἐγένετο σημείον, ἵνα μαθηταὶ ἐλθῇσαν ποιησώσιν βασιλέα ἐπὶ τὴν θάλασσαν. ἐγέγονε καὶ ὁ Ἰησοῦς ἐλήλυθε πρὸς αὐτοὺς καὶ ἐφοβήθησαν. 

76 This is about halfway across the lake. (Three or three and a half miles, or five or six kilometers.)
"I Am the Bread Down out of Heaven"

John 6:22 That *ἐπαύριον* ὁ χλος ὁ ἐστικώς πέραν τῆς θαλάσσης εἶδον ὅτι πλοῖαριον ἀλλο οὐκ ἦν ἐκεῖ ἢ μή ἐν, καὶ ὅτι οὐ συνεισῆλθεν τοις μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἄπηλθον.

23 The next day, the crowd that had stayed on the other side of the lake realized* that no other boat had been there except one,* and that Jesus had not gotten into the boat with his disciples, but his disciples had gone away alone.

John 6:23 άλλα ἠλθεν πλοῖα ἐκ Τιβεριάδος ἐγὺς τοῦ τόπου ὦπο ἐφαγον τὸν ἀρτον εὐχαριστήσαντος τοῦ κυρίου.

23(Other boats, from Tiberias, arrived near the place where they had eaten the loaves, where the Lord had given thanks.)

John 6:24 ὁ οὐν εἶδεν ὁ χλος ὅτι Ἰησοῦς οὐκ ἐστίν εἰκεν οὔδὲ οἱ μαθηταὶ αὐτοῦ, ἔνεβησαν καὶ αὐτοὶ εἰς τὰ πλοῖαρια καὶ ἠλθὼν εἰς Καφαρναοῦ ἠξεισ τόν Ἰησοῦν.

24When therefore the crowd saw that neither Jesus nor his disciples were there, they also got into boats and went to Capernaum in search of Jesus.

John 6:25 καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ, Ῥαββί, πότε ὀδε γέγονας;

25And finding him across the lake, they said to him, "Rabbi, when did you get here?"

John 6:26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἂμην λέγω ὑμῖν, ζητείτε με οὐκ ὅτι εἴδετε σημεία ἀλλ’ ὅτι ἔφαγεν ἐκ τῶν ἄρτων καὶ ἔχαρισθηκένη.

26Jesus answered them, and said, "Truly, truly I say to you, you are looking for me, not because you saw miraculous signs but because you ate the loaves and were satisfied.

John 6:27 ἔργαζεθη μὴ τὴν βρῶσιν τὴν ἀπολυμενήν ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἵνα ὑιὸς τοῦ ἀνθρώπου ὑμῖν δώσῃ τοῦτον γάρ ὁ πατὴρ ἐφαρμόγευσεν ὁ θεός.

27Do not work for those that perish, but for food that abides, resulting in eternal life, which the Son of Man will give you. For him God the Father has sealed.

John 6:28 εἶπον ὁν πρὸς αὐτόν, Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;

28They therefore said to him, "What should we do in order to be working the works of God?"

John 6:29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτο ἐστίν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὅν ἀπεστειλεν ἐκεῖνος.

29Jesus answered, and said to them, "This is the work of God, that you believe in that one whom he has sent."

John 6:30 εἶπον ὁν αὐτῷ, Τί οὐν ποιεῖς σο σημείον, ἵνα ἰδομέν καὶ πιστεύσομέν σοι; τί ἐργάζῃ;

30So they said to him, "What miraculous sign then are you performing, so that we may see, and believe you? What works are you working?

John 6:31 οἱ πατέρες ἤμων τὸ μάννα ἐφαγον ἐν τῇ ἔρημῳ, καθὼς ἐστίν γεγραμμένον, ἀρτον ἐκ τοῦ οὐρανοῦ ἐδωκαν αὐτοὺς φαγεῖν.

31Our forefathers ate the manna in the desert; as it is written: 'He gave them bread out of heaven to eat.'*"
John 6:32 ἐπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἄμην ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ παρήκαλεν μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν·

33Jesus therefore said to them, "Truly, truly I say to you, the bread out of heaven is not given you by Moses; no, the real bread out of heaven my Father is giving you.

John 6:33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ἐσωθήκεις τῷ κόσμῳ.

34For the bread of God, is the one coming down out of heaven and giving life to the world."

John 6:34 Ἐπον οὖν πρὸς αὐτούς, Κύριε, πάντοτε δός ἡμῖν τὸν ἄρτον τούτον.

35They said therefore to him, "Sir, give us that bread evermore."

John 6:35 εἶπεν αὐτοῖς ὁ Ἰησοῦς, 'Εγώ εἰμί ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.

36Jesus said to them, "I am the bread of life. The person who comes to me, would never hunger, and the one believing in me would never thirst.

John 6:36 ἀλλ' ἐπον οὖν ὑμῖν ὅτι καὶ ἐωφάκατε με καὶ οὐ πιστεύετε.

37But as I told you, you have seen me and still you are not believing.

John 6:37 Πάν ὁ δίδωσιν μοι ὁ πατὴρ πρὸς ἐμὲ ἤξει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἕκβαλω ἐξω,

38All flesh that the Father gives to me will come to me, and the one who comes to me, I would certainly not drive away.

John 6:38 ὅτι καταβῇ ἐκ τοῦ οὐρανοῦ οὐκ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με·

39For I have come down from heaven not to do my will, but the will of him who sent me.

John 6:39 τότε δὲ ἐστίν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πάν ὁ δεδωκέν μοι μὴ ἄπολεόω ἐξ αὐτοῦ ἀλλὰ ἀναστῆσῃ αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ.

40And this is the will of him who sent me: that of all flesh that he has given me, I would not lose any of it, but raise it up at the last day.

John 6:40 τότε γὰρ ἐστίν τὸ θέλημα τοῦ πατρός μου, ἵνα πάς οἱ θεωρῶν τὸν ὑιόν καὶ πιστεύων εἰς αὐτόν ἐχῃ ὑπάρξεις αἰώνιοι, καὶ ἀναστῆσῃ αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

41For this is the will of my Father: that anyone looking to the Son and believing in him would have eternal life, and I would raise him up at the last day."

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81 6:36 John 5:38, 47; Diatess. 8:15, 17
82 6:37 See the footnote on 6:39.
83 6:39 Note all the neuters. This is said to be an example of the phenomenon of 'anacoluthon.' This would mean that the inflections have 'followed suit,' so to speak; that is, they have been attracted to or assimilated by the neuter gender and singular number of the relative pronoun, which in turn had been attracted to those same traits of its antecedent, τὸ θέλημα· τὸ θέλημα, that is, 'the will' in verse 39. (And the relative pronoun was used in a Hebraistic construction, "παν...μή," ) (Look up §§ 293-297 in Blass) But I am not convinced of anacoluthon here. For I have seen John deliberately use the neuter relative pronoun, and other neuter pronouns, in other passages as well, where the subject is people. See 6:37, 39, 17:2, 24, and, I believe also 17:11-12, where I go against the trend which has been to interpret the Father's gift to the Son as "the name," rather than the disciples. John sometimes refers to people collectively as a gift and as a neuter thing. This sounds strange to our ears. But people are a "thing" when they are something given; especially since most of the Greek words for gift, the substantive forms of the verb John uses for give, are of the neuter gender. John six times uses a neuter singular pronoun for the collective unity of human beings that compose the gift that the Father has given him, in 6:37, 39, 17:2, 11, 12, 24. Though some say this is an instance of what is called "attraction of the relative," where the relative pronoun is neuter because it followed suit after a neuter noun before it, in this case the word for "will," yet, the circumstances for that are not present in all of the six instances mentioned earlier, and to me it is significant that John uses a neuter pronoun construction six times, when the number of the flesh in Biblical number symbolism is six. John uses the neuter pronoun construction as interchangeable with "flesh" in 17:2, and with "humans" in 17:6. The word "flesh" is a common Hebraistic way to refer to mortal humanity. Furthermore, it is interesting how reminiscent this phrase is of Job 19:25-26, where he says of the last day, "in my flesh shall I see God." Jesus uses this phrase, "I will not lose any of the flesh He has given me, but raise it up at the last day." Moreover, the flesh the Father gives him, is quickened by means of eating the living flesh of the Son of Man, Ch. 6 v. 54: "The one eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day."
John 6:41 "Then the Jews started grumbling about him, because he said, "I am the bread having come down out of heaven."

John 6:42 καὶ ἐλέγον, Οὐχ οὕτως ἐστὶν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὐ ἢμεις οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι ἐκ τοῦ οὐρανοῦ καταβήκεια;

John 6:43 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων.

John 6:44 οὐδέποτε δύναται ἔλθειν πρὸς με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

John 6:45 ἀποκρίθη, Ἐστὶν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσωσται πάντες διδάκτων θεοῦ· πάς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.

John 6:46 ὡς καὶ τὸν πατέρα ἔωρακέν τις εἰ μὴ ὁ ὄν παρὰ τοῦ θεοῦ, οὗτος ἔωρακεν τὸν πατέρα.

John 6:47 ἀμήν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, ἔχει ζωὴν αἰώνιον.

John 6:48 ἀμήν ἀμὴν λέγω ὑμῖν, ὃς εἰσῆλθεν ἐν τῷ παντὶ ὄνομα τοῦ πατρὸς, κἀγὼ δοθήσω αὐτῷ ἀπὸ τῶν ἀποκεφαλημένων τοῖς νυστατώντας τοῖς νυστατώντας "I am the bread of life."

John 6:49 ὡς καὶ τὸν πατέρα ἔωρακεν τις εἰ μὴ ὁ ὄν παρὰ τοῦ θεοῦ, οὗτος ἔωρακεν τὸν πατέρα.

John 6:50 οὗτος ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις εἰς αὐτὸν φάγῃ καὶ μὴ ἀποθανῇ.

John 6:51 ἀμήν ἀμὴν λέγω ὑμῖν, ὃς εἰσῆλθεν ἐν τῷ παντὶ ὄνομα τοῦ πατρὸς, κἀγὼ δοθήσω αὐτῷ ἀπὸ τῶν ἀποκεφαλημένων τοῖς νυστατώντας "I am the living bread come down from heaven. If someone eats of this bread, he will live for ever. And the bread is my flesh, which I will give for the life of the world."

John 6:52 ὡς καὶ τὸν πατέρα ἔωρακεν τις εἰ μὴ ὁ πατὴρ ὁ πέμψας με εἰς τὸν παντὶ ὄνομα τοῦ πατρὸς, κἀγὼ ἐμαχνοντο ὅπερ αὕτης ἡ λέγωται πάς ὁ δύναται ὁ οὕτως ἐστιν, δύναται τὴν ὁρὰκα φαγεῖν; "Then the Jews began to argue sharply among themselves, saying, "How can this man give us his flesh to eat?""
John 6:53 ἔπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἄμην ἂμην λέγω ὑμῖν, ἐάν μὴ φάγητε τὴν σάρκα τοῦ ἴων τοῦ ἄνθρωπον καὶ πίπτε αὐτὸν τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

53Jesus therefore said to them, "Truly, truly I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

John 6:54 οἱ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχατῇ ἡμέρᾳ.

54The person eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day.

John 6:55 ἢ γὰρ σάρξ μου ἀληθῆς ἔστιν βρώσις, καὶ τὸ αἷμα μου ἀληθῆς ἔστιν πόσις.

55For my flesh is true food, and my blood is true drink.

John 6:56 οἱ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἑμοί μένει κἀγὼ ἐν αὐτῷ.

56The one eating my flesh and drinking my blood abides in me, and I in him.

John 6:57 καθὼς ἀπέστειλα ἐμὲ ὁ ζῶν πατὴρ κἀγὼ ἔως διὰ τὸν πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ζήσεται δι’ ἐμέ.

57Just as the living Father has sent me, and I live by means of the Father, so also that person eating me will live by means of me.

John 6:58 οὗτος ἔστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον ὁ τρώγων τοῦτον ἁρτόν ζήσει εἰς τὸν αἰῶνα.

58This bread coming down out of heaven is not like the bread the forefathers ate and then died. The person eating this bread will live for ever."

John 6:59 Τάῦτα ἔπειν ἐν συναγωγῇ διδάσκοντι ἐν Καρπαθοῦνῳ.

59These things he said while teaching in the synagogue at Capernaum.

A Teaching Too Scandalous for Some

John 6:60 Πολλοὶ οὖν ἂκουσάντες ἐκ τῶν μαθητῶν αὐτοῦ ἔπαν, Σκληρὸς ἔστιν ὁ λόγος οὗτος τῆς δύναται αὐτοῦ ἀκοῦειν;

60Then many of his disciples hearing said, "This is a hard teaching. Who can listen to it?"

John 6:61 εἰςδὲ ὃ δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζοσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ ἔπειν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει;

61But knowing in himself that his disciples were grumbling about this, Jesus said to them, "This is shocking you.

John 6:62 ἐὰν οὖν θεωρήσητε τὸν ιῶν τοῦ ἄνθρωπον ἀναβαίνοντα ὡς ήν τὸ πρότερον;

62Then what if you were seeing the Son of Man ascending to where he was before?"
John 6:63  τὸ πνευμά ἐστίν τὸ ζωοποιοῦν, ἵππεςδρ σοὶ ὀψελεὶ ὤδέν· τὰ ῥήματα αὐτῶν εἰς ψυκὴν, ἵππεςδρ σοὶ ἐστὶν.

Spirit is what makes alive; flesh counts for nothing. The words that I have spoken to you are spirit, and they are life.

John 6:64  ἄλλα εἰσίν εἰς ὄψειν τοὺς κατὰ αὐτὸν πιστεύοντας. ἤδει γὰρ εἰς ἄρχης ὁ Ἰσραὴλ τίνες εἰσίν ὁι μὴ πιστεύσαντες καὶ τὰς ῥήμας αὐτῶν ἔπαθον.

Yet some of you are not believing." For Jesus had known from the beginning who the ones not believing were, and who the one was, who would betray him.

John 6:65  καὶ ἔλεγεν, Διὰ τοῦτο ἐξήραν ὁι διὰ αὐτὸν δύναται ἐλθεῖν πρὸς μὲν αὐτὴν διδασκάλων καὶ ζωῆς ἀνιψιαν ἐξερχείτα.

He went on to say, “This is why I told you that no one has the ability to come to me, unless it is given to him from the Father.

John 6:66  ἐκ τοῦτον πολλοῖ ξενῶν, αὐτῶν ἐπήλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ᾽ αὐτῶν περιεπάτησαν.

From this, many of his disciples drew back, and no longer went along with him.

John 6:67  εἴπεν οὖν ὁ Ἰσραὴλ τοῖς δώδεκα, Μή καὶ ὑμεῖς θέλετε ὑπάγειν;

Jesus therefore said to the twelve, “You are not thinking of leaving too, are you?”

John 6:68  ἀπεκρίθη αὐτῷ Ζήσων Πέτρος, Κύριε, πρὸς τινὰ ἀπελευόμεθα; ῥήματα ζωῆς ἀνιψίαν ἐξεχείτα.

Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life.

John 6:69  καὶ ὑμεῖς πεπιστεύκατε καὶ ἑγνώκατε ὅτι σὺ εἶ ὁ ἄγιος τοῦ θεοῦ.

And we have believed and have come to know that you are the Holy One of God.”

John 6:70  ἀπεκρίθη αὐτῶς ὁ Ἰσραὴλ, ὦ ὁ ἑγὼ ὑμᾶς τὸν δώδεκα ἐζεληκάμην, καὶ εἰς ὑμῶν εἰς διαβόλος ἐστίν;

Jesus responded to them, “Have I not chosen you, the Twelve, for myself? Yet one of you is a devil.”

John 6:71  ἔλεγεν δὲ τὸν Ἰουδαῖον Ζήσων Εἴσκεριζον· οὗτος γὰρ ἐμεβλέθη παραδίδοναι αὐτῶν, εἰς ἓκ τῶν δώδεκα.

He was speaking of Judas, son of Simon of Keriōth; for he, one of the Twelve, was going to betray him.

and authority, and therefore see that he is entitled to put forward a teaching (eating human flesh) so shocking to the Jewish sense of a ceremonially clean diet?

90  ἐκ τοῦτον ἐκ τοῦτον; Opinion is split on whether this means "because of this teaching," or, "from this point on."

91  ἔκ τοῦτον - ἐκ τοῦτον; Rare NT occurrence of the future participle.

92  ἔκ τοῦτον - ἐκ τοῦτον; Opinion is split on whether this means "because of this teaching," or, "from this point on."

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101  ἐκ τοῦτον - ἐκ τοῦτον; Rare NT occurrence of the future participle.
Chapter 7

Jesus’ Brothers Judge Him Falsely

John 7:1 Kαὶ μετὰ ταῦτα περιπατεῖ ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐξῆτοι αὐτὸν οἱ Ἰουδαῖοι ἀποκτείναι.

1And after these things, Jesus was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him.

John 7:2 ἦν δὲ ἐγγὺς ἡ ἐορτὴ τῶν Ἰουδαίων ὡς σχηματισμία.

2But the Jewish Festival of Booths was near.

John 7:3 εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μεταβηθη ἐντεῦθεν καὶ ὑπάγει εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν τὰ έργα αὐτοῦ·

3So his brothers said to him, “Remove yourself from here and go to Judea, so that your disciples there also will see the miracles you are doing.

John 7:4 οὔδεις γὰρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταύτα ποιεῖς, φανερώσω σεαυτὸν τῷ κόσμῳ.

4For no one who wants to become famous, acts in secret. If you really are doing these things, show yourself to the world.”

John 7:5 οὔδε γὰρ οἱ ἀδελφοί αὐτοῦ ἐπίστευον εἰς αὐτόν.

5For even his own brothers did not believe in him.

John 7:6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅ καιρός ὁ ἐμὸς οὐπάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἐτοιμὸς.

6Jesus therefore said to them, “The time for me has not yet come. But for you the time is always suitable.

John 7:7 οὐ δύναται οἱ κόσμος μισεῖν ώμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ έργα αὐτοῦ πονηρά ἐστιν.

7The world cannot hate you, but me it hates, because I testify about it, that its works are evil.

John 7:8 ύμεῖς ἀνάβητε εἰς τὴν ἐορτήν· ἐγὼ οὖν ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὐπάρ πεπληρωται.

8You go up to the festival. I am not going up to this festival, because for me the time is not yet fully come.

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94 78 28 115 1205 1209 1214 1242 1546 1672 1673 1813 1950 1963 2123 ite.,aur.,b,c,d,e,f,g vg syr-c arm eth geo slav Diatessaron Porphyry acc. to Jerome Epiphanius Chrysostom Cyril; Ambrosiaster, Augustine NA27 (C) β οὐπάρ (not yet) p66 B E F G H L N S T U V W X Γ Δ Θ Ψ Ω 047 070 0105 0141 0211 0220 0250 0251 0256 0260 0264 0268 0273 0299 0300 0306 0309 0314 0346. The currently dominant theory about the reading "not yet going up" is that it was introduced early in the transmission of the text (p66, about the year 200), to alleviate the seeming inconsistency between verse 8 and what Jesus actually did in verse 10. It is understandable if copyists wanted to defend Jesus, to keep him from appearing to be a liar. Yet I say, that if that was their goal, they did not accomplish it, one, because Jesus was still deceptive, in that he "went up, not openly, but in secret," v. 10. Even without the word "yet" added, Jesus still deceived his brothers, and also those in Jerusalem who were trying to kill him. It is ethically permissible to lie to those trying to kill you. And two, the presence of the word οὐπάρ is not necessary for a third time in this context for the purpose of defending Jesus from deception, seeing that Jesus already said it two other times: in verse 6 and verse 8, so he still basically did not actually deny altogether that he would go up to this feast ever. On the other hand, since the reading "not yet" is found in the earliest manuscripts, including the ones currently thought to be the most reliable, and included in the vast majority of manuscripts, it is understandable why the UBS editorial committee gives their reading only a C rating of certainty. As for me, I have not seen any convincing argument as to why the copyists who produced those manuscripts not containing the word "yet," why they might have deleted it. It is much easier to explain why copyists might add the word "yet," than why they might delete it.
Jesus Goes Up for Sukkot

John 7:9 ταῦτα δὲ εἶπὼν, αὐτὸς ἐμείνεν ἐν τῇ Γαλιλαίᾳ.

9And having said these things, he remained in Galilee.

John 7:10 Ου δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἔορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερῶς ἀλλὰ ἐν κρυπτῷ.

10And when his brothers had gone up to the festival, then he also went up, not openly, but in secret.

John 7:11 οἱ δὲ Ἰουδαῖοι εξῆτον αὐτὸν ἐν τῇ ἔορτῇ καὶ ἔλεγον, Ποῦ ἐστίν ἐκεῖνος;

11The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?"

John 7:12 καὶ γογγυσμὸς περί αὐτοῦ ἦν πολὺς ἐν τῷ ὄχλῳ οἱ μὲν ἔλεγον ὅτι ἀγαθὸς ἐστίν, ἄλλοι ἔλεγον, ὁδὲ ἄλλα πλανᾶ τὸν ὄχλον.

12And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." Others were saying, "No. On the contrary, he is misleading the people."

John 7:13 οὐδεὶς μὲντοι παρρησία ἔλαλεν περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

13Though none would speak about him openly, for fear of the Jews.

John 7:14 Ἡ δὲ τῆς ἔορτῆς μεσούσης ἀνέβη Ἰσσοῦς εἰς τὸ ἱερόν καὶ ἐδιδασκεν.

14And when it was already the middle of the festival, Jesus went up to the temple, and was teaching.

John 7:15 ἔθαμμαζον οὖν οἱ Ἰουδαίοι λέγοντες, Πῶς οὗτος γράμματα οἴδησιν μὴ μεμαθηκώς;

15The Jews then were marveling, saying, "How does this man know letters, not having received instruction?"

John 7:16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰσσοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἐστίν ἐμὴ ἄλλα τοῦ πέμψαντός με·

16Jesus therefore answered them and said, "My teaching is not mine, but rather his who sent me.

John 7:17 έκά τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστιν ἢ ἐγὼ ἀπ’ ἑαυτοῦ λαλῶ.

17If someone is inclined to do His will, he will find out about the teaching, whether it is from God, or I am speaking from myself.

John 7:18 ὁ ἀφ’ ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἴδιαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντός αὐτὸν, οὗτος ἀληθινὴς ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστιν.

18One who speaks from himself is seeking his own glory. But one seeking the glory of Him who sent him, such a one is true, and there is no unrighteousness in him.

John 7:19 οὐ Μωσῆς δέδωκεν υμῖν τὸν νόμον; καὶ οὐδεὶς έξ ομοί ποιεῖ τὸν νόμον. τι με ζητεῖ ἀποκτέναι;

19Has not Moses given you the law? Yet none of you performs the law. Why are you trying to kill me?"

John 7:20 ἀπεκρίθη οἱ ὄχλος, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτέναι;

20The crowd responded, "You have a demon. Who is trying to kill you?"

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95 7:15 Normally the only source of advanced knowledge of the religion, was by being a formal disciple of a Rabbi. Such instruction was very repetitious, rote, and had to be reproduced exactly by the disciple, with exactly the same words, the exact same method of delivery. And the disciple was absolutely never to ad lib, or improve on, or make a new application of, or omit any minutiae received from his Rabbi. Thus when a man was teaching, it could be immediately detected which Rabbinical school he was a disciple of. But Jesus’ teaching must have been unrecognizable as to its Rabbinical source, yet knowledgeable of Hebrew and the scriptures, and well said, to cause the leaders of Judaism to marvel. Jesus appealed to these scruples, in John 12:50, when he described his own discipleship under his Father, when he says, “And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so.”
Is Jesus the Anointed One?

John 7:25 "Εἶδεν γὰρ τινὲς ἐκ τῶν Ἰερουσαλημίτων, ὡς οὗτος ἔστιν ὁ ζητοῦσαν ἀποκτείναι;

Then some of the Jerusalemites were saying, "Is this not the man they are trying to kill?"

John 7:26 καὶ ἔδει παρρησία λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. μὴποτε ἄλλης ἐγγυωσαν οἱ ἄρχοντες ὡς οὗτος ἔστιν ὁ Χριστὸς; And behold he is speaking openly, and they say nothing to him. Could it be the authorities have actually come to know that this is the Christ?

John 7:27 ἀλλὰ τούτον οὐδαμὸν πόθεν ἔστιν; ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἔστιν. Except this man, we know where he is from; but the Christ, when he comes, no one

96 7:21 They were still indignant that he had worked on the Sabbath, healed the cripple on the Sabbath the last time he was in Jerusalem, in John 5:8-10; Diatessaron 8:3-4.

97 7:22a The Greek words I translated "Why is it," are διά τοῦτο — διά τοῦτο. Remember, the verse numbers are very late additions to the text. Some translations include these words, διά τοῦτο, with the beginning of the sentence that starts in verse 22, others with the tail end of the sentence of verse 21: "I did one work, and you are all amazed about it." Some translations even leave these words untranslated.

98 7:22b It was commanded that when a male child was born, he be circumcised on the eighth day. (Gen. 17:12; Ex. 22:30; Lev. 12:3) If the eighth day happened to fall on a Sabbath, no matter; they had to cut part of the boy off on the Sabbath, even though that was working on the Sabbath. But now there is the question of how to translate the Greek word ἄνθρωπος - ἄνθρωπος here in vv. 22 & 23, which is generally translated "human being," or, "person," as distinguished from God, angels, demons, and animals. But it is not "human beings" that were circumcised on the eighth day, but only male infants. Thus we have translations like the NIV that render ἄνθρωπος as "child," or the NCV, as "baby," or the NLT and CEV as "son," or the JNT as "boy," and CBW as "male child." But adult males were also circumcised; for example, an adult male slave that an Israelite purchased, or also, an adult gentle convert to Judaism. (Gen. 17:12; Josh. 5:2-8; Acts 16:3) Thus the REB translates ἄνθρωπος here as "someone." But were such adult males circumcised on the eighth day? Eighth day from what? Their conversion? For the eighth day requirement would seem to be the only compelling reason for performing the rite on a Sabbath day. But I can find no mention in the scriptures of the eighth day involving the circumcision of adults. Therefore it seems reasonable to use the word "son," or "male child." Yet, because of the comparison Jesus makes in v. 23 with the grown man he had healed, "if a man receives circumcision on the Sabbath—why are you incensed at me that I have made the whole man whole during the Sabbath?" For a male baby is still a "man" in broad terms.

99 7:23 Circumcision involves cutting off part of a man, so what Jesus is asking, is, "You cut off part of a man on the Sabbath, how can you be upset with me if I made the whole man whole on the Sabbath?"

100 7:24 τὴν δικαίαν κρίσιν κρίνετε — τὴν δικαίαν κρίσιν κρίνετε; "judge the righteous judgment." The definite article in this use may well be "anaphoric," in that it is meant to refer back to something with which they are already familiar; that judgment commanded in Deuteronomy 16:18. The Greek there in the Septuagint is κρινοῦσιν...κρίσιν δικαίαν...κρίσιν δικαίαν, "they shall judge a righteous judgment," without the article. For indeed, those Jesus was probably talking to were judges. The scribes (γραμματεῖς - grammateis) also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were κρίτας καὶ γραμματοσασκεγγίες — κριτάς καὶ γραμματοσασκεγγίες, "judges and clerks."
will know where he is from."

John 7:28 ἐκραζέω σὺν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰσραήλ καὶ λέγων, Κἀμὲ οἶδατε καὶ οἶδατε πόθεν εἰμί· καὶ ἀπ’ ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ’ ἐστίν αἰληθινός ὁ πέμψας με, ἐν ὦμείς οὐκ οἶδατε.  

28 Then Jesus cried out in the temple, teaching and saying, "Yes, me you know, and you know where I am from. Yet I have not come of myself. True rather is the One who sent me; him you do not know.

John 7:29 ἐγὼ οἶδα αὐτὸν, ὅτι παρ’ αὐτοῦ εἰμί κἀκείνος με ἀπέστειλεν.  

29 I know him, because I am from him, and that One has sent me."

John 7:30 Ἐξήτωσαν οὖν αὐτὸν πάσας, καὶ οúdeis ἐπέβαλεν ἐπ’ αὐτὸν τὴν χείρα, ὅτι οὐπω ἐληλύθει ἢ ὁρὰ αὐτοῦ.  

30 Then they were trying to seize him, yet no one laid a hand on him, because his hour had not yet come.

John 7:31 Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἔπιστευσαν εἰς αὐτὸν, καὶ ἔλεγον, Ὅ τι ἥρως ὅταν ἔληθη μη πλείονα σημεία ποιήσει ὃ ν οὐτος ἐπίστησεν;  

31 But many of the crowd put trust on him, and they were saying, "When the Christ comes, will he perform more signs than this man has done?"

John 7:32 Ἡκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγοῦσαντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἄρχωνες καὶ οἱ Φαρισαῖοι ὑπηρέταις ἵνα πᾶσως αὐτὸν.  

32 The Pharisees heard these whisperings of the crowd about him, and the chief priests and the Pharisees sent officers101 to arrest him.

John 7:33 ἔπινεν οὖν ὁ Ἰσραήλ. Ἐτι χρόνον μικρὸν μεθ’ ύμων εἰμι καὶ ύπάρχω πρὸ τοῦ πέμψαντά με.  

33 Jesus continued and said, "Just a short time more I am with you, and then I am going away, to the One who sent me.

John 7:34 ἧτησετε με καὶ οὐκ εὐρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὄμεις οὐ δύνασθε ἐλθεῖν.  

34 You will look for me, and you will not find me, and where I am, you are not able to come."

John 7:35 ἔπινον οὖν οἱ Ἰουδαῖοι πρὸς ἐμαυτοὺς. Ποῦ οὗτος μέλει πορεύεσθαι ὅτι ἡμεῖς οὐκ εὐρίσομεν αὐτὸν; μή εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλει πορεύεσθαι καὶ διδάσκειν τούς Ἑλλήνας;  

35 The Jews therefore said among themselves, "Where is this man about to go, that we will not find him? Is he about to go into the Dispersion among the Greeks, and teach the Greeks?

John 7:36 τίς ἔστιν ὁ λόγος οὗτος ὃν ἔπινεν, Ζητήσετε με καὶ οὐκ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὄμεις οὐ δύνασθε ἐλθεῖν;  

36 What is the meaning of this statement that he said, 'You will look for me and will not find me, and where I am you are not able to come?""

John 7:37 Ἐν δὲ τῇ ἑορτῇ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰσῆκε ὁ Ἰσραήλ καὶ ἐκραζέων λέγων, Ἐάν τις δυσφρή ἐρχεσθω πρὸς με καὶ πινέτω.  

37 And in the great and final day of the festival, there stood Jesus. And he cried out, saying, "If anyone is thirsty, he should come to me; and drink,

John 7:38 ὁ πιστεύων εἰς ἐμέ, καθὼς ἔπινεν ἡ γραφή, ποιητοὶ ἐκ τῆς κοιλίας αὐτοῦ ἱέροι πούδουσιν ὅδας τοὺς ζῶντος.  

38 the one who believes on me. As the scripture has said, streams of living water will flow from His belly."102

101 732 Probably temple police officers or guards. Rome did authorize the Sanhedrin to have a company of guards with powers of arrest.

102 738 Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly." They interpret this as saying that the streams of living water will flow from the believer's belly. Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 30:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; I Cor. 10:4, "they all drank the
John 7:39  τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὁ ἐμελλὼν λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐδέ γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέποτε ἐξοδόθη.

39 Now this he said in reference to the Spirit, whom those believing in him were about to receive. For the Spirit was not yet present, because Jesus had not yet been glorified.

John 7:40  Ἐκ τοῦ ὄχλου οὖν ἀκούοντας τῶν λόγων τούτων ἐλεγον, ὦ τότες ἐστιν ἅλθεος ὁ προφήτης·

Some in the crowd therefore who heard these words were saying, "Surely this man is the Prophet."  

John 7:41 Ἀλλοι ἔλεγον, ὦ τότες ἐστιν ὁ Χριστὸς· οὶ δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;

104 Others were saying, "This man is the Christ." The former105 were then saying, "What? The Christ comes from Galilee?

John 7:42 οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυίδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπως ἦν Δαυίδ, ὁ Χριστὸς ἔρχεται;

104 Didn't the scripture say that the Christ comes from the seed of David and from Bethlehem, the village where David lived?"

The resumption of a suspended case by a pronoun in another case (the supposed complementary to an earlier "ghost" μέν at the beginning of verse 40. Verse 40 starts out Ἐκ τοῦ ὄχλου, "of the crowd," with no μέν present and the subject only implied. Granted it is a typical situation for a μέν / δὲ combination. But the fact remains that there is no μέν there, so an anaphoric use of the article here is at least as likely, in my truly humble opinion.
John 7:43 ἱέρα τοῦ ὁχλοῦ δι' αὐτῶν.

43 A split therefore occurred in the crowd because of him.
John 7:44 τινὲς δὲ ἤθελον εἰς αὐτῶν πιάσαι αὐτῶν, ἄλλοι δὲ ἔπεβαλεν ἐπ’ αὐτὸν τὰς χεῖρας.

44 And some of them wanted to arrest him, but no one laid a hand on him.

Unbelief of the Jewish Authorities

John 7:45 Ἡλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὖκ ἤγαγεν αὐτόν;

45 Then the officers went to the chief priests and Pharisees, and those said to them, "Why have you not brought him?"
John 7:46 ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδὲποτε ὦτως ἠλάλησαν ἄνθρωπος, ὡς οὗτος λάλει ὁ ἄνθρωπος.

46 The officers answered, "Never has someone spoken so, like this man speaks."
John 7:47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μή καί ὑμεῖς πεπλάνησθε;

47 The Pharisees therefore answered them, "Have you also been deceived?"
John 7:48 μή τις εἰς τὸν ἄρχονταν ἐπίστευεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων;

48 Has anyone of the authorities or of the Pharisees believed on him?
John 7:49 Ἁλλ’ ὁ ὀχλὸς οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοι ἔσαιν.

49 As for this crowd, cursed are they, not knowing the law.
John 7:50 λέγει Νικόδημος πρὸς αὐτούς, ὁ ἑλθὼν πρὸς αὐτὸν τὸ πρότερον, εἰς οὖν εἰς αὐτῶν,

50 Nicodemus, the one who had come to him previously, who was one of them, says to them,
John 7:51 Μή ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἓν μὴ ἀκούσῃ πρῶτον παρ’ αὐτοῦ καὶ γνῶ τί ποτεί;

51 "Our law does not judge the man unless it first hears from him, and knows what he is doing, does it?"
John 7:52 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Μή καὶ σὺ εἰς τὴν Γαλιλαίαν εἰς ἑραυνήσῃς καὶ ἵδε ὅτι ἐκ τῆς Γαλιλαίας προφητεύει ὁ θεός ἑγείρεται.

52 They answered and said to him, "You aren’t from Galilee too, are you? Investigate and see, that no prophet arises out of Galilee."

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106 752a ἔπαν "normalized" the word to the Attic.
107 752b ἑτε προφητεύει τοῦ ὄκα ἑγείρεται (pres pass) ΤΨ NA27 SBL
**Chapter 8**

John 8:1 'Ἰσοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἑλαίων.

But Jesus went to the Mount of Olives.

John 8:2 ὁ ὀφρύος δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς.

And at dawn he showed up in the temple again, and all the people were coming toward him. And having sat down he was teaching them.

John 8:3 ἤγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐπὶ μοιχεία κατείλημεν, καὶ στήσαντες αὐτὴν ἐν μέσῳ

And the Torah scholars and the Pharisees are bringing toward him a woman caught in adultery. And after they stood her in the midst

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὐτή ἡ γυνη κατείλημεν ἐπὶ αὐτοφόρω μοιχουριόν.

they say to him, "Teacher, this woman was caught in the very act of adultery.

John 8:5 ἐν δὲ τῷ νόμῳ ἡμῶν Μωσής ἐνέτειλε τοῖς τοιούτοις λιθαζεῖν σὺ ὁ ὑπὲρ τῆς λέγεις;

And in the Law, Moses charged us to stone such women. What then do you say?"

John 8:6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτὸν. ὁ δὲ Ἰσοῦς κάτω κύψας τῷ βακτύλῳ κατέγραφεν εἰς τὴν γῆν ἢ ἐλθοῦσαν μαρτυρίαν.

Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger, [taking no notice].

John 8:7 ὡς δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἀνέκυψεν καὶ ἔπεσεν αὐτοῖς, ὁ ἀναμάρτητος ὑμῶν πρότος ἐπὶ αὐτὴν βαλέτω λίθον.

And after they kept on questioning him, he straightened up and said to them, "The one of you who is sinless should throw a stone at her first."

John 8:8 καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν.

And after bending down again, he continued writing on the ground.
John 8:9 oí de ákouσasantes ἐξήρχοντο εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείψανε μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὐσα.

9And after they heard this, they went away one by one, starting with the oldest, until he alone was left, and the woman still in the midst.

John 8:10 ἀνακόψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γίνατι, ποῦ εἶσιν; οὕτως οἱ κατέκρινον;

10And Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?"

John 8:11 Ἰησοῦς εἶπεν, Οὐδείς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω σε ἀνισπάνου, καὶ μηκέτι ἀμάρτανε.

11And she said, "No one, sir." And Jesus said, "Neither am I condemning you. Go, and sin no more."

The Validity of Jesus' Testimony

John 8:12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθοῦντάς με περιπατήση ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

12Jesus then spoke to them again, saying, "I am the light of the world. The person who follows me will not walk around in the darkness, but on the contrary, he will have for himself the light of life."

John 8:13 ἐπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἐστιν ἀλήθεια.

13The Pharisees therefore said to him, "You are testifying about yourself. Your testimony is not valid."

John 8:14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Καὶ ἐγὼ μαρτυρῶ περὶ ἑαυτοῦ, ἀλήθειας ἐστιν ἡ μαρτυρία μου, ὅτι οὐδ' πάνυ ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω.

14Jesus answered and said to them, "Even if I testify about myself, my testimony is valid, because I know where I came from, and where I am going. But you do not know where I am coming from, or where I am going.

John 8:15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὖν κρίνω σοι ὑμῖν.

15You judge by the flesh; I judge no one.

John 8:16 καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατὴρ.

16But even if I judge, my judgment is valid, because I am not alone: it is I and the one who sent me.

John 8:17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀλήθειας ἐστιν.

17Now even in your law it is written, that the testimony of two persons is valid.110

John 8:18 ἐγὼ εἰμὶ ὁ μαρτυρῶν περὶ ἑαυτοῦ καὶ μαρτυρεῖ περὶ ἑαυτοῦ ὁ πέμψας με πατὴρ.

18I am one testifying about myself, and the one who sent me is testifying about me, the Father."

John 8:19 ἐλέγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ πατὴρ σου; ἀπεκρίθη Ἰησοῦς, Οὐτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· ἐμὲ ἦδετε, καὶ τὸν πατέρα μου ἦν ἦδετε.

19Then they were saying to him, "Where is your father?" Jesus answered, "Neither me nor my father do you know. If you knew me, you would know my father also."

John 8:20 Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ καὶ οὐδεὶς ἐπίσησεν αὐτὸν, ὅτι οὔτω ἔληλυθεν ἢ ὥρα αὐτοῦ.

20These statements he spoke in the treasury, teaching in the temple, and no one seized him, because his hour had not yet come.

John 8:21 Εἶπεν οὖν πάλιν αὐτοῖς, Ἐγὼ ὑπάγω καὶ ἠτίθησετε με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανατίσθη; ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

21Continuing, he said to them, "I am going; and you will seek me, and you will die in

110 8:17 Deuteronomy 19:15
your sins. Where I am going, you are not able to come.”
John 8:22 ἔλεγον οὖν οἱ ἱούνατοι, Ἡμῖν ἀποκτενεῖ ἕαυτόν, ὅτι λέγει, Ὄπου ἐγὼ ὑπάγω ὤμες οὐ δύνασθε ἐλθεῖν;

22So the Jews were saying, “Is he going to kill himself, that he says, ’Where I am going, you are not able to come?’”
John 8:23 καὶ ἔλεγεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω ἑστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὤμες ἐκ τοῦτου τοῦ κόσμου ἑστέ, ἐγὼ οὖν εἰμί ἐκ τοῦ κόσμου τοῦτο.

23And he said to them, “You are from below, I am from above; you are of this world, I am not of this world.
John 8:24 εἶπον οὖν ὃν ὅτι ἀποδεικνύετε ἐν ταῖς ἀμαρτίαις ὤμων· ἔναν γὰρ μὴ πιστεύσητε ὃτι ἐγὼ εἰμί, ἀποδεικνύετε ἐν ταῖς ἀμαρτίαις ὤμων.

24I said to you that you will die in your sins. For if you do not believe that I am who I am,111 you will die in your sins.”
John 8:25 ἔλεγον οὖν αὐτῷ, Ὑμῖν ἔρχηται καὶ λαλῶ ὑμῖν;

25Therefore they were saying to him, “Who are you?” Jesus said to them, “Why am I even speaking to you at all?”
John 8:26 πολλὰ ἔχω περί ὑμῶν λαλεῖν καὶ κρίνειν ἀλλ᾽ ὁ πέμψας με ἀληθῆς ἐστίν, κἀγὼ ἐξ ἡκουσα παρ᾽ αὐτοῦ ταῦτα λαλῶ113 εἰς τὸν κόσμον.

26I have many things to say about you, and to judge. But the one who sent me is true, and I, what things I hear from him, those are the things I speak in the world.”
John 8:27 οὖν ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.

27They did not understand that he was speaking to them of the Father.
John 8:28 εἶπεν οὖν ὁ Ἱσοῦς, Ὅταν ὑψώσητε τὸν ὑιόν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ᾽ ἐμαυτοῦ ποῦ οὐδέν, ἀλλὰ καθὼς εἴδοξέν με ὁ πατὴρ ταῦτα λαλῶ.

28Then Jesus said, “When you lift up the Son of Man, then you will find out that I am he,114 and of myself I do nothing, but rather exactly as the Father has taught me, those things I speak.

111 8:24 ὃν ἐγὼ εἰμί – hoti egō eimi; literally, “that I am.” This could also be translated “that I am he,” meaning, the expected one, the Messiah. But that does not make as much sense, because his listeners responded to this by asking “Who are you?” if they had understood Jesus to be saying he was the Messiah, they would not have asked that question. It could be that when Jesus said this, it was meant to remind them of Exodus 3:14, where God told Moses his name was “I am the one who is,” or something to that effect, like here, “I am who I am,” or “I am who I will be,” etc. Or, another possible good rendering could be, “Unless you believe who I am…”

112 8:25 The BDAG lexicon says, “τὴν ἄρχην John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially=ἀλλος at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12: 14 [31], 5: 133; Lucian, Eunuch. 6 al.; Ps.-Lucian, Salt. 3; POxy 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al…. The BDF grammar §160 says the ἄρχην ἄρχην, “the beginning,” here is an adverbial accusative, and means something like, “To begin with…” or, “at all.” The words ὁ τί are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, ὅτι, “that” or “why.” “That I am even speaking to you at all” or “Why am I even speaking to you at all.” Those translations which say “from the beginning” need to put the word “from” in italics, because it is not there in the Greek, and indeed the Greek New Testament is full of instances of a phrase meaning “from the beginning” and this is not one of them. Especially with ἄρχην being accusative case. The BDF gives many examples from Clement in which τὴν ἄρχην means “to begin with.” The Greek textual ambiguity in οτι discussed in a note at the end of this document.

113 8:26a 6X λαλῶ φ6φ7κβδκλντουωXΔΨσΜ Ψ02113369118710171424SBLNA28{}/legateFGHMSTΥΓΩ047228579TRRP\lac.ACPVP0700233

114 8:28a ὃτι ἐγὼ εἰμί - hoti egō eimi; literally, “that I am.” Possibly meaning, “I am he,” meaning, the expected one, the Messiah. Or it could simply mean, “You will find out who I am.” But it could also be that when Jesus said this, he was saying merely “I am,” and it was unclear what he was claiming to be. Or that he meant to remind them of Exodus 3:14, where God told Moses his name was “I am the one who is,” or something to that effect, like here, “I am who I am,” or “I am who I will be,” etc.

115 8:28b According to Bauer, ἀπὸ ἐμαυτοῦ is an expression known in Classical Greek using the preposition ἀπὸ to indicate the originator or authorizer of the action.
The Children of Abraham

John 8:31  "Ελεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ ἐμῷ, ἀλλήλως μαθήταί μοῦ εἶστε,

32Jesus was therefore saying to the ones who had believed in him, "If you continue in my word, you are true disciples of mine,

John 8:32 καὶ γνώσεσθε τὴν ἀληθείαν, καὶ ἡ ἀληθεία ἐλευθερώσει ὑμᾶς.

33and you will know the truth, and the truth will make you free."

John 8:33 Ἀπεκρίθησαν πρὸς αὐτὸν, Σπέρμα Ἀβραάμ ἐσμέν, καὶ οὕτω δεδουλεύμενοι πώποτε: πῶς σὺ λέγεις ὅτι Ἐλευθεροί γενήσεσθε;

34They responded to him, "We are seed of Abraham, and to no one have we ever been enslaved. How do you mean, that we will become free?"

John 8:34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δοῦλος ἔστιν τῆς ἀμαρτίας.

35Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin.

John 8:35 ὃ δὲ δοῦλος σὺ μενε ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

36And the slave does not abide in the house in perpetuity; the Son abides in perpetuity.

John 8:36 Ἐὰν οὖν ὁ υἱὸς ὑμῶν ἐλευθερώσῃ, δύναται ἐλευθερώσῃ.

37If therefore the Son make you free, you will be free indeed.

John 8:37 Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστέ· ἀλλὰ ζητεῖτε με ἀποκτείναι, ὅτι ὁ λόγος ὁ ἐμός οὐ χωρεῖ ἐν ὑμῖν.

38I know that you are seed of Abraham; yet you are trying to kill me, because my word has no room in you.

John 8:38 ἂ ἐγὼ ἑωράκα παρὰ τῷ πατρὶ λαλῶ· καὶ υμεῖς οὖν ἂ ἥκουσατε παρὰ τοῦ πατρὸς ὑμῶν, ποιεῖτε.

8The things that I have seen with the Father, I speak, and you then the things you have heard from your father;116 you are doing."

John 8:39 Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραὰμ ἐστίν. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραὰμ ἔστω· τα ἐργα τοῦ Ἀβραὰμ ἐποιεῖτε.

39They answered and said to him, "Our father is Abraham." Jesus says to them, "If you were children of Abraham, you would be doing the works of Abraham.

John 8:40 ὅν ἐξ ὑμῶν ἐδόθη· ἰδέων ὅτι τὴν ἀληθείαν ὑμῖν λεσάληκα ἵνα ἥκουσα παρὰ τοῦ θεοῦ· τοῦ Ἀβραὰμ ὑμὸ ἑκοίνουν.

40But as it is, you are trying to kill me, someone who has spoken to you the truth he has heard from God. This, Abraham did not do.

John 8:41 Ἰησοῦς λέγει σὺ ποιεῖτε τα ἐργὰ τοῦ πατρὸς ὑμῶν. Εἴπαν αὐτῷ, Ἰησοῦς ἐκ πορνείας οὐ γεγεννημένα· ἐνα πατέρα ἐχομεν, τὸν θεόν.

41You are doing the works of your father." They said to him, "We were not conceived in

116 838}
The Children of the Devil

John 8:42 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἐὰν ὁ θεὸς πατήρ υμῶν ἦν, ἡγαπᾶτε ἐν ἐμὲ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξήλθον καὶ ἤκουσεν ὡς γάρ ἐμὴ ἐμαυτοῦ ἐλήλυθα, ἀλλὰ ἐκεῖνός με ἀπέστειλεν.

42Jesus said to them, "If God were your father, you would love me, for I went out from God and have arrived here. For neither did I come of myself, but that One sent me.

John 8:43 διὰ τὴν λαλών τὴν ἐμὴν οὐ γινώσκετε; ὃτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν.

43What is the reason you do not understand my speech? Because you are not able to tolerate my word.

John 8:44 Ὅμως ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς υμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ᾿ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἑστὶν ἀληθεία ἐν αὐτῷ. Ὅταν λαλῇ τὸ φθεῖν, ἐκ τῶν ἰδίων λαλεῖ: ὅτι ψεύστης ἐστίν καὶ ὁ πατὴρ αὐτοῦ.

44You are of your father, the Devil, and the yearnings of your father you want to do. That one has been homicidal from the beginning, and in the truth he has never stood still, because there is no truth in him. When he speaks a lie, he is speaking from his own things, for he is a liar, and the father of the lie.

117 What is the train of thought? If two different gods were their father, they would be conceived in fornication. Or is it, if both a god and a human were their father, they would be conceived in fornication? And is there a god that commits fornication? The only interpretation that makes sense here is that they are taking a dig at Jesus' conception, that he was conceived before Mary was married. In the Greek, the pronoun "we" is emphatic. The meaning is: "We are not the mamzers here. We, unlike you, were not conceived in fornication.

The Greek here for "We were not conceived in fornication" is ἐκεῖς ἐκ πορευσίας οὐ γεγεννημένοι. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is οὐκ εἰσελεύσται ἐκ πόρνης εἰς ἐκκλησίαν κυρίου, "one born of a whore shall not enter into the assembly of the Lord." This is an idea close to what is here in John, and it was rendered from the Hebrew word מזמר - mamzer, which is also used in Zechariah 9:5 for a "mongrel" people. Thus there is alternatively a remote possibility that the Judeans could be making a slur on Galileans and Jesus as one, an attitude they in fact held in their hearts toward them, since "Galilee of the Gentiles" were a result of more intermarriage with Gentiles than were Judeans.

118 The Greek verb translated "tolerate" is the infinitive form of ἀνοικώ - akoúō, which primarily means "to hear." But here John uses the word similarly to how he used it in chapter 6 verse 60, where some of Jesus' disciples said, "This is a hard teaching; who can hear it?" In other words, who can bear to hear it, or more specifically, who can "stay and listen" to it. They could not bear to listen to it, so they walked away. (This is also in line with what Jesus says in v. 37, "My word has no room in you."). This must be the meaning here, for Jesus compares them in this trait, to their father, the Devil, who does not "stand in the truth." In other words, he does not stick around to hear it. When the truth is being spoken, he is shifty and restless and unable to stand. He cannot bear to hear it. He leaves, and that is sometimes what the Greek word for "stand" means, to be still. To be still while someone is speaking, is a form of submission and openness. So, Jesus says, "like father, like son." The Devil is a liar, and the father of same. In Greek, the word for "hear" is also the word for "listen." The only distinction is whether the context indicates will on the part of the person hearing.

119 This is a contrast to verse 42 where Jesus says about himself, that he did not come of himself? It is not totally identical wording in the Greek. Different translations supply various nouns here, such as "from his own nature," or "his own inventions," or "his own resources," or "his own language."

120 The Greek word translated "the lie" at the end of verse 44, is αὐτός - autós, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDZ grammar, for John 8:44b, refers you to section 282(3), which says that αὐτός is an attributive genitive, in a seemingly oblique case, (not in formal number/gender/case concord with any immediate noun or referent) which here is to be referred through ψεύστης to ὅταν λαλῇ τὸ φθεῖν, in other words, "the lie." But it also says that an interpretation such as that of the YLT is possible— "because he is a liar — and also his father." The BAGD lexicon says, "The oblique cases of αὐτός very often (in a fashion customary since Homer) take the place of the 3rd person personal pronoun; in particular the genitive case replaces the missing possessive pronoun. It says, in this case referring to a noun to be supplied from the context.
John 8:45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν ἔλεγο, οὐ πιστεύετέ μοι.

46So I, because I am saying the truth, you do not believe me.
John 8:46 τίς ἐγὼ ἔλεγχε με περὶ ἀμαρτίας; εἰ ἀλήθειαν ἔλεγω, διὰ τι ὤμες οὐ πιστεύετέ μοι;

47Who of you is convicting me of a sin? If I am saying the truth, why is it you do not believe me?
John 8:47 ὁ ὁν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὤμες οὐκ ἀκούετε, ὃτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

48The ones who are of the Father hear the statements of the Father. This is why you do not hear; you are not of God.”

The Authorities Attempt Stoning for Claim of Pre-Eminence of Abraham

John 8:48 ἀπεκρίθησαν οἱ ἱουδαῖοι καὶ εἶπαν αὐτῷ, Οὐ καλῶς λέγομεν ὤμες ὅτι Σαμαρίτης εἶ σὺ καὶ δαιμόνιον ἔχεις;

49The Jews answered and said to him, "Do we not rightly say that you are a Samaritan, and have a demon?"
John 8:49 ἀπεκρίθη ἡσυχα, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὤμες ἀτιμάζετε με.

50Jesus answered, "I do not have a demon. Quite the opposite, I am honoring my Father. And you are dishonoring me.
John 8:50 Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν σου· ἐστιν ὁ ζητῶν καὶ κρίνων.

51It is not me seeking my glory. There is One seeking, and judging.
John 8:51 Ἀμὴν ἂμην λέγω ὑμῖν, ἐὰν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ τεθρωπήσῃ εἰς τὸν αἰῶνα.

52Truly, truly I say to you, If someone follows my word, death he will by no means see, into all time.”
John 8:52 εἶπον αὐτῷ οἱ ἱουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται καὶ οὐ ἔλεγεν ἔἀν τις τὸν ὁμοῦ φθορῆσῃ, οὐ μὴ γεννήσῃ θανάτου εἰς τὸν αἰῶνα.

53The Jews said to him, "Now we know that you have a demon. Abraham died, and also the Prophets, and you say, 'If someone follows my word, death he will by no means experience, into all time.'
John 8:53 ὑς οὐ μεῖζων εἰ τοῦ πατρὸς ἠμῶν Ἀβραὰμ, δότις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς;

54Are you greater than our forefather Abraham, who died? And the Prophets also died. What sort of man do you reckon yourself?"
John 8:54 ἀπεκρίθη ἡσυχα, Ἐὰν ἐγὼ δοξᾶσω ἐμαυτὸν, ἡ δόξα μου οὐδὲν ἐστιν· ἐστὶν ὁ πατήρ μου ὁ δοξᾶσω με, ὡς ὤμες λέγετε ὅτι θεὸς ἐμῶν ἐστιν.

55Jesus answered, "If I glorify myself, that glory of mine is worthless. My Father is the one glorifying me, the one that you say is your God.
John 8:55 καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν, καὶ εἶπον ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὦμεις ψεύτης τίνα εἰς αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ.

56And you have never known him, but I know him. Now if I were to say that I do not know him, I would be a liar like you. But I do know him, and his word I am following.
John 8:56 Ἀβραὰμ ὁ πατὴρ ὤμων ἡγαλλίσατο ἵνα ἰδῇ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδον καὶ ἔχαρη.

57Abraham, your forefather, made exultation yearning to see my day. And he saw it, and was thrilled.”
John 8:57 εἶπον οὖν οἱ ἱουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἐτῆς οὕτως ἔχεις καὶ Ἀβραὰμ ἑώρακας;

58The Jews therefore said to him, "You are not yet fifty, and you have beheld Abraham?"121

121 8:57 Several early witnesses say Ἀβραὰμ ἑώρακας – ‘Abraam heôráken se, "Abraham has seen you?" But other early witnesses say Ἀβραὰμ ἑώρακας – ‘Abraam heôrakas, "you have seen Abraham?" It is understandable why copyists might have thought the latter less sensible, since Jesus had just said that
John 8:58 εἶπεν αὐτοῖς Ἰσούος, Ἰμήν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραάμ γενέσθαι εἶγο εἰμί.

58Jesus said to them, "Truly, truly I say to you, before Abraham was, 122 I am." 123
John 8:59 ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ’ αὐτὸν Ἰσούος δὲ ἐκρύψε καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

59Then they picked up stones to throw at him. But Jesus hid himself, and went forth from the temple. 124

Chapter 9
Jesus Heals a Man Born Blind

John 9:1 Καὶ παράγων εἶδεν ἀνθρωπον τυφλὸν ἐκ γενετης.

1And as he was going along, he saw a blind man from birth.
John 9:2 καὶ ἤρετον αὐτὸν οἱ μάθηται αὐτοῦ λέγοντες, Ἄραβι, τίς ἤμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἤν τυφλὸς γεννηθή;

2And his disciples queried him, saying, "Rabbi, who sinned, this man or his parents, that he would be born blind?"

John 9:3 ἀπεκρίθη Ἰσούος, Οὔτε οὗτος ἤμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ’ ἵνα φανερώθη τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.

3Jesus answered, "Neither that this man sinned, nor his parents, but that the works of God might be displayed in him.

John 9:4 ἦμας δὲ εργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἐξός ἡμέρα ἐστίν, ἐρχεται νῦς ὅτε σύνες δύναται εργάζεσθαι.

4We must be working at the works of him who sent me, while it is day. Night is coming, when no one can work.

John 9:5 ὅταν ἐν τῷ κόσμῳ ὁ, φῶς εἰμι τοῦ κόσμου.

5As long as I am in the world, I am the light of the world."
When he had said these things, he spit on the ground, and made mud with the saliva, and rubbed the mud on the man's eyes.

And he said to him, "Go, wash in the pool of 'Siloam' " (which when translated is "Sent"). He went therefore and washed, and came back seeing.

And he said to him, "Where is that man?  He says, "I don't know.""

Some were saying, "This is the same man." Others were saying, "No; he only looks like him." He himself kept saying, "I am the one."

They were saying therefore to him, "How were your eyes opened?"

He answered, "The man named Jesus made mud and rubbed my eyes with it, and he told me, 'Go to Siloam and wash.' So when I went and washed, I saw again."}

And they said to him, "Where is that man?  He says, "I don't know.""

The Authorities Investigate the Healing

And they take him to the Pharisees, the man who had once been blind.

And the day on which Jesus had made mud and opened his eyes had been a Sabbath.

So again, the Pharisees also asked him how he came to see. And he told them, "He put mud on my eyes, and I washed, and now I see."

The Mishna, Tractate Shabbat, leaf 108, side 2, forbade treating ailments on the Sabbath unless it were life threatening. In chapter 7 of tractate Shabbat, preparations during the Sabbath of medications whose preparation activity would approximate the act of "kneading" or "grinding" were forbidden. Kneading and grinding were extended to many acts that were not kneading or grinding per se. The making of clay on the Sabbath also was forbidden, since that was a part of "building." MISHNA II.: The principal acts of labor (prohibited on the Sabbath) are forty less one—viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor—forty less one.

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html
John 9:16 Εἶλεγον οὖν ἐκ τῶν Φαρισαίων τινές, ὡς ἐστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τήρει. ἀλλαὶ δὲ εἶλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλός τοιαύτα σημεῖα ποιεῖν; καὶ σχίσμα ἤν ἐν αὐτοῖς.

18Some of the Pharisees therefore were saying, “This man is not from God, because he does not keep the Sabbath.” But others were saying, “How can a sinful man do such miracles?” So there was a split among them.

John 9:17 λέγουσιν οὖν τῷ τυφλῷ πάλιν, Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἦνεφεξέν σου τοὺς ὀφθαλμοὺς; ὃ δὲ εἶπεν ὅτι Προφήτης ἐστίν.

19Then they are talking to the blind man again: “What do you say about him? For it was your eyes he opened.” And he said, “He is a prophet.”

John 9:18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἄνεβλέψεν, ἐξὸς ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τὸ ἀναβλέψαντος.

The result was the Jews did not believe about him that he used to be blind and then saw; until they summoned the parents of the one who had received his sight.

John 9:19 καὶ ἠρωτήσαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὅν υμεῖς λέγετε ὅτι τυφλὸς ἐγεννηθή; πῶς οὖν βλέπει ἢρτι;

19And they questioned them, saying, “Is this your son, the one you say was born blind? And if so, how does he now see?”

John 9:20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν, Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ὑμῶν, καὶ ὅτι τυφλὸς ἐγεννηθή.

20His parents therefore answered and said, “We know that this is our son, and that he was born blind.

John 9:21 πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἠνιχνεύσε τούς τοὺς ὀφθαλμοὺς ὑμεῖς οὐκ οἶδαμεν; αὐτὸν ἐρωτήσατε, ἦλθικαν ἔχει, αὐτὸς περὶ ἑαυτοῦ ἀλήθεια.

21But how he now sees, we do not know. Or who opened his eyes, we do not even ask him; he has majority. He will speak for himself.”

John 9:22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ὅτι γὰρ συνετέθειντο οἱ Ἰουδαίοι ἵνα εἶν τις αὐτὸν ἰδούχῃ Χριστὸν, ἀποσυνάγωγος γένηται.

22His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ would be put out of the synagogue.

John 9:23 διὰ τούτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι ἦλθικαν ἔχει, αὐτὸν ἐπερωτήσατε.

23This is why his parents said, “He has majority; ask him.”

John 9:24 Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου διὸ τὸν τυφλὸς καὶ εἶπαν αὐτῷ, Δός δέδαν τῷ θεῷ ὑμεῖς οἶδαμεν ὅτι αὐτὸς ὁ ἄνθρωπος ἀμαρτωλός ἐστιν.

24Then the man who had been blind they summoned a second time. And they said to him, “Give credit to God. We know that this man is sinful.”

John 9:25 ἀπεκρίθη οὖν ἐκείνος, Εἰ ἀμαρτωλός ἔστιν οὐκ οἶδα· ἐν οἴδα, ὅτι τυφλὸς ὃν ἁρτί βλέψω.

25He then answered, “Whether he is sinful, I do not know. One thing I know: Whereas I used to be blind, now I see.”

John 9:26 εἶπαν οὖν αὐτῷ, Τί ἐποίησαν σοι; πῶς ἠνιχνεύσαν σοι τοὺς ὀφθαλμοὺς;

26They said therefore to him, “What did he do to you? How did he open your eyes?”

John 9:27 ἀπεκρίθη αὐτοῖς, Εἶπον υἱὸν ἡμῶν ἤδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούσειν; μὴ καὶ υμεῖς θέλετε αὐτοῦ μαθήται γενέσθαι;

27He answered them, “I told you already, and you didn’t listen. Why do you want to hear it again? Do you want to become his disciples too?”

John 9:28 καὶ ἔλεγον οὖν αὐτῷ καὶ εἶπαν, Σὺ μαθητῆς εἶ ἐκείνου, ὡς ἐν οἴδα μαθήται τοῦ Μωϋσέως ἐσμέν;

28And they ridiculed him and said, “You are the disciple of that one. We are disciples of

127 9:24 Literally, “Give glory to God.” Or give credit to God, that he knows the truth anyway, so you might as well admit that this man is sinful. Give up on trying to hide the truth from God.
John 9:35 Ἡκούσας Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἤξω, καὶ εὐρών αὐτὸν ἔπεν, Ὑπὸ πιστεύεις εἰς τὸν θεόν τὸν ἀνθρώπου;128

John 9:36 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, καὶ τὶς ἐστὶν, κύριε,129 ἵνα πιστεύῃς εἰς αὐτὸν;

John 9:37 ἔπεν αὐτῷ ὁ Ἰησοῦς, Καὶ ἐώρακας ἀντὶ ἑως ἐκεῖνος ἐστὶν.

John 9:38 ὁ δὲ ἔφη, Πιστεύω, κύριε, καὶ προσεύχοντο αὐτῷ.

And he said, "I believe, Lord." And he worshipped him.130

Spiritual Blindness

John 9:35 "He has heard that they had thrown him out, and finding him, he said, "Do you believe in the Son of God?"

John 9:36 He answered and said, "And who is he, sir, so that I may believe in him."

John 9:37 Jesus said to him, "Not only have you seen him, but he is the one talking with you."

John 9:38 He said to him, "You were born totally in sin, and you are teaching us?" Then they threw him out.

Moses.

John 9:29 Ἡμεῖς οἴδαμεν ὅτι Μωϋσῆς λελάθηκεν ὁ θεός, τούτων δὲ οὐκ οἴδαμεν πόθεν ἐστίν.

We know for sure that God has spoken to Moses; but this fellow, we don’t know where he comes from.”

John 9:30 He answered and said to them, “Well, there certainly is something strange in this, that you don’t know where he comes from, and he opened my eyes.

“The man answered and said to them, "Well, there certainly is something strange in this, that you don’t know where he comes from, and he opened my eyes."

We know that God does not hear the sinful. But if someone is God-fearing, and practicing his will, this kind he hears.

Since time began, reports have not been heard that someone opened the eyes of one born blind.

If this man were not from God, he would not have been able to do anything.”

They answered and said to him, “You were born totally in sin, and you are teaching us?” Then they threw him out.

John 9:32 Ἐὰν τὸ αἷμα ὄφθη καὶ ἦν ἡ σύνεσις τῆς ὀρθοδοξίας των θεολόγων γεγενημένην.

128 9:35 τὸν τοῦ ἀνθρώπου ἴησος ὅτι ἐξέβαλον αὐτὸν ἤξω, καὶ εὐρών αὐτὸν ἔπεν, Ὑπὸ πιστεύεις εἰς τὸν θεόν τὸν ἀνθρώπου;

129 9:36 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, καὶ τὶς ἐστὶν, κύριε, ἵνα πιστεύῃς εἰς αὐτὸν;

130 9:38 ὁ δὲ ἔφη, Πιστεύω, κύριε, καὶ προσεύχοντο αὐτῷ.

† lac.

Variant readings of John 9:29-38 are:

- Ἡμεῖς οἴδαμεν ὅτι Μωϋσῆς λελάθηκεν ὁ θεός, τούτων δὲ οὐκ οἴδαμεν πόθεν ἐστίν.
- Ἡμεῖς οἴδαμεν ὅτι ἦν ἡ σύνεσις τῆς ὀρθοδοξίας των θεολόγων γεγενημένην.
- Ἐὰν τὸ αἷμα ὄφθη καὶ ἦν ἡ σύνεσις τῆς ὀρθοδοξίας των θεολόγων γεγενημένην.
- Ἐὰν τὸ αἷμα ὄφθη καὶ ἦν ἡ σύνεσις τῆς ὀρθοδοξίας των θεολόγων γεγενημένην.
John 9:39 καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τούτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοί γένωσιν.

39And Jesus said, "For judgment I have come into this world, so that those not seeing may see, and that those seeing, may become blind."

John 9:40 Ἡκούσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ’ αὐτοῦ άντικες, καὶ εἶπον αὐτῷ, Μὴ καὶ ήμεῖς τυφλοί ἔσθεν;

40Some of the Pharisees heard these words, some who were with him, and they said to him, "And us, we are not blind, are we?"

John 9:41 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἀμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν· ἢ ἀμαρτία ὑμῶν μένει.

41Jesus said to them, 'If you were blind, you would have no sins. But as you are now saying, 'We see,' your sins remain.

Chapter 10
The Good Shepherd

John 10:1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὃ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ λῃστής

1"Truly, truly I say to you, someone not entering the sheep fold through the door, but instead climbing up another way, that one is a thief and a bandit.

John 10:2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιήν ἐστίν τῶν προβάτων.

2But the one entering through the door, is the shepherd of the sheep.

John 10:3 τοῦτο ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ιδα πρόβατα φωνεῖ κατ’ ὄνομα καὶ ἔξαγεν αὐτά.

3The doorkeeper opens for this one, and the sheep hear his voice. And he calls his own sheep by name, and leads them forth.

John 10:4 ὅταν τὰ ιδία πάντα ἐκβάλη, ἐμπροσθεν αὐτῶν παρεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ.

4When he has brought out all his own, he goes on before them, and the sheep follow him, because they know his voice.

John 10:5 ἄλλοτρῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἄλλα φεύξονται ἀπ’ αὐτοῦ, ὅτι οὐκ οἴδασιν τῶν ἀλλότριων τὴν φωνήν.

5But a stranger they will not follow, but will flee from him, because they do not know the voice of strangers."

John 10:6 ταῦτα τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἡ ἐλάλης αὐτοῖς.

6This parable Jesus told them, but they did not understand what the principles were that he was speaking to them.

John 10:7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

7Again therefore Jesus said to them, "Truly, truly I say to you, I am the door of the sheep.
John 10:8  pántes ὦν ἦλθον πρὸ ἐμοῦ κλέπται εἰσίν καὶ λησταί· ἀλλ’ ὦν ἦκουσαν αὐτῶν τὰ πρόβατα.

8All who came before me are thieves and bandits; but the sheep did not hear them.

John 10:9  ἐγὼ εἰμί ἡ θύρα· δι’ ἐμοῦ εὰν ἔδωκας τὶς εἰσέλθῃ σωθήσεται καὶ εἰσελθεῖσαι καὶ ἐξελυσεῖται καὶ νομὴν εὑρήσει.

9I am the door. If anyone enters through me, he will be saved, and will go in and go out, and find pasture.

John 10:10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἱνα κλέψῃ καὶ ἠλέησαν ἐγὼ ἦλθον ἵνα ὄψην ἐξωσιν καὶ περισσόν ἐξωσιν.

10The thief does not come, except to steal, and to kill, and to ruin. I have come so they might have life, and have it more. John 10:11 Ἐγὼ εἰμί ὁ ποιμὴν ὁ καλὸς· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν υπὲρ τῶν προβάτων·

11I am the good shepherd. The good shepherd lays down his life for the sheep.

John 10:12 ὁ μισθωτὸς καὶ οὐκ ὄν ποιμήν, οὐ οὐκ ἐστιν τὰ πρόβατα ἤδα, θεωρεῖ τὸν Λύκον ἐρχόμενον καὶ ἀφίσαιν τὰ πρόβατα καὶ φεύγει· καὶ ὁ Λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει·

12The wage earner, not being a shepherd, and for whom the sheep are not his own, sees the wolf coming and abandons the sheep and flees, and the wolf seizes them and scatters them.

John 10:13 ὁτι μισθωτὸς ἐστιν καὶ οὔι μέλει αὐτῷ περὶ τῶν προβάτων.

13For he is a wage earner, and it matters not to him about the sheep.

John 10:14 Ἐγὼ εἰμί ὁ ποιμήν ὁ καλὸς, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμά·

14I am the good shepherd, and I know mine, and mine know me.

John 10:15 καθὼς γινώσκει με ὁ πατήρ κἀγὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχήν μου τίθημι υπὲρ τῶν προβάτων·

15Just as the Father knows me, and I know the Father. And I lay down my life for the sheep.

John 10:16 καὶ ἄλλα πρόβατα ἔχω ὃ οὐκ ἐστιν ἐκ τῆς αὐλῆς ταύτης· κάκεινα δεῖ με ἁγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γεννήσεται μία ποίμνη, ἐς ποίμνι.

16Other sheep I also have, which are not of this fold; those also I am to bring, and my voice they will hear, and the result will be one flock, one shepherd.

John 10:17 διά τοῦτο μὲ ὁ πατήρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβῃ αὐτήν.

17For this my Father loves me, that I lay down my life, such that I will take it up again.
John 10:18 ὁδεῖς αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θείναι αὐτὴν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτὴν· ταύτῃ τὴν ἐντολήν ἔλαβον παρὰ τοῦ πατρός μου.

19No one takes it from me; I lay it down of myself. I have authority to lay it down, and I have authority to take it up again; this order I received from my Father.”

John 10:19 Σχίσμα πάλιν ἐγένετο ἐν τοῖς ἱουδαίοις διὰ τοὺς λόγους τούτους.

1Because of these words, there was again a split among the Jews.

John 10:20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται τί αὐτὸ ἀκούει;

20Many of them were saying, "He has a demon, and he’s crazy. Why are you listening to him?"

John 10:21 ἄλλοι ἔλεγον, Ταύτα τὰ ρήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀρθαλμοὺς ἀνοίξαι;

2Others were saying, "These are not the expressions of someone demonized. Can a demon open the eyes of the blind?"

The Authorities Attempt Stoning for Claim of Equality With God

John 10:22 Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς ἱεροσολύμοις· χείμαρρον ἦν.

22Then came the Festival of Dedication at Jerusalem. It was winter,

John 10:23 καὶ περιπάτησε ὁ Ἱσοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος.

23and Jesus was walking in the temple, in the Portico of Solomon.

John 10:24 ἐκύκλωσαν οὖν αὐτὸν οἱ ἱουδαίοι καὶ ἔλεγον αὐτῷ, Ἦς πότε τὴν ψυχὴν ἡμῶν αἴρεις· εἰ σὺ εἰ δ ὁ Χριστός, εἰπέ ἡμῖν παρρησία.

24Then the Jews surrounded him, and were saying to him, "How long are you keeping our souls in suspense? If you are the Christ, tell us clearly."

John 10:25 ἀπεκρίθη αὐτοῖς ὁ Ἰσοῦς, ἐπον ὡμίν καὶ σοὶ πιστεύετε· τὰ ἔργα ἂν ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου ταύτα μαρτυρεῖ περί ἐμοῦ·

25Jesus answered them, "I told you, and you do not believe. The works that I am doing in the name of my Father, these testify for me.

John 10:26 ἄλλα ύμεις σοὶ πιστεύετε, ὅτι οὐκ ἐστὶ ἐκ τῶν προβατῶν τῶν ἐμῶν.

26Yet, you are not believing, because you are not of my sheep."

134 Hanukkah, or Feast of Lights, an annual festival for eight days beginning on the 25th day of the month of Kislev. During the Seleucid Dynasty, (That is, either the reign of one of the four generals of Alexander the Great, the one of the four generals who came to rule Syria, or one of his descendants. He and his descendants are called the Seleucid kings) one of the rulers, Antiochus Epiphanes, ransacked Jerusalem, and made observance of the Sabbath, circumcision, and possession of Hebrew scriptures capital offenses. He abolished Jewish worship, and pagan altars were erected in many cities of Judea. His edicts were enforced by the utmost cruelty, and the climax of his sacrilege was when in December of 167 B.C. a female pig was sacrificed on the great altar of burnt offering in the temple area. After Antiochus died, his successor made an agreement with Judas Maccabaeus that included the purification and proper use of the temple. The rededication of the temple took place in December, 164 B.C., exactly three years after it was defiled by the swine’s flesh. A feast to celebrate this restoration was instituted, and was kept annually from then on. This was the Feast of Dedication, today called the festival of Hanukkah.

135 Yet, you are not believing, because you are not of my sheep. "
John 10:27  τα πρόβατα τα ἐμά τῆς φωνῆς μου ἀκούοντιν,ἀκαγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦν μοι,

28“My sheep hear my voice, and I know them, and they follow me.

John 10:28  καγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλονται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάζει τις αὐτὰ ἐκ τῆς χειρὸς μου.

28And I give to them eternal life, and they will by no means perish, into all time, and no one will snatch them out of my hand.

John 10:29  ὁ πατὴρ μου ὡς δεδωκὼν μοι μεῖζων πάντων ἔστιν, καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρὸς.\(^{137}\)

29My Father, the one who gave them to me, is greater than all,\(^{138}\) and no one is able to snatch them out of the Father’s hand.

John 10:30  ἐγὼ καὶ ὁ πατὴρ ἐν ἑμέν.

30I and the Father are one.”

John 10:31  Ἐξάστασαν πάλιν λίθους οἱ ἱουδαίοι ἵνα λιθάσωσιν αὐτῶν.

31Again, the Jews lifted up stones in order to stone him.

John 10:32  ἀπεκρίθη αὐτῶς ὁ Ἰησοῦς, Πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς διὰ ποιῶν αὐτῶν ἐργόν ἐμὲ λιθάζετε;

32Jesus responded to them, “Many good works I have shown you from the Father. For which work of them are you stoning me?”

John 10:33  ἀπεκρίθησαν αὐτῶ οἱ ἱουδαίοι, Περὶ καλοῦ ἐργοῦ ὑμῖν λιθάσωμεν ἐν ἅλλα περὶ βλασφημίας, καὶ ὅτι σὺ ἀνθρωπός ἐστιν ποιεῖς σεαυτόν θεόν.

33The Jews answered him,\(^{139}\) “Not for good works are we stoning you, but for blasphemy, because you, being a human, are making yourself God.”\(^{140}\)

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\(^{136}\) **10:27** txt ακουόων (plural) ἠῇ Ν B L W X Θ 0211 f3 33 157 1071 1241 Ι2211 Or Did SBL NA28 if ακουος (pl subj) 579 ακουει (singular) ἠῃ A D E F G H K M S U Y Γ Δ Π Ψ Ω 047 2 28 565 700 892 1424 Ι844 το TR RP if lac η C N P Q T V 070 0233. The singular number reading ακουει is not in concord with the neuter plural subject τα προβατα τα εμα, “my sheep” (plural) nor with the rest of the verse, aura, “them,” ακολουθουσιν “they follow.” BDF Sec 133: “Perhaps no syntactical peculiarity of Greek is more striking to us than the use of the singular verb with a neuter plural subject (neuter plurals were originally in part feminine singular collectives: Schwyzer I 581f.). The rule appears to have been most strictly followed in Attic (Schwyzer II 607); Homer and Koine are less consistent, while the plural is used exclusively in Mgr. In the NT (as in the LXX and pap.: Mayer II 3, 28ff.) there is marked diversity, and often in individual instances the MSS diverge.”

\(^{137}\) **10:29** ας δεδωκόν μοι μεῖζων πάντων Ἐ Γ Η Η Κ Κ Μ Σ Υ Υ Γ Δ Π Ψ Ω 047 0211 0302 1dr f3 33 28 124 157 565 700 1071 1dr ιαυτικης cop ης lac η C N P Q T V 070 0233.

\(^{138}\) **10:29b** txt ας δεδωκέν μοι μεῖζων πάντων Ἐ Γ Η Η Κ Κ Μ Σ Υ Υ Γ Δ Π Ψ Ω 2 28 33 157 565 700 1071 1dr ιαυτικης cop ης lac η C N P Q T V 070 0233.

\(^{139}\) **10:33** ιαυτικης lac η C N P Q T V 070 0233.
Jesus answered them, "Is it not written in your law, 'I have said, 'You are gods'?'\[141\]

John 10:35  ei εἰκόνις εἴπεν θεός πρὸς οὖς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἢ γραφῇ.

John 10:36  νῦν ὁ πατὴρ ἡγεσαν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι διαφημίζετε, ὅτι εἴπον, Υἱὸς τοῦ θεοῦ εἰμί;

John 10:37  εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι;

John 10:38  εἰ δὲ ποιῶ, κἂν ἔμοι μὴ πιστεύτητε, τοὺς ἑρώτους πιστεύτε ἵνα γνώτε καὶ γινώσκητε ὅτι ἐν ἔμοι ὁ πατὴρ κάγω ἐν τῷ πατρί.

And if I am doing them, even if you do not believe me, believe the works, so that you may acknowledge and know\[142\] that the Father is in me, and I in the Father.”

John 10:39  Εξήτουν πάλιν αὐτὸν πίστει καὶ ἔξηθαν ἐκ τῆς χειρὸς αὐτῶν.

And again they were trying to arrest him. And he got out of their grasp.

John 10:40  Καὶ ἐπίθεθαν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἐμείνεν ἐκεῖ.

And he went back to the other side of the Jordan, to the place where John had earlier been baptizing, and he stayed there a while.

John 10:41  καὶ πολλοὶ ἤλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ δοκοῦ ἤπειν Ἰωάννης περὶ τοῦ τούτου ἀληθῆ ἦν.

And many came to him. And they were saying, “Though John performed no miraculous sign, everything John said about this man was true.”

John 10:42  καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

And many there believed in him.

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141 10:34 Psalm 82:6, identical to the letter, to the Septuagint. And get a load of 81:1 (82:1 in English) in the Septuagint: 'Ὁ θεὸς ἔστη ἐν συναγωγῇ θεόν, ἐν μέσῳ δὲ θεοὺς διακρίνεται: ὁ θεὸς καθίσει ἐν ἐννοιαῖς τῶν γενεάς, καὶ διδάσκει σοὶ ὅτι ὁ θεὸς καθίσει ἐν συναγωγῇ τῆς ἡμέρας.' Some interpreters take "gods" as figurative speech ascribing god-like power to human judges and rulers, as in Psalm 58:1. It was widely held in the ancient world that the universe was judged by a college of gods. So it is said that the Psalmists simply made use of the familiar figure of speech.

142 10:38 εἰκόνις καὶ γινώσκητε H\[43\] p\[38\] p\[75\]  ואם α\[33\] 205 213 397 565 592* 865 (844 itevid syrpal copσaxpbo,bo,ach) arm eth geo Athanasius Theodoret\[150\] HILARY NA27 / καὶ γινώσκητε B / καὶ γινώσκηται L / καὶ γινώσκεται W / καὶ γινώσκετε X 253 / καὶ πιστεύετε A G ε\[21\] H K M U Y Δ Π Ψ 0141 f\[3\] 2 28 180 205 700 892 supp 1006 1071 1243 1292 1505 1582* Μ Lect itaurv sryρh slav Basil Cyril\[159\] John-Damascus; Augustine TR HF RP / καὶ πιστεύετε Κ 8211 1010 1293 (12211) pc\[3\] / καὶ πιστεύετε 579 1241 pc\[3\] / omit Δ E\[12\] (homoioteleuton) 157 1424 (1a,b,c,d,e,f,g) syr\[5\] Ps-Eustathius Didymus Cyril; Tertullian Cyprian Zeno Ps-Priscillian Niceta Chromatius Varimadum / lac CFNP. John uses two different aspects of the same word for "know," γινώσκω - gnōsco, the first, γνώσθη - gnōstē, being punctiliar in aspect, and the second, γινώσκηται - ginōskēte, being linear or continuous in aspect. Later copyists appear to have considered the second ginōsko to be redundant, and either replaced it with "believe," or they omitted any second word entirely. It is easy to sympathize with them, for this earlier reading is hard to interpret. Consult all the English translations, and you will see quite a variety of renderings. The first, punctiliar 'know,' may be thought of as the point that you turn to know, i.e., 'acknowledge or decide or want,' and the second, linear 'know' would be what you do from that point on. The punctiliar form is generally just the unmarked, that is, unremarkable form, and the linear form is the one needing interpreting. The punctiliar in the subjunctive mood here just means that you come to know at some point.
Chapter 11

The Death of Lazarus

John 11:1 "Now a certain man was ailing, Lazarus from Bethany, the village of Mary and her sister Martha.

143

And the Mary who anointed the Lord with perfumed ointment and wiped his feet off with her hair, was the one whose brother was ailing.

3The sisters therefore sent to him, saying, "Lord, behold, the one you love is ailing."

5When then he heard that he was ailing, at that time he actually remained in the place in which he was, for two days.

7The disciples are saying to him, "The Jews were just now trying to stone you, and you are going back there?"

9Jesus answered, "Are there not twelve hours of day? If someone walks around in the day, he does not stumble, because he sees the light of this world.

10But if someone walks around in the night, he stumbles, because the light is not with him."

11He said these things. And after this, he is saying to them, "Our friend Lazarus has fallen asleep, but I am going in order to wake him up."

12The disciples therefore said to him, "Lord, if he has fallen asleep, that will help him."

13But Jesus had spoken of his death, whereas they thought he was speaking of the repose of sleep.

143 11:6 Here is the particle μὲν - mēn, supposedly anacoluthic, that is, not following through to its expected conclusion, which in the case of μὲν means without its usual complementary δὲ following. However, I see it as complemented by the word ἐπείτα - ἐπείτα at the beginning of verse 7. If this ἐπείτα were not complementary to μὲν, then the phrase ἐπείτα μετὰ τοῦ, "thereupon after this," would be redundant, a "pleonasm." But that is not the sense I get. I get the sense that a contrast is meant relative to the timing, in order to confirm the unexpected behavior of Jesus.
So then, Jesus said to them plainly, "Lazarus died.

And for your sakes I am glad I was not there, so that you may believe. But let us go to him." Then Thomas, the one called the Twin, said to the rest of the disciples, "Let us go also, and die with him."

"I Am the Resurrection and the Life"

Arriving therefore, Jesus found him already in the tomb four days since.

Now Bethany was close to Jerusalem, about fifteen stadia apart, and many of the Jews had come to Martha and Mary, to console them regarding their brother.

When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house. Then Thomas, the one called the Twin, said to the rest of the disciples, "Let us go also, and die with him."

144 About 3 kilometers, less than 2 miles.
145 The Greek literally says, "But Mary was in the house sitting down." This is said to be an idiom, meaning "Mary stayed put in the house." If this is true, then whether she was standing, or pacing, or sitting down, is not the issue. This is similar to how the word for "stand" sometimes means to "stop," or "stay still."
That one then, when she heard, quickly got up and was coming toward him.

30 (Jesus had not yet come into the village, but was still at the place where Martha had met him.)

John 11:30 ὦτῳ δὲ ἐληλύθει ὁ ἵδαχος οἰς τὴν κώμῃν, ἀλλ' ἦν ἐτὶ ἐν τῷ τόπῳ ὅπου ὑπήντησεν ἀυτῷ ἢ Μάρθα.

31 The Jews therefore were who with Mary in the house and consoling her, when they saw how she quickly got up and went out, they followed her, thinking, "She is going to the tomb, to grieve there."

John 11:31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθοῦμενοι αὐτῇ, ὡδὲντες τὴν Μαρία ὅτι ταχέως ἄνεστη καὶ ἔξελθησαν, ἰκολούθησαν αὐτῇ, δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἕνα κλαῖσθην εἰκεί.

32 Then Jesus, when he saw her weeping, and the Jews who had come with her weeping, he heaved with deep emotion,146 and churned inside himself.

John 11:31 καὶ εἶπεν, Ποῦ τεθεταί αὐτῶν; λέγουσαν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε.

33 (Jesus had not yet come into the village, but was still at the place where Martha had met him.)

John 11:32 ἠ οὖν Μαρία ώς ἤλθεν ὅπου ἦν Ἰησοῦς ἱδούσα αὐτὸν ἔπεσεν αὐτῷ πρὸς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὅδε οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός.

34 Mary therefore, when she arrived where Jesus was, fell at his feet when she saw him, saying to him, "Lord, if you had been here, my brother would not have died."

John 11:33 Ἰησοῦς οὖν ὃς ἐδέναι αὐτήν κλαίοντας καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλάοιτας, ἐνεβριμάσατο τῷ πνεύματι καὶ ἐτήραξεν ἑαυτόν,

35 Then Jesus, when he saw her weeping, and the Jews who had come with her weeping, he heaved with deep emotion, and churned inside himself.

John 11:34 and ἔπει, Ποῦ τεθεταί αὐτῶν; λέγουσαν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε.

36 And he said, "Where have you laid him?" They are saying to him, "Lord, come and see."

John 11:35 ἐδάκρυσεν ο Ἰησοῦς.

37 Jesus showed tears.

John 11:36 ἔλεγον οὖν οἱ Ἰουδαίοι, ἴδε πῶς ἐφίλει αὐτόν.

38 The Jews therefore were saying, "See how he loved him."

John 11:37 τινὲς δὲ ἐξ αὐτῶν εἶπαν, οὐκ ἐδύνατο οὗτος ὁ ἁνοίγας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιήσαι ἵνα καὶ οὗτος μὴ ἀποβάνῃ;

39 But some of them said, "Shouldn't he who opened the eyes of the blind man, also have been able to make it so this man would not have died?"

Jesus Raises Lazarus from the Dead

John 11:38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἣν δὲ σπῆλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.

39 Then Jesus, again heaving inside himself, arrives at the tomb. And a cave it was, and a stone was there, covering over it.

146 11:33 Greek: ἐνεβριμάσατο τῷ πνεύματι - "snorted in his spirit." The verb is ἐμβριμάσαμαι - embrimomai, of which there is a relatively small sampling in all of Greek literature. In classical literature it was used a few times for the snorting of horses. Bible occurrences are limited to Daniel 11:30 in some editions of the Septuagint, for "angered;" Matt. 9:30 and Mark 1:43 for "sternly admonish;" and Mark 14:5 for "scold;" and other than those, these two instances here in John 11:33, 38. I can well envision how a scolding or stern warning can be a snorting of sorts. But how do you snort or scold in your spirit? The main lexicons like Lidell & Scott; and Bauer; and the back of the UBS Greek text, say here it means "be deeply moved." Bagster/Moulton says "to be greatly fretted or agitated." As for snorting, humans are known to snort when heaving in crying and at the same time trying to suppress the sobs. Snorts happen. It is significant to me that for the crying that Jesus did in v. 35, John used the verb δακρύω - dakruó, instead of one of the more usual words for weeping or crying. With δακρύω there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says the emotion was inside, "in his spirit," and "inside himself," gives this credibility. There is somewhat of a trend in the most recent translations to render this something more pertaining to anger. I do not agree with that. Still, my rendering, "heaved with deep emotion" leaves room for that possibility.
John 11:39 Λέγει ο Ιησούς, Ἀρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφή τοῦ τετελευτηκότος Μάρθα, Κύριε, ἥψε ὅζει, τεταρτάιος γὰρ ἔστιν.
9 Jesus says, "Take away the stone." Martha, the sister of the one who was dead, says, "Lord, by now he smells; it is the fourth day."

John 11:40 Λέγει αὐτῇ ο Ιησούς, Ὅλε ἔπιτοι σοι ὅτι ἐὰν πιστεύσης ὄψη τὴν δόξαν τοῦ θεοῦ;
40 Jesus says to her, "Did I not tell you, that if you believed, you would see the glory of God?"

John 11:41 ἤραν ὅν τὸν λίθον. ὁ δὲ Ιησούς ἤρεν τοὺς ὀρθαλμοὺς ἄνω καὶ ἔπει, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσας μου.
41 They therefore took away the stone. And Jesus lifted his eyes aboveward, and said, "Father, I thank you, that you have heard me.

John 11:42 ἔγνω δὲ ἤδειν ὅτι πάντοτε μου ἄκουεις ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστώτα ἔπιν, ἵνα πιστεύσωσιν ὅτι σὺ μὲ ἀπέστειλας.
42 But I already knew that you always hear me. Only for the sake of the crowd standing around did I say this, so that they may believe that it was you who sent me.”

John 11:43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκράυγασεν, Λάζαρε, δεύρο ξώ.
43 And having said these things, he shouted out with a loud voice, "Lazarus, come out!"

John 11:44 ἔξηλθην ὁ τεθνηκός δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κεφαλίας, καὶ ἢ ὄψις αὐτοῦ σουδάριω περιεδέθη. ἐλέγει αὐτοῖς ὁ Ιησοῦς, Ὀψάτε αὐτόν καὶ ἄφητε αὐτόν ὑπάγειν.
44 The dead man came out, his feet and hands bound up with bandages, and his face wrapped in a handkerchief. Jesus says to them, "Untangle him and allow him to go."

Sanhedrin Decides Jesus Must Die

John 11:45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ θεασάμενοι ἀποκηρύσσεν, ἐστάτησαν εἰς αὐτόν.
45 Many of the Jews therefore, of those who had come to Mary and seen what he did, believed in him.

John 11:46 τινὲς δὲ εἶν αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἀποκηρύσσε τὸν Ιησοῦς.
46 But some of them went to the Pharisees, and told them what things Jesus had done.

John 11:47 συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἐλέγον, Τί ποιοῦμεν, ὅτι ὁ αὐτός ὁ ἀνθρώπος πολλὰ ποιεῖ σημεῖα;
47 So the chief priests and the Pharisees assembled a Sanhedrin. And they were saying, "What are we doing, that this man is performing so many signs?"

John 11:48 ἔδωκαν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀρουσίοι ἡμῶν καὶ τὸν τόπον καὶ τὸ θέον.
48 If we leave him alone like this, everyone will believe in him, and the Romans will come, and take away both our place and our nation.”

John 11:49 εἰς δὲ τις ἐξ αὐτῶν Καίναφας ἄρχιρευς ἐν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς ὃς εἶναι οὗτος ὁ Καίναφας μου, ἢμεῖς οὐκ εἶδον ὡδεν.
49 But one of them, Caiaphas, who was high priest that year, said to them, "You people know nothing.

114¹⁷ 11:41 τῶν λίθων ὑπὸ τοιοῦτου 114¹⁸ 11:42 ἤδειν, πληρότης ὑπὸ τοιοῦτον. No word "already" is actually present here, but the point of the pluperfect is that Jesus had already known before he asked.

115¹⁹ 11:45 ἢ δόξα, πληρότης ὑπὸ τοιοῦτον. Word "already" is actually present here, but the point of the pluperfect is that Jesus had already known before he asked.

116¹⁵ 11:44 ἔστω, πληρότης ὑπὸ τοιοῦτον. Word "already" is actually present here, but the point of the pluperfect is that Jesus had already known before he asked.
John 11:50 οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόλληται.

50Neither are you considering how it is expedient for you\(^{151}\) that one man\(^{152}\) die for the people, and not the whole nation perish."

John 11:51 τὸῦτο δὲ ἂρ’ ἐαυτοῦ οὐκ ἔπει, ἀλλὰ ἀρχιερεὺς ὃν τὸν ἐνιαυτοῦ ἐκείνου ἐπροφήτευσαν ὅτι ἐμελλὲν Ἰησοῦς ἀποθνῄσκειν ὑπὲρ τοῦ ἔθνους,

51But this, from himself he did not say. But rather, being high priest that year, he prophesied, that Jesus was about to die for the nation.

John 11:52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλὰ ἵνα καὶ τά τέκνα τοῦ θεοῦ τά διεσκορπισμένα συναγάγῃ εἰς ἑν.

52And not for the nation only, but such that the children of God scattered about, he would gather also, into one people.\(^{153}\)

John 11:53 ἀπ’ ἑκείνης ὅν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

53Thus from that time on they were resolved that they would kill him.

John 11:54 ὃ οὖν Ἰησοῦς οὐκέτι παρρησία περιπέτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκείνην εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραίμ λεγομένην πόλιν, κακὲς διέτριβεν μετὰ τῶν μαθητῶν.

54Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples.\(^{154}\)

John 11:55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἰεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἐαυτοὺς.

55But then the Passover of the Jews was near, and many went up to Jerusalem from out of the country before the Passover, to purify themselves.

John 11:56 ἔβουνον υἱὸν τοῦ Ἱσσαύν καὶ ἔλεγον μετ’ ἄλληλων ἐν τῷ ἱερῷ ἐστηκότες, Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἔορτήν;

56They were watching for Jesus therefore, and speaking with one another, as they stood in the temple, "How does it seem to you? That he is not coming to the festival at all?"

John 11:57 διεδώκεσαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαίοι ἐντολὰς ἵνα ἐν τῷ μνήμῃ, ὅπως πάσχωσιν αὐτόν.

57Now the chief priests and the Pharisees, if anyone knew where he was, should report it, so that they might arrest him.

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\(^{151}\) John 11:50a \(\text{txt} \, \text{uwm} \, \text{f}^{45} \, \text{f}^{66} \, \text{B} \, \text{D} \, \text{L} \, \text{M} \, \text{X} \, \text{Γ} \, 0211 \, 0233 \, 346 \, 1010 \, 1241 \, 1242 \, 1424 \, 1814 \, 211 \, 751 \, 773 \, 866 \, \text{mg}, \text{aur}, \text{x}, \text{ch}, \text{fr}, \text{f1}, \text{g1}, \text{mg}, \text{ob}, \text{slav}, \text{Or}, \text{lat}, \text{Josip}, \text{Chrys}, \text{Sbl} \, \text{Na28} \, \text{B}, \text{f} \, \text{f}^{75} \, 2 \, 28 \, 33 \, 157 \, 180 \, 205 \, 461 \, 565 \, 579 \, 597 \, 700 \, 8925 \, 1006 \, 1009 \, 1071 \, 1079 \, 1195 \, 1216 \, 1230 \, 1243 \, 1292 \, 1342 \, 1344 \, 1365 \, 1504 \, 1546 \, 1646 \, 2148 \, 2174 \, \text{pg}, \text{x}, \text{ew}, \text{syr}, \text{p}, \text{h}, \text{pal} \, \text{cop}, \text{sa}, \text{ms}, \text{ach} \, \text{arm} \, \text{eth} \, \text{geo} \, \text{slav} \, \text{ms} \, \text{Or} \, \text{Eusth}, \text{Cyri}, \text{Hil}, \text{Aug}, \text{TR} \, \text{RP} \, \text{omit} \, \text{K} \, 1950 \, \text{cop}, \text{sa}, \text{ms}, \text{ch}, \text{Chrys}, \text{comm} \, \text{Cyri} \, \text{Theodoret} \, \text{Ambrose} \, \text{Aug} \, \text{Jerome} \, \text{Photius} \, \text{lac} \, \text{f} \, \text{f}^{75} \, \text{C} \, \text{FN} \, \text{P} \, 070 \, 69 \). The UBS Textual Commentary: "The second person pronoun is strongly supported...and is in accord with the tone of contempt represented by the closing words of ver. 49. The omission of the pronoun in K and a few other witnesses may be accidental or under the influence of 18:14." Note that in John 12:19, the Pharisees have a similar strange way of talking to each other in the 2nd person although perhaps including themselves: 'Then the Pharisees said to each other, 'Observe, that you are not prevailing at all. Behold, the world has gone after him!'"

\(^{152}\) John 11:50b \(\text{Gk} \, \text{ἄνθρωπος} - \text{ἄνθρωπον} \), the primary meaning of which is "human being," such that the primary meaning here is that "one human being in our nation die on behalf of the whole nation." Yet, the goat which was to be sacrificed on behalf of the whole people, to make atonement for the whole nation, to which John is connecting this passage, was to be a goat male of sex, Leviticus 16:5-10, as was also the scapegoat, and the sin offering was a ram, a male sheep. See also Leviticus 9:3, 15. The Passover lamb or kid, also, was to be male in sex, Exodus 12:5. Therefore, it did not seem appropriate to change the traditional reading over to a gender neutral one.

\(^{153}\) Ephesians 3:6; 2:15; John 10:16; I John 2:2; Romans 4:9,12; 11:25,26; Gal. 3:26-29; 6:16; Eph. 2:19,20; Rev. 21:9-14

\(^{154}\) John 11:54 This verse is another indication that the author of this gospel sometimes uses the term "the Jews" as referring to the Judeans, or the inhabitants of Judea and Jerusalem. See the endnote at the end of this document discussing the term "the Jews."
Chapter 12
Jesus Anointed at Bethany

John 12:1 "ο οὖν Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὥν ἦγερεν ἕκ νεκρῶν Ἰησοῦς."

1Then, six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead.

John 12:2 ἐποίησαν οὖν αὐτῷ δείπνον ἑκεί, καὶ ἡ Μάρθα διηκόνει, ὃ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων οὖν αὐτῶν.

2So they made a supper for him there, and Martha was serving, and Lazarus was one of those reclining with him.

John 12:3 ἡ οὖν Μαριάμ λαβοῦσα λίτραν μόρου νάρδου πιστικῆς πολυτιμοῦ ἦλπισεν τούς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαζεν ταῖς θριεῖς αὐτῆς τοὺς πόδας αὐτῶν· ἦ δὲ οἰκία ἐπιλαυτώθη ἐκ τῆς ὁσμῆς τοῦ μόρου.

3Then Mary, having taken a litre of expensive ointment of pure oil of nardroot, anointed the feet of Jesus, and with her hair, she wiped his feet. And the house was filled with the smell of the ointment.

John 12:4 Λέγει δὲ Τιάδας ὁ Ἰσακριώτης εἰς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδίδοναι,

4But Judas the Keriothite, one of his disciples, the one about to betray him, says,

John 12:5 Διὰ τί τούτῳ τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;

5"Why was this ointment not sold for three hundred denarii and given to the poor?"

John 12:6 εἶπεν δὲ τούτῳ οὖν ὅτι περὶ τῶν πτωχῶν ἐμελένα αὐτῷ ἀλλ’ ὅτι κλέπτης ἦν καὶ τὸ γλυκοσκομοῖον ἔχων τὰ βαλλόμενα ἐβάσταξεν.

6But he said this not because it mattered to him about the poor, but because he was a thief, and having charge of the moneybag, he would steal from what was put in.

John 12:7 εἶπεν οὖν ὁ Ἰησοῦς, Ἀφες αὐτὴν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐντάφιασμοῦ μου τηρήσῃ αὐτό:" θαλάσσῃ αὐτὸ.

7Jesus said therefore, "Leave her alone. It was that she kept it for the day of my burial."
John 12:8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ᾽ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

8 The poor you always have with you, but me, you do not always have.”

John 12:9 Ἐγώ οὖν ὁ χρύσος πολύς ἐκ τῶν ἱουδαίων ὧτι ἐκεῖ ἔστιν, καὶ ἠλθον οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ᾽ ἵνα καὶ τὸν Λάζαρον ἰδοὺν ὃν ἂγεὶρεν ἐκ νεκρῶν.

9 Then the great crowd of the Jews found out that he was there, and they came, not only because of Jesus, but also that they might see Lazarus, whom he had raised from the dead.

John 12:10 ἔρχουσαντο δὲ οἱ ἄρχοντες ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,

10 So the chief priests resolved that they would kill Lazarus also,

John 12:11 ὅτι πολλοὶ δι᾽ αὐτὸν ὑπῆγον τῶν ἱουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

11 for many of the Jews were going out because of him, and then believing in Jesus.

The Triumphal Entry

John 12:12 ἔλθεν τῇ ἑβαίρειν ὁ χρύσος πολύς ὁ ἐλλῶν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς ἱεροσόλυμα,

12 The next day, the great crowd that had come for the festival, hearing that Jesus is arriving into Jerusalem,

John 12:13 ἐλαβον τὰ βαζα τῶν φοινίκων καὶ ἐξήλθον εἰς ὑπαντήσει αὐτῶ, καὶ ἐκραύγαζον, Ὡσαννα εὐλογημένος ὁ ἐρχόμενος ἐν οἴνομα κυρίῳ, βασιλέως τοῦ Ἰσραήλ.

13 took the fronds of palm trees, and went out into a merging with him. And they were crying out: "Hosha na!" 161 "Blessed is he who comes in the name of the Lord, 162 the king of

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161 12:9 Anaphoric article, referring back to the crowd already mentioned as having come up to the area in preparation for the Passover.

162 12:13a Ὅσαννα = Aramaic ḫšnā qn - hōša' nā', similar to the Hebrew ḫšnā hšnā - hōšı̂ 'āh nā', an expression reminiscent of the ḫšnā ḫšnā in Psalm 118:25 meaning "Help!" or "Save, I pray," an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113-118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has Ἄνα σέ, ὄσον δή - Ὅ σέ, σῶ σόν δε, "O Lord, save now!" or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.
Israel!
John 12:14 eὐρῶν δὲ ὁ Ἱσοῦς ὄναριον ἐκάθισεν ἐπ’ αὐτό, καθὼς ἐστιν γεγραμμένον,

14And Jesus, having found a young donkey, took his seat upon it, just as it is written: John 12:15 Μὴ φοβοῦ, θύγατερ Σιών· ἵδοι ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πόλον ὄνου.

15"Fear not, O daughter of Zion; Behold, your king is coming sitting on the foal of a donkey."{163

John 12:16 ταῦτα οὖν ἐξηγοῦσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ’ ὅτε ἐδοξάσθη ἡ Ἰσραήλ, ὁ τότε ἐμνημόνευσαν ὅτι ταῦτα ἦν ἐπ’ αὐτῶ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.

16These things his disciples did not know at first, but once Jesus was glorified, then they remembered that these things had been written in reference to him, and that these things they had done to him.

John 12:17 ἐμπετέρυξεν οὖν ὁ ὄχλος ὁ ὃν μετ’ αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.

17The crowd therefore, the one that had been with him when he called Lazarus from the tomb and raised him from the dead, had been bearing witness.

John 12:18 διὰ τοῦτο ὑπήντησαν αὐτῷ ὁ ὄχλος ὦτι ἠκούσαν τοῦτο αὐτῶν πεποιηκέναι τὸ σημεῖο.

18Because of this{164 the crowd had come out to join him, that they had understood him to have done this sign.

John 12:19 οἱ δὲ φαρισαῖοι εἶπαν γὰρ ἑαυτοῦ, θεωρεῖτε ὅτι οὐκ ὤφελείτε σώθεν ἰδεῖ ὁ κόσμος ὁπίσω αὐτοῦ ἀπήλθεν.

19Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone after him."

Jesus Ponders Crucifixion
John 12:20 Ἡσαν δὲ Ἑλληνες τινες ἐκ τῶν ἀναβαίνοντων ἡν προσκυνήσωσιν ἐν τῇ ἐορτῇ.

20And among those going up to worship at the festival, were some Greeks.

John 12:21 οὕτως οὖν προσήλθον Φιλίππῳ τῷ ἀπὸ Βηθσαία ἡς Χαλεπαίας, καὶ ἤρωταν αὐτὸν λέγοντες, Κύριε, ἥξιον ὀν τὸν Ἱσωσὶν ἰδεῖν.

21These, then, came up to Philip, he from Bethsaida, Galilee. And they beseeched him, saying, "Sir, we wish to see Jesus."

John 12:22 ἔρχεται ό Φιλίππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται Ἀνδρέας καὶ Φιλίππος καὶ λέγουσιν τῷ Ἱσωσί.

22Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.

John 12:23 ὁ δὲ Ἰσωσὶς ἀποκρίνεται αὐτοῖς λέγων, Ἐλήλυθεν ἢ ὡρα ἴνα δοξάσῃ ὁ υἱὸς τοῦ ἀνθρώπου.

23And Jesus responds to them as follows: "The hour has come, that the Son of Man should be glorified.

John 12:24 ἀμὴν ἀμὴν λέγω ὑμῖν, εάν μὴ ὁ κόσμος τοῦ σιτου πεσών εἰς τὴν γῆν ἀποθάνη, αὐτὸς μόνος μένει· εάν δὲ ἀποθάνη, πολὺν καρπὸν φέρει.

24Truly, truly I say to you, if a kernel of wheat does not fall to the ground and die, it remains only one; but if it dies, it bears much fruit.

{162 12:13b Psalm 118:26
163 12:25 Zechariah 9:9
164 12:18}
John 12:25 the light is the true light that enlightens every person who lives in the world. He was in the world, and the world was made through him, yet the world did not recognize him. But God revealed him to his own people, to those whom he had chosen in advance, who would become his witnesses, so that through faith they might know about the love God has for his children. This love God had revealed to his own people, whom he had chosen in advance. So the word became flesh and lived among us, and we have seen his glory, the glory of the One and Only Son, who came down from above, full of grace and truth. And we have seen this glory, the glory of the Father, because the Father sent the Son to be the world's Saviour. He was in the world, and the world was made through him, yet the world did not recognize him. But God revealed him to his own people, to those whom he had chosen in advance, so that through faith they might know about the love God has for his children. This love God had revealed to his own people, whom he had chosen in advance. So the word became flesh and lived among us, and we have seen his glory, the glory of the One and Only Son, who came down from above, full of grace and truth. And we have seen this glory, the glory of the Father, because the Father sent the Son to be the world's Saviour.

28 The person who loves his life loses it, and the one who hates his life in this world will preserve it into eternal life.

John 12:26 and the one who loves his life in the world will preserve it into eternal life. And the Son of Man will be lifted up, to attract all mankind to him. For this reason Jesus said, "I am going up to Jerusalem, where they will hand me over to the Gentiles and will scourge and crucify me. But after three days I will rise again." And the people did not understand what he was saying. They thought he was referring to the physical resurrection of the dead. He was saying that he would rise from the dead on the third day. But he meant this to be a spiritual resurrection, where he would rise from spiritual death to spiritual life. For this reason Jesus said, "I am going up to Jerusalem, where they will hand me over to the Gentiles and will scourge and crucify me. But after three days I will rise again." And the people did not understand what he was saying. They thought he was referring to the physical resurrection of the dead. He was saying that he would rise from the dead on the third day. But he meant this to be a spiritual resurrection, where he would rise from spiritual death to spiritual life.
Jesus spoke these things, then went away and was hidden from them.

*The Authorities Continue in Unbelief*

John 12:37  Τοιαῦτα δὲ αὐτοῦ σημεῖα πεποιήθησαν αὐτῶν οὐκ ἑπίστευσαν εἰς αὐτόν,

37But, though having done so many signs right in front of them, they were not believing in him,

John 12:38 ἦν δὲ ὁ λόγος Ἰησοῦ τοῦ προφήτη πληρωθῇ ὥς εἶπεν, Κύριε, τίς ἑπίστευσεν τῇ ἄκοι ἤμων; καὶ ὁ βραχίων κυριοῦ τίνι ἀπεκαλύφθη;

38so that the word of Isaiah the prophet would be fulfilled, which said, "Lord, who has believed our report? And the arm of the Lord, to whom has it been revealed?"

John 12:39 διὰ τοῦτο οὐκ ἤδυναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἰησοῦς,

39Because of this they were not able to believe: that again, Isaiah said,

John 12:40 ἦκεν αὐτῶν τοὺς ὀφθαλμούς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἰδοὺν τοὺς ὀφθαλμούς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἀσομάται αὐτούς,

40"He has blinded their eyes, and he has hardened their hearts, so that they would neither see with their eyes, nor understand with their ears, nor look back around, such that I would heal them."

John 12:41 ταῦτα εἶπεν Ἰησοῦς, ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.

41(Israel said these things, because he saw Jesus' glory, so he spoke about him.)

John 12:42 ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Ἰσραήλους οὐχ ὁμολογοῦν ἵνα μὴ ἀποσυνάγωγοι γένωνται;

42Even so, many even of the rulers believed in him. But, because of the Pharisees, they were not confessing it, for fear they would be put out of the synagogue.

John 12:43 ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ θεοῦ.

43For: They loved the approval of humans over and above the approval of God.

John 12:44 Ἰησοῦς δὲ ἐκράζει καὶ εἶπεν, ὁ πιστεύων εἰς εἷς ἐμὲ οὐ πιστεύει εἰς εἷς ἀλλὰ εἰς τὸν πέμψαντά με,

44But Jesus cried out, and said, "The person believing in me, is not believing in me but in the one who sent me,

John 12:45 καὶ ὁ θεωρῶν εἷς θεωρεῖ τὸν πέμψαντά με.

45and the one looking upon me, is looking upon the one who sent me.

John 12:46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς εἷς ἐν τῇ σκοτίᾳ μὴ μείνῃ.

46I have come into the world as a light, so that everyone believing in me may not abide in darkness.

John 12:47 καὶ ἐὰν τῆς μοι ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν, οὐ γὰρ ἴδον ἵνα κρίνῃ τὸν κόσμον ἀλλ’ ἵνα σώσῃ τὸν κόσμον.

47"And if someone hears my sayings and does not keep them, I do not judge him. For I did not come in order to judge the world, but to save the world.

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168 12:38 Isaiah 53:1
169 12:40 Isaiah 6:10
170 12:41 txt ὅτε ὁ λόγος Ἰησοῦς ἐς τὸν κόσμον ἐλήλυθεν ὅλος; 1577 K A B H L M X Θ Ψ Ω f1-1582 Π 33 3157 472 579 597 1071 1546 1844 ite syr pal copsa pho bo ach f 1582 SBL NA28 B D E F G K S U Y Γ Λ Π 0141 0211 Π 13 2 180 205 565 700 892 1006 1009 1079 1195 1216 1230 1241 1242 1292 1345 1346 1424 1425 1505 1582 1646 2148 2174 2175 m Lect μαιρειν ἢ συνῆν· 1577 slav Orlat Eus Marcellus Greg Nyss Didub Chrys Cyril John-Dam Hilary Ambrosiast Ambr Jer Aug Varin Ps-Vig TR RP εἰς ἔπει Υ lac φ5 C N P Q T 047 070 0233
171 12:43 The words are in the character of a solemn pronouncement or verdict.
172 12:47 txt οὐκ αἰσθάνομαι...καὶ μὴ φυλάξῃ "hears and does not keep" φ66 568 K A B H L M X Π Ψ f3 33 157 565 1071 vg syr copa267 gr pb4 bo arm Diatess Ephren SB 1128 i/ "ἀκούσω...καὶ φυλάξῃ "hears and keeps" φ66 568 D Θ 070 579 1241 τί φύσις 568 567 568 Π Ψ "ακούσω...καὶ μὴ πιστεύει "hears and does not believe" E F G H Μ Υ Γ Δ Λ Π Σ 0141 023 0235 0242 12 461 700 892 1192 1242 1844 ite syr ephra goth TR RP "ακούω...καὶ μὴ πιστεύει "is listening and does not believe" U lac φ5 copa267 pb4 "ακούσω...καὶ πιστεύει "hears and believes" S 0211 1424 φ(Swanson) μὴ ακούσω...μὴ φυλάξῃ "neither hears nor keeps" W lac φ5 C N P Q T 28
John 12:48 ὁ ἀθετών ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματα μου ἔχει τὸν κρίνοντα αὐτὸν· ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

48 The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day.

John 12:49 ὅτι ἐγὼ ἐξ ἐμαυτοῦ ὠς ἐλάλησα, ἀλλ’ ὁ πέμψας με πατὴρ αὐτὸς μοι ἐντολήν δέθωκεν τί εἴπω καὶ τί λαλήσω.

49 For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak.

John 12:50 καὶ οἷς ὥστε ἐντολή αὐτοῦ ἐμῆς ἑνώσις ἐστίν. ὃ συν ἐγὼ λαλῶ, καθὼς εἴρηκέν μοι ὁ πατὴρ, οὕτως λαλῶ.

50 And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so.”

Chapter 13

The Passover Supper

John 13:1 Πρὸ δὲ τῆς ἐορτῆς τοῦ πάσχα ώστε ὁ ἠσιοῦς ὃς ἠλθεν ¹³ τοῦ ἡμεραίος ὁ ὤρο ἵνα μεταβῇ ἐκ τοῦ κόσμου τοῦτο πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἐγνώσαν αὐτοὺς.

1 And before the Festival of Passover, Jesus, aware that the hour had come for him to pass on from this world to the Father, and having loved those of his own in the world, loved them to the end.

John 13:2 καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῦσιν αὐτὸν ἐναπάντησεν τῷ ἵππῳ Σίμωνος ἰσαρίουσα ὑπεραίων ὑπερεξερέσθη.

2 And supper having started, ² with the devil having already put it in the heart of Judas son of Simon of Kerietho to betray him,

John 13:3 εἰδὼς ὅτι πάντα ἐδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

3 and aware that the Father had given all things into his hands, and that he had come forth from God and to God he was going,

John 13:4 ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἰματία, καὶ λαβὼν λέντιον διεξώσει ἑαυτόν.

4 Jesus rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself.

John 13:5 ἔτα βάλλει ὑδρῷ εἰς τὸν ναῦτηρα καὶ ἥρατο νύπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάθετον τῷ λεντῖῳ ὡς ἄν διεξώσομεν.

5 Then, he is putting water into a basin. And he began to wash the feet of the disciples, and to wipe them off with the towel in which he was girded.

John 13:6 ἔρχεται σὺν πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ, ᾿Αρμίλς, σὺ μου νύπτες τοὺς πόδας;

6 Thus he comes to Simon Peter. Who says to him, "Lord, You are washing my feet?"
John 13:7 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἃρτι, γνώσῃ δὲ μετὰ ταῦτα.

7Jesus answered, and said to him, "What I am doing, you do not know yet, but after these things, you will know."

John 13:8 λέγει αὐτῷ Πέτρος, Οὐ μὴ νῆψης μου τοὺς πόδας εἰς τὸν αἰώνα, ἀπεκρίθη Ἰησοῦς αὐτῷ, Ἐάν μὴ νῆψω σε, οὐκ ἔχεις μέρος μετ᾽ ἐμοῦ.

8Peter says to him, "No way will you ever wash my feet." Jesus answered him, "Unless I wash you, you have no place with me."

John 13:9 λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον ἄλλα καὶ τὰς χείρας καὶ τὴν κεφαλήν.

9Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."

John 13:10 λέγει αὐτῷ ὁ Ἰησοῦς, ὁ λελουμένος σὺν ἔχει χρείαν εἰ μὴ τοὺς πόδας νῖψασθαι, ἀλλ᾿ ἔστιν καθαρός ὅλος καὶ ὑμείς καθαροὶ ἔστε, ἀλλὰ οὐχὶ πάντες.

10Jesus says to him, "One who is bathed has no need, except for the feet, to wash, but is clean on the whole. And you men are clean; though not all of you."

John 13:11 ἤδει γάρ τὸν παραδιδόντα αὐτὸν· διὰ τούτο εἶπεν ὅτι οὐχὶ πάντες καθαροὶ ἔστε.

11For he already knew of the one betraying him; for this reason he said, "Not all of you are clean."

John 13:12 ὅτε οὖν ἐνίψυχ τοὺς πόδας αὐτῶν [καὶ] ἔλαβεν τὰ ἰμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς, Γνῶσκετε τί πεποίηκα ὑμῖν;

12When therefore he had washed their feet and taken his clothes and reclined again, he said to them, "Do you know what I have done for you?"

John 13:13 ὑμεῖς φωνεῖτε με ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.

13You call me 'Teacher' and 'Lord,' and rightly you say so, for I am.

John 13:14 εἰ οὖν ἐγὼ ἐνίψυχ ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νῖπτεν τοὺς πόδας;

14If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.

John 13:15 ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήσετε.

15For I have given an example for you, so that just as I have done, you might also do.

John 13:16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμφαντος αὐτοῦ.

16Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him.

John 13:17 εἰ τάῦτα οἰδάτε, μακάριοι ἔστε ἐὰν ποιήτε αὐτά.

17Since these things you are knowing, blessed are you if you do them.

John 13:18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελέξαμην· ἀλλὰ ἵνα ἡ γραφὴ πληρωθῇ, ὁ τρώγων μοι τὸν ἄρτον ἐπήρημεν ἐπ᾽ ἐμὲ τὴν πέτραν αὐτοῦ.

18"I am not speaking about all of you; I know whom I have chosen; but, so that the scripture is fulfilled, 'Someone eating my bread has lifted up his heel against me.'

John 13:19 ἀπαρεῖλε λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγώ εἰμι.

19"Yes indeed! I am telling you before it happens, so that when it happens, you may

176 13:18 Psalm 41:9
177 13:19a Greek: ἀπαρεῖλε· aparti. Most Greek NT editions (TR HF RP NA27) have ἀπ᾽ ἀρτί, which if it were two separate words, would mean, "from now." (The original Greek manuscripts were all-capital letters, and there were no punctuation marks or spaces, so APARTI could be understood as either one word APARTI, or AP' ARTI, a contraction for APO ARTI.) If however as DeBrunner says, it was originally one word, ἀπαρεῖλε, before the diacritics and spaces were added, then it could mean something similar to "amen." Or, it could also mean adverbially, "exactly," as in "I am telling you exactly before it happens, so that..." As for the rendering, "from now on," this would seem a strange juncture at which to say that, since Judas was only a few hours away from doing it. How many times "from now on" in the next hour or so was he going to predict it? The awkwardness of this "from now on" idea is reflected by the various translations' attempts to get around it. Some (Weymouth, JB Philips, CB Williams, Beck) got around the problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., "from now on I will tell you things ahead of time, so that when they happen..." Others (KJV, NKJV, Darby, RSV, ESV, JB, NIV,
believe who I am. 178
John 13:20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὅ λαμβάνων ἂν τινα πέμψω ἐμὲ λαμβάνει, ὃ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

20Truly, truly I say to you, The person who accepts whomever I send, is accepting me;
and the person who accepts me, is accepting the One who sent me.”
John 13:21 Τάατα ἐπὶ ὃν ἸΗΣΟΥΣ ἐτάραχθη τῷ πνεύματι καὶ ἐμαρτύρησαν καὶ ἔπεσεν, ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με.

When he had said these things, Jesus was disturbed in his spirit, and he testified, and he said, "Truly, truly I say to you: one of you will betray me.”
John 13:22 ἐξέβλησεν εἰς ἀλλήλους οἱ μαθηταὶ ἀποφοίτησαν περὶ τίνος λέγει.

22The disciples were looking at one another, puzzling over about whom he was speaking.
John 13:23 ἦν ἀνακειμένος εἰς ἕκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ ἸΗΣΟΥ, ὃν ἠγάπα ὁ ἸΗΣΟУς.

23One of his disciples was reclining in the bosom of Jesus, the one Jesus loved.
John 13:24 νεκέει οὖν τοὺς ΣΙΜΟΝ ΠΕΤΡΟΣ πυθόμεθα τὶς ἔννεπεν περὶ οὗ λέγει.

24Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.179
John 13:25 ἀναπαύσεων οὖν ἔκεινος οὕτως ἐπὶ τὸ στήθος τοῦ ἸΗΣΟΥ λέγει αὐτῷ, Κύριε, τίς ἐστίν;  
That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?”
John 13:26 ἀποκρίνεται ἸΗΣΟΥΣ, ἘΚΕΙΝΟΣ ἐστίν ὃ ἔγω βάφω τὸ ψωμίν καὶ δῶσω αὐτῷ, βάφας οὖν τὸ ψωμίν λαμβάνει καὶ δίδωσιν ΙΩΑΔΑ ΣΙΜΟΝΟΣ ἸΣΚΑΡΙΩΤΟΥ.

26Jesus replied, “It is that one for whom I shall dip and give the piece of bread.” After dipping the piece of bread therefore, he takes it and gives it to Judas, the son of Simon of Kerioth.180
John 13:27 καὶ μετὰ τὸ ψωμίν τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς, λέγει οὖν αὐτῷ ὁ ἸΗΣΟΥΣ, Ὡ ΠΟΙΕῖΣ ΠΟΙΕῖΣ Τάχιον.

27And after the bread transaction, at that time Satan entered into that one. Then Jesus says to him, "What you are doing, do quickly.”
John 13:28 τούτῳ δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.

28But none of those reclining knew why he said this to him.
John 13:29 τινὲς γὰρ ἐβόθοικον, ἐπεὶ τὸ γλωσσόκομον ἔδεχαν ἸΟΥΔΑ, ὅτι λέγει αὐτῷ ὁ ἸΗΣΟΥΣ, ἈΓΟΡΑΣΟΝ ὃν χρείαν ἔχεις εἰς τὴν ἔρτην, ἢ τοῖς πτωχοῖς ἢν τι δῷ.

29For some thought that since Judas was in charge of the money bag, Jesus was telling him, "Buy things we need for the festival,” or, that he should give something to the poor.
John 13:30 λαβὼν οὖν τὸ ψωμίν ἔκεινος ἐξήλθεν εὐθὺς ἢ ἔννεπεν αὐτῷ.

30When therefore that one had taken the piece of bread, he immediately went out. And it was night.

178 13:19b Or, "you may believe that I am he," or, "may believe that I AM," or, "may believe that I am who I am."

179 13:24 Other manuscripts (B C L X 068) read: Simon Peter therefore nods to this one, and says to him, "Say who it is." Codex Sinaiticus has a longer variation of the latter.

180 13:26 ἸΣΚΑΡΙΩΤΟΥ Κ B C L 068 0233 vg111(st.vv.) eth Or SBL NA28 {1/} ἀπὸ ΚΑΡΟΥΜΟΥ D ἸΣΚΑΡΙΩΤΗ Π66 A W 047 H latt syr cop TR RP ἱλιας P Q T. The Byz reading would rendered "Judas of Kerioth, son of Simon" while the UBS reading would be "Judas, son of Simon of Kerioth." And the reading of Codex D would be "Judas of Kerioth, son of Simon from Kerioth."
Where Is Jesus Going?

John 13:31 Ὁτε οὖν ἐξῆλθεν λέγει Ἰησοῦς, Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἑδοξάσθη ἐν αὐτῷ.

31Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified.

John 13:32 εἰ ὁ θεὸς ἑδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτὸν.

32If God is glorified in him, God will also glorify the Son in himself, and glorify him at once.

John 13:33 τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι· ζητήσετε με, καὶ καθὼς εἰπὼν τοῖς Ἰουδαίοις ὅτι Ὑπὸ ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἁρτι.

33"Children, I am with you only a little while longer. You will seek me, and just as I said to the Jews, I now say to you also: 'Where I am going, you are not able to come.'

John 13:34 ἐντολὴν καὶνή δἰδωμι ὑμῖν· ἵνα ἀγαπάτε ἀλλήλους καθὼς ἡγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

34"A new commandment I give to you, that you love one another. Just as I have loved you, so you also should love one another.

John 13:35 ἤν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχете ἐν ἀλλήλοις.

35By this will everyone know that you are my disciples: if you have love among one another."

John 13:36 λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς, ὅπου ὑπάγω οὐ δύνασθε μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὅπου ἄντον.

36Simon Peter says to him, "Lord, where are you going?" Jesus replied, "Where I am going, you are not able to follow me now, but you will follow later."

John 13:37 λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τί οὐ δύναμαι σοι ἀκολουθῆσαι ἁρτί τὴν ψυχήν μου ὑπέρ σοῦ θησο.

37Peter says to him, "Why am I not able to follow you now? I will lay down my life for you."

John 13:38 ἀποκρίνεται Ἰησοῦς, Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θῆσαις· ἅμιν ἅμιν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἑως ὃ ἀρνήσῃς με τρίς.

38Jesus answers, "You will lay down your life for me? Truly, truly I say to you, a rooster will not crow, until such time you deny me three times.

Chapter 14

John 14:1 Μὴ ταρασσόμεθα ὑμῶν ἢ καρδία πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.

1"Do not let your hearts be troubled. Trust in God. Trust also in me.

John 14:2 ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαὶ εἰσίν· εἰ δὲ μὴ, εἰπὸν ἄν ὑμῖν ὅτι πορεύματι ἐτοίμασα τόπον ὑμῖν;

2In my Father’s house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you?

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See chapter 13 verse 36.
Jesus the Way to the Father

John 14:3  καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω τόπον υἱῶν, πάλιν ἔρχομαι καὶ παραλήψωμαι υἱῶς πρὸς ἐμαυτόν, ἵνα ὅπου ἐμί ἔγω καὶ υἱὲς ἢτε.

3And if I go and prepare a place for you, I will come back and take you in with myself, so that where I am, there you may be also.

John 14:4 καὶ ὅπου ἔγω ὑπάγω ὀφθήτη τὴν ὄδον.

4And where I am going, you know the way.”

John 14:5 Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ ὤφθη σου ὑπάγεις; πῶς ὤφθη συν τὴν ὄδον;

5Thomas says to him, "Lord, we don't know where you are going — how is it we know the way?"

John 14:6 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἔγω εἰμί η ὄδος καὶ ἡ ἀλήθεια καὶ ἡ ἐλπίς οὐδείς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι’ ἐμοῦ.

6Jesus says to him, "I am the way, and the truth and the life. No one comes to the Father except through me.

John 14:7 εἰ γνώκατε με, καὶ τὸν πατέρα μου γνώσεσθε· καὶ ἄρτι γνώσκετε αὐτὸν καὶ ἐωράκατε αὐτὸν;

7If you have come to know me, you will come to know my Father as well; indeed, from now on you know him, and have seen him."

John 14:8 Λέγει αὐτῷ Φίλιππος, Κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἄρκει ἡμῖν.

8Philip says to him, "Lord, show us the Father, and that will satisfy us."  

John 14:9 Λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ’ ὑμῶν εἰμι καὶ οὐκ ἐγνωκός με, Φίλιππε; ὁ ἐωράκως ἐμε ἐωράκεν τὸν πατέρα· πῶς οὐ λέγεις, Δείξον ἡμῖν τὸν πατέρα;

9Jesus says to him, "All this time I have been with you, and you have not come to know me, Philip? The person who has seen me has seen the Father; how is it you say, 'Show us the Father?'

John 14:10 οὐ πιστεύεις ὃτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμὶ ἦτε; τὰ μηταρία τα ἐγὼ λέγω ὑμῖν ἀπ’ ἐμαυτοῦ οὐ λαλῶ· τὸ δὲ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί μένων ποιεῖ τὰ ἑργα αὐτοῦ.

10Do you not believe that I am in the Father and the Father is in me? The statements which I say to you I do not speak from myself, but the Father abiding in me is doing his works.  

John 14:11 πιστεύετε μοι ὃτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμὶ εἰ δὲ μὴ, διὰ τὰ ἑργα αὐτὰ πιστεύετε.

11Believe me that I am in the Father and the Father is in me. But if not, believe because of those works.
John 14:12 ἀμὴν ἀμήν λέγω ὑμῖν, οἱ πιστεύων εἰς ἐμὲ τῷ ἔργῳ ἃ ἐγὼ ποιῶ κακεῖνος ποιήσει, καὶ μείξανα τοῦτον ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι:

13The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these shall do, because I am going to the Father.

John 14:14 καὶ δὲ τι ἀνατίθηστε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.

14Indeed, whatever you shall request in my name, this I will do, so that the Father may be glorified in the Son.

John 14:15 Ἐὰν ἀναπάτητέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε:

15If you love me, you will keep199 my commandments.

John 14:16 καγώ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα μεθ᾽ ὑμῶν εἰς τὸν αἰῶνα ἦν.

16And I will ask the Father, and he will give you another Counselor, that he may be ever with you,

John 14:17 τὸ πνεῦμα τῆς ἀληθείας, ὁ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό ὁδὸν γινώσκει ὑμῖς γινώσκετε αὐτό, ὅτι παρ᾽ ὑμῖν μένει καὶ ἐν ὑμῖν ἐσται.

17the Spirit of truth, which the world is unable to receive, because it neither perceives him nor knows him. You know him, because he abides among you, and will be192 in you.

John 14:18 οὐκ ἀφήσω ὑμᾶς ὁφανοῦς, ἔρχομαι πρὸς ὑμᾶς.

18I will not leave you as orphans; I am coming to you.

John 14:19 ἔτι μικρὸν καὶ οὔς κόσμος οὐκ ἔχετι θεωρεῖ, ὑμῖς δὲ θεωρεῖτε με, ὅτι ἐγὼ ᾽ζω καὶ ὑμεῖς ἔχετε.

19Just a little while longer and the world will be seeing me no more; but you will be seeing me. Because I will be living, you also will live.
John 14:20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν.

20In that day you will know, that I am in my Father, and you in me, and I in you.

John 14:21 ὁ ἐγὼ σὰς ἐν τοῦτοι ὑμῖν καὶ πρός αὐτᾶς ἐκεῖνος ἔστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθῆκε ὑπὸ τοῦ πατρὸς μου, κἀγὼ ἀγαπῶν αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

21The person who has my commandments and also keeps them, that is the one who loves me. And the one who loves me, will be loved by my Father, and I also will love him, and will reveal myself to him.”

John 14:22 ἀλέξει αὐτῷ ἵστασις, οὐχ ὁ Ἰσαάκιας, Κύριε, καὶ τί γέγονεν ὅτι ἤμιν μέλλεις ἐμφανίζεσθε σεαυτόν καὶ οὐχὶ τῷ κόσμῳ;

22Judas (not the Keriothite) says to him, "Lord, and on what basis is it that, to us, you intend to reveal yourself, and not to the world?"

John 14:23 ἀνεπερίθη ἵστασις καὶ εἶπεν αὐτῷ, ἦσαν τις ἁγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευθεριάζει καὶ μονὴν παρ’ αὐτῷ ποιησόμεθα.

23Jesus answered, and said to him, "If someone loves me, he will keep my word, and my Father will love him; and we will come to him, and make our abode with him.

John 14:24 ὁ μὴ ἁγαπῶν με τοὺς λόγους μου οὐ πηρετε· καὶ ὁ λόγος ὁν ἀκούετε οὐκ ἐστὶν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.

24One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father’s, who sent me.

John 14:25 Ταῦτα λελάληκα ὑμῖν παρ’ ὑμῖν μένων·

25"These things I have spoken to you while abiding with you.

John 14:26 δὲ παράκλησος, τὸ πνεῦμα τὸ ἄγιον δὲ πέριπει ὁ πατήρ ἐν τῷ ὑμνόματί μου, ἑκείνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ὁ εἶπον ὑμῖν [εὐχ.

26"But the Counselor, the Holy Spirit, whom the Father will send in my name, that one will teach you all things, and remind you of all the things I have said to you.

John 14:27 εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν, μὴ ταρασσόμεθα ὑμῶν ἢ καρδία μηδὲ δειλάτω.

27"Peace I leave with you; my peace I give to you. Not as the world gives, do I give to you. Do not let your heart be troubled, neither let it be afraid.

John 14:28 ἤκουσατε ὅτι ἐγὼ εἶπον ὑμῖν, ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἤγαπᾶτε με ἐξάρθητε ἂν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μείζων μοῦ ἐστίν.

28"You heard how I said to you, 'I am going away, and will be coming to you.' If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I.

John 14:29 καὶ νῦν εἰρήνη ὑμῖν πρὶν γενέσθαι, ἵνα ἐτησίως ποιήσητε.

29"And now I have told you, before it happens, so that when it happens, you will believe.

John 14:30 οὐκέτι πολλὰ λαλήσω μεθ’ ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοί οὐκ ἔχει οὐδέν,

30I will not speak with you much longer, for the ruler of this world is coming. And he has no pull in me;

John 14:31 ἀλλ’ οὐ γνῶ τις κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐντελέσατο μοι ὁ πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἢγωμεν ἐντεύθεν.

31but, just as the Father has commanded me, this I do, so that the world may know that I love the Father. "Arise, let us leave here."

Chapter 15

"I Am the Vine, You Are the Branches"

John 15:1 ἔγω εἰμί ὁ ἀμπελός ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστίν.

1I am the true vine, and my Father is the farmer.

John 15:2 πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπόν, αἰρεῖ αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἴνα καρπὸν πλείονα φέρη.

2Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he
clean, so it may bear more fruit.

John 15:3 Ἰδίᾳ ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν·

3 You are now clean, because of the word which I have spoken to you.

John 15:4 μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ’ ἕαυτοῦ εἰὰν μὴ μένῃ ἐν τῇ ἁμέλῃ, οὕτως οὐδὲ ὑμεῖς εἰὰν μὴ ἐν ἐμοί μένητε.

4 Abide in me, and I in you. Just as the branch is not able to bear fruit from itself, unless it abides in the vine, in the same way neither are you, unless you abide in me.

John 15:5 ἐγὼ εἰμὶ ὁ ἁμελής, ὑμεῖς τὰ κλῆματα. ὁ μένων ἐν ἐμοί κἀγὼ ἐν αὐτῷ οὕτως φέρει καρπὸν πολύν, ὃτι χωρίς ἐμὸν οὐ δύνασθε ποιεῖν οὐδέν.

5 I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing.

John 15:6 ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἁμαρτήσῃ ἡμῶν ὡς τὸ κλῆμα καὶ ἔξηράνθη, καὶ συνάγωγοι αὐτά καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

6 If someone does not abide in me, he is thrown aside like the branch that is withered; and they gather such and cast them in the fire, and they are burned.

John 15:7 εἰ μείνατε ἐν ἐμοί καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνη, ὡδὲ ἐὰν θέλητε αἰτήσασθε καὶ γενήσεται ὑμῖν.

7 If you abide in me, and my sayings abide in you, ask whatever you will, and it will happen for you.

John 15:8 ἐν τῷτῷ ἐδοξάσθη ὁ πατὴρ μου, ἵνα καρπὸν πολύν φέρητε καὶ γένησθε ἐμοὶ μαθηταί.

8 In this my Father is glorified, that you bear much fruit, and show to be my disciples.

John 15:9 καθὼς ἤγαπήσεν μεν ὁ πατὴρ μου, ἵνα καρπὸν πολύν φέρητε καὶ γένησθε ἐμοὶ μαθηταί.

9 Just as the Father has loved me, I also have loved you; abide ye in my love.

John 15:10 ἐὰν τὰς ἐντολὰς μου τηρήσητε, μενενετε ἐν τῇ ἁγίᾳ τῆς μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρὸς μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἁγίᾳ.

10 If you keep my commandments, you are abiding in my love, just as I have kept my...

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193 156 εἰς τὸ πῦρ βάλλουσιν καὶ καίεται (fut ind) "be made, be proven" it "be able to become" it ἐποίησε ὄρα που "such" because I insist the topic is still generally "the" unfruitful branch of 15:2. By the way, FYI, in the phrase, "he is thrown aside," the aorist is a "gnomic" aorist. (Normally the aorist would be rendered, "he was thrown aside.") A gnomic aorist expresses an action that is valid for all time; either because it fills the void left by the non-existent perfective present, or because the author had some real example in mind when he is telling a parable narrative. And we do have a mini parable here. (Re. gnomic aorists, see BDF §333, which specifically mentions John 15:6,8.) Cross-references for this passage: Ps. 80:15-16; Ez. 15:4-6; 19:10; Matt. 3:10.

194 158a εἰς τὸ πῦρ βάλλουσιν καὶ καίεται (fut ind) Μ 174 B D L 0250 it vg Ambiph Chrysis Cyril Aug SBL NA28 (C) "be made, be proven" it "be able to become" it ἐποίησε ὄρα που "such" because I insist the topic is still generally "the" unfruitful branch of 15:2. By the way, FYI, in the phrase, "he is thrown aside," the aorist is a "gnomic" aorist. (Normally the aorist would be rendered, "he was thrown aside.") A gnomic aorist expresses an action that is valid for all time; either because it fills the void left by the non-existent perfective present, or because the author had some real example in mind when he is telling a parable narrative. And we do have a mini parable here. (Re. gnomic aorists, see BDF §333, which specifically mentions John 15:6,8.) Cross-references for this passage: Ps. 80:15-16; Ez. 15:4-6; 19:10; Matt. 3:10.

195 158b Compare the parable of the wheat and the tares, Matt. 13:26, Diatessaron 11:27, where the species of plant was not evident until they bore fruit. Until the seed heads appeared, the wheat and zizania plants looked exactly alike.
Father's commandments and am abiding in his love.

John 15:11 Τάστα λελάληκα υἱῶν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ἦ καὶ ἡ χαρὰ υἱῶν πληρωθῇ.

11 These things I have spoken to you, so that my joy may be in you, and that your joy may be full.

John 15:12 αὕτη ἡ ἑωτικὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἤγάπησα υἱῶν.

12 This is my commandment: that you love one another, as I have loved you.

John 15:13 μείζονα ταύτης ἡ ἑωτική ὑμῶν ἦ, ἵνα τις τῆς ψυχῆς αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

13 Greater love has no one than this: that one lay down one's life for one's friends.

John 15:14 ὑμεῖς φίλοι μου ἐστε ἐὰν ποιήσητε ἡ ἑωτικὴ ἑντέλλομαι υἱῶν.

14 You are my friends, if you practice the things I am commanding you.

John 15:15 οὐκετί λέγω υἱῶν δούλους, ὅτι ὁ δοῦλος οὐκ οἴδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμαῖς δὲ εἰρήνη φίλους, ὅτι πάντα ἰ ἦκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα υἱῶν.

15 No longer do I call you servants, for the servant does not know what his lord is doing. But you I have called friends, because all things that I have heard from my Father, I have made known to you.

John 15:16 οὐχ ὑμεῖς με ἔξελεξασθε, ἀλλ' ἐγὼ ἔξελεξάμην υἱῶν καὶ ἐθήκα υἱῶν ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένῃ, ἵνα δ' ἰ ἄτιθητε τὸν πατέρα ἐν τῷ ὀνόματι μου δῷ υἱῶν.

16 You have not chosen me, but I have chosen you, and appointed you, that you go and bear fruit, and that your fruit might abide, so that whatever you ask the Father in my name, it may be granted to you.

John 15:17 τάστα ἑντέλλομαι υἱῶν, ἵνα ἀγαπᾶτε ἀλλήλους.

17 These instructions I am giving you, so that you will love one another.\textsuperscript{196}

For This the World Hates You

John 15:18 Εἰ ὁ κόσμος υἱῶν μισεί, γινώσκετε ὅτι ἐμὲ πρῶτον υἱῶν μεμίσηκεν.

18 If the world hates you, be assured that it hated me first, before you.

John 15:19 εἰ ἐκ τοῦ κόσμου ὑπήρκε, ὁ κόσμος ἵνα τὸ ἱδιον ἐφίλη: ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἔξελεξάμην υἱῶν ἐκ τοῦ κόσμου, διὰ τοῦτο μισεί υἱῶν ὁ κόσμος.

19 If you were of the world, the world would like its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you.

John 15:20 μηνομονεύσατε τοῦ λόγου οὗ ἐγὼ ἐπίστην υἱῶν, οὐκ ἐστίν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, εἰ ἐμὲ ἐδιώξατε, καὶ υἱῶν διώξουσαν εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

20 Be mindful of the word that I said to you, 'A servant is not greater than his lord.'\textsuperscript{197} If they persecuted me, they will persecute you also. If they took my word to heart, they will take yours to heart also.

John 15:21 ἀλλ' αὕτη πάντα ποιήσουσιν εἰς υἱῶν δίᾳ τὸ ὁνόμα μου, ὅτι οὐκ οἴδασιν τὸν πέμψαντά με.

21 But all these things they will do against you because of my name, for they do not know the One who sent me.

John 15:22 εἰ μὴ ἤδθαν καὶ ἔλαλησα αὐτοῖς, ἀμαρτίαν οὐκ ἔχουσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσαν περὶ τῆς ἀμαρτίας αὐτῶν.

22 If I had not come and spoken to them, they would have no sin; but now, they have no excuse for their sin.

\textsuperscript{196} John 15:17 The subjunctive mood is so often interchangeable with the imperative and future, and the subjunctive also took the place of the optative mood. This subjunctive here could be an optative meaning, an attainable wish on Jesus' part. It would be sad if we only got a picture of Jesus issuing commands, and miss the pathos of Jesus' heart, that he yearns to see us loving one another.

\textsuperscript{197} John 13:16; Diatessaron 28:32
John 15:23 ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.
John 15:24 οἱ τὰ ἐργα μὴ ἐποίησα ἐν αὐτοῖς ὃς ἀφίκονται, ἀμαρτάνει οὐκ εἰχοῦσαν νῦν δὲ καὶ ἐωφάκασιν καὶ μεμισήσασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.
John 15:25 ἀλλὰ ἔργα ἐποίησαν, ἄλλος λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμένος ὃτι ἐμῖσησάν με δωρεάν.
John 15:26 ἐρχεται ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμένος ὃτι ἐμῖσησάν με δωρεάν.

Chapter 16

John 16:1 Ταῦτα λελάληκα ὃντα μὴ σκανδαλισθῆτε.
John 16:2 ἔρχεται ὁ ἀπόκτινος ὃς ἐρχεται ὁ ἀρχηγός ὃς ἐρχεται ὁ παπαῖται ὃς ἐρχεται ὁ ἐμῖσησάν με δωρεάν.
John 16:4 ἄλλα ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὄρα αὐτῶν μνημονεύητε αὐτῶν ὃτι ἐγὼ ἐπον ὑμῖν.

4But these things I have spoken to you, so that when the hour of them comes, you might remember them, that I told you.

The Holy Spirit Will Finish My Work

Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ ἐπον, ὅτι μεθ’ ὑμῶν ἡμην.

"And I have not told you these things from the beginning, because I was with you. John 16:5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὕτως ἐξ ὑμῶν ἐρωτάμε, Ποῦ ὑπάγεις;

5But now, I am going to the one who sent me, and none of you is asking me, 'Where are you going?'

John 16:6 ἀλλ’ ὑποταῦτα λελάληκα ὑμίν ἐς λήπη πεπλήρωκεν ὑμῖν τὴν καρδίαν.

6Instead, because I have spoken these things to you, sorrow has filled your heart.

John 16:7 ἀλλ’ ἐγὼ τὴν ἀλήθειαν λέγει ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἐπέλθω, ἐὰν γὰρ μὴ ἐπέλθω, ὁ παράκλητος ὑμῖν ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

7But I am telling you the truth: it works out better for you that I go away, for if I were not to go away, the Counselor would not come to you. Whereas if I go, I will send him to you.

John 16:8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

8And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgement;

John 16:9 περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ

9concerning sin, because they do not believe in me;

John 16:10 περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτε με

10concerning righteousness, because I am going to the Father and you will be observing me no longer;

John 16:11 περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

11and concerning judgement, because the ruler of this world has been judged.

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It is hard to chose an English word to render the Greek word here, ἐλέγξει - elégxe. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convict the world of righteousness. Our word "convict" we use only when convincing someone regarding something bad; but the Greek word has a bigger semantic range. But "convince" is not wide enough in range either, because ἐλέγχω means more than that; it means to convince someone they are wrong about something. But no matter which word you chose, it is necessary to add various helper words at various places, since one English word is not enough. I suggest you look up all verses that use ἐλέγχω and then you will have a more complete sense of what it means.
John 16:12 "Εἰς πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι:

12“I have many things yet to say to you, but you are not able at the present time to bear it.

John 16:13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσης ὑμῶν γάρ λαλήσει ἀφ’, ἀλλ’ ὁ δεύτερος λαλήσει, καὶ τὰ ερχόμενα ἀναγγελεῖ ὑμῖν.

But when that one comes, the Spirit of truth, he will guide you in all the truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming.

John 16:14 ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν.

That one will glorify me, because from mine he will take, and report it to you.

John 16:15 πάντα δὲ ἔχει ὁ πατὴρ ὑμῶν δοσιν’ διὰ τούτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.

Everything the Father has; this is what I have said, 'from mine he will be taking, and report it to you.'

John 16:16 Μικρὸν καὶ οὐκέτι θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δύσεσθε με.

"A little while, and you will be observing me no longer; and another little while, and you will see me."

The Disciples’ Pain Will Be Turned to Joy

John 16:17 εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἔστων τοῦτο ὁ λέγει ὑμῖν, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δύσεσθε με; καὶ ὃτι ὑπάγω πρὸς τὸν πατέρα;

Then some of his disciples said to one another, "What is this that he is saying to us, 'A little while, and you will not be observing me; and another little while, and you will see me'? And, 'because I am going to the Father'?

John 16:18 Ἑλέγον οὖν, Τί ἔστων τοῦτο, τὸ μικρὸν; οὐκ οἶδανεν τὰ λαλεῖ.

They kept saying therefore, "What is this 'little while'? We don't know what he is saying."

John 16:19 ἦνω ὁ Ἰησοῦς ὅτι ἠθέλων αὐτόν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ’ ἀλλήλων ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δύσεσθε με;

Jesus knew that they were wanting to query him, and he said to them, "Is it this you are deliberating among yourselves about, that I said, 'A little while and you will not be observing me, and another little while and you will see me'? And, 'because I am going to the Father'?

John 16:20 ἂν ἔμνη γένη ὑμῖν λέγει ὑμῖν ὅτι κλαίσετε καὶ θρηνήσετε υμεῖς, ὁ δὲ κόσμος χαρήσει ὑμῖν; λυπηθήσεσθε, ἀλλ’ ὁ λαός ὑμῶν εἰς χαράν γενήσεται.

Truly, truly I say to you, You will weep and lament, and the world will be cheered. You205 will be in pain. But your pain will be turned into joy.

John 16:21 ἢ γνιν οὖν τίκτης λύπην ἔχει, ἢ ἠθέλων ἢ ὡρα αὐτῆς ὅτι δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαράν ὅτι ἐγεννήθη ἀνθρώπως εἰς τὸν κόσμον.

In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress,
because of the joy that a human being is brought forth into the world.

John 16:22  καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄφοιμα υμᾶς, καὶ χαρῆσται υμῶν ἢ καρδία, καὶ τήν χαρὰν υμῶν οὐδεὶς αἴρει ἀρ’ υμῶν.

22Thus you also, now you do have pain; but I will see you again, and your hearts will be cheered, and your joy, no one is taking away from you.

John 16:23  καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὖν ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω υμῖν, ἢν τι αἰτήσητε τὸν πατέρα ἐν τῷ ὄνομάτι μου δώσει υμῖν.

23And in that day you will not query me at all. Truly, truly I say to you: whatever you will ask the Father in my name, he will grant it to you.

John 16:24  ἐπὶ ἂρτι οὖν ἠτίθησα οὐδέν ἐν τῷ ὄνομάτι μου· αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ υμῶν ἵ πεπληρωμένη.

24Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

John 16:25  Τάσπερ ἐν παροιμίαις λελάληκα υμῖν· ἔχεται ὑμᾶς οὐκ ὁ δὲ τοῦτο εἰς παροιμίας λαλήσω ὑμῖν ἀλλὰ παραθέσῃ περὶ τοῦ πατρὸς ἀπαγγέλω υμῖν.

25These things I have spoken to you in allegories; an hour is coming when I will no longer speak to you in allegories, but I will tell you about the Father plainly.

John 16:26  ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὄνομάτι μου αἰτήσεσθε, καὶ οὐ λέγω υμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ υμῶν·

26In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf.

John 16:27  αὐτὸς γὰρ ὁ πατήρ φιλεῖ υμᾶς, διὸ ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἔξηλθον.

28For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

John 16:28  ἔξηλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ παραδώμη καὶ τοὺς πατέρας.

29I went forth from the Father and have come into the world; I am taking leave of the world, and going my way back to the Father.”

John 16:29  λέγουσιν οἱ μαθηταὶ αὐτοῦ, ἤδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν ὀδηγεῖς.

29His disciples are saying, “There, now you are talking with clarity and not speaking any allegory.

John 16:30  νῦν οἴδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἔρωτα· ἐν τούτῳ πιστεύεσμεν ὅτι ἢποθεοῦ ἔξηλθες.

30Now we know that you know all, and with you there is no need that someone query you. By this we believe that you have come forth from God.”

John 16:31  ἀπεκρίθη αὐτοῖς Ἰησοῦς, Ἀρτέ πιστεύετε;

31Jesus answered them, “For now you believe.

John 16:32  ἵδιον ἔχεται ὑμῖν ὃ παρελθεῖν ἤνα ἐκκοσμοῦσθε ἔκαστος εἰς τὰ ἱδα κἀκε μᾶν ἁρῆτας καὶ οὖν εἰμὶ μόνος, ὅτι ἢ γεγένη καὶ ἢ χρείαν ἔχετε· ἐν τῷ κόσμῳ ἐλήλυθιν ἐχετε, ἀλλᾶ ἀκούστε τὸν κόσμον.

32Behold, an hour is coming, and indeed has come, that you will be separated apart, each to his own, and me you will have abandoned, alone. Yet I am not alone, because the Father is with me.

John 16:33  τάσπερ λελάληκα υμῖν ἴνα ἐν ἐμοὶ εἰρήνην ἔχετε· ἐν τῷ κόσμῳ θλίψιν ἔχετε, ἀλλὰ ἀκούστε τὸν κόσμον.

33“These things I have spoken to you, that in me you may have peace. In the world you do have 207 tribulation; but be of good cheer: I have overcome the world.”

207 16:33 ἐκεῖθε D 69 124 788 8925 it vgcl ὁμοιὸς Antoniades Scriv1894 TR / omit en τῷ κόσμῳ θλίψιν ἐχετε ὑμῖν
Chapter 17

Jesus Prays for Himself

John 17:1  Ταῦτα ἔλαλησεν Ἰησοῦς, καὶ ἐπάρας τούς ὀρθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱὸν, ἵνα ὁ υἱὸς δοξάσῃ σέ,

1Jesus spoke these things, and when he had lifted up his eyes to heaven, he said: "Father, the hour has come; glorify your Son, so that the Son may glorify you;

John 17:2 καθὼς ἔδωκας αὐτῷ ἐξοσώσαν πάσης σαρκός, ἵνα πάντα δεδωκας αὐτῷ δώση αὐτοῖς ζωὴν αἰώνιον.

2inasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that you have given him, he may grant eternal life.

John 17:3 αὕτη δὲ ἐστίν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεόν καὶ διὸ ἁπάντες ήσουν Χριστόν.

3And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

John 17:4 ἔγω σε ἐδόξασα ἐπί τῆς γῆς, τὸ ἔργον τελείωσας δεδώκας μοί ἵνα ποιήσων·

4I have glorified you upon the earth, having finished the work which you have given me to do.

John 17:5 καὶ νῦν δόξασόν με σὺ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣν ἔδωκέν πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοι.

5And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

Jesus Prays for His Disciples

John 17:6 Ἐφανέρωσά σου τὸ δόμομα τοῖς ἀνθρώποις σοὶ ἔδωκας μοι ἕκ τοῦ κόσμου. σοὶ ἦσαν καμίας αὐτοῦ ἔδωκας, καὶ τὸν λόγον αὐτοὺς παρά σοῦ διήρκησαν.

6I have made known your name to the humans of the world that you have given to me. They have been yours; and you gave them to me, and they have taken your word to heart.

John 17:7 νῦν ἐγνώκασαι ὅτι πάντα ὅσα δεδώκας μοι παρὰ σοῦ εἰσίν·

7Now they are persuaded that all the things you have given to me are indeed from you; and αὐτοὶ ἔλαβον καὶ ἐγνώσαν ἄλλοις ὅτι παρὰ σοῦ ἐξήλθον, καὶ ἐπίστευσαν ὅτι σοῦ με ἀπέστειλας.

8for the sayings which you gave to me I have given to them, and they accepted and knew for sure that I came forth from you, and they believed that you had sent me.

John 17:9 ἐγὼ περὶ αὐτῶν ἐρωτῶ σοι περὶ τοῦ κόσμου ἐρωτῶ ἄλλα περὶ ὧν δεδώκας μοι, ὅτι σοὶ εἰσίν·

9I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

John 17:10 καὶ τὰ ἐμα πάντα σά ἐστίν καὶ τὰ σά ἐμα, καὶ δεδώσαμεν αὐτοῖς.

10indeed everything of mine is yours, and of yours is mine. And I am glorified in them; and οὐκέτι εἰμί ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, καῦ μοῖς σὲ ἐρχομαι. Πάτερ ἄγιο, τίρησον αὐτοὺς ἐν τῷ ὅνοματι σου ὧ δεδώκας μοι, ἵνα ὡσιν ἐν καθὼς ἡμεῖς.

11yes, no longer am I to be in the world, yet they are in the world, and I am coming to...
you. O holy Father, keep them in your name, that flesh that you have given to me, so that they may be one, just as we are one.

John 17:12. Otee hemu met αυτων eγω etiroun αυτους en to onomatasi sou o deωkhas moi, kai eφoλαξα, kai oudeis ex autουn apωlato eι mi h iuios tei tei apωleias, iina h grafi h plerwthi.

12While I was with them, I kept them in your name, that flesh you have given to me, and I stood guard, and not one of them met destruction, except the Son of Destruction, so that the scripture may be brought to completion.

John 17:13. Von de prose e erkoxu, kai tauta laalw en to kosmou iina exousin tina charan tina emi h pelplwemene in evautois.

13But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.


14I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

John 17:15. Oυκ ερωτε iina eφh aυtouς eκ tov kosmou alλe iina theσh aυtouς eκ tov ponirou.

15I am not asking that you take them out of the world, but that you keep them from the evil one.

John 17:16. Eκ tov kosmou oυκ eιςιν kathws eγω oυκ eιμι eκ tov kosmou.

16They are not of the world, just as I am not of the world.

John 17:17. Anagasan aυtouς en tei alhthiai o logos o oυk alhtheia estiv.

17Sanctify them in the truth; your word is truth.


18Just as you sent me into the world, I also have sent them into the world.


19And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

Jesus Prays for All Believers

John 17:20. Oυ perı touton de erαω eγw, allα kai perı tov πισευνtων δiα tov logou aυtow eis eme,

20And not concerning these only am I making request, but also concerning the ones who through their word believe in me,


21that they all may be one. Just as you, Father, are in me and I in you, so let them also be in us, so that the world might believe that you sent me.

17:11 This is not referring to "your name," but to those the Father has given him; see John 18:9. See the footnote on 6:39.

17:12 This is not referring to "your name," but to those the Father has given him; see John 18:9. See the footnote on 6:39.

17:13a τοι μετ αυτων παμ μετ τοι αυτων ημαται. The appellation "Son of Destruction" is full of meaning. Destruction personified is Apollodous, Apollyon, another name for the Destroyer demon, who is king over the demons in Abaddon, or the Abyss, Revelation 9:11. The word "son" here means both one who is like his father, and one who is "heir" of his father's station. See as another example of this use of "son," the "sons of the kingdom" or "heirs of the kingdom," in Matthew 8:12; Diatessaron 10:21. Another thing one must take note of is that the Antichrist is also called the Son of Destruction, in 2 Thessalonians 2:3. Certainly, two things that Judas and the Antichrist have in common are, One, that Satan dwelt in their hearts, and Two, that scripture long ago predicted their destiny and their inheritance, to be in that place that God has reserved for the eternal destruction of such as they.

17:17 διαγαζω - hagiazō; dedicate or set something apart for God's holy purposes.
John 17:22 καγώ τὴν δόξαν ἵνα δεδωκάς μοι δεδωκα αὐτοῖς, ἵνα ἦσαν ἐν καθὼς ἦμείς ἐν.

23The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:

John 17:23 ἔγω ἐν αὐτοῖς καὶ σοὶ ἐν ἐμοί, ἵνα καθέσθωτε, ἵνα γινώσκῃ ὁ κόσμος ὃτι σοῦ με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας.

24I in them, and you in me, so that they may become fully developed into one, 217 that the world may know that you sent me, and that you have loved them just as you loved me.

John 17:24 Πάτερ, ὅ δεδωκάς μοι, θέλω ἵνα ὁποὺ εἰμὶ ἐγώ κακαίνοι ὃς ἦσαν μετ’ ἐμού, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμῆς ἵνα δεδωκας μοι, ὃτι ἡγάπησας με πρὸ καταβολῆς κόσμου.

25"O Father, that flesh that 218 you have given to me, I desire that where I am, they might also be along with me, so that they may behold that glory of mine, which you have given to me, for you loved me before the foundation of the world.

John 17:25 πάτερ δίκαιε, καὶ ὁ κόσμος σε σὰ ἤγαν ἐγὼ, ἐγὼ δὲ σὲ ἤγαν, καὶ αὐτοὶ ἤγαν ὃτι σοῦ με ἀπέστειλας.

26And I have made known to them your name, and will do so in the future, so that the love with which you have loved me might always be in them, and I also in them."

Chapter 18

Gethsemane

John 18:1 Ταύτα εἰπὼν Ἰησοῦς ἔξηλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρῶν ὅπου ἦν κήπος, εἰς ὅν εἰσῆλθεν αὐτός καὶ οἱ μαθηταὶ αὐτοῦ.

1After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples.

John 18:2 ἤδει δὲ καὶ Ἰουδᾶς ὁ παραδίδον ἡμῖν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

2And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

Jesus Arrested

John 18:3 ὁ οὖν Ἰουδᾶς λαβὼν τὴν σεβάν καὶ ἐκ τῶν ἀρχαίων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων.

3Judas therefore, after taking the cohort 219 and some guards, from the high priests and from the Pharisees, comes there, with lamps and torches and weapons.

John 18:4 Ἰησοῦς δὲ εἰεὶς πάντα τὰ ἐρχόμενα ἐπ’ αὐτοῦ ἔξηλθεν καὶ λέγει αὐτοῖς, Τίνα ἦττετε; 220

4Then, aware of all the things coming upon him, Jesus went forward, and he says to

217 17:23 This is the way the apostle Paul understood it; see Ephesians 4:11-16. Paul says that God gave the apostles and other offices so that someday the believers will be fully developed into one, in unity with God and with one another. Apparently, neither Jesus nor Paul expected such oneness to occur in his own lifetime. Just as with the individual new birth, maturity is a process and not instantaneous at birth, so also it is with the corporate man, that maturity is a process, and not instantaneous at its creation. But, if you believe that Jesus was asking that this unity take place at once, then surely you must admit that Jesus’ prayer has gone ungranted, up to and including this present day.

18:3 A cohort, if a complete one including reserves, was a thousand soldiers, (one tenth of a legion) commanded by ten centurions, who commanded a hundred men each. The number here was probably the lesser, about 600 soldiers, but could have been up to 1,000.
them, "Whom are you seeking?"
John 18:5 ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς, Ἔγώ εἰμι. εἰστήκει δὲ καὶ Ἰωάννας ὁ παραδίδος αὐτὸν μετ’ αὐτῶν.

5They answered him, "Jesus the Nazarene." He says to them, "I am he. And Judas the one betraying him is also standing there with them.
John 18:6 ὡς οὖν εἶπεν αὐτοῖς, Ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὅπισω καὶ ἔπεσαν χαμαῖ.

6When therefore he said to them, "I am he," they moved away backward, and fell to the ground.
John 18:7 πάλιν οὖν ἐπρώτησαν αὐτοὺς, Τίνα ζητεῖτε; οὐ δὲ εἶπαν, Ἰησοῦν τὸν Ναζωραῖον.

7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."
John 18:8 ἀπεκρίθη Ἰησοῦς, Ἐπίσης ὑμῖν ὅτι ἐγὼ εἰμί· εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπάγειν·

8Jesus answered, "I told you that I am he. If therefore it is me you are seeking, allow these to go their way."
John 18:9 ἵνα πληρωθῇ ὁ λόγος δὲν εἶπαν ὅτι Οὐς δέδωκας ξε αὐτῶν οὐδένα.

9In order that the word he had said would be fulfilled: "Of those you have given me, I have not lost even one."
John 18:10 Σήμου οὖν Πέτρος ἔχων μάχαραν εἶλκυσεν αὐτήν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δούλον καὶ ἀπέκοψεν αὐτοῦ τὸ ψέφον τὸ δέξιον. ἦν δὲ ὄνομα τοῦ δούλῳ Μάλχος.

10Then Simon Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.
John 18:11 ἐπίπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαραν εἰς τὴν θήκην· τὸ ποτήριον δὲ δέδωκεν μοι ὁ πατήρ οὐ μὴ πίω αὐτό·

11Jesus therefore said to Peter, "Put the sword in the sheath. The cup which the Father has given me, am I not to drink it?"

Jesus Taken to Hananiah
John 18:12 Ἡ οὖν σπείρα καὶ ὁ χιλιαρχὸς καὶ οἱ ὑπηρέται τῶν ἱουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν

12Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him,
John 18:13 καὶ ἤγαγον πρὸς Ἀνναν πρώτον· ἦν γὰρ πενθέρας τοῦ Καϊάφα, δικαίως ἄρχιερεύς τοῦ ἑναυτοῦ ἐκείνου·

13and they led him to Hananiah first, for he was father-in-law of Caiaphas, who was high priest for that year.
John 18:14 ἦν δὲ Καϊάφας τῶν συμβουλευόντων τὸς ἱουδαίος ὁ ἦν οὕτως ἔπαιρε ἕνα ἄνθρωπον ἀποθανατεῖ ὑπὲρ τοῦ λαοῦ.

14And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.
John 18:15 ἢκολούθει δὲ τῷ Ἰησοῦ Σήμων Πέτρος καὶ ἄλλος μαθητής. οὐ μαθητής ἐκείνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἀρχιερέως,

15And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest,
John 18:16 ὁ δὲ Πέτρος εἰσῆλθε πρὸς τῷ θύρα ἤξω. ἔξελθον οὖν ὁ μαθητής ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῷ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον.

16but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doorman, and brought Peter in.
John 18:17 λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός, Μή καὶ οὐ ἕκ τῶν μαθητῶν εἰς τὸ ἄνθρωπον τούτου; λέγει ἐκείνος, Οὐκ εἰμί.

17Then the maidservant, the doorkeeper, says to Peter, "You are not also one of this man's disciples, are you?" He says, "No I am not."
John 18:18 εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι φῶς ἦν, καὶ ἐθερμαίνοντο· ἥν ἡ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστώς καὶ θερμαίνομενος.

18 And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter also was with them, standing and warming himself.

The High Priest Questions Jesus
John 18:19 ὁ οὖν ἀρχιερεὺς ἤρώτησεν τὸν Ἱησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

19 The high priest, then, questioned Jesus, about his disciples and about his teaching.

John 18:20 ἀπεκρίθη αὐτῷ Ἱησοῦς, ἔγω παρρησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ οἰκοδόμοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

20 Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or in the temple, where all the Jews come together, and not said any of it in secret.

John 18:21 τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀνήκοτας τί ἐλάλησα αὐτοῖς· ίδε οὐτοὶ οἴδασιν ἡ ἐπών ἐγώ.

21 Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said.

John 18:22 ταύτα δὲ αὐτοῦ εἰπόντος εἷς παρεστήκη τῶν ὑπηρετῶν ἐδωκεν ῥάπισμα τῷ Ἱησοῦ εἰπὼν, οὗτος ἀποκρίνη τῷ ἀρχιερεί;

22 As he was saying these things, one of the guards standing by gave Jesus a whack, saying, "Is that how you answer the high priest?"

John 18:23 ἀπεκρίθη αὐτῷ Ἱησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

23 Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

John 18:24 ἀπέστειλεν οὖν αὐτόν ὁ Ἀννας δεδεμένον πρὸς Καίαφαν τὸν ἀρχιερέα.

24 (Hannaniah had sent him to Caiaphas the high priest bound, you see.)

Peter's Second and Third Denials
John 18:25 Ἡν δὲ Σίμων Πέτρος ἐστώς καὶ θερμαίνομενος, εἶπον οὖν αὐτῷ, Μή καὶ οὐ ἐκ τῶν μαθητῶν αὐτοῦ εἰ· ἤρνησατο ἐκεῖνος καὶ εἶπεν, Οὐκ εἰμι.

25 And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?" He denied it and said, "No I am not.

John 18:26 λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερείου, συγγενῆς ὧν οὗ ἀπέκοψεν Πέτρος τὸ ὀφθαλμον, οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;

26 One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did I not see you with him in the garden?"

John 18:27 πάλιν οὖν ἤρνησατο Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

27 Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod
John 18:28 Ἀγονίων οὖν τὸν Ἱησοῦν Ἀπὸ τοῦ Καΐαφα εἰς τὸ πραιτώριον· ἦν δὲ πρῶτος καὶ αὐτοῖς οὐκεισῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα.

28 They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.

John 18:29 ἐξῆλθεν οὖν ὁ Πιλάτος ἐξω πρὸς αὐτοὺς καὶ φησίν, Τίνα κατηγορίαν φέρετε [κατὰ] τοῦ ἀνθρώπου τούτου;

29 So Pilate came outside to them. And he says, "This man? You are bringing what kind
of charge against him?"

John 18:30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἐι μὴ ἦν ὁ ὑπὸ σακάκον ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.

39They answered, and said to him, "If he were not doing wrong, we would not have brought him over to you."

John 18:31 εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτὸν, εἶπον αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὖν ἔξεστιν ἀποκτεῖναι οὐδέναν·

31Pilate therefore said to them, "You take him, and you judge him according to your law." The Jews said to him, "For us it is not lawful to execute anyone."

John 18:32 ἤνα ὁ λόγος τοῦ Ἰσραὴλ πληρωθῇ ἢ εἶπεν σημαίνων ποιῶ βασάνῳ ἡμεῖς ἀποθνῄσκειν.

32So the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.

John 18:33 Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος καὶ ἔφωνε τὸν Ἰσραήλ καὶ εἶπεν αὐτῷ, ὅτι ὁ βασιλεὺς τῶν Ἰουδαίων;

33So Pilate went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"

John 18:34 ἀπεκρίθη Ἰσραήλ, ἀπὸ εὐαγγελίου συ τούτῳ λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;

34Jesus answered, "From yourself are you saying this, or have others spoken to you about me?"

John 18:35 ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖος εἰμί; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχηγοί παρέδωκαν σε ἐμοί· τί ἐποίησας;

35Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"

John 18:36 ἀπεκρίθη Ἰσραήλ, Ἡ βασιλεία ἢ ἐμὴ ἐστίν ἐκ τοῦ κόσμου τούτου καὶ ἐκ τοῦ κόσμου τούτου ἢ βασιλεία ἢ ἐμὴ, ἢ ὑπηρέται οἱ ἐμοί ἠγανάκτοντο δὲν, ἤνα μὴ παραδοθῶ τοῖς Ἰουδαίοις; ὅπως δὲ ἡ βασιλεία ἢ ἐμὴ οὐκ ἐστίν ἐν τούτοις.

36Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact my kingship is not from here."

John 18:37 εἶπεν οὖν αὐτῷ ὁ Πιλάτος, ὅκου τρόπον βασιλεύεις εἰ σὺ; ἀπεκρίθη ὁ Ἰσραήλ, Σὺ λέγεις ότι βασιλεύεις εἰμί, ἐγὼ εἰς τούτο γεγεννημα καὶ εἰς τούτο ἐξήλθα εἰς τὸν κόσμον, ἢν μεταρρυθήσεται τῇ ἀλήθειᾳ πᾶς ὁ ὑπὸ τῆς τῆς ἀλήθειας ἀκούει μου τῆς φωνῆς.

37Pilate answered, "So then you ARE a king." Jesus answered, "You are saying that I am a king; I, for this reason have been born, and for this reason have come into the world: to testify to the truth. Everyone on the side of truth hears my voice."

John 18:38 λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστιν ἀλήθεια; Καί τοῦτο εἰπών πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ υδειμαν εὐρίσκω ἐν αὐτῷ αἰτίαν.

38Pilate says to him, "What is truth?" And with that said, he went out again to the Jews, and says to them, "I find in him no causa capitalis."

John 18:39 ἐστιν δὲ συνήθεια υμών ἢν ἐν ἐν ἄπολύσεα ὑμῖν ἐν τῷ πάσχα βούλεσθε ὑμῖν ἄπολυσα τῶν Ἰουδαίων;

39But there is a custom with you that I release to you one prisoner during the Passover. Would you therefore have me release to you the king of the Jews?"

20 18:36 The Greek words for "but in fact" are νῦν δὲ - nun dé, "but now." Usually the particle νῦν is an indicator of present time. But sometimes it is a transitional or contrastive particle. Another possible translation of this here would be, "But at the present time, my kingship is not from this place." But would this make any difference theologically? It would not change the fact that at the time Jesus is saying it, his kingship was not from this place. Unless the fact is that Jesus' kingdom never will, at any time, be "from here." Will humans from here anoint him king in the future? Or is his kingship in fact granted to him from heaven?

21 18:38 Basis for capital punishment.
John 18:40  ἐκραύγασαν οὖν πάλιν λέγοντες, Μὴ τούτον ἀλλὰ τὸν Βαραββᾶν. Ἰν δὲ ὁ Βαραββᾶς ληστής.

40They then shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Chapter 19

John 19:1  Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.

1At that time therefore, Pilate took Jesus and scourged him.

John 19:2  καὶ οἱ στρατιώται πλέξαντες στέφανον ἔξω ἅμαν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἰμάτιον πορφυροῦν περιέβαλον αὐτοῦ,

2And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

John 19:3  καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγεν, Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα.

3Then they were approaching him and saying, "Hail, O king of the Jews," and giving him slaps in the face.

John 19:4  καὶ ἔξηλθαν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, ἵδε ἄγω υμῖν αὐτὸν ἔξω, ἵνα γνώτε ὅτι οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.

4And Pilate went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no causa capitalis in him."

John 19:5  ἔξηλθαν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυρὸν ἰμάτιον. καὶ λέγει αὐτοῖς, ἰδοὺ ὁ ἄνθρωπος.

5Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

John 19:6  δέ εἶδον αὐτὸν οἱ ἄρχωντες καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες, Σταύρωσον αὐτὸν καὶ σταυρώσατε, ἐγὼ γάρ ὅτι εὑρίσκω ἐν αὐτῷ αἰτίαν.

6When therefore the chief priests and their officers saw him, they shouted out, saying, "Cruify! Cruify!" Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find causa capitalis in him.

John 19:7  ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὅφειλε ἀποθνῄσκῃ, ὅτι ὦν θεοῦ ἀτυχών ἐποίησεν.

7The Jews answered him, "We have a law, and according to that law, he deserves to die because he called himself the son of God."

John 19:8  ὁ Πιλάτος τὸν τότε ἐπιθύμησεν ὁ Πιλάτος τὸν τότε ἐπιθύμησεν ὁ Πιλάτος, μάλλον ἐφοβήθη,

8When therefore Pilate heard this information, he was more afraid,

John 19:9  καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἰ σύ· ὁ δὲ Ἰησοῦς ἀπέκρισαν οὐκ ἔδωκεν αὐτῷ.

9and he entered the Praetorium again, and says to Jesus, "Where are you from?" But Jesus did not give him an answer.

John 19:10  λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλείς; οὐκ οίδας ὅτι ἔξουσιάν ἔχω ἀπολύσαι σα καὶ ἔξουσιάν ἔχω σταυρώσαι σε;

10Pilate then says to him, "To me you are not speaking? Do you not know, that I have authority to free you, and I have authority to crucify you?"

John 19:11  ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ εἶχες ἔξουσιάν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν οἱ δεδομένοι ἀνωθέν διὰ τοῦτο ὁ παραδίδοσι περὶ μείζονα ἀμαρτίαν ἔχει.

11Jesus answered, "You would have no authority over me if it had not been given you from above. Because of this, the one who handed me over to you has the greater guilt."

John 19:12  ἔξω καὶ ἔξω οἱ Πιλάτος ἔξηλθεν ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες, Ἐὰν τούτων ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος· πάς ὁ βασιλέα ἐαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.

12From this point on Pilate tried to free him; but the Jews shouted out, saying, "If you
release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar.’

John 19:13 ‘O σὺν Πιλάτος ἀκούσας τῶν λόγων τούτων ἠγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθώστρωτον, Ἑβραίοτε ἔδε Παρακλήσια.

13 When therefore Pilate heard these words, he brought Jesus outside, and he sat down on the judgement seat, at a place called The Pavement, but in Hebrew called Gabbatha.

John 19:14 ἢν δὲ παρασκευή τοῦ πάσχα, ὥρα ἢν ὑπὸ ἐκτη. καὶ λέγει τοῖς Ἰουδαίοις, ἴδε ὁ βασιλεὺς ὑμῶν.

14 And it was Preparation for the Passover, about 6:00 am. And he says to the Jews, "Behold, your king."

John 19:15 ἐκραύγασαν οὖν ἐκείνοι, Ἀρων ἅρων, σταῦρωσαν αὐτον. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταῦρωσα, ἀπεκρίθησαν οἱ ἀρχιερεῖς, ὡς ἠχομεν βασιλέα εἰ μὴ Καίσαρα.

15 They then shouted out, "Away with him! Away with him! Crucify him!" Pilate says to them, "Shall I crucify your king?" The chief priests responded, "We have no king but Caesar."

John 19:16 τὸτε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἰνα σταυρωθῇ.  

16 At that time therefore he handed him over to them, to be crucified.

The Crucifixion

Παρέλαβον οὖν τὸν Ἰησοῦν· They took Jesus therefore.222

John 19:17 καὶ βαστάζων εἰς τὸν σταύρον ἐβάλθην εἰς τὸν λεγόμενον Κρανίου Τόπον, ὁ λέγεται Ἑβραίοτ Γολγοθά.

17 And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgolta,

John 19:18 ὅπου αὐτὸν ἑστάθησαν, καὶ μετ’ αὐτού ἄλλους δύο ἐντεύθεν καὶ ἐντεύθεν, μέσον δὲ τὸν Ἰησοῦν.

18 where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.

John 19:19 ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἢν δὲ γεγραμμένον, Ἰησοῦς οἱ Ἀρχιερεῖς ὁ βασιλεὺς τῶν Ἰουδαίων.  

19 And Pilate also wrote a notice and put it on the cross, and it was inscribed: "JESUS THE NAZARENE, THE KING OF THE JEWS."

John 19:20 τὸτον οὖν τὸν τίτλον πολλοί ἀνέγραψαν τῶν Ἰουδαίων, ὡς ἐγγὺς ἢν τὸ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἤγαγεν γεγραμμένον Ἑβραίοτ, Ῥωμαίοτ, Ἕλληνιστὶ.

20 Many of the Jews therefore read this notice, because the place where Jesus was crucified was close to the city, and it was written in Hebrew, in Latin, and in Greek.

John 19:21 ἐλέγαν οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφῃ, ὦ βασιλεὺς τῶν Ἰουδαίων, ἄλλα ὑπὸ ἐκείνος εἶπεν, βασιλεὺς εἰμι τῶν Ἰουδαίων.

21 The chief priests of the Jews therefore were saying to Pilate, "Do not write 'The King of the Jews,' but rather: He SAID, I am King of the Jews."

222 19:16 καὶ παρέλαβον οὖν τὸν Ἰησοῦν Β. Λ. Χ. Ψ 0141 33 TG WH NA27 SBL (B) παρέλαβον οὖν τὸν Ἰησοῦν καὶ ἠγαγεν Δ b 1071 καὶ παρέλαβον οὖν τὸν Ἰησοῦν καὶ ἠγαγεν 0290; παραλαβόντες οὖν τὸν Ἰησοῦν ἠγαγεν αὐτον Ν1 παραλαβόντες τὸν Ἰησοῦν ἠγαγεν 118 οἱ δὲ παραλαβόντες αὐτον ἠγαγεν Ψ 565 2561 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν ἠγαγεν Ψ 565 2561 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν ἠγαγεν 565 2561 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν ἠγαγεν 565 2561 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν ἠγαγεν 579 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἠγαγεν 054.
John 19:22 ἀπεκρίθη ὁ Πλάτων, ὁ γέγραφα, γέγραφα.

22Pilate answered, "What I have written I have written."

John 19:23 Οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν ἐλαβον τὰ ἰμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτώνα. ἦν δὲ ὁ χιτών ἄραφος, ἐκ τῶν ἀνωθεν ὑψαντος διὰ θλήου.

23The soldiers then, when they crucified Jesus, took his garments and made four shares, a share for each soldier, plus the tunic. For the tunic was seamless, woven continuously from the top through the whole.

John 19:24 εἶπαν οὖν πρὸς ἄλληλους. Μὴ σχίσασθε αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἐστατίνα. ἦν δὲ γραφή πληρωθῇ, Διεμερίσαντο τὰ ἰμάτια μου ἑαυτοῖς καὶ ἐπὶ τὸν ἰματισμὸν μου ἐβαλον κλήρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

24They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled, "They divided my garments among them; and cast lots over my clothing," those things therefore the soldiers did.

John 19:25 εἰσῆλθεν δὲ παρὰ τῷ σταυρῷ τὸν Ἰησοῦν ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Βατοπαύα καὶ Μαρία ἡ Μαγδαληνή.

25And near the cross of Jesus stood his mother, and his mother’s sister; and the Mary belonging to Clopas, and the Magdalene Mary.

John 19:26 Ιησοῦς οὖν ἔδωκεν τὴν μητέρα καὶ τὸν μαθητήν παρεστῶτα δὲν ἡγάμα, λέγει τῇ μητρί, γύναι, ἰδὲ ὁ υἱὸς σου.

26Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his mother, "Dear woman, behold your son."

John 19:27 ἐγείρει τῷ μαθητῷ, ἰδὲ ἡ μήτηρ σου, καὶ ἔκεινης τῆς ὀρασίας ἐλαβεν αὐτὴν ὁ μαθητής εἰς τὰ ἔδα.

27Then he says to the disciple, "Behold, your mother.” And from that time on, that disciple took her into his own home.

Jesus’ Death

John 19:28 Μετὰ τούτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πᾶντα τετέλεσται, ἦν τελειωθῇ ἡ γραφή, λέγει, Δήσω.

28Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled. 224

John 19:29 σκέφθης ἐκείνῳ δέξας μεστόν· σπόγγων οὖν μεστόν τοῦ δέξας ὑσώτωρ περιβέντες προσήγκειν τοὺς στόματα.

29A container full of vinegar was sitting there, so after sticking a sponge full of the vinegar around a hyssop stem, they held it out to his mouth.

John 19:30 ὅτε οὖν ἔλαβεν τὸ δέξαν ὁ Ἰησοῦς εἶπεν, Τετελεσταί καὶ κλίνας τὴν κεφαλὴν παρέδωκεν το πνεῦμα.

30When therefore he had received the vinegar, Jesus said, "It is finished." And after he bowed his head, he gave up his spirit.

John 19:31 Οἱ οὖν ἱουδαῖοι, ἐπεὶ παρασκευή ἦν, ἦν μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἤρωτησαν τὸν Πιλάτον ἵνα κατεαγώσων αὐτῶν τὰ σκέλη καὶ ἄρθωσίν.

31The Jews therefore, since it was Preparation Day, asked Pilate that their legs be

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223 19:24 Psalm 22:18
224 19:28 Psalm 22:15
225 19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.
226 19:31a The word "preparation" always means the day of the week we call Friday; see Luke 23:54; John 19:14, 31; Josephus: Jewish Antiquities xvi. 6. 2 §163. (There is no word "day" in the Greek here.) "Preparation Day" does not mean the 24 hours leading up to the evening that starts the Sabbath. Instead it means simply "Friday."
broken and they be taken away, so that the bodies would not remain on the cross during the Sabbath; for that day was great among Sabbaths.\textsuperscript{227}

John 19:32 ἦλθον οὖν οἱ στρατιώται, καὶ τοῦ μὲν πρῶτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συναυτρωβέντος αὐτῶν·

\textsuperscript{32} The soldiers therefore, and broke the legs of the first one, and of the other crucified with him,

John 19:33 ἐκί δὲ τὸν ἤσορον ἠλθόντες, ὡς εἶδον ὑδη αὐτῶν τεθνηκότα, οὐ κατέαξαν αὐτὸ τὰ σκέλη,

\textsuperscript{33} but when they came to Jesus they realized he was already dead, and did not in his case\textsuperscript{228} break the legs.

John 19:34 ἀλλ’ εἷς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν πλευρὰν ἐνυξέν, καὶ εξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.

\textsuperscript{34} But one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

John 19:35 καὶ ὁ ἐφορακὼς μειαρτήσθηκεν, καὶ ἀληθινή αὐτοῦ ἔστιν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσετε.

\textsuperscript{35} And the one who has seen has borne witness, and his testimony is reliable, and he knows that he is saying something true; so you may believe.

John 19:36 εἶγεντὸς γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ, ὡστοῦ οὐ συντρίβησε τοῦ αὐτοῦ.

\textsuperscript{36} And these things happened so that the scripture would be fulfilled: "Not a bone of it\textsuperscript{229} shall be broken.”

John 19:37 καὶ πάλιν ἐπέτερα γραφὴ λέγει, ὃς φυσάται εἰς ὅν ἢσκεκέντησαν.

\textsuperscript{37} And again, another scripture says: "They shall look upon him whom they have pierced."\textsuperscript{230}

Jesus’ Burial

John 19:38 Μετὰ δὲ ταῦτα ἤρωτησαν τὸν Πιλάτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ἃν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἀρῇ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος, ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ.

\textsuperscript{38} And after these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took his body.

John 19:39 ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίμα σμόρφης καὶ ἄλος ὡς λίτρας ἑκάτων.

\textsuperscript{39} And Nicodemus, the one who earlier had come to Him by night, came as well, carrying a mixture of myrrh and aloes, about a hundred pounds.\textsuperscript{231}

John 19:40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὅθονιος μετὰ τῶν ἄρωμάτων, καθὼς ἔθιεν ἐστιν τοῖς Ἰουδαίοις ἐνταφιάζειν.

\textsuperscript{40} They then took the body of Jesus, and bound it in linen cloths, with the spices, as is the burial custom with the Jews.

\textsuperscript{227} 19:31b Or, "That day of sabbath was higher." Sabbath days at the beginning of a festival week were higher Sabbaths. The Saturday of Passover week was called the Great Sabbath. But the fact is, Deuteronomy 21:22-23 commanded that hung corpses be removed before the end of any day, not just days of sabbath.

\textsuperscript{228} 19:33 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.

\textsuperscript{229} 19:36 Numbers 9:12; Exodus 12:46; Psalm 34:20

\textsuperscript{230} 19:37 Zechariah 12:10

\textsuperscript{231} 19:39 Greek, "a hundred litras," a loan-word from the Latin, libra. The libra was the Roman pound, which was comprised of 12 ounces, so when translated to 16-ounce pounds, it comes to about 75 pounds, or 34 kilograms.
John 19:41 ἤν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καίνον ἐν ὧν οὐδέποτε οὐδεὶς ἤν τεθειμένος;

And there was in the place where he was crucified, a garden, and in the garden a new tomb, one in which no one had ever yet been laid.

John 19:42 ἐκεῖ οὐν διὰ τήν παρασκευὴν τῶν ἱουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἐθηκαν τὸν Ἰησοῦν.

So, since it was Preparation for the Jews, and because the tomb was close at hand, that is where they laid Jesus.

Chapter 20

The Empty Tomb

John 20:1 Τῇ δὲ μίᾳ τῶν σαββάτων Μαρία ἡ Μαγδαληνή ἔρχεται πρῶς σκοτίας ἐτί οὐσίς εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἔμενον ἐκ τοῦ μνημείου.

1And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὅν ἔφιλε ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἡραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτον.

2She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, "They have taken the Lord out of the tomb, and we don’t know where they have put him."

John 20:3 ἔξηλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον.

3Peter therefore went out, and the other disciple also, and they were going toward the tomb.

John 20:4 ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου καὶ ἔδειξεν πρῶτος εἰς τὸ μνημεῖον,

4And the two were running together; and the other disciple ran faster ahead, and came to the tomb first.

John 20:5 καὶ παρακύψας βλέπει κείμενα τὰ ὁθόνια, οὐ μέντοι εἰσῆλθεν.

5And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

John 20:6 ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολούθων αὐτῷ καὶ εἰσῆλθεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ τὰ ὁθόνια κείμενα,

6Then comes Simon Peter also, following behind him. And he entered into the tomb, and he observes the linen cloths lying there,

John 20:7 καὶ τὸ σουδάριον, ὅ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὁθόνιων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἑνα τόπον.

7and also the sweat cloth which used to be on his head, except not lying with the linen cloths, but folded up in one place apart.

John 20:8 τοῦτο οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἔπιστευσεν.

8Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.233

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232 20:2 Some people make much of the fact that John mentions only Mary the Magdalene by name, as if she were the only woman who went to the tomb, as a contradiction of the other gospels, like the gospel of Mark, which names three women. But this view reflects a very shallow, careless, and probably prejudiced reading of John. For here in John, Mary the Magdalene says "We" don't know where they have put him, indicating that she was not alone. And so also, most other so-called contradictions between the four gospels may be resolved by those truly wanting to know the truth, and not coming to it with prejudice.

233 20:8 Believed what? Not that Jesus had risen from the dead. We know they did not believe he was risen from the dead, because later when the women came to them and told them they had seen Jesus walking
John 20:9 οὐδέπω γὰρ ἤδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

For they did not yet understand the scripture that he had to rise from the dead.

Jesus Appears to Mary of Magdala

John 20:10 ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

10The disciples then went back to their own homes.

John 20:11 Μαρία δὲ εἰσῆλθε πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον,

11But Mary stayed with the tomb, and there she stands, outside, weeping. As she thus was weeping, she stooped down into the tomb,

John 20:12 καὶ θεωρεῖ δύο ἄγγελους ἐν λευκοῖς καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ ὅμω τοῦ Ἰησοῦ.

12and she beholds two angels in white, one sitting at the head and one sitting at the foot of where the body of Jesus had been lying.

John 20:13 καὶ λέγουσιν αὐτῇ ἐκείνοι, Γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἡραν τὸν κύριον μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτὸν.

13And they say to her, “Woman, why are you weeping?” She says to them, ”They have taken my Lord away, and I don’t know where they have put him.”

John 20:14 ταῦτα εἰπόδεα ἐστράφη εἰς τὰ ὄπως, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα, καὶ οὐκ ἤδει ὅτι Ἰησοῦς ἐστίν.

14When she had said these things, she looked toward the rear, and beholds Jesus having been standing; and she did not realize that it was Jesus.

John 20:15 λέγει αὐτῇ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστίν λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτὸν ἀρώ.

15Jesus says to her, “Woman, why are you weeping? Who are you looking for?” She, thinking he is the gardener, says to him, “Sir, if it is you who took him, tell me where you put him, and I will get him.

John 20:16 λέγει αὐτῇ Ἰησοῦς, Μαρία. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἐβραϊστί, Ραββούνι (ὃ λέγεται Διδάσκαλε).

16Jesus says to her, “Mary.” She when she turned around, says to him in Hebrew, "Rabbouni!" (which means Teacher).

John 20:17 λέγει αὐτῇ Ἰησοῦς, Μή μοι ἀπτοῦ, οὕτω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύομαι δὲ πρὸς τοὺς ἀδελφοὺς μου καὶ εἰπέ αὐτοῖς, Ἀναβάσαν ἐν τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεόν ὑμῶν.

17Jesus says to her, "Do not cleave to me, for I have not yet ascended to the Father; but go to my brothers, and tell them: 'I am ascending to my Father and your Father; to my God and your God.'”

John 20:18 ἔρχεται Μαρία ἡ Μαγδαληνή ἄγγελλουσα τοῖς μαθηταῖς ὅτι Ἐῳρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

18Mary goes, announcing to the disciples, "I have seen the Lord," and also announcing those things he had said to her.

Jesus Appears to the Ten Apostles

John 20:19 Οὕτως οὖν ὄψις τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν ἱουδαίων, ἠλθεν ὁ Ἰησοῦς καὶ ἐστή εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

19Then, when it was evening on that first day of the week, with the doors locked where the disciples were, because of the fear of the Jews, Jesus appeared, and stood in their around, none of the eleven apostles believed the women. Here it is saying that John believed Mary’s report that the body of Jesus was missing.
And he says to them, "Peace be with you."

John 20:20 And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

John 20:21 He breathed upon them, and said to them, "Receive the Holy Spirit."

John 20:22 And having said this, he blew and said to them, "Receive the Holy Spirit."

And upon he says to Thomas, "Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing."

John 20:28 And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

John 20:29 And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

Jesus Appears to Thomas

John 20:24 But Thomas, one of the Twelve, who was called the Twin, was not with them when Jesus came.

John 20:25 And Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:26 And Thomas said to his companions, "Let us also go, that we may die with him."
Chapter 21

Resurrection Fish & Bread

John 21:1 Metà taúta ἔφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς βαλάσσῃ τῆς Τιβεριάδος ἐφανέρωσεν δὲ οὕτως.

1After these things, Jesus revealed himself another time to his disciples, on the Sea of Tiberius. And this is how he revealed himself.

John 21:2 ἦσαν ὁμοί Σίμων Πέτρος καὶ Ὑωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθανάηλ ὁ ἀπὸ Κανᾶ τῆς Ῥαλπαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

2Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together.

John 21:3 λέγει αὐτοῖς Σίμων Πέτρος, Ὕπαγω ἀλευεύν. ἔντον σὺν οὐ, ἐξῆθεν καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτί ἔπισαν οὔτεν.

3Simon Peter says to them, "I am going to fish." They say to him, "We are also coming with you." They went, and embarked in the boat. And throughout that night, they caught nothing.

John 21:4 πρῶτος δὲ ἦδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγαλόν· οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὁτι Ἰησοῦς ἔστιν.

4And now that it is turning morning, Jesus had stood at the shoreline. However, the disciples have not realized that it is Jesus.

John 21:5 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδία, μὴ τί προσφάγειν ἔχετε; ἀπεκλίθησαν αὐτῷ, ὦ.

5Jesus therefore says to them, "Children, have you no fish?" They answered, "No." Jesus therefore says to them, "Cast the net into the area to the right of the boat, and you will find something." They cast it therefore, and they were not strong enough to retrieve it, because of a fullness of fish.

John 21:7 λέγει οὖν ὁ μαθητὴς ἐκείνος ὅν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, ὅ κύριος ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριος ἐστιν, τὸν ἐπενήνυσεν διεζώσατο, ἴνα γάρ γυμνός, καὶ ἐβάλεν εαυτὸν εἰς τὴν βάλασαν·

7So that disciple whom Jesus loved says to Peter, "It is the Lord." When therefore Simon Peter heard that it is the Lord, he fastened his cloak around himself, for he was stripped

236 20:30 There is a μὲν - men here, complemented by a δὲ - de at the beginning of verse 31, which accomplishes the setting off for the purpose of contrast, of the signs mentioned in v. 30, and what was done with them, compared to the signs mentioned in v. 31, and what was done with them.

237 20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.

238 21:5 The Greek word translated "fish" is προσφάγειν - prosphagion; "a relish;" a derivative from a prepositional expression, the preposition πρὸς (toward or with) affixed to the word ὕψωτον (to eat.) According to Moeris (204.24), second century, προσφάγεια is Hellenistic for the Attic δ.setFill;ν, "side dish." In other words, what is eaten besides bread. And according to Bauer, δ.setFill;ν often meant simply "fish." (This word δ.setFill;ν is later also used in its diminutive form, in verse ten of this chapter.)
John 21:8 ὅτα δὲ ἀλλοι μαθηταὶ τῷ πλοῖοι ἠλθον, οὐ γὰρ ἠσαν μακρὰν ἀπὸ τῆς γῆς ἄλλα ὡς ἀπὸ πιθῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ψαρίων.

8(for they were not far from shore, but only about two hundred cubits away), while the other disciples came in the boat, towing the fish net.

John 21:9 ὅτα δὲ ἠπέβησαν εἰς τὴν γῆν βλέποντοι ἀνθρακιάν κειμένην καὶ ψάριον ἐπικείμενον καὶ ἄρτον.

9As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.

John 21:10 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ψαρίων ὡς ἐπιάσατε νῦν.

10Jesus says to them, "Bring some of the fish which you have now caught.”

John 21:11 ἀνῆβη οὖν Σίμων Πέτρος καὶ ἐκλύσαε τὸ δίκτυον εἰς τὴν γῆν μέστον ἰχθύων μεγάλων ἐκατόν πεντήκοντα τριών· καὶ τοσοῦτον ἄντων οὐκ ἐσχήθη τὸ δίκτυον.

11Simon Peter therefore got up, and dragged the net to the beach, very full of fish, 153 of them; and though there were so many, the net was not torn.

John 21:12 λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε. οὖν δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσα αὐτὸν, ὥς τις εἰ, εἰδότες ὅτι ὁ κύριος ἐστίν.

12Jesus says to them, "Come, eat breakfast.” And not one of the disciples got up the courage to challenge him, "Who are you?” For they knew it was the Lord.

John 21:13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ διδώσε τούτοις αὐτοῖς, καὶ τὸ ὑπάρκων ὅμοιως.

13Jesus comes, and he takes the bread and distributes to them, and the fish likewise.

John 21:14 οὕτω ἢδε τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

14This was now the third time Jesus had revealed himself to the disciples after having risen from the dead.

Jesus Reappoints Peter

John 21:15 ὅτα οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ, Ναί, κύριε, σὺ οἴδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ ἄρνια μου.

15When therefore they had eaten breakfast, Jesus says to Simon Peter, “Simon son of John, do you love me more than these?” He says to him, "Yes, Lord, you know that I love you.” He says to him, "Feed my lambs.”

John 21:16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ, Ναί, κύριε, σὺ οἴδας ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε τα πρόβατά μου.

16Again, he says to him a second time, "Simon son of John, do you love me?” He says to him, "Yes, Lord, you know that I love you.” He says to him, "Pastor my sheep.”

John 21:17 λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, φιλεῖς με; καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οἴδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τα πρόβατά μου.

17He says to him the third time, "Simon son of John, do you love me?” Peter was hurt that he said to him the third time, "Do you love me.” And he says to him, "Lord, you know all. You know that I love you.” Jesus says to him, "Feed my sheep.”

John 21:18 ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐξώνυμος σεαυτόν καὶ περιπάτεις ὅπου ἤθελες· ὅτας δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖρας σου, καὶ ἄλλος σε ζώσει καὶ οἴασε ὅπου οὐ θέλεις.

18Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your

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259 21:7 According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.

260 21:8 Equivalent to 100 yards, or 92.4 meters.

241 21:17 Up until the time we see the Lord, it will continue to be the topic of discussion, the meaning of why Jesus used the verb ἀγαπᾷς in vv. 15 and 16, but φιλῶ in v. 17; and why Peter used the verb οἴδα in vv. 15 and 16, but γινώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc.
hand, and someone else will dress you, and lead you somewhere you will not want.”
John 21:19 τούτο δὲ εἶπεν σημαίνων ποίω βανάτῳ δοξάσει τὸν θεόν, καὶ τούτο εἶπὼν λέγει αὐτῷ, ἀκολούθει μοι.

19This he said signifying by what kind of death he would glorify God. And having said this, he says to him, “Follow me.”

And What About John?
John 21:20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν δὲν ἡγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὡς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἰπέν, Κύριε, τίς ἐστίν ὁ παραδίδοις σέ;

20Peter turned around, and sees the disciple whom Jesus loved following, that is, the one who in the supper had leaned back onto His chest and said, "Lord, who is the one betraying you?"
John 21:21 τούτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, σὺς δὲ τί;

21So when he saw this one, Peter says to Jesus, "Lord, and what about him?"
John 21:22 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐάν αὐτὸν θέλω μένειν ἐως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει.

22Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me."
John 21:23 εἶχαν δὲν οὖν στὸ ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητής ἑκεῖνος οὐκ ἀποθνήσκει, οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ᾽ Ἐάν αὐτὸν θέλω μένειν ἐως ἔρχομαι, τί πρὸς σέ; τί πρὸς σέ;

23This therefore is the word that got out to the brothers: that that disciple would not die. But Jesus had not said to him that he would not die; rather, “If I want him to remain until I come, what is that to you?”
John 21:24 οὖς ἐστίν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράφας ταῦτα, καὶ οἶδαμεν ὅτι ἄλλης αὐτοῦ ἡ μαρτυρία ἐστίν.

24That disciple is the one who is bearing witness to these things, and the one who wrote these things; and we know that his testimony is true.
John 21:25 Ἐστιν δὲ καὶ ἄλλα πολλὰ ἐποίησεν ὁ Ἰησοῦς, ἀτινὰ ἐάν γράφηται καθ᾽ ἐν, οὖν αὐτὸν ὁμιλοῦν τὸν κόσμον ὑψώσας τὰ γραφόμενα βιβλία.

25And there are also many other things that Jesus did, which if written in detail, I reckon not even the world itself would be able to hold the books that would be written.
### Principal Witnesses to the gospel of John

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### Endnotes

#### Endnote #1

**GENDER INCLUSIVENESS**

The culture in English speaking western countries has changed such that there is demand for a common-gender third person singular pronoun. I truly wish there were one in English. It would make it easier to make clear in translation which gender is meant, including when both genders are meant. But alas, there is no such word, neither is there a widely acceptable convention for a phrase of words. If there were, I would be the first to use it.

One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defaultly masculine pronouns, than it is to recognize singular number from pronouns changed to
the plural. Another method of accomplishing gender neutrality is by using phrases of several words. Unfortunately, they have to differ from passage to passage. In my opinion, the result is a bland, flat prose that has lost the rhythm and consistency of the original. It is for this reason that many people, including myself, cannot memorize scripture in any translation but the King James Version: because most modern translations have no rhythm. But the gospel of John, for example, has its own unique rhythm, including redundancies, that some modern translations apparently feel the need to eliminate.

My approach toward more gender inclusiveness was first of all, obviously, to render the Greek word ἄνθρωπος – ἄνθρωπος to something more neutral like human being, person, or people. In aphorisms, like "He who would come after me must deny himself daily, and take up his cross, and follow me," I changed the initial "He" to "The person," but left the him as him and the his as his. The reader can take the cue from the words "The person," that the whole aphorism is gender inclusive.

It was the norm in the Greek language of the New Testament, that the masculine singular pronoun was the default pronoun for gender-neutral usage, just like it has always been in English. God’s people have long understood this and accepted this, in many cultures and many languages. The vast majority of people, Christian or not, can understand perfectly well the gender inclusiveness of an aphorism such as I worded it above, "The person who, ... he..."

As for words like "brothers," as in John 21:23, obviously the word got out to female believers, too. Yet the word "brethren" has long been understood to mean the community of believers both male and female. When you start adding words like "community" that are not strictly in the Greek text, I am a little uncomfortable. I can understand why some would render it, "community of believers." On the other hand, there is the possibility that the words "the brothers" in John 21:23 mean the same as in John 20:17-18. There, Jesus says to Mary the Magdalene, "Go to my brothers and tell them..." And Mary told those things to the apostles. In the same way, in this passage in John 21, the meaning could be: "This therefore is the word that got out to the rest of the apostles: that that disciple would not die." For not all the apostles had gone on this particular fishing trip. Therefore, I thought it best to leave it literally as the Greek says, "brothers."

Endnote #2

THE MEANING OF THE PHRASE, "THE JEWS," IN THE GOSPEL OF JOHN.

PROBLEM: In the gospel of John, "the Jews" are often set over against Jesus as his enemies, even though both Jesus and the writer, John, were themselves Jews. This is a problem in that present day Jews reading the gospel of John feel attacked by it, and fringe racist groups reading the gospel of John find ammunition in it.

The meaning of the English word "Jew" is not widely agreed upon or understood. But the word is indisputably descended from the Hebrew name of one of the twelve sons of Jacob or Israel, the one named Judah. Judah became the largest of the twelve tribes and also contained the royal line of David and David’s descendant, the future king, the Messiah. Israel for much of its political history was divided between the Judean tribes of Judah and
Benjamin in the south, on the one hand, and on the other hand the ten tribes to the north, and also east of the Sea of Galilee. The southern kingdom’s capital city was Jerusalem, and the capital city of the northern kingdom was Samaria.

The people of the southern kingdom were named after their dominant tribe, Judah, and so became known as "Judeans" or "Jews," and the people of the northern kingdom came to be named after their capital city, and were called "Samaritans." Later also, there was an intermediate group called Galileans. Here’s an analogy: Not all facial tissues are made by the "Kleenex" brand company, but the Kleenex brand has been so dominant, that the trademark "Kleenex" has become a generic word for all facial tissues of any brand. In the same way, the Judeans, the tribe of Judah, were the dominant tribe in the longer lasting part of Israel before the captivity. They considered themselves superior to and holier than the Samaritans. The northern tribes did in fact intermarry with Gentiles sooner and perhaps more often than did the southern tribes, mainly because the northern kingdom was conquered sooner, by the Assyrians and Persians. For this reason, the northernmost tribes became known as "Galilee of the Gentiles," that is, "the galil (circle or district) of the Gentiles." The Judeans despised Samaritans and Galileans and considered them ceremonially unclean, like Gentiles.

I see three different meanings of the words "the Jews" in the gospel of John:

1. "The Jews" means "Judeans."
   This is how David H. Stern literally rendered it in his "Jewish New Testament." For example, John 5:16 in his version says, "...and on account of this, the Judeans began harassing Yeshua because he did these things on Shabbat." It does seem at times that the writer of the gospel of John hints that by the term "the Jews," he means the inhabitants of Judea and Jerusalem. John 7:1 says, "And after these things, Jesus was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him." John 11:54 says, "Thus from that time on they [the Sanhedrin] were resolved that they would kill him. 54 Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples." This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John.” (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified.” (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the "triennial cycle” of the reading of the Pentateuch in the synagogue, in which cycle the passages or "sedarim" of the Law pertaining to each festival were read on the customary dates of those festivals, was designed specifically for the purpose of controverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus' time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the
"Jews" of Jerusalem and Judea, who felt superior for another reason also: more of them maintained knowledge of the Hebrew language. The second caste was the Israelites in the far north and northeast, called the Galileans. Fewer of these knew Hebrew, and knew rather their native tongue, Aramaic; and many also spoke Greek and some Latin, because of their geo-political situation. The third and bottom caste was the "Samaritans" of Samaria. These literally were "untouchable," as in Diatessaron 6:7 and John 4:9. Even the second caste, Galileans, looked down on Samaritans. The town of Nazareth, where Jesus was from, was fairly close to Samaria. It was also said of Jesus that he was a Samaritan: "The Jews answered and said to him, 'Do we not rightly say that you are a Samaritan, and have a demon?'" (John 8:48) When a Galilean man, Nathaniel, was told to come meet Jesus of Nazareth, Nathaniel said, "Is it possible for anything good to be from Nazareth?" (Diatessaron 5:14; John 1:46) The disciples James and John were perfectly willing to call down fire from heaven and burn up Samaritans; see Diatessaron 18:2; Luke 9:54.

The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.

This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron 14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they readily went to Samaria to help them receive the Holy Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and untouchable.

In modern times, the English word "Jew" means all descendants of the Shemite man Jacob, not just Judeans. And not really descendants in a racial sense, but in the sense of practicing the traditions passed down from the Judean Sanhedrin. Again, it was because Judah was the largest and most prominent tribe, that the whole people came to be named after him. The message from Jews themselves, as to what a Jew is, is contradictory. On the one hand, it is said that there is no Jewish race per se, but a Jewish religion and culture. On the other hand, by Jewish law, any child of a Jewish mother is a Jew, whether practicing the religion or not. Agreement cannot be reached even in the state of Israel, as
to who or what is a Jew, or how one becomes a Jew. Thus we must accept that the word Jew has several meanings.

2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13. 11The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" 12And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He is misleading the people." 13Though none would speak about him openly, for fear of the Jews.

Here we have the crowds wanting to speak about Jesus, but not openly doing so, for fear of "the Jews." Clearly, the "Jews" the crowd were fearing were the Sanhedrin, who had decided that anybody who confessed that Jesus was the Messiah, should be put out of the synagogue. Yet, in the same passage, the crowd are called "Jews."

John 9:22 "His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ would be put out of the synagogue."

Here we have Jewish parents, who are afraid of "the Jews," and it is clear here that "the Jews" means the leaders of Rabbinical Judaism.

The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as ה א רֶץ עַם ′ am hā'ārets, "people of the land." Originally, this phrase am-ha'aretz only meant to distinguish the majority of Israelites from the leaders (Lev. 4:27; 20:4; 2 Kings 11:18, 19; 15:5; 16:15; 21:24; Ezekiel 7:27), but after the return from the exile, it came to mean those people living in Palestine whose Judaism was mixed or suspect, and with whom the more strict Jew could not intermarry. (Ezra 9:1-2, Nehemiah 10:30-31) But by New Testament times the Pharisees used it as a term of contempt in John 7:49 for all the people who "know not the law," which really meant those who did not observe the law according to their interpretation. The Pharisee considered the "people of the land" to be immoral, irreligious, and unclean and untouchable. According to the Pharisaic / Sanhedrin rabbinical law, their testimony was not admissible in court, and so they were not summoned as witnesses. They were not trustworthy enough to be appointed fiduciaries in a legal matter. And Pharisees were not allowed to eat with the "people of the land," and were not allowed to marry one of them, for, they said, "their women are unclean vermin."

Thus it is understandable why on several occasions when Jesus bested the Pharisees in theological or moral debate, the crowds "listened with delight."

3. False Jews

The gospel of John was written a relatively long time after Christ, after God's people had developed a new, spiritual meaning to the word "Jew." By the time John wrote his gospel, the disciples of Jesus identified themselves as Christians, and not so much as Jews. So John at various times uses both the widely used meaning, and also at other times the later meaning of "false Jew." For they taught that if a Jew did not accept Jesus as the Jewish Messiah, such a Jew is cut off from Israel, Acts 3: 22-23; Romans 11:17-21. The notion that a human being can inherit the kingdom of God solely by virtue of the fact that he is a Jew, is as false today, as it was when John the Baptist warned, "And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham." (Matthew 3:9; Luke 3:8)
So we must accept that the word Jew, both in the New Testament, and in the world today, has more than one meaning. But how to render the word in the gospel of John? Should we change it passage by passage? I decided that this was too difficult to do with certainty. I left all instances rendered as the word "the Jews," and the reader must interpret these words by context. And I urge the reader to accept the ambiguity of the words "the Jews" as representative of the present word in general, that this is the situation with these words, difficult as it may be.

The danger of this is that a Jewish reader who is a non-believer, may get the feeling that John's gospel, and thus the Christian message in general, is anti-Jew. Or that non-Jewish readers may reckon to find in the gospel of John, scriptural justification for their hate of Jews. But in fact, neither the gospel of John nor the New Testament as a whole, teach any such thing. Witness the following quotations.

You Samaritans worship what you do not know; we worship what we know, for salvation is of the Jews. John 4:22

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Gentile. Romans 1:16

Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews are entrusted with the oracles of God. What if some were unfaithful? Does their unfaithfulness nullify the faithfulness of God? By no means! Let God be true, and every man a liar..." Romans 3:1-4

...I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race according to the flesh, is the Christ. God who is over all, be blessed for ever. Amen. But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants; but 'through Isaac shall your descendants be named.' This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. Romans 9:2-8

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to you Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? If the dough offered as firstfruits is holy, so is the whole lump; and if the root is holy, so are the branches.

But if some of the branches were broken off, and you, a wild olive
shoot, were grafted in their place to share the richness of the olive tree, do
not boast over the branches. If you do boast, remember that it is not you
that support the root, but the root supports you. You will say, "Branches
were broken off so that I might be grafted in." That is true. They were
broken off because of their unbelief, but you stand fast only through faith.
So do not become proud, but stand in awe. For if God did not spare the
natural branches, neither will he spare you... Romans 11:13-21

Critical Apparatus re. Bethany vs. Bethabara in John 1:28

This is the most complete data available to me as of Oct 08, 2008, including a full
accounting of extantness versus lacunae of all majuscules cited on the IGNTP site, and
correcting Rueben Swanson’s error regarding Γ (036).

βηθανίᾳ G X 565 1071 1192c 1519

βηθαβαρᾷ C² K vid Γ Π Ψc 083 0141 1 2c 33 180 1079 1192* 1230 1292 1365c 1505c 1546 1646c 770
773 (AD syr,c,pal mss cop sa mss arm geo Origen Eusebius Epiphanius mssacc. to Chrysostom Cyril TR
(Joshua 18:22 LXX)

βηθαβαρᾷ N² 892mg pc syr hmg (Joshua 18:22 Heb.; 15:6, 61 Grk. LXX; cf. also Judges 7:24 LXX)

βηθαβαρᾷ U 18 35

βηθεβαρᾷ Λ 13 69 828

βηθαρᾷ 1646c

lac Ψ⁶ D P Q V Y 047 050 054 060 065 068 070 078 086 087 091 0101 0105 0109 0127 0145 0162 0210
0216 0217 0218 0233 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302
0306 0309.

Origen declares that in his time, “nearly all the manuscripts” said Bethany. But, he
preferred Bethabara, because, he said, he could not find a Bethany on the other side of the
Jordan, but only the one near Jerusalem, plus he was attracted to the edifying etymology
of Bethabara, “house of preparation,” (about which he was mistaken; actually means
"house [or place] of passing over") versus the meaning of Bethany, which is "house of
obedience."

For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this URL:
Swanson lists Γ for lacuna here, but he was mistaken. He consulted the Oxford fragment, and was unaware that another piece of the manuscript resided St. Petersburg. The IGNTP site lists the correct readings for 036 (Γ).

Note that though the old apparatuses list 0141 as an uncial, we now know it is "a minuscule commentary manuscript whose lemmata are written in majuscule." source: IGNTP

**Witnesses arranged by date, up to the 12th century:**

<table>
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<tr>
<th>Date</th>
<th>Witnesses</th>
<th>Reading</th>
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SHOULD “THE PERICOPE OF THE ADULTERESS” BE INCLUDED?
John 7:53- 8:11

PROBLEM: Did the apostle John, the author of the gospel of John, write this section? Did the apostles who laid the scriptural foundation for the church intend that this story of the woman caught in adultery be part of that foundation? Does the passage have weight and authority equal to that of scripture? This passage is not found in any Greek manuscript dated before the fifth century (Codex D). It is not found in the earliest translations of the Bible into other languages, such as the old Syriac, fourth century; the old Latin, fourth century; the Georgian Bible, fifth century; the Slavic Bible, and the Coptic Bible, as late as the ninth century. It was not in the gospel of John when the decision was made to include John in the canons of scripture: the Muratorian Canon, A.D. 170; Eusebius’ "Ecclesiastical History,” c. 340; the Council of Hippo, A.D. 393; and the Council of Carthage, A.D. 397; Codex Baroccociani 206 Θ, A.D. 692. These are the manuscripts from which it is absent on purpose: \(\text{P}^{\text{ext}}\ \text{Q}^{\text{ext}}\ \text{P}^{\text{ext}}\ \text{A}^{\text{vid}}\ \text{B}^{\text{vid}}\ \text{C}^{\text{vid}}\ \text{L}^{\text{vid}}\ \text{N}^{\text{vid}}\ \text{T}^{\text{vid}}\ \text{W}^{\text{vid}}\ \text{X}^{\text{vid}}\ \Delta^{\text{vid}}\ \Theta^{\text{vid}}\ \Psi^{\text{vid}}\ 07^{\text{vid}}\ 014^{\text{vid}}\ 0211\ 3\ 12\ 15\ 21\ 22\ 32\ 36\ 39\ 44\ 49\ 63\ 72\ 87\ 96\ 97\ 106\ 108\ 115*\ 124\ 131\ 134\ 139\ 151\ 157\ 169\ 209\ 213\ 228\ 297\ 388\ 391\ 397\ 401\ 416\ 445\ 461\ 488\ 496\ 499\ 501\ 523\ 537\ 542\ 554\ 565\ 578\ 584\ 703\ 713\ 719\ 723\ 730\ 731\ 736\ 741\ 742\ 768\ 770\ 772\ 773\ 776\ 777\ 778\ 780\ 788\ 799\ 800\ 817\ 821\ 827\ 828\ 843\ 849\ 865\ 896\ 899\ 1077\ 1080\ 1100\ 1178\ 1192\ 1210\ 1230\ 1241\ 1242\ 1253\ 1333\ 1401\ 2193\ 2323\ 2561*\ 2768\ (some 280+ total) plus the majority of lectionaries NA27 [A] // include it with scribal marks: E (only 8:2-11-indicating Lection boundaries?) M S A (only 8:3-11 – indicating Lection boundaries?) Π Ω Ω 4 8 14 18 24 28 35 83 957 109 125 141 148 156 161 164 165 166 167 178 179 200 202 285 338 348 363 367 376 386 407 443 478 479 510 532 547 553 645 655 656 661 662 685 757 758 763 769 781 801 824 825 829 844 845 867 873 897 922 1073 1092 (later hand) 1187 1189 1424mgs 1443 1445 1514 (about 270 minuscules total) // include the Pericope with wide variation among themselves: 1,863 Greek mss. including lectionaries D F (only 8:10-11) G H K U Δ^{vid} 047 (only 8:3-11) 0233 TR HF RP // contains pericope but added by a later hand 105 284 431 461 470 578 2174 // contains John 7:53, but then rest after Luke 21:38 124 // place after Luke 21:38 f¹³ (13 69 124 346 543 788 826 828 983 1709, but not 174 230 1689) 1434 // place at the end of Gosp. of John f¹ (1 565* 1582 2193 but not 118 131 209) also 20 37 129 135 207 259 301 347 470 564 831 1076 1078 1356 1570 (plus nearly all Armenian mss) // after Jn 7:36 225 1128 // after John 8:12 17 mss. // after Jn 8:14a 2691 // after Jn 8:20 981 // at end of gosp. of Luke / beg. of gosp. of John 1333mgs // lac P Q V 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 (565*, apparently used to have P.A. at end of gospel of John, and still contains a faded introduction to the P.A., per Maurice Robinson and Klaus Witte), there are critical marks. The majusculc part of V (031) ends at 7:39, and the text continues, including the PA, with a minuscule script, dated near or slightly later than the majuscule script.

Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," Filologia Neotestamentaria 13: 35-59) would list \(\text{P}^{\text{vid}}\) as omitting the Pericope based on space considerations, as Comfort is quoted on the Sotheby’s Auction: "(2005, pp. 353-4) makes interesting calculations by working backwards from the page number. He notes that the scribe evidently wrote 330 characters on p. 73 and 333 on p. 74. He then counts 23,796 characters from John 8:14 back to John 1:1 at the start of the Gospel. 23,796 divided by 333 is almost exactly 71½ pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:53-8:11), which cannot have been present.” Others however say that there are too many other possibilities as to what text might have been omitted to declare that Papyrus 39 is a witness to omission.
Papyrus 45, A, C and 070 are for more likely to have omitted, since the area of missing text is more proximal, and shorter.

The earliest Greek manuscript of the Gospel of John that contains the story is Codex D from the 5th century. Jerome, also 5th century, says in PL 23:553, "in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord."

The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes," says of the Pericope, "We find, therefore, in certain gospels..." Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or "omit this part" marks. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. The problem with this theory is, that there are no other instances of this happening. There were lectionary marks throughout the New Testament. Why would this phenomenon happen only here?

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, click or copy & paste this link:

Some observations on Style

When you translate this passage from the Greek, you see that there is a very marked change in the style of Greek, compared to the rest of the gospel of John. One change is in the more frequent use of the particle δέ all of a sudden. There is also a marked increase in the use of the circumstance-setting participle near the beginning of a sentence, more often than is John’s style.

Here is the pericope in question:

John 7:53 Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,
53 And each went to his home.

Chapter 8

John 8:1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἑλαιῶν.
But Jesus went to the Mount of Olives.

John 8:2 Ὅρθρου δὲ πάλιν παρεγένετο εἰς τὸ ᾿Ιερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίας ἐδίδασκεν αὐτοῖς.

And at dawn he showed up in the temple again, and all the people were coming toward him.

John 8:3 ἦγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατείλημεν, καὶ στήσαντες αὐτὴν ἐν μέσῳ

And the Torah scholars and the Pharisees are bringing a woman caught in adultery. And after they stood her in the midst

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἢ γυνὴ κατείλημπται ἐπ’ αὐτοφόρῳ μοιχευομένη·

they say to him, "Teacher, this woman was caught in the act of adultery.

John 8:5 ἐν δὲ τῷ νόμῳ ἡμῶν ἡμῶν ὁ Χριστὸς ἔνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις;

And in the Law, Moses charged us to stone such women. What then do you say?"

John 8:6 τούτῳ δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἤχωσιν κητηγορεῖν αὐτοῦ. ὃ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.

Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger.

John 8:7 ὡς δὲ ἐπέμενον ἔρωτῶντες αὐτόν, ἀνέκυψεν καὶ ἔπειπεν αὐτοῖς, ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ’ αὐτὴν βαλέτω λίθον·

After they kept on questioning him, he straightened up and said to them, "The one of you who is sinless should throw a stone at her first."

John 8:8 καὶ πάλιν κατακύψας ἔγραψεν εἰς τὴν γῆν.

And after bending down again, he continued writing on the ground.

John 8:9 οἱ δὲ ἀκούσαντες ἔξηρχοντο εἰς καθ’ εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελέφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὐκ ὑπήκοα.

And after they heard this, they went away one by one, starting with the oldest, until he alone was left, and the woman still in the midst.

John 8:10 ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γῦναι, ποὺ εἶσιν; οὐδείς σε κατέκρινεν;

And Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?"

John 8:11 ἢ δὲ εἶπεν, Οὐδείς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδέ εἶγό σε κατακρίνω παρεύσου, [καὶ] ἀπὸ τοῦ νόμου μηκέτι ἀμάρτανε.

And she said, "No one, sir." And Jesus said, "Neither am I condemning you. Go your way, and from now on, sin no more."

I quote the book "A Textual Commentary on the Greek New Testament," by Bruce M. Metzger on behalf of and in cooperation with the Editorial Committee of the United Bible Societies’ Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren. The following is a quote from it concerning this passage:

"The evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as Ῥ6 Ῥ78 Δ B L N T W Y Δ Θ Ψ 0141 0211 22 33 124 157 209 788 828 1230 1241 1242 1253 2193 al. Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space
enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version (syr\textsuperscript{c,s} and the best manuscripts of syr\textsuperscript{p}), as well as from the Sahidic and the sub-Achmimic versions and the older Bohairic manuscripts. Some Armenian manuscripts and the Old Georgian version omit it. In the West the passage is absent from the Gothic version and from several Old Latin manuscripts (it\textsuperscript{a,1,q}). No Greek Church Father prior to Euthymius Zigabenus (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it.

When one adds to this impressive and diversified list of external evidence the consideration that the style and vocabulary of the pericope differ noticeably from the rest of the Fourth Gospel (see any critical commentary), and that it interrupts the sequence of 7:52 and 8:12 ff., the case against its being of Johannine authorship appears to be conclusive.

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John’s narrative least if it were inserted after 7:52 (D E (F) G H K M U Γ Π 28 700 892 al). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 (1 565 1076 1570 1582 arm\textsuperscript{mss}) or after Luke 21:38 (f\textsuperscript{10}). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obeli, indicating that, though the scribes included the account, they were aware that it lacked satisfactory credentials.

Sometimes it is stated that the pericope was deliberately expunged from the Fourth Gospel because it was liable to be understood in a sense too indulgent to adultery. [Jerome speculated this.] But, apart from the absence of any instance elsewhere of scribal excision of an extensive passage because of moral prudence, this theory fails “to explain why the three preliminary verses (vii 53; viii 1-2), so important as apparently descriptive of the time and place at which all the discourses of c. viii were spoken, should have been omitted with the rest” (Hort, "Notes on Select Readings," pp. 86 f.).

Although the Committee was unanimous that the pericope was originally no part of the Fourth Gospel, in deference to the evident antiquity of the passage a majority decided to print it, enclosed within double square brackets, at its traditional place following Jn 7:52."

**FREQUENCY OF THE PARTICLE δέ**

On the style of Greek, you can check it out yourself and see, that the passage John 7:53 to 8:11 is not written in the style of John. John does not use the Greek word “δέ” near as often as the other gospel writers, but in this passage, it is found much more often than in the rest of John.

Out of the other 867 verses in the gospel of John, the word “δέ” is found 203 times, or in an
average of 23% of the verses, while in these 12 verses, John 7:53 to 8:11, the word "de" is found 11 times, or an average of 92% of the verses. Another change in style is an increase of participial phrases. For these reasons and others, I feel no uncertainty in flatly declaring that the passage is not written in the style of the apostle John.

Someone has said in rebuttal to my general argument:

As for DE suddenly occurring “much more frequently”, this is not the only place in John where a run of DE’s happens to occur. Cf. DE in Jn 2:17, 21, 23, 24; 3:1; cf. also DE in Jn 3:18, 19, 21, 23; cf. also DE in Jn 3:29, 30, 36, 4:4, 6; cf. also DE in Jn 6:3, 4, 6, 10, 11, 12; cf. also 7:2, 6, 7, 9, 10. Basically there is not much difference, and John simply fluctuates in his usage at different points.

First of all, he must be using the Byzantine text, because John 2:17 and 6:11 do not contain DE in my Greek New Testament.

Again, the Pericope contains 11 instances of DE in 12 verses. But the examples given above are:

Cf. DE in Jn 2:17, 21, 23, 24; 3:1;
4 instances in 10 verses. (I don’t accept the 2:17 instance; it is not in my Greek New Testaments.)

cf. also DE in Jn 3:18, 19, 21, 23;
4 times in 6 verses. This is a lot, but the impact of this sampling is lessened because its 6 verses is such a small sample of verses compared to the 12 verses of the Pericope, one half the number of verses.

cf. also DE in Jn 3:29, 30, 36, 4:4, 6;
5 times in 13 verses.

cf. also DE in Jn 6:3, 4, 6, 10, 11, 12;
5 times in 10 verses. (I don’t accept the 6:11 instance; it is not in my Greek New Testaments.)

cf. also 7:2, 6, 7, 9, 10.
5 times in 9 verses.

These examples he gives don’t match the rate of the sudden frequency of increase of DE in the pericope. Yes, John fluctuates, but this much, as follows:
The Pericope is just 12 verses. Out of the other 867 verses in the gospel of John, the word DE is found 203 times, or in an average of 23% of the verses, while in just these 12 verses, John 7:53 to 8:11, the word DE is found 11 times, or an average of 92% of the verses. That is almost once per verse.

The examples the person gives show about one half the rate of increase of DE’s as does the Pericope.

What the he should say is that John fluctuates in his frequency of the use of DE a few times, and this Pericope of the Adulteress that is being debated, just happens to be the most extreme example of such a fluctuation. It would be a more convincing argument if his examples of other concentrations of DE were greater or at least equal to the Pericope, instead of only half as. But you see, add to this definite increase of the use of DE, to the sudden increase of sentence-initial participial phrases, which John just does not use as often as other NT writers, and add other non-Johannine traits, and it all adds up to being non-Johannine in style of writing, in my mind.

USE OF SENTENCE-INITIAL PARTICIPIAL PHRASES TO SET THE CIRCUMSTANCE

In New Testament Greek, there were several ways you could set the circumstance for the sentence as to timing, or other such situation. An aorist participle could be used, such as EMBLEPSAS, “When he saw, he did such and such,” or ”after he looked, he did such and such.” A linear participle could be used, as meaning ”as he was looking, he did such and such.”

John does use the above device with participles, but less than do the other gospel writers. John also likes to use what we English speakers would consider stright-forward adverbs, such as META, ”after,” HWS, ”as,” HOTE, ”when.” And even instead of the linear participle, he will use an imperfect verb to accomplish the same thing, something more like we do in English.

But when you come to the Pericope of the Adulteress, you find a marked increase of the use of sentence-initial participles to set the circumstance. Heavy use of this device is a style not inconsistent with one of the synoptic gospels, but inconsistent with John.

I find such participial phrases in the Pericope as follows:

8:2 καθίσας – And having sat down, he was teaching them

8:3-4 στήσαντες – And having stood her in the midst, they said to him

8:6 κύψας – But Jesus after bending down, began to write on the ground

8:7 ἐρωτώντες – But as they continued questioning him, he straightened up

8:8 κατακύψας – And again having bent down, he was writing on the ground
8:10 ἀνακύψας – And after straightening up, Jesus said to her

This comes to 6 examples of this in 9 verses. ~ 66% of the verses start this way.

In the rest of John, I found 55 examples in 867 verses. ~ 6% of the verses in the rest of John start this way.

This is a heavy concentration of sentence-initial participial circumstance-setting phrases, and I challenge anyone to find such a concentration elsewhere in John’s writings.

Following are the 55 examples I found in the rest of the gospel of John. (Note: I scanned both the UBS Greek New Testament and the Hodges and Farstad text, and in this count they are not different.)


Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters inter-acting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John’s style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

On the other side, Zane C. Hodges and Arthur L. Farstad, in their Introduction to their "The Greek New Testament According to the Majority Text," Second Edition (Nashville, Thomas Nelson Publishers, 1985) point to the following traits in the Pericope as being Johannine:

John 8:6 has the phrase τὸ τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him.” This same kind of phrase, τὸ τοῦτο δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τοῦτο δὲ ἔλεγεν πειράζων αὐτόν But he said this testing him

7:39 - τοῦτο δὲ ἐἶπεν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit

11:51 - τοῦτο δὲ ἀφ’ ἑαυτοῦ ὡκ ἐἶπεν But this, from himself he did not say.
12:6 - εἶπεν δὲ τὸ τοῦ ὦχ ὡτὶ περὶ τῶν πτωχῶν But he said this not because it mattered to him about the poor  (I think this example is weak, not exactly like the phrase in John 8:6.)

12:33 - τὸ τοῦ δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ Now this he was saying signaling by what kind of death

21:19 - τὸ τοῦ δὲ εἶπεν σημαίνων ποίῳ θανάτῳ Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γύναι (woman) in 8:10 is a very typical Johannine usage, cf. 2:4; 4:21; 19:26; cf. also 20:13, 15. In fact, by my count, there are 9 other instances of this word in the vocative case in the New Testament, and not limited to John: Matt 15:28, Luke 13:12; 22:57; John 2:4; 4:21; 19:26; 20:13; 20:15; I Cor. 7:16.

Thirdly, that the phrase μηκέτι ἁμάρτανε - "sin no more" in 8:11 occurs only one other time in the New Testament, at John 5:14. In those exact inflections, this is true.

However, Wieland Willker points out a dozen phrases that are typical Lukan usage, in his pdf document to which I give the link below. This all would not be inconsistent with some writer other than John or Luke, who shares some writing traits of both John and Luke.

Another Byzantine text advocate, Maurice Robinson, believes that the Pericope was omitted by some copyists early on, as a result of the practice of dividing up the scriptures into liturgical sections, "lectionary readings," for various times of the year. Such that the Pericope was put at the end of manuscripts, because the story was thought inappropriate for the Pentecost reading. A summary of his arguments can be found at this link:
[http://www.dtl.org/versions/e-mails/adultery.htm](http://www.dtl.org/versions/e-mails/adultery.htm)

On the other hand, Wieland Willker rebuts this lectionary argument, in an article well worth reading, the link to which I give below. Among other things, it shows sylistic traits in the Pericope that are more like Luke. He also gives his argument as to how the Pericope interrupts the flow of John's gospel. It is an Adobe Acrobat Reader pdf document:

And here is an excellent article about the Pericope, by Samuel Davidson, a freely downloadable pdf.

**IN JOHN 8:25, WAS JESUS SAYING, "I AM WHAT I HAVE BEEN TELLING YOU FROM THE BEGINNING," OR WAS HE SAYING, "WHY DO I SPEAK TO YOU AT ALL"?**

John 8:25, Diatessaron 15:32

GREEK TEXT: Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν;

PROBLEM: In most of the early manuscripts of the New Testament, only capital letters
were used, and there were no spaces between words and sentences. Nor was there much punctuation. This makes it difficult at times to tell where one word ends and the next begins, thus difficult to know which words the author meant. To illustrate this, suppose we had the same practice in English, and you were confronted with the letters: ANTHENHEISNOWHEREWHATAMYSTERIOUS. Take the words in the letters, HEISNOWHERE. Did the author mean "He is nowhere" or "He is now here"? There is exactly this kind of problem in interpreting John 8:25. The Greek words translated "Just what" in the sentence "Just what I have been saying along" in John 8:25, Diatessaron 15:32 are the words ὅτι - hó ti, which mean "that which." Or are they one word, ὅτι - hó ti, a Greek word which can mean "because" or "that," or, in "Biblical Greek," "why."

Consequently, according to the UBS textual commentary, edited by Bruce M. Metzger, the sentence could be variously translated as follows:

1. As a question, with ὅτι = "why?" ("Why do I speak to you at all?") Where τὴν ἀρχὴν in the accusative case would be adverbial and equivalent to ὅλως - hōloś - "altogether." This use of hó ti as meaning "why" is what is called "Biblical Greek." It is a result of the influence of the Septuagint, the translation of the Hebrew scriptures into Greek, which had a strong effect on the Greek spoken by Jews. In the Septuagint, whenever ὅτι - hó ti is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as למה מַה וַךֵו לָם and מַה וַךֵו.

2. As an exclamation, with ὅτι as a Hebraism after מַה ("That I speak to you at all!")

3. As an affirmation, with ὅτι and implying "I am ([I am] from the beginning what I am telling you" or "Primarily [I am] what I am telling you" or "[I am] what I have told you from the beginning").

The Bodmer Papyrus II (𝔓66) reads, according to a marginal correction which may be by the original scribe, "Jesus said to them, 'I told you in the beginning that which also I am telling you.'" For full discussions of the difficulties of the passage, see R.W. Funk, *Harvard Theological Review*, LI (1958), pp. 95-100, and E.R. Smothers, S.J. *ibid.*, pp. 111-122, who independently prefer the reading of the papyrus 66 corrector.

An argument in favor of the third alternative mentioned above, is that a few verses later, John says "many of his hearers put their faith in Him." There are hearers present with whom he is sympathetic.

On the other hand, Jesus’ next words, 'I HAVE MUCH TO SAY to you, but...I only speak what I hear from the Father," would be a natural continuance from him saying something like "Why do I speak to you at all?" For his next words indicate a holding back from speaking. Both sentences then would have a theme of him not speaking.

Another problem with the traditional rendering "I am what I have told you from the beginning," is that Jesus had not really told them who he was prior to this. He was rather evasive to them about it. Clearly from context, these are not conversation partners with whom he was sympathetic: "You are from below, I am from above... You shall die in your
sins..."

It would not be out of character for Jesus to refuse to speak with someone. For remember, Jesus knew what was in people's hearts and minds. It could be that the particular people who were questioning him in the verse in question were hypocrites, and Jesus knew that they wouldn't believe what he said anyway, and that they wouldn't ask sincere, God-seeking questions. And that only the nonvocal bystanders were coming to believe in him in this setting. With these conditions in view, he could say to the actual questioners only: "Why do I even bother speaking to you?"

In any case, it would not be out of character for Jesus to verbally express frustration or dislike about the insincerity (Diatess. 26:3; Mk 12:13-15) or hypocrisy (Diatess. 14:2,4; 19:35,36; 26:3; Mk 7:5,6; Lk 13:14-17) or lack of cooperative intent (Diatess. 30:16,17; Luke 22:67-69) or lack of intelligence (Diatess. 14:8,9,31; Matt. 15:15-16; Mk 7:17-19; 8:14-21) of his conversation partners.

http://bibletranslation.ws/tran.html